A COMPLETE

GREEK GRAMMAR

FOR THE USE OF STUDENTS.

BY

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THIRD EDITION, CONSIDERABLY ENLARGED.

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TO THE

REV. WILLIAM HEPWORTH THOMPSON, M.A.,
CANON OF ELY; FELLOW OF TRINITY COLLEGE;
AND REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE;

This Work
IS REINScribed
AS A MEMORIAL
OF
A FRIENDSHIP MAINTAINED WITHOUT INTERRUPTION
FOR MORE THAN A QUARTER OF A CENTURY.
PREFACE TO THE SECOND EDITION.

The republication of this Grammar has been delayed, in order that I might be enabled to convert it from a manual for learners, who were supposed to enjoy the advantage of competent instruction, into a book of reference adapted to the use of the highest class of students in our public Schools and Universities. In thus enlarging the work, I do not retract one word of what I said in the preface to the former edition, when I maintained its completeness, as distinguished from its extent, in reference to what was then its object. But some eminent scholars and teachers, who have been pleased to think favourably of the book in its original form, have urged me to adapt it to the wants of more mature readers, by incorporating those details, which, whether or not properly belonging to a Greek Grammar, are generally found in a work of this description. And I have the more readily deferred to this suggestion, because, with some notable exceptions, I have not been able to persuade the masters of schools to discard the old-fashioned grammars, and to connect the teaching of the Greek language with that higher philology, which is now accepted by all scholars who are worthy of the name; and because the large impression of this work, which has been already sold, has made its way chiefly into the hands of those, who require to have before them a complete apparatus of the
In accordance with this extended plan, I have now combined an exhibition of all the forms and constructions of classical Greek, with a practical, and, I hope, a lucid statement of the results, which I have obtained by independent investigations in comparative philology and the philosophy of language. The labours of former grammarians have nearly exhausted the field of research, in regard to the ordinary details of Greek accidence and construction; and in many particulars nothing was required of me, in enlarging this book, beyond the application of judgment and practical experience in bringing out things new and old from the various treasure-houses, to which I had such ready access. On the other hand, there were many points, and those among the most important, in which my predecessors had not observed the phenomena with due accuracy, and in which I was obliged to rely entirely on the results of my own reading. As far as the higher philology is concerned, the whole of this book presumes a reference to the speculations, and, I may almost venture to say, the established conclusions of the New Cratylus, and I reserve for that work, a new edition of which is about to appear, all discussions on the general principles and reasonings, which are here presented in their naked results. The main feature, however, of this book is the arrangement of the facts; and I am convinced, not only by my own experience, but also by the approval of the most competent judges, that the order which I have adopted, I believe for the first time, is that alone by which scientific grammar can be developed in a form calculated to ensure a methodical comprehension of the subject by an intelligent scholar.

My relations, then, to my immediate forerunners in the department of Greek Grammar are simply as follows. While the investigation of principles, the whole arrangement of the materials, and
most of the characteristic details, all in fact that can constitute originality in a book of this kind, must be regarded as mine in this as in the former edition, I have thought it right to place before me the most recent and generally esteemed of the treatises on Greek Grammar, which have appeared on the continent during the last few years, especially the works of Mehlhorn, Krüger, and Rost. These writers have been my task-masters, to indicate and prescribe the amount of work which I had to perform, if I did not wish to omit any of the details, which would be sought in such a manual: and they have also furnished me liberally with straw to make my bricks; for I have freely availed myself of their collections of examples, and, as the special references will show, I have occasionally adopted in extenso their paradigms and synoptical statements of well-known particulars. At the same time, I have not shrunk from the mechanical labour of re-writing anything, however notorious or elementary, which I thought I could improve by my own way of stating it. As Aristotle has well observed (Eth. Nic. i. 7, § 16), all the advancement that has taken place in the different arts has arisen from successive attempts to adapt and improve what is already before the world. And I am just as anxious that my predecessors should have full credit for all that I have borrowed from them, as I am to vindicate my own distinctive position, as one who has made a step in advance, without which the publication of a new Greek Grammar would have been a superfluous undertaking. I therefore subjoin a list of all the grammatical works which I have consulted during the composition of my book, or with which I had previously made acquaintance, and, on the Pindaric principle (Ol. xiii. 17) that ἄπαν εὑρόντος ἔργον, I relinquish beforehand all claim to the merit of anything in this book which, whether I know it or not, is to be found also in any of the works here cited. At the same time I must express my full conviction that whatever is common to this book with previous Grammars will be found more or less in all similar treatises; and I
know that, as a whole, it is emphatically the result of independent study and long experience as a teacher.


¹ This work may be regarded as the first commencement of improved Greek Grammars in this country. If the life of the translator had been spared, we should have been indebted to him also for anticipating by about twelve years, the Greek and English lexicography which has lately done so much to facilitate the labours of the young student. Some time ago the late Bishop of London allowed me to inspect at my leisure the MSS. of his brother's adaptation of Schneider, and I can thus speak, from my own knowledge, of the advantages which would have been secured to an earlier race of scholars, if Mr E. V. Blomfield had been permitted to complete what he had so well begun.
A regard for the convenience of the student has induced me to retain the terminology and formal divisions found in previous grammars. The nomenclature adopted by comparative philology is mentioned and explained; but it is not substituted for older grammatical terms. The division of the predicates into primary, secondary, and tertiary, on which the syntax depends, can create no difficulty, and I am happy to say that it is beginning to find favour with some of the best scholars in the country.

The numerous translations of peculiar phrases and difficult constructions, which will be found in this edition of the syntax, will, I feel sure, contribute very materially towards its adoption by those who are really anxious to gain a practical mastery over the diction of the best writers. And these exemplifications of the principles laid down may perhaps conduce to the diffusion of an exactness of scholarship, which I, for one, have too often missed even in the examination papers of the ablest and most elaborately disciplined competitors for public distinctions and emoluments.
As this work has now been before the world for some time,—the present edition of the syntax in particular being the fourth that I have had an opportunity of revising,—and as it has been already well received by many whose favourable opinion is of the greatest weight, I venture to hope that the labour, which I have now bestowed upon the book, will not be unacceptable to the important class of students, for whose use it is more immediately designed.

J. W. D.

Cambridge,
14 February, 1859.

ADVERTISEMENT TO THE THIRD EDITION.

Some few oversights which occurred in printing the former editions of this work have been corrected in the present. The additions to the text, with the exception of three passages communicated by a friend of the late Dr Donaldson, are from annotations in the author's handwriting on the margin of his own copy. A paper found therewith shews some of the most important of these to be due to a communication from a well-known critic. Considerable additions have been made to the Indices, which it is hoped will be found useful to the student.

T. M.

Cambridge,
23 May, 1862.
CONTENTS.

INTRODUCTION.

1 The Greek Language and its Dialects

PART I.
ORTHOGRAPHY AND ORTHOEOPY.

16 Alphabet
17 Pronunciation
19 Classification of the Letters
25 Origin and Arrangement of the Letters
28 Contractions and Abbreviations
29 Syllables
33 Prosody. a. Quantity
40 ——— b. Accents
56 Stops

PART II.
ETYMOLOGY.

57 Divisions of the Subject
58 Classification of Words
63 Analysis of Words
78 Pronominal Words and Forms
79 Root-words
<table>
<thead>
<tr>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
</tr>
<tr>
<td>52</td>
</tr>
<tr>
<td>64</td>
</tr>
<tr>
<td>65</td>
</tr>
<tr>
<td>67</td>
</tr>
<tr>
<td>70</td>
</tr>
<tr>
<td>71</td>
</tr>
<tr>
<td>73</td>
</tr>
</tbody>
</table>

**PART III.**

**INFLEXION.**

**CHAPTER I.**

**DECLENSION OF NOUNS AND PRONOUNS.**

<table>
<thead>
<tr>
<th>146</th>
<th>General Remarks</th>
<th>75</th>
</tr>
</thead>
<tbody>
<tr>
<td>152</td>
<td>Substantives</td>
<td>80</td>
</tr>
<tr>
<td>158</td>
<td>First Declension in -a</td>
<td>84</td>
</tr>
<tr>
<td>166</td>
<td>Second Declension in -o</td>
<td>90</td>
</tr>
<tr>
<td>172</td>
<td>Third or Consonantal Declension</td>
<td>95</td>
</tr>
<tr>
<td>178</td>
<td>a. Labial Nouns</td>
<td>99</td>
</tr>
<tr>
<td>179</td>
<td>b. Guttural Nouns</td>
<td></td>
</tr>
<tr>
<td>180</td>
<td>c. Dental Nouns</td>
<td>100</td>
</tr>
<tr>
<td>183</td>
<td>d. Liquid Nouns</td>
<td>105</td>
</tr>
<tr>
<td>186</td>
<td>e. Nouns in F, as represented by -i or -u</td>
<td>107</td>
</tr>
<tr>
<td>193</td>
<td>f. Derivatives in -ης, -ης</td>
<td>111</td>
</tr>
<tr>
<td>195</td>
<td>Adjectives</td>
<td>115</td>
</tr>
<tr>
<td>196</td>
<td>Of Three Terminations</td>
<td>116</td>
</tr>
<tr>
<td>217</td>
<td>Of Two Terminations</td>
<td>126</td>
</tr>
<tr>
<td>225</td>
<td>Of One Termination</td>
<td>129</td>
</tr>
<tr>
<td>226</td>
<td>Pronouns declined as Nouns</td>
<td>—</td>
</tr>
<tr>
<td>246</td>
<td>Numerals</td>
<td>140</td>
</tr>
<tr>
<td>253</td>
<td>Cardinals and Numeral Signs</td>
<td>142</td>
</tr>
<tr>
<td>254</td>
<td>Ordinal Numbers</td>
<td>145</td>
</tr>
<tr>
<td>259</td>
<td>Adverbs</td>
<td>148</td>
</tr>
<tr>
<td>269</td>
<td>Degrees of Comparison</td>
<td>154</td>
</tr>
<tr>
<td>284</td>
<td>Undeclined, Irregular, and Defective Nouns</td>
<td>163</td>
</tr>
</tbody>
</table>
## CONTENTS.

### CHAPTER II.

**CONJUGATION OF THE VERB.**

<table>
<thead>
<tr>
<th>ART.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>285</td>
<td>Differences of Voice</td>
</tr>
<tr>
<td>288</td>
<td>Differences of Tense or Time</td>
</tr>
<tr>
<td>292</td>
<td>Differences of Mood</td>
</tr>
<tr>
<td>297</td>
<td>Different Classes of Verbs</td>
</tr>
<tr>
<td>300</td>
<td>Determination of the Characteristic</td>
</tr>
<tr>
<td>301</td>
<td>Vowel of Connexion</td>
</tr>
<tr>
<td>302</td>
<td>Formation of Tenses in the different Conjugations</td>
</tr>
<tr>
<td>303</td>
<td>Differences in the Person-endings</td>
</tr>
<tr>
<td>304</td>
<td>Differences in the Augment and Reduplication</td>
</tr>
<tr>
<td>312</td>
<td>Paradigms of Regular Verbs. A. Verbs in -έμ</td>
</tr>
<tr>
<td>324</td>
<td>B. (a) Barytone Verbs</td>
</tr>
<tr>
<td>325</td>
<td>General View of the Cognate Tenses in the Different Conjugations of Barytone Verbs</td>
</tr>
<tr>
<td>332</td>
<td>B. (b) Circumflexed Verbs</td>
</tr>
<tr>
<td>334</td>
<td>Anomalous Verbs</td>
</tr>
<tr>
<td>336</td>
<td>Anomalies of Signification</td>
</tr>
<tr>
<td>351</td>
<td>Anomalies of Form</td>
</tr>
<tr>
<td>353</td>
<td>List of Defective and Irregular Verbs</td>
</tr>
</tbody>
</table>

### PART IV.

**DERIVATION AND COMPOSITION.**

<table>
<thead>
<tr>
<th>ART.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>354</td>
<td>Prefatory Remarks</td>
</tr>
<tr>
<td>355</td>
<td>Derivation</td>
</tr>
<tr>
<td>356</td>
<td>(a) Derivative Nouns</td>
</tr>
<tr>
<td>358</td>
<td>(β) Derivative Verbs</td>
</tr>
<tr>
<td>361</td>
<td>Classification of Derivatives</td>
</tr>
<tr>
<td>364</td>
<td>Composition</td>
</tr>
<tr>
<td>357</td>
<td>Parathetic Compounds</td>
</tr>
<tr>
<td>370</td>
<td>Synthetic Compounds</td>
</tr>
<tr>
<td>371</td>
<td>Modifications of the former part of the Compound</td>
</tr>
<tr>
<td>375</td>
<td>Euphonic Changes at the point of junction or in the latter part of the Compound</td>
</tr>
<tr>
<td>376</td>
<td>Formation or inflexions of the whole Compound</td>
</tr>
</tbody>
</table>
PART V.
SYNTAX OR CONSTRUCTION.

CHAPTER I.
ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT IN PARTICULAR.

1. General Considerations

2. The Article and Relative

3. Use of the Article Proper

4. The Relative and its Attraction

5. The Noun as Subject

6. Apposition to the Subject

7. The Pronouns as Subject

8. The Adjective as Epithet or Subject

9. The Comparative Degree

10. The Superlative Degree

CHAPTER II.
ON THE CATEGORICAL PROPOSITION, AND ON THE DIFFERENT KINDS OF PREDICATES.

1. General Principles

2. Primary Predicates (a) Nouns

3. Participles and other Verbal

4. Tenses of the Finite Verb

5. Primary Predicates considered with reference to the Secondary Predicates.

6. Voices of the Verb

7. Secondary Predicates (a) Adverbs

8. Cases of Nouns

9. The Nominative

10. The Genitive

11. The Dative

12. The Accusative

13. Contrasted Meanings of the Oblique Cases


15. Prepositions with the Genitive

16. Prepositions with the Dative

17. Proposition with the Accusative
CONTENTS.

CHAPTER III.
ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS AND NEGATIVE PARTICLES.

CHAPTER IV.
ON CO-ORDINATE AND SUBORDINATE SENTENCES.
## CONTENTS.

### PART VI.

### METRE.

<table>
<thead>
<tr>
<th>ART.</th>
<th>Definitions</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>631</td>
<td></td>
<td>612</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>Equal Rhythms</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>639</td>
<td>A. Dactylic Verse</td>
<td>615</td>
</tr>
<tr>
<td>647</td>
<td>B. Anaplectic Verse</td>
<td>618</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>Double Rhythms</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>651</td>
<td>A. Trochaic Verse</td>
<td>621</td>
</tr>
<tr>
<td>656</td>
<td>B. Iambic Verse</td>
<td>623</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>Hemiolian Rhythms</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>661</td>
<td></td>
<td>626</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>Asynartete and Antispastic Verses</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>663</td>
<td></td>
<td>628</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>(a) Asynartetes</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>666</td>
<td></td>
<td>632</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>(b) Antispasts</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>672</td>
<td></td>
<td>632</td>
</tr>
</tbody>
</table>

### APPENDIX A.

<table>
<thead>
<tr>
<th>ART.</th>
<th>B.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>635</td>
</tr>
</tbody>
</table>

### INDEX of Passages quoted

<table>
<thead>
<tr>
<th>ART.</th>
<th>of Greek Words</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>641</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ART.</th>
<th>of Subjects</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>663</td>
</tr>
</tbody>
</table>
INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

Art. 1 The Greek Language (φωνὴ Ἑλληνικὴ) is that which was anciently spoken throughout the whole extent of Greece or Hellas (Ἑλλάς), a term which included all the Greek colonies (Herod. ii. 182). But there were two countries to which this name was applied,—that which still bears the name, and which was distinguished as ἡ ἀρχαία Ἑλλάς (Plut. Timol. c. 37), or Græcia Antiqua; and the south-east of Italy with Sicily, which was called ἡ μεγάλη Ἑλλάς (Strabo, p. 253), or Græcia Magna. The former of these countries was also termed "continuous Greece" (Ἑλλάς συνεχῆς, Scylax, p. 12; Dicearchus, v. 32 sqq.), as opposed to "discontinuous" or "sporadic Greece" (Ἑλλάς σποραδικῆ), which included all the scattered colonies.

2 It was in the former of these, or Greece Proper, as it is sometimes designated, that this language was formed by a fusion of different tribes; and though the colonists in Asia Minor and Magna Græcia contributed largely to the development of Greek literature, the intellectual energies of the people, and consequently the living excellence of the language, were always most conspicuous in the mother-country; and, in the end, all the scattered Greeks had learned to speak the language of Attica.

3 The ancient Greek language is a member of the great Indo-Germanic family, and is therefore intimately connected with the old languages of the Indians, Persians, Celts, Scelavonians, Germans, and Italians. It belongs to the science of Comparative Philology to point out the nature and extent of this connexion.

1 The ethnography of the ancient Greeks has been fully discussed in the New Cratylus, book i. chap. 4.
4 Confining our attention to the Greek language, we find that this language, as we have it, consists of two elements—the Pelasgian and the Hellenic; and Herodotus has informed us, that the Hellenes or Greeks owed their greatness to a coalition with the Pelasgians (i. 58; Varronianus, pp. 11, 12). The Pelasgians (Πελασγοί, or Πελασγεῖς, "Swarthy Asiatics," or "Dark-faced men;" Varron. p. 29; Kenrick, Phil. Mus. ii. 353) were the original occupants and civilizers of the Peloponnese, which was called after their name, and also of many districts in northern Greece. These were afterwards incorporated with the Hellenes ("Ελληνες, "the Warriors:" comp. the name of their god Ἀπελλών, Müller, Dor. ii. 6, § 6), a cognate martial tribe from the mountains in the north of Thessaly. In proportion as the Hellenic or Pelasgian element in this admixture predominated in particular districts, the tribes were called Dori ans (Δωριεῖς, "Highlanders," from da- and ὄρος; Kenrick, Herod. p. 111.), or Ionians (Ἰωνεῖς, "Men of the coast," 'Ηνωία; also Αἰγιαλεῖς, "Beach-men," or Ἀχαιοί, "Sea-men;" Kenrick, Phil. Mus. ii. p. 367). And these appear in historical times as the two grand subdivisions of the Hellenic race (Herod. i. 56).

5 When, however, the Dori ans or "Highlanders" first descended from their mountains in the north of Thessaly, and incorporated themselves with the Pelasgians of the Thessalian plains, they were called Αἰολεῖς, "Mixed men"), and this name was retained by the Thessalians and Boeotians long after the opposition of Dorian and Ionian had established itself in other parts of Greece. The legend states this fact very distinctly, when it tells us that "Hellen left his kingdom to Aiolus, his eldest son, while he sent forth Dorus, and Xuthus, the father of Ion, to make conquests in distant lands" (Apollod. i. 7, 3, 1; Thirlwall, i. p. 101).

6 Hence we find that of the Greek colonists settled on the western coast of Asia Minor, the earliest and most northerly, who started from Boeotia, called themselves Αἰολιαντες; that those who subsequently proceeded from Attica, and occupied the central dis-

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1 The proper meaning of αἴλος is "particoloured," and the adjective is used especially to designate alternations of black and white in stripes: thus, the cat is called αἴλουρος (αἴλουρος) from the stripes on its tail: and for the same reason αἴλος is a constant epithet of the serpent. It is the opposite of ἁπλοῦς: so Athen. xiv. 622 c. ἀπλοῦν ῥυθμὸν χέοντες αἰόλῳ μέλει. We do not agree therefore with Dr Thirlwall (i. p. 102), that Αἰόλος is a by-form of "Ελλην.
trict, called themselves Ionians; while those, who finally sailed from Argos, and took possession of the southern coast, bore the name of Doriants.

7 The cultivation of lyric poetry by the Æolians of Lesbos, the choral poetry of the Doriants, and the epic poetry of the Ionians, gave an early and definite expression to certain provincial varieties which were called Dialects (διάλεκτοι), and the energetic and intelligent branch of the Ionian race which occupied Attica (Ἀττική or Ἀκτική, “the Promontory-Land”), subsequently gave such a distinctive character to their own idiom, that the Attic (ἡ Ἀττική) was considered a fourth Dialect by the side of the Doric (ἡ Δωρίς), the Æolic (ἡ Αἰολίς), and the Ionic (ἡ Ἰατις).

8 As every dialect or provincial variety is such with reference to some standard of comparison, and as the Attic in the end became the general language, or “common Dialect” (κοινὴ διάλεκτος) of all the Greeks, Grammarians have always estimated the Æolic, Doric, and Ionic Dialects by their deviations from the Attic standard.

9 Considered, however, in themselves, the four Dialects may be divided into two groups, corresponding to the two main divisions of the Hellenic nation (art. 4). For there is much truth in Strabo’s remark (p. 333), that the ancient Attic was identical with the Ionic, and the Æolic with the Doric.

10 The Doric and Æolic Dialects agreed in representing the Pelasgo-Hellenic language in its first rude state of juxta-position. And if, on the one hand, the Hellenic element in these Dialects was more strongly pronounced in its roughness and broadness of utterance, on the other hand, the peculiarities of the Pelasgian, which were lost in the further development of Hellenism, were still preserved in the Æolic, and to a certain extent in the Doric also.

11 Although the Ionians, as such, contained the Pelasgian element in greater proportion than the Æolo-Doric tribes, their language gives less evidence of the lost Pelasgian idiom than those of the more northern Greeks. The reason of this is plain. In their case there was no longer juxta-position, but fusion; and the irreconcilable peculiarities of the Pelasgian and Hellenic idioms had been mutually resigned. The Ionians, whose ear did not repudiate a concurrence of vowels, omitted the harsh consonants of the
Pelagian idiom, and the Athenians carried this a step farther, by contracting into one the syllables which produced an hiatus.

12 The Attic Greek is the richest and most perfect language in the world. It is the only language which has attained to a clear and copious syntax, without sacrificing its inflexions and power of composition. It is the language of Sophocles, Aristophanes, and Plato. It had become the language of Herodotus; and even Homer’s Poems, as they have descended to us, are to a large extent Atticized. It is this language which, following the example of previous grammarians, we propose to teach in the following pages¹.

13 Those who learned Attic Greek, as a foreign or obsolete idiom, were said to Atticize (ἀττικίζειν), and there is a large class of later writers who are called Atticists (Ἀττικίσται). But those foreigners who spoke Greek from the ear, and without any careful observation of the rules of the Attic idiom, and who consequently mixed up with their Greek many words and dictions which were of foreign origin, were said to Hellenize (ἕλληνιζειν), and there is a large class of writers, including the authors of the New Testament, to whom we give the name of Hellenists (Ἑλληνισταῖ). It is the object of the Greek scholar’s studies to make him not a Hellenist, but an Atticist, in the highest sense of the word.

14 A critical and comprehensive Greek Grammar should contain all the information which is needed by a modern student of the ancient Greek writers, and while it should aim at teaching the art of writing Attic Greek both in verse and prose, it should develop those etymological principles which have been derived from comparative philology, or the philosophical examination of all languages of the same family, and by the aid of which the dialectical and other changes in the language of ancient Greece are easily and safely explicable.

15 Such a Grammar should consist of the following different parts:—

i. Orthography and Orthoëpy, which give the rules for the accurate writing, punctuation, accentuation, and pronunciation of ancient Greek.

¹ The varieties of the Dialects are noticed in their proper places, namely, under the declensions and conjugations, and the anomalies of nouns and verbs.
ii. Etymology, which explains the analysis of individual words, divides them into different classes according to this analysis, and points out the affections or anomalous structures which result from the contact of consonants or vowels with one another.

iii. Inflection, which applies the rules of etymology to the motion of nouns through their cases, numbers, and genders, and of verbs through their persons, numbers, tenses, moods, and voices.

iv. Derivation and Composition, which show how one form may be deduced from another, and how two or more forms may be united in the same word.

v. Syntax or Construction, which examines logically the conjunction of words in a sentence, and the mutual dependence of sentences.

vi. Metre, which points out the connexion between the quantity of syllables and their rhythmical arrangement in verse composition.

These six parts fall into two main departments—the first four referring to the Word itself, and the last two to the logical and rhythmical arrangement of words in sentences and verses.
PART I.
ORTHOGRA～PHY AND ORTHOEPY.

§ I. Alphabet.

16 The ordinary Greek Alphabet consists of the following twenty-four letters (στοιχεῖα):

<table>
<thead>
<tr>
<th>Capital</th>
<th>Small Letter</th>
<th>Pronunciation</th>
<th>Name</th>
<th>Latin Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>Α</td>
<td>α</td>
<td>a</td>
<td>Alpha</td>
<td>Αλφα</td>
</tr>
<tr>
<td>Β</td>
<td>b</td>
<td>B</td>
<td>Beta</td>
<td>Βητα</td>
</tr>
<tr>
<td>Γ</td>
<td>γ</td>
<td>g (hard)</td>
<td>Gamma</td>
<td>Γamma</td>
</tr>
<tr>
<td>Δ</td>
<td>δ</td>
<td>d</td>
<td>Delta</td>
<td>Δελτα</td>
</tr>
<tr>
<td>Ε</td>
<td>ε</td>
<td>e</td>
<td>Epsilon</td>
<td>Εψιλον</td>
</tr>
<tr>
<td>Ζ</td>
<td>ζ</td>
<td>z</td>
<td>Zeta</td>
<td>Ζητα</td>
</tr>
<tr>
<td>Η</td>
<td>η</td>
<td>Eta</td>
<td>Heta</td>
<td>Ητα</td>
</tr>
<tr>
<td>Θ</td>
<td>θ</td>
<td>Theta</td>
<td>Θητα</td>
<td>th</td>
</tr>
<tr>
<td>Ι</td>
<td>i</td>
<td>Iota</td>
<td>Iota</td>
<td>i</td>
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<tr>
<td>Κ</td>
<td>κ</td>
<td>Kappa</td>
<td>Κappa</td>
<td>k</td>
</tr>
<tr>
<td>Λ</td>
<td>λ</td>
<td>Lambda</td>
<td>Lambda</td>
<td>Λαμβδα</td>
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<tr>
<td>Μ</td>
<td>μ</td>
<td>m</td>
<td>Mu</td>
<td>m</td>
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<tr>
<td>Ν</td>
<td>n</td>
<td>Nu</td>
<td>Nö</td>
<td>n</td>
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<td>Ξ</td>
<td>ξ</td>
<td>Xi</td>
<td>Xi</td>
<td>x</td>
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<td>Ο</td>
<td>ω</td>
<td>Οmicron</td>
<td>Ομικρον</td>
<td>o</td>
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<tr>
<td>Π</td>
<td>π</td>
<td>Pi</td>
<td>Pi</td>
<td>p</td>
</tr>
<tr>
<td>Ρ</td>
<td>ρ</td>
<td>Rho</td>
<td>Rho</td>
<td>ρ and rh</td>
</tr>
<tr>
<td>Σ</td>
<td>ς</td>
<td>Sigmas</td>
<td>Sigma</td>
<td>s</td>
</tr>
<tr>
<td>Τ</td>
<td>τ</td>
<td>Tau</td>
<td>Taυ</td>
<td>t</td>
</tr>
<tr>
<td>Υ</td>
<td>υ</td>
<td>Upsilon</td>
<td>Τυψιλον</td>
<td>y</td>
</tr>
<tr>
<td>Φ</td>
<td>φ</td>
<td>Phi</td>
<td>Φι</td>
<td>ph</td>
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<td>Χ</td>
<td>χ</td>
<td>Chi</td>
<td>Χι</td>
<td>ch</td>
</tr>
<tr>
<td>Ψ</td>
<td>ψ</td>
<td>Psi</td>
<td>Ψι</td>
<td>ps</td>
</tr>
<tr>
<td>Ω</td>
<td>ω</td>
<td>O-mega</td>
<td>Ωμεγα</td>
<td>o</td>
</tr>
</tbody>
</table>
Besides these twenty-four letters, which are used in this order to designate the books of the Iliad and the Odyssey, the Greeks had other characters, which became obsolete at an early period as ordinary letters, but retained their place in the alphabet as numerical signs: these were the spirant F, called Βάν or the Digamma, originally the 6th letter of the alphabet and used under the form Σε to denote the number 6; the hard dental sibilant Σάν, which originally occupied the seventh place, that of its Hebrew prototype Ζαίν, but was ousted by Ζητα the representative of Τζάδε, and was represented among the numerical signs only in the arbitrary compound Σαμπί (i.e. Σάν and πι, the converse of ψ), written Η, to denote the number 900; and the guttural ®, called Κόππα, which originally followed Πη, and was used to denote the number 90. The latter is still found in inscriptions in such words as φόρινθος, λυρος, &c. (See Böckh, C. I. nn. 29, 37, 166).

§ II. Pronunciation.

17 We have given the usual pronunciation of these letters as they are articulated in England. At the revival of letters there was a considerable controversy on this subject, especially between the followers of Reuchlin, who was guided by the pronunciation of the modern Greeks, and those of Erasmus, whose method rests upon internal evidence, and is also supported by the Latin transcription. The system of Erasmus was called Etacismus, because it gave the value of e to Ἡτα, as distinguished from the new Greek Itacismus, which pronounced that letter as ë. Few modern scholars will doubt that the theory of Erasmus is the more reasonable. According to this method, β, γ, δ, θ, κ, λ, μ, ν, ο, π, σ, τ, χ, ψ, ω, were pronounced as they still are in England, or nearly so; a was the English a in father, or mat, according as it is long or short; e was the short e in met, η the long a in mate, or the long e in there, or the double ee in meer; i was the i in machine, or pin, according as it is long or short; and u was pronounced softly, like our u in cube or Cupid.

It will be observed that e and v are called ψιλόν, i.e. “unaspirated.” The reason of this is that e was originally an aspirated vowel or the mark of aspiration: and v never occurs at the beginning of a word without a rough breathing. Similarly, ρ is always hr or rh.
Philology has taught us that the compound letters, ζ, ξ, and φ had other sounds than those which Erasmus attributed to them.

(a) At one time, as we have mentioned, the Greeks had a Σάυ as well as a Ζίγα, just as the Hebrews have Zain by the side of Tsade: the former was a hard dental sibilant, like the English z or the pronunciation of s in Somersetshire; and the latter, which at last corresponded very nearly to the palatal ſ, was really the combination δσ, which gets that palatal value even in English; compare Etheredge from Ethereds, &c.: and as the same sound results from the combination of γ (κ) or δ (τ) with ι, we find that ζ is a regular substitute for this assimilation. In certain dialects we have the transposition σδ for δσ, just as ρ = hr becomes rh in Latin; as we have ψε, ψνν, -ψε by the side of σφε; and as the root of the relative pronoun, which is su in Sanscrit and Greek, qν in Latin, ḥv in Gothic, becomes ḥh in English.

(b) Similarly, there were two articulations of Υί: the hard sound κς or χς, and the softer sound sh, resulting from the transposition of χς into σχ, and corresponding to the articulation of its parent the Hebrew Shin. The former pronunciation is established not only by derivations like ἐξ by the side of ἐκ, but by the appearance of ys for ἐ in inscriptions. The latter value, in which the k-sound is lost altogether, and the palatal force of ζ almost reappears, is inferred from comparisons like ὄδυσσεύς, Ulyxes, ἐρίδς, ἐρίζω, ria, &c., and is proved by the fact that in the Doric dialect ξ appears for σ, or rather σι, in the fut. and 1 aor. of verbs in -ξω.

(c) With regard to Φι it is doubtful whether it ever had the pronunciation f, and whether it was not always pronounced like b-b in hap-hazard, shep-herd. This at least may be inferred from reduplications like πέψωκα and contacts like Σαντφω; and Quintilian (r. 4, § 14. xii. 10, §§ 27, 29. Cf. Priscian, r. p. 14) distinguishes between the Greek φ and the Roman f. It is true that φῶρ, fur seem to correspond, and that Plutarch writes πραίφεκτος, φήλιξ, and the like; but the Romans themselves never wrote filosophia, and Plutarch’s acquaintance with Latin was confessedly imperfect.

18 Some of these letters would change their sound when doubled, or in contact with others.
ORTHOGRAPHY AND ORTHOEOPY.

a. γ followed by another γ, or by κ, χ, ξ, represents an original ν, and in this combination is pronounced ng: compare ἄγγελος with angelus.

b. ζ is often written for γι, κι, χι, δι, τι, the pronunciation of which it represents; thus we have μείζων for μεγίων, κάρζα for καρδία, &c.: also for σδ, as in Αθήναζε for 'Αθήνασδε. In later Greek ζ falls back to the original value of Σάν, and not only appears before consonants like a simple σ, as in ζβεννύαι, ζµύρνα, but even follows a dental, as in Τζέτζης.

c. σσ not only takes the place of ζ, but like it is substituted for combinations of other letters with τ; thus we have λαπάζω for λαπάζω, πραγίω for πραγίω, ἐλάχιων for ἐλαχίων, &c.

d. τ before ι approximates to σ, and sometimes is changed into that sibilant: compare πλούσιος with πλούτος.

That τ before a vowel had a soft sound, at least in later Greek, may be inferred from the fact that Plutarch (Æm. Paulus, c. 5) writes Κάλτιον for calceus.

e. ο when followed by a vowel, if not combined with it, may be pronounced like our ω; thus we have οἰστρός to represent the whizzing sound of the gad-fly, and οίστρος.

f. ε before ο, ω, is often pronounced like our γ; thus πόλεως is not only accentuated, but is often scanned as a disyllable.

g. ε, θ', ρ seem to have approximated in pronunciation to one another, and to the sibilant σ, for which they are often substituted in writing: but although τι may be changed into σι, σ is not changed into τ except in the diplasiasmus σσ, which is written ττ in later Attic. The interchange of σ and θ is most common in the combination σι=θε, e.g., σιός=θεός; and θ becomes δ most frequently in the combination θι=δι. It is to be remarked that not only do -θια=-δια become -θη, -δη, but the dentals are occasionally omitted.

1 In Joannis Cheradami Introductio Alphabetica sana quam utilis Graecarum Musearum adytum compendio ingredi cupientibus, Dionysius, 1535, the following definition is given of the pronunciation of δ and θ: "Delta non prorsus ut Latinis D, sed producta sensim per dentes lingua aliquanto minus quam Thita aspere pronuntiatur. Thita prolata per dentes lingua a literae quidem τ prolatione incipit, sed vehementius quam Delta in anserinum sibilum exspiratur." On the change of R and D in Latin, see Varrobianus, pp. 82, 256.
ρ and λ sometimes meet in a mixed pronunciation, and are accordingly interchanged; thus we have κρύπτω by the side of καλύπτω: and the termination -λος often appears under the form -ρος; compare μεγά-λος with μακ-ρός, δω-ρον with κρότα-λον, and the like.

As the Greeks could not pronounce δθ-, τθ-, or θσ-, and were particularly attached to the combination σθ-, we often find this as a substitute for the other combinations of dental sibilants; thus we have οἷσ-θα for οἷδ-θα; a comparison of τύπτο-μεν with τύπτε-τθον, and of τύπτε-τον with τύπτε-σθον, leads to the conclusion that the latter is for τύπτε-τθον; and the observation that an inserted θ marks the passive voice suggests the probability that τύπτε-σθαι may be a representative of τύπτεθ-σαι.

Some of these and many other changes of pronunciation may be traced to the double value of F, the Vau or Digamma, which, as we have mentioned, was originally the sixth letter of the alphabet, and which was a compound of the two consonants, one of which represented the guttural, the other the labial in its ultimate state. These two consonants are s (sometimes reduced to h) and v; and from their combination, and the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity. In most cases, this sv or hv represents kp; when a dental appears, it has arisen by a fault of articulation from the sibilant (above, g). The following is the regular series of transitions: the guttural may pass through k, g, q, j, s, h to our i or y: the labial through p, b, m, ph, v, to u. And either element may be dropt (see below, 74, 107, 118, and elsewhere). Although the Digamma was undoubtedly pronounced, if not written, at the time when the Homeric poems were composed, the Attic and Alexandrian editors neglected it altogether, and no notice was taken of it till the time of Apollonius Dyscolus, a grammarian who flourished under Hadrian, and he only directed attention to its use in the Αεolic Dialect of the Lesbian and Βεοτian poets (de pronom. pp. 98 b, 106 a, 107 a, 136 b). As it was retained longest in this Dialect, it got the name of the Αεolic Digamma. It still appears in ancient inscriptions and coins; thus we have Ηραίοις=Ηραίοις, C. I. 1. n. 11; Διή=Διή, n. 29; κομάφυδος, τραγάφυδος for κομφό-δος, τραγφόδος, n. 1583; Φαύγιον, II. p. 638; and the name of Oaxus is spelt Φάξος on old coins (Mionnet, Vol. II. p. 263, cf. above, e).
The metre of Pindar shows in some places that \( \nu \) does not form a diphthong, but represents the consonantal value of this letter: thus we have Pyth. ii. 28: \( \dot{a}v\dot{a}\dot{t}av \) for \( \dot{a}\F\dot{a}\dot{t}av \). In Attic Greek the digamma is sometimes indicated by the absence of the usual contraction; as in \( \pi\lambda\epsilon\omega, \rho\epsilon\omega, \chi\epsilon\omega \); by the appearance of \( \nu \) in other parts of those words, as \( \epsilon\pi\lambda\epsilon\upsilon\sigma\alpha, \rho\epsilon\upsilon\sigma\omega, \chi\epsilon\upsilon\sigma\omega, \epsilon\chi\epsilon\upsilon\nu\alpha \), Attic \( \epsilon\chi\epsilon\alpha\sigma \); by the substitution of \( \nu \) or by the insertion of \( \phi \), as in \( \chi\upsilon\tau\omicron\sigma, \chi\epsilon\omega, \kappa\lambda\upsilon\omega \) from \( \kappa\lambda\epsilon\sigma\), and \( \xi\epsilon\omega, \xi\upsilon\omega, \beta\rho\upsilon\omega \) by the side of \( \xi\epsilon\phi\sigma \) and \( \beta\rho\epsilon\phi\sigma \).

§ III. Classification of the Letters.

19 The consonants (\textit{consonantes littere, \sigma\tau\omega\chi\epsilon\iota\alpha \sigma\upsilon\mu\phi\omicron\omega\nu\alpha}) are divided

a. According to the organ with which they are pronounced, into

- Labials, or lip-letters.............\( \beta, \pi, \phi, \mu \)
- Dentals, or teeth-letters.............\( \delta, \tau, \theta, \upsilon, \lambda, \rho \)
- Gutturals, or throat-letters......\( \gamma, \kappa, \chi \)
  and
- Sibilants, or hissing letters....\( \sigma, \zeta, \xi, \psi \).

b. According to their power, or capacity for independent articulation into

i. Semi-vowels (\textit{\eta\mu\lambda\phi\omega\nu\alpha}), which form a syllable, whether the vowel precedes or follows, and these are

- Liquids.............\( \lambda, \mu, \upsilon, \rho \)
- Sibilants.............\( \sigma, \zeta, \xi, \psi \).

ii. Mutes (\textit{\alpha\phi\omega\nu\alpha}), which do not properly form a syllable unless a vowel follows them, and these are distinguished according to the breathing with which they are uttered as

- Rough, \textit{aspiratae}, \( \delta\alpha\sigma\epsilon\alpha, \phi, \chi, \theta \)
- Smooth, \textit{tenues}, \( \psi\iota\lambda\alpha, \pi, \kappa, \tau \)
- Middle, \textit{mediae}, \( \mu\epsilon\sigma\alpha, \beta, \gamma, \delta \).

20 Vowels (\textit{vocales littere, \sigma\tau\omega\chi\epsilon\iota\alpha \phi\omega\nu\eta\epsilon\nu\tau\alpha}) are divided into two classes.
a. Those which are the residuary forms of breathings, and these are
   \begin{itemize}
   \item $a$ from the lightest,
   \item $e$ from the heaviest,
   \item $o$ from the middle breathing.
   \end{itemize}

   We say, conversely, that $a$ is the heaviest, $e$ the lightest, and $o$ the middle vowel in point of weight. The meaning of this is, that in words from the same root $a$ appears in the lightest, $e$ in the heaviest forms, and $o$ in the forms of intermediate weight. Thus the root $\tau\alpha\mu$- appears unaffected in the 2 aor. $\varepsilon$-$\tau\alpha\mu$-$\omega$, but assumes the forms $o$ and $e$ in the successively heavier words $\tau\omicron$-$\omicron$-$\omicron$, $\tau\epsilon$-$\omicron$-$\omicron$-$\omega$. This is particularly the case in the perfects of verbs when the weight of a consonant is taken off from the vowel by the attraction of the consonant into the following syllable. Thus, in $\sigma\tau\rho\varepsilon\phi\omega$ and $\pi\epsilon\mu\pi\omega$ the first syllable is necessarily $\sigma\tau\rho\varepsilon$-, $\pi\epsilon\mu\pi$-, but in the perfects $\varepsilon$-$\sigma\tau\rho$-$\phi\alpha$, $\pi$-$\pi\mu$-$\phi\alpha$, the $\phi$ is drawn off to represent the lost guttural of the affix (below, 302, c, a, 1). A comparison of such words as $\lambda\omicron\gamma\nu$, $\lambda\epsilon\gamma\omega$, $\sigma\tau\rho\phi\gamma\iota$, $\sigma\tau\rho\varepsilon\phi\omega$, will show us that the verb has lost a strengthening insertion or affix, which required a lighter vowel in the root, or contributed to throw back the last consonant of the root on the preceding vowel.

b. Those which are the residuary forms of mutes:
   \begin{itemize}
   \item $i$ from the dentals and gutturals,
   \item $u$ from the labials (above, 18, $j$).
   \end{itemize}

21 Vowels of the former class, when prefixed to vowels of the second class, may be pronounced in one breath, and are then called Diphthongs ($\delta\iota\phi\theta\omicron\gamma\gamma\alpha$), or double sounds. The diphthongs with their English pronunciation, and Latin transcription, are as follows:

<table>
<thead>
<tr>
<th>English Pronunciation</th>
<th>Latin Transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>ai</td>
<td>ai in aisle</td>
</tr>
<tr>
<td>ei</td>
<td>ei in height</td>
</tr>
<tr>
<td>oi</td>
<td>oi in noisy</td>
</tr>
<tr>
<td>au</td>
<td>au in cause</td>
</tr>
<tr>
<td>eu</td>
<td>eu in eulogy</td>
</tr>
<tr>
<td>ou</td>
<td>ou in thou</td>
</tr>
</tbody>
</table>

22 Besides these diphthongs properly so called, that is, as containing a double sound in which both vowels were expressed, the old grammarians recognized six improper diphthongs, which
ORTHOGRAPHY AND ORTHOEPY.

contained only one vowel-sound apiece; these were: ρ, ρ, ρ, ρu, ρν, ρν. And leaving out αυ and ου, which, as we shall see, had assumed a weaker pronunciation, they arranged the other ten combinations as follows (Anecd. Bekk. 1214, 804; Theodos. p. 34; Moschop. Titz. p. 24):

κατὰ κρᾶσιν (i.e. when the two sounds were really mixed): ου, αυ, ευ
κατ᾽ ἐπικράτειαν (i.e. when the former vowel predominates): ει, η, η, φ
κατὰ διέξοδον (i.e. when both vowels are heard in succession): ην, ην, ων.

These distinctions are quite inapplicable to the sounds of the letters in the best ages of the Greek language. The long vowels η and ω involve such an effort in the pronunciation that they necessarily absorb any following sound; this is well expressed by the grammarian’s definition: δεῖ τὸ η μὲν ἐκφωνοῦντα μηκύνειν τὸ στόμα ὡς ἐπὶ τὰ ὦτα ἑκατέρωθεν, τὸ δὲ ω ἐκφωνοῦντα μηκύνειν τὰ χείλη ὡς ἐπὶ τὴν ρίνα καὶ τὸν πνῶμα (Anecd. Bekk. p. 797). The value of η, in accordance with this description, is established by the passages from Cratinus (Etym. M. 196, 7):

ὁ δ᾽ ηλίθιος ὡσπερ πρόβατον βῆ βη λέγων βαδίζει:

and Aristophanes (Anecd. Bekk. p. 86):

θείει με μέλλει καὶ κελεύει βη λέγειν.


In Doric η is represented by α, and in Boeotic by ει; and in heavier forms η passes into ω; thus, from πατήρ we have ἀπάτωρ, from φρήν, σώφρων; and we have the heavier words, ἀσπιδιώτης, Ἰταλιώτης, στρατιώτης by the side of ὁπλιήτης, πολιήτης. When these long vowels are prefixed to υ, it can hardly be said that the result is a diphthong: on the contrary the accentuation of θώμα for θαῦμα shows that in ωυ the υ was not sounded, and αυω is contracted into ω, and not into ωυ. And with regard to ηυ the habit of omitting the temporal augment in verbs beginning with ευ, and the pronunciation of such words as ηδυς, lead us to the conclusion that when η appears as the augment of verbs beginning with αυ, it was either written rather than pronounced; or, if pronounced, that the augment was syllabic as well as temporal. At any rate, when α, η, ω are prefixed to υ, the latter is so completely absorbed that it is not generally written in the same line, but becomes
what is called *Iota subscriptum*, or "Iota underwritten;" thus: ρ, ρ, ρ. This iota, however, is placed on the same line when it follows a capital; thus: "ΑΙΔΗΣ=Alexander, ΥΘΕΟΣ=Hesiod, ’ΟΜΗ= Homer. In the combination νυ one or other of the letters has assumed or resumed a consonantal value, unless the ι is merely absorbed as in the cases just mentioned. It is laid down by the grammarians (Eustath. p. 1047, 53; *Etym. M.* 72, 26; 775, 24; Chœroboïcns, *apud* Ancod. Bekk. pp. 1220, 1292) that this combination is never found before a consonant. Hence we have ὑπνικ, ὑπνω; and the ι drops out in the optative-endings of verbs in -υμι, and in diminutives like βοτρυδιον, ἀφυδιον, ὕδιον, ἤκθιδιον, whereas a is inserted in νιαςω. That the combination was not dissyllabic is proved by the accentuation of αἴθυια, ἄρπυια. The accentuation of participles like τετυφυία shows that the ι retains its value as a vowel. And a careful review of all the usages leads to the conclusion that, when followed by a vowel, the ν in this combination was pronounced like our w, and that, when followed by a consonant, the ν was vocalized and the ι absorbed and omitted. This conclusion is fortified by the change of κυριευς into κυρευς, and of the diphthong ου, pronounced wve, into ν in ἐμύ for ἐμοί, πρύλεες for προίλεες, &c. How the Romans pronounced their quadrissyllable Ιλιθυία, from Ειλείθυα, we do not know: but the analogy of fio and fui would lead to the conclusion that γι became in effect a long i.

23 In general, it is not easy to recover the true pronunciation of the diphthongs, whether proper or improper. It is probable, that ευ and εν were articulated nearly as in English, but that αυ, ου, ωυ were sounded like the German au, ö, ou, or the English ow, wi, oo in how, wig, choose. A dog in Aristophanes (Vesp. 903) barks að, að; the bird’s note p’vee, as in pewit, is written ποῖ (Aves, 227); and our natural exclamation ugh is expressed by the common interjection iow. Considerable difficulties, however, are occasioned (a) by the manner in which the Greeks themselves speak of the pronunciation of some of their vowels and diphthongs; (b) by the Roman transcriptions; and (c) by the modern Greek articulation: and we may infer that changes took place at different epochs.

(a) Plato says, *Cratylus*, p. 393 D: ὥσπερ τῶν στοιχείων οἶδα ὅτι ὄνοματα λέγομεν, ἀλλ’ οὐκ αὐτὰ τὰ στοιχεῖα πλὴν τεττάρων, τοῦ
€ καὶ τοῦ ὃ Kal τοῦ ὁ Kal τοῦ ὦ, from which it is clear that the vowels ε, υ, ο, ω must have had fixed sounds, which would justify their designations ε ψιλόν, &c.; whereas ἄλφα, ητα, and ϊώτα were expressed by names rather than by definite utterances, because their sounds were variable. In Aristophanes, Νυβ. 872, Pheidippides is ridiculed for his broad pronunciation of ai:

\[\text{idov kρέmαi', ὄς ἠλίθιον ἐφθέγξατο καὶ τοῖσι χείλεσιν διερφρνηκόσιν.}\]

from which it is clear that Attic taste had begun to drop the full articulation of both vowels in the diphthong. That ai and oi made single sounds is also shown by their liability to elision, and by their being counted short for purposes of accentuation; the Alexandrian poet Callimachus actually makes \(\acute{e}\chi\epsilon i\) the response of an echo to vaix\(\chi\) (Epigr. 30); and Sextus Empiricus, who flourished under Hadrian, says that ai, ei, and o\(\nu\), were not diphthongs, because they had but one sound from beginning to end (adv. Gramm. 1. 1. c. 5, p. 241). From all this it appears that there was a gradual loss of the full pronunciation of the combined vowels.

(b) The same results from the Roman transcriptions; for ai and o\(i\) are generally written ae and oe, as in 'Αθήναι, Athena, Βου-\(\alpha\)τία, Bœotia. The improper diphthong ϕ is sometimes expressed by o, sometimes by e, as in ραψωδία, rhapsodia, ἐπωδός, epodus, but τραγωδός, tragedus; oi is sometimes shortened into i, as in Inomaus, cimiterium, from Οἰνόμαος, κοιμητήριον; ei is sometimes i and sometimes e; thus we have Εὐξένως, Euxinus, and generally before consonants, except in Polyeletus, Helotes, Cuperus; Αίνεια, ΑΕνεας, Μουσεῖον, Museum. It is to be observed, however, that all these transcriptions belong to a time when the Romans had lost their own pure diphthongs; for aulæ was once even aulāi.

(c) The modern Greek pronunciation confuses between o\(i\), ei, \(\eta\), and i, pronounces ai like a in male, and gives the value of υ to the second vowel in ev, ov, \(\eta\)v. That Reuchlin should have adopted this articulation from the learned Greeks, who taught him their language, was natural enough, but it is certain that no such confusion prevailed among the ancient Greeks, who could not have had such words as κεκέλευσμαι, πεταίδευνται if υ had been a consonant, and would never have relinquished the power of distinguishing between the root syllables in πεἴθω, πέποιθα, and ἐπίθησα:
and that *ai* never sank from *α*, however that was pronounced, to a mere French *e*, which was the value of *η*, is clear from the fact, that even the latest Romans gave *ai* the value of *α*, as in Plutarch's *πραίφεκτος* for *praefectus*, and always represented *η* by *e*, as in the same writer's transcriptions: *carere*, *καρῆρε*, *majores*, *μαϊώρης*, *sapiens*, *σαπίης*, *Rhenus*, *Ῥῆνος*.

24 On the employment of *a* and *ε* to represent vowels, the breathings were expressed by the second or first half of *H* written over the vowel affected by it: this notation, which is due to Aristotheanes of Byzantium, has been revived by the Oxford Press; but generally the smooth breathing (*spiritus lenis*, *πνεῦμα ψιλόν*) is marked '; and the rough breathing (*spiritus asper*, *πνεῦμα δασύ*) is marked '.' If the word commences with a diphthong, the breathing is placed over the second vowel; not so when the second vowel is *Iota subscriptum*, or absorbed: compare *ἐγώ*, *ὀίος* with "Αἴδης and ᾍκ. When a word or syllable begins with *ρ* the rough breathing is always placed over that letter: when *ρ* is doubled, the first *ρ* takes the smooth breathing according to a general principle, which will be explained in its proper place (97): compare *ῥῆτωρ*, *rhetor* with Πύῤῥος, *Pyrrhus*.

Obs. 1 Certain German editors, following Bekker and Dindorf, print the double *ρ* without any breathing¹. That this is erroneous is shown not only by the Latin transcription, but also by the express statement of Arcadius (*περὶ πνευμάτων, 200, 21, ap. Valcken. Ammon. p. 242). It is held by one scholar (Lobeck, *Paralip.* p. 14) that the accents of έψκμμα ought to be expressed by βέψκμμα when the perfect assumes that form, and the rule for the transference of the breathing seems to justify this. Some of the ancient grammarians retained the breathing of the *ρ* even in the middle of a word, making it lenis or asper, according to circumstances; thus they wrote κάπριος, 'Ατρέβις, but Χρόνος, *άφρος*, θρόνος (Anecd. Bekk. p. 693, 20).

Obs. 2 It is observed that the ΑΕolians especially omitted the aspirate, whence this ψιλωσις, as it is called, is regarded as ΑΕolic wherever it occurs. This was carried so far that even words beginning with *ν* or *ρ* were marked with the lenis; thus we find ομικε, ομιμν, ομωος, ομίμα, ϊκλος, ομιφαλος, and Ράρος with its derivatives; Arcadius, p. 242 Valcken.; *Anecd. Bekk.* p. 693, 11; Herodian, *περὶ μονίρονοι λέξεως*, p. 35, 6. The ΑΕolians are also said to have written Ῥ in the middle of a word (*Anecd. Bekk.* u. s.; Greg. Corinth. p. 588). Those who adopt the old-fashioned theory that the Latin language is connected with the ΑΕolic dialect of the Greek, will find in this ψιλωσις a special

¹ In adopting this orthography, in the Cambridge text of Thucydides, we have sacrificed our own opinion to the necessity of making the series uniform.
ORTHOGRAPHY AND ORTHOEPY.

difficulty, for the Latin, as distinguished from the Greek, retains the original sibilant of which even the aspirate is a weaker form: compare εξ, sex, επτά, septem, &c.

Obs. 3 On the other hand, the Attic dialect, in its later forms, seems to have had a tendency to aspiration: thus we find authority for ἄγγος; ἄθρος and ἄθροις in the orators; ἄθρυμμα; ἄμμος, whence καθαμ-μίζω in Aristophanes; ἐφαρημ, “to shut in,” as distinguished from εἰργο, “to shut out” (Lobeck, Λκ. p. 338); ἐνη; ἀνω; ἠθμός and Αθροτόμος on the Sigean inscription; ἄλλω to explain φάλλω and ἕμιάλλω; even ἱθύς (Gellius, Ν.Α. Π. 3); and Ἀβδορίτα, ἐπίς, ἱσθμός in Attic inscriptions. It is also remarked that the Athenians said ῥάδις instead of ῥάδις (Athen. p. 397 ν).

Obs. 4 In the Ionic dialect the aspirate is sometimes represented by the lengthening of the syllable which bore it; thus we have οὖδος=οδος; οὐλος=ολος; οὖρος=ορος; οὕρος=ορος; οὐκος=οκος; οὐλός=ολός; ἑκμος and ἵξαλος from ἱκω, perhaps because the first syllable in these words involved originally a reduplication; ἄμως for ἄμω, because the whole word is lengthened, or because in all forms of Greek ἄ for σά had a tendency to drop its breathing; cf. ἄκωτις, ἀδελφός, ἀκόλουθος, &c. even in Attic; and ἡλέκτρον, ἀὐλαξ, &c., from ἐλκω, not only lengthen the first syllable, but introduce an articulation vowel after the liquid.

§ IV. Origin and Arrangement of the Letters.

25 Mythology attributes to the Phoenician hero, Cadmus, the introduction into Greece of an original alphabet of sixteen letters; and the old grammarians have supposed that these sixteen were the following:—α, β, γ, δ, ε, η, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ (Schol. Dion. Thr. p. 781). There can be little doubt that the Greek alphabet is of Semitic origin, and there is every reason to believe that it originally consisted of four quaternions of letters: but it is a sound theory, which has been confirmed by the independent investigations of at least four or five different scholars, that for i, η, ρ, and υ in the above list we must substitute η, θ, and the two obsolete characters Φ (βαῦ) and Ω (κιππα), which are still retained as numerical signs after ε and π respectively, and that the original arrangement of these sixteen letters was as follows:

A. ΒΓΔ. E. ΦΗΘ. ΛΜΝ. Σ. O. Π Ω Τ.

This order is artificial and systematic; as we shall see, if we consider the original value of these characters. For A, E, and O were originally the representatives of breathings of which A was the
lightest, E the heaviest, and O of intermediate weight: F was an aspirated labial, H an aspirated guttural, and Θ an aspirated dental: so that the nine mutes stood thus, each set being preceded by its appropriate breathing or vowel:—

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<tr>
<td>A</td>
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<tr>
<td>E</td>
<td>F</td>
<td>H</td>
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<tr>
<td>O</td>
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<td>Θ</td>
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and the liquids Λ, Μ, Ν, Σ stood between the aspirate and the tenues, because they probably completed a still shorter Semitic alphabet of only twelve characters.

26 When F fell out, and H, the double aspirate, was taken to represent the double ε, the first letters added to the above were υ and ϕ, two representatives of F, and χ, the substitute for H in its original use. The other additional letters were borrowed, as their names denote, from corresponding letters in the Hebrew alphabet, and from this was also taken the obsolete Σάν, of which we have spoken above. The Greeks added, for their own convenience, a double o (called ο μέγα, and written ω), and two combinations of Σίγμα or Σάν with Π?, in one of which the π preceded, while in the other it followed the sibilant. These combinations were called Ψι and Σαμπί, and were represented by the same sign in different postures. Ψι preceded and Σαμπί followed Ω. Under the form Θ, the Σαμπί was used to represent the number 900.

27 The Ionians in Asia Minor were the first to adopt the complete alphabet of twenty-four letters, arranged as we now have it. The Samians have the credit of being the earliest employers of this extension of the written characters, and it was from them that the Athenians derived the additional letters, although they were not used in public monuments until the Archonship of Euclides, Ol. 94, 2. B.C. 403. Hence we read of τὰ γράμματα τὰ ἀπ’ Εὐκλείδου ἄρχοντος. Of course Herodotus, who was an important contributor to the literary intercourse between Samos and Athens, had brought the improved alphabet into use among men of education at a much earlier period, and Euripides expressly distinguishes between η and ε as vowels in spelling the name Θησεύς (apud Athen. p. 454 c).
The earliest extant approximation to anything like a handwriting is the inscription on the prize vase brought from Athens by Mr Burgon, which cannot be later than 600 B.C. (see Böckh, Corp. Inscr. i. p. 49). It is written as follows, from right to left:

**ΜΕ: ΤΟΝ ΑΘΗΝΕΝ ΑΘΩΝ**

The only abbreviation observable in this is the omission of ε in the termination -θευ; for the true transcription is: τῶν Ἀθηνων αθλων εἰμέ, not, as Böckh supposes, τῶν Ἀθηνέων ἦθλον εἰμί. The later Greeks used a number of contractions in their MSS., the commonest of which are given in the accompanying table.
### CONTRACTIONS AND ABBREVIATIONS

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§ V. Syllables.

29 A syllable (συλλαβή) is simple when it consists of a single vowel with or without a breathing. It is compound when it consists of a vowel or diphthong with one or more consonants. A word (λέξις) consists of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants, as in στράγξ.

30 In regard to words of more than one syllable, the following rules apply to the division of the syllables¹:

a. A solitary consonant, whether single or double, between two vowels, properly belongs to the second of them: as in ἐ-χει, σῶ-μα, ἱ-κα-νόν, ὕ-ψη-λος.

β. Two consonants are divided between the syllables which precede and follow, except in the case of a tenuis or aspirated mute followed by any liquid, or a medial mute followed by ρ, when, as the articulation is not divided, the compound sound passes on to the following vowel; thus we divide words as follows: ἀ-πρυγ-δό-πλητα, ἐ-μασ-χα-λίσ-θη, βα-ρυ-βρό-μος, ἐβ-λα-ψε. For the application of this rule to the quantity of syllables, see below, 36, 37.

γ. The first of three consonants belongs to the syllable which precedes; thus we divide as follows: ἐσ-θλός, ἐγ-Οπος, ὀμ-πνή, μάκτρα, το.

31 Etymology sometimes interferes with this rule respecting the division of syllables. In regard to the roots of verbs, the vocalization will often show that one or more consonants have been thrown back upon the root syllable. Thus a comparison of στρέφω and πέμπω with their perfects ἔστροφα, πέπομφα, will show us that the first syllable of the present must be στρεφ-, πεμ- (above, 20). For the same reason, compound words are divided according to their constituent parts: as in κυνὸς-οὐρά, ἐκ-τίθημι.

¹ It is proper to observe that these are not the rules given by other grammarians. The German scholars in particular lay it down that only the liquids, and the first of two doubled letters, can be tolerated at the end of a syllable, and that all combinations of letters which can begin a word must begin a syllable with rare exceptions.
32 By a special rule the converse is made to apply to compounds with eis, ἐς, πρός, δυς-, which carry on their final sibilant to the next syllable when it begins with a vowel: thus they divided ἐξάγειν, δυ-σάρεστος (Anecd. Bekk. p. 1128). But the correctness of this rule may be doubted.

§ VI. Prosody, or the Quantity and Accentuation of Syllables.

a. Quantity.

33 Prosody (προσῳδία) teaches, besides the breathings (above, 24), the quantity of syllables, or the time (χρόνος) occupied in their utterance, and the accentuation of syllables, or the tone (τόνος) with which they are pronounced.

34 The shortest time in which a syllable can be pronounced is called a mora, or single time. A short syllable has one mora: a long syllable contains two more.

35 The quantity of syllables is determined either by the nature of the vowel, or by that of the consonants which follow: in the former case the quantity is said to depend on the nature of the vowel; in the latter, on the position of the consonants.

36 A Syllable is long by nature, when it contains a long vowel or diphthong; by position, when it is followed by a composite consonant—ζ, ζ, or ψ—or by two or more consonants in which the articulation is divided (above, 30, β).

Obs. The lengthening of short syllables by position applies not only to the concurrence of syllables in a word, but also to the case of two contiguous words in a metrical line. The position invariably produces a long syllable (a) when the former word ends and the latter begins with a consonant; (b) when the former word ends with a short vowel and the latter begins with a composite consonant, with a consonant preceded by σ, or one of those combinations, which inevitably make a vowel long by position in the middle of a word. In the case of a mute followed by a liquid the preceding short vowel generally becomes long if the ictus or emphasis of the metre falls upon it, and this applies also to the initial ρ, which is doubled in the concurrence of syllables (below, 105). In Epic poetry the position is sometimes neglected before such words as Ζάκυνθος, Ζέλεικ, Σκαμανδρος, σκέπαρνον, &c., and it has been proposed by Payne Knight (Prol. Hom. p. 79) to write Δάκυνθος, Δέλεια, Κάμανδρος, κέπαρνον in these cases, a change supported by philological considerations, and by the reading οὐχὶ μάραγδον in Asclep. vii. 1 (see below, 116).
37 A Syllable is short when it contains a short vowel, and is followed by a single consonant, or by two consonants, in which the articulation is not divided (above, 30, β).

Practically we find that while a short vowel is almost always short before

$$\pi\rho, \kappa\rho, \tau\rho : \phi\rho, \chi\rho, \theta\rho : \beta\rho, \gamma\rho, \delta\rho,$$

generally short before

$$\pi\lambda, \kappa\lambda, \tau\lambda : \phi\lambda, \chi\lambda, \theta\lambda : \pi\nu, \kappa\nu : \chi\nu, \theta\nu : \tau\mu :$$
rarely short before

$$\beta\lambda, \gamma\lambda : \gamma\mu, \gamma\nu : \delta\mu, \delta\nu, \mu\nu :$$

all of which may begin a word; a short vowel may retain its quantity in the same word before $$\kappa\mu, \chi\mu, \theta\mu, \tau\nu, \phi\nu,$$ which cannot begin a word. This is simply the result of more or less facility of articulation.

Obs. This rule applies only to Attic Greek, and here also we have exceptions. Thus on the one hand we find: εἰς αἰδὲ πᾶτρός (Eurip. Electr. 1005); and on the other hand we have: εἶναι: βύβλου δὲ κάρπος οὐ νικᾶ στάχυν (Æsch. Suppl. 742). It is to be remarked that in parathetic compounds the mute followed by a liquid always makes the vowel long by position; thus we have always ἐκ-λέλοιπα (Eurip. Herc. F. 230), ἐκ-λιπών (ἔοι. Ἀθ. 7. 750), and the like. In Epic Greek we generally find a short vowel made long before the mute and liquid, and the vowel retains its quantity only in those cases in which a metrical exigency arises, especially when any mute except γ is followed by ῳ, and before the combined sounds κλ, πλ, τλ and χλ.

38 The natural quantity of the vowels ε, ο, is distinguished by a difference of characters: for ε, ο, are always short; η, ο, always long by nature.

39 The quantity of α, ι, ο is determined by etymology, and learned by experience. When they involve an absorption or contraction, they are necessarily long; when they represent a mere residuum of articulation they are necessarily short. Thus the cases of λαμπάδα for λαμπάθν, of δαίμοσι for δαίμον-σι, of σωζοῖατο for σωζοιτο, &c., show that ν may be omitted without compensation beyond that of the short vowel ᾳ; whereas the cases of εἰς for ἐν-ς, of ὀδοὺς for ὀδόντ-ς, of δαίμον for δαίμον-ς, of τύψας for τύψαντ-ς, &c., show that an absorbed ν may be represented by a long vowel or diphthong. An observation of these contradictory phenomena enables us to form some general rules. On the one hand we know that in all words in which α stands for ν or ον that
ORTHOGRAPHY AND ORTHOEPY.

vowel is short; this applies to all neuters plural and words like δέκα, where we know from etymology that the combination ντ is absolutely omitted, and to all uncontracted accusatives singular in -ά, for these have dropt their final ν. On the other hand we know from this that while accusatives plural in -άς from accusatives singular in -ά are necessarily long, those in -άς from accusatives singular in -αυ, are necessarily long; for as ὁδοὺς = ὁδόντ-ς is to τύψατ-ς = τύψασ = τύψας, so is λόγον-ς = λόγον-ς to μοῦσαν-ς = μοῦσας = μοῦσαν-ς. The accent often indicates the quantity, according to the following general rules:

(a) Every doubtful vowel, when circumflexed, is long by nature; as λᾶς, ἰς, θῦμα.

(b) Every doubtful vowel at the end of a word is short, if the penultima is circumflexed, or if the antepenultima has the acute accent; as χώμα, βασίλειᾶ, δώξις, πέλεκυς.

(c) Every doubtful vowel in the penultima is short, when it has the acute accent, if the final syllable is also short; as πολλάκις, τίς, κλῦς.

An accurate knowledge of the quantity of syllables involving α, υ, or υ must be gained by study and observation. For reference, it may be convenient to append the following synopsis of the facts, which is mainly derived from Rost. It enumerates successively the cases in which these vowels are used long in the different syllables of words:

(1) Long α in Greek words.

A. Long α in the final syllable.

The terminations, whose quantity is here to be determined, are -α, -αυ, -απ, and -ας.

I. The termination -ά.

1 The quantity of α in the nominative of the first declension, is often regulated by etymological considerations, and is fully examined in its proper place (below, 162).

2 In the remaining cases of the first declension which end with -α, the α is long in the Doric genitive termination (below, 165, ζ); also in the dative sing. in -ά, and in the nom. and accus. dual. The quantity of the vocative is regulated by that of the nominative; but in words whose nom. ends with -ας or -ης, α in the vocative is short (below, 165, α).
ORTHOGRAPHY AND ORTHOEPY.

3 As a termination of the second declension, a is always short, except in the plural of contracted neuters; e.g. ὀστᾶ instead of ὀστέᾱ, χρυσᾶ instead of χρύσεᾱ.

4 a is also short in the termination of the third declension, with the following exceptions: (a) the word κάρα (a head)—(b) the accus. sing. in -α of words in -ευς; e.g. τερέα (from τερέεις): also the accus. sing. when formed by contraction from -εα, which always happens with words in -ης, having a vowel preceding their termination; e.g. θυγά instead of θυγής (from θυγής)—(c) the neut. plur. of words in -ας, gen. -αος, and of some in -ος with an e preceding, for these are formed by contraction from -αα and -εα; e.g. κέρα instead of κέραι (from κέρας), κλέα instead of κλέεα (from κλέος). The Epic writers, however, in the first of these frequently, and in the latter usually, make the a short—(d) the dat. sing. of neuters in -ας, gen. -αος; e.g. γήρα instead of γήραε (from γήρας).

5 Of adverbs with a long in the final syllable, we have all those taken from datives of the first declension, as δημοσίᾳ, ἰδίᾳ, together with λάθρᾳ, πέρᾳ, and the Doric κρυφά, παντᾷ, which are frequently, though as it seems erroneously, written without the i subscript. In all other adverbs, as well as in numerals and prepositions, the termination a is always short.

6 Also as a verbal termination, a is long only when formed by contraction; e.g. γέλα instead of γέλαε, γελᾷ instead of γελάει. In all other cases it is invariably short.

II. Termination -ﺎν.

1 In the first declension, the termination -άν of accusatives sing. is long in those words which have a long in their nom., consequently in all ending with -a, which are given in 162, a, and in those in -ας; e.g. χώραν, λείάν, φιλίαν, also νεανίαν (from νεανίας) τοῦδεν ἄς. But if the nominative ends in -a short, as is the case with the words of this termination given in 162, b, then the accus. also has -άν short; e.g. ἀλήθεῖάν, ἀνώτατον, &c. The Doric termination -ὰν of genitives plur. is long; e.g. Νυμφάν instead of Νυμφῶν.

2 As a nominative termination of the third declension, -άν is long only in masculines; e.g. παιάν, and in the single neut. τάν.

3 Adverbs ending in -άν have a short, with the exception of ἄγαν, λίαν, πέραν.

4 -άν, as a verbal termination also, is always short, except in the infin. of verbs in -ῶ, where a is formed by contraction from -αε and is
usually written with the subscript; e.g. γελᾶν, or γελάν. This termination remains long even when it is lengthened in Epic into -ααν; e.g. ἀντιαάν, or ἀντιαίαν.

III. Termination -αν.

The final -αν, which occurs only in the third declension, is short, except in monosyllables, as ψάν. In στέαρ (tallow) and φρέαρ (a well), the lengthening of α is peculiar to the Attic writers; the Epic poets, on the contrary, make it short.

IV. Termination -ας.

1 As a nominative termination of the first declension, -ας is invariably long, e.g. ταμίας, Πυθαγόρας. In the accus. plural of the first declension, -ας is always long, except in the Doric poets, who have αυτᾶς, &c. (Theocr. iii. 2).

2 In the third declension, a is long in (a) words in -ας, gen. -αντός; e.g. γάγας, ιμᾶς, and all participles of this termination—(b) the two adjectives μελᾶς and ταλάς—(c) compound adjectives in -κρᾶς, gen. -κράνος; e.g. χαλκόκρας, and the like, against the express testimony of Arcadius, p. 21, 5; p. 22, 18; Aeneid. Bekk. p. 1226.

Obs. Accusatives plural of the third declension have the a always short; e.g. θώρακᾶς, Μακεδόνᾶς, ὅς. Only in -εας of subst. in -ες it is long; e.g. ἱερᾶς (from ἱερέως), ἱππέας (from ἱππέως), because the -α of the accus. sing. is long also (above, 39).

3 -ας is always short in the final syllable of verbal inflexions, except where it is lengthened by contraction; e.g. ἐγέλας for ἐγέλαες.

B. Long a of penultimate syllables in declension and conjugation.

1 In the first declension, Doric and poetic genitives in -άο and -άων have a long; e.g. Ἀτρείδᾶο, παρείαων, θεᾶων, &c. Also fem. participles in -άσα of masc. in -ας; e.g. γελάσᾶσα.

2 Before the case-ending of the third declension, a is long

(a) in the oblique cases of subst. in -αν, gen. -ανος; e.g. παιάν, παιάνος, 'Ακαρναν, -άνος, &c.

(b) in the oblique cases of many words in -αξ, namely, (a) monosyllabic masc., and the fem. ὀδέ; e.g. Θρᾶξ, ὀρᾶξ, Θρᾶκός, βλαξ, βλάκος, ἄδε, πάγος—(β) dissyllabic masc. in -άξ, if the preceding syllable is by nature long, and all polysyllables with this ending; e.g. Θωρᾶξ, -άκος, οίαξ, -άκος, σύρφαξ, -άκος, ὄβιαξ, -άκος, ἱέρᾶξ, -άκος—(γ) all masc. words of reproach and diminutives which take a vowel before -αξ; e.g. νεάξ,
-άκος (a youth), φλύαξ, -άκος (a prattler)—(δ) the following single words:
πάσσαξ, στόμφαξ, φέναξ, φόρταξ, all having -άκος in the genitive.

Obs. 1 Of words in -αξ, all feminines (except ράξ) and the dissyllabic masc. whose penultima is not long by nature, keep a short before the case-ending; e.g. ἡ στάξ, σταγός, ἡ αἰλάξ, αἰλάκος, ὁ φυλάξ, -άκος.

Obs. 2 Yet these rules do not hold free from all exception, as some dissyllabic masc. in -αξ, whose penultima is not long by nature but by position, also retain the long vowel in the oblique cases. Such are κόνδαξ, κόρδαξ, πύρπαξ, all forming -άκος in the gen.

(c) Of words in -ας, the oblique cases retain the long vowel in Ἰ ΚΡΑΣ, gen. κράτος (a head), and ὁ λαξ, gen. λαός or λαού (a stone); also in compound adjectives in -κρας, gen. -κράτος, as χαλκόκρας, gen. χαλκόκρατος.

(d) Those in -ας, gen. -αντος, have a long in the dat. plural only; e.g. ἴμασι (from ἴμας), γράψασι (from γράψας).

3 In the inflexions of verbs, the a of the penultima is invariably long in -ασι, which is used for the 3 pers. plur. perf. act., and in verbs in -μι for the 3 pers. plur. pres.; e.g. εἰλήφασι, διδόᾶσι, ἔασι. In all other verbal terminations it is short; e.g. -αμεν, -αμην, -ατε, -ασιν, -ατο, &c.

4 In the last syllable of the root, a is long before the verbal termination.

(a) In the aor. 1 act. and med. of verbs in -ανω; e.g. εἰλήφανα (from πιανω), γράψανα (from γραψάνω).

(b) In the perf. 2, where the a is retained unchanged; e.g. εγαγα (from γγυμαν), εάδα (from ἀνδάνω), κέκρᾶγα (from κράζω).

Obs. An exception to this rule is found in the Epic forms of the perf. 2 of vowel-verbs, which have the a always short; e.g. βεβάα, γέγια, μεμᾶα.

(c) Of words in -ανω, only ἰκάνω (I come), has always a long a in the penultima; κιχάνω (I find) and φθάνω (I anticipate) have the a long in the Epic writers, but are used short by the Attics. All others with this termination have the a short.

(d) In verbs in -αω, a is long when the preceding syllable is long, and short when it is short; e.g. πεινάω, διψάω, ὁράω, γελάω, χαλάω. Also it is long in the two Attic forms κάω (I burn) and κλάω (I weep) instead of καίω and κλαιω. Respecting the quantity of a, when it remains unchanged in the future and derivative tenses of verbs in -αω, see below, 333, (1), (α).

C. Long a in the middle syllables of derivative words.

1 In derivative words a is usually long, when followed by a vowel; namely,
(a) in adjectives derived from verbs in -ωω; e.g. in all in -άης, as ὀνυψής, ἀχράης, &c.

(b) in substantives in -ῶω, gen. -ανος or -ανος; e.g. ὀπᾶω, Ἄσκεινδάών, &c.

2 Before consonants in derivative words, a is long

(a) in substantives and adjectives terminating in - αμα, -ασις, -ατης, -ατηριος, -ατικος, τατος, -ασιμος, and derived from verbs in -ωω, which have a long in the derivative tenses; e.g. θέαμα, θεατής, θεατός, ὠρατός, ὀρος, θηράσιμος, θηράτικος.

Obs. On the contrary, derivatives of this kind retain the short a when they come from verbs in -ἀζω, -άσσω, and -αμαι, and from such in -αω as have the a short in derivative tenses; e.g. ἐργάτης (from ἐργάζομαι), πλάς (from πλάςσω), δυνάτος (from δύναμαι), ἐλατηρ (from ἐλαω, future ἐλάω).

(b) in proper names in -ατης, which are either derived from substantives in α, or formed independently, as Σπαρτιάτης, Τεγεάτης, Εὐφράτης, &c.

Obs. Except, as short, the compounds of this kind, formed from verbal roots, as Σωκράτης, and all terminating in -βατης and -φατης, as also the following words: Γαλάτης, Δαμάτης, Σαρμάτης, &c.

(c) in proper names in -άνος, which are accented on the final syllable; e.g. Λασιάνος, Τερμάνος, &c.

Obs. On the contrary, proparoxytones of this termination have the short a, as Γαλατης, Δαβάτης, Σαρμάτης, &c.

(d) in compounds ending in -άνωρ, -άνορια, and -κρανος, and in those beginning with καρα-, κερα-, and κρεα- (from κάρα, κέρας, and κρέας); e.g. Βιβιανωρ, τρικράνω, καραδοκείν, καρατόμος, κρεανόμος.

(e) in compounds derived from the verbal roots ἀγ- and αδ- (ἀγω, I lead, ἀγομε, I break, ἀνδάω, I please); e.g. Λοχαγός, κυναγέτης, νανάγειν, ναναγία, αἰθαόνης, ὀπαδός, and others of this kind.

(f) As special examples of derivative words, with long a in middle syllables, the following also must be observed: ἀκράτος, ἀναριος, διάκονος, νεανιος (with the words belonging to these last two), σιάγων, σιναπί, τιάρα, φιλάρος, φλύάρος, and its derivatives.

Also the proper names: Ἀμάσης, Ἀναπος, Ἀράτος, Θεάνω, Ἰάσων, Μιθριδάτης, Πρέπος, Στύμφαλος, Συφάκουσα and Συφάκοσιος, Φάρσαλος.

D. Long a in the first syllable of Greek words.

In the first syllable of primitive words, a is to be considered long in the following cases:
(1) Dissyllabic substantives in -άος, as λάος, ναός, πράος, and all their
derivatives, as Μενελάος, Δαομάδων, λαοσυσός, &c.

Obs. In τάος (a peacock) the α of the penultima is always short.

(2) Dissyllabic words in -ἀνός, whose final syllable is accented; e.g.
δάνός, πάνός, τράνός, φανός, and their derivatives.

Obs. The same rule respecting quantity is also given for dissyllabic oxytones in
-άλος; although of this termination, besides δάλος (a firebrand), which has the α long,
we find only καλός (beautiful), in which the Epic writers almost invariably make the α
long, but the Attics short.

(3) The following are to be observed as special examples of α long
in the initial syllable:

ἀγη, "a shore," to be distinguished from ἄγη, "surprise," ἄηρ, and all
its derivatives beginning with ἄερ-, ἄγες and its compounds, ἄενος, ἄδωνος,
αἰθαλής, αἰής, and αἰεί, together with all its compounds in -αείς; ἀμηνήρ,
ἀμηνίστοι, ἀμηστός, ἀμηστήν, ἀμηστήνως, ἀκάμαντος, ἀκάματος, ἀκάματος;
δραπέτης, κάβαξ, κάραβος and xapis, λαρίνος (fat), θάνατος (a fish), λαμός
(sweet), πρᾶγος, besides all its derivatives and compounds, as, e.g. εὐπραγία,
and generally also φάρος, with its compounds.

Obs. 1 It is self-evident that α, when used in Doric for η, is long; e.g. δᾶμος
and its compounds, as Ἀρχίδαμος, &c. Similar forms, however, have passed also
into the Attic and common language, and are therefore always long; e.g. Αθάνα
for Ἀθηνᾶ, ῥᾶδιος (Ion. ῥηΐδιος), σφραγίς (Lon. σφρηγίς), τραχύς (Ion. τρηχύς), φράτρα
(Ion. φρήτρη), and others.

Obs. 2 That α is long in forms where it arises by contraction, or has ι subscript,
is already known from the general rules (see above, 39); e.g. in Ἀθηνᾶ for Ἀθηνᾶ,
ἀκων for ἀέκων, δαδόῦχος, &c.

(2) Long ι in Greek words.

A. Long ι in the final syllable.

I. Termination -ι, when not followed by consonants.

(1) In declension, the termination -ι is long only in the Ionic form
of the dat. sing. of subst. in -ις, where ι is contracted from u; e.g. ἀκολοίθι
instead of ἀκολοίτου.

(2) ι is also long when appended to demonstrative pronouns and
some adverbs, to strengthen their signification; e.g. ὅντωι, νυνι, &c.
(below, 239, note).

Obs. In those adverbs also, which are formed, by means of the termination -ι, from
other words, ι is to be regarded as originally and properly long. Only those in -αιτι,
and -αιτί are decidedly short. The shortening of the final ι in the others is to be
regarded as a poetical license; thus Sophocles has both ἀστακτί and ἀστακτί in the
same play (Ed. C. 1646. 1251).
II. Termination -\textit{\text{w}}.

The termination -\textit{\text{w}} is to be considered as long only when it is a collateral form of the termination -\textit{\text{us}}, gen. -\textit{\text{ivos}}; \textit{e.g.} δελφ\textit{\text{w}}, δελφ\textit{\text{vos}}, &c. The quantity of datives pl. in -\textit{\text{w}} from pers. pronouns is determined by their accentuation.

III. Termination -\textit{\text{is}}.

1 As a nominative-ending -\textit{\text{is}} is long (a) in subst. in -\textit{\text{is}}, gen. -\textit{\text{ivos}} and -\textit{\text{idos}}; \textit{e.g.} ἀκτ\textit{\text{is}}, ἀκτ\textit{\text{ivos}}, ὀίς, ὀίνας, ὀίνις, -\textit{\text{idos}}, &c.—(b) in monosyllabic subst. of this termination, as κίς, &c.—(c) in the following words, which have -\textit{\text{idos}} in the gen.; ἄψις, βαλβίς, βατραχίς, κηκίς, κηλίς, κληίς, κυνιός, κρηπίς, κηκίς, κηλίς, σφραγίς, σφιλίς, τευθίς, φαρκίς, χειρίς, ψηφίς.

Obs. The poets, nevertheless, allow themselves to shorten \textit{\text{i}} in some of these; while, on the other hand, a great many, which have not been enumerated here, are occasionally used by them with the \textit{\text{i}} long. In some the \textit{\text{i}} is made long by the Ionians, and short by the Attics; \textit{e.g.} βλεφάρις, καρίς, κεραμίς, πλοκαμίς, ραφανίς.

2 The termination -\textit{\text{is}} is also long when used by the Ionians in the nom. and accus. plur. of words in -\textit{\text{is}}, instead of -\textit{\text{is}} and -\textit{\text{as}}; \textit{e.g.} ἀκοίτις instead of ἀκοίτιες or ἀκοίτιας.

B. Long \textit{\text{i}} in the penultima.

1 Of words in -\textit{\text{i}}, the oblique cases have \textit{\text{i}} long in (a) monosyllables, as φρικός, φρικός, ἱεκός, ψίξ, ψιχός—(b) dissyllables, whose penultima is long in the nom., as αἰκός, αἰκός (a rushing), πέρδιξ, -ἴκος, τέττιξ, -ἴγος. Except χοῖνιξ, -τχός, and those which have a \textit{\text{a}} in the middle, as ηλιξ, -ικός.

2 Of words in -\textit{\text{i}}, all, whose nominative-ending -\textit{\text{i}} has been given as long, retain \textit{\text{i}} long in the oblique cases; see above, A, III. 1.

3 Of those in -\textit{\text{ψ}}, \textit{\text{i}} is long in the oblique cases of monosyllables; \textit{e.g.} θριψ, θριψ. But λιψ, λιβός, and ΝΙΨ, νιφός, are excepted.

4 In comparatives in -\textit{\text{ω}}, neut. -\textit{\text{ο}}, the \textit{\text{i}} is, almost without exception, long in Attic Greek; in Homer always short; and in the later Epic writers sometimes short and sometimes long.

5 Respecting the quantity of \textit{\text{i}} in the penultimate syllables of verbal forms, the following rules hold:

(a) Verbs in -\textit{\text{ω}} have \textit{\text{i}} long in the pres. and imperf., and in the aor. 1 act. and mid., but in all the other forms it is short; \textit{e.g.} κρίνω, imperf. ἐκρίνον, aor. 1 ἐκρίνα, perf. κέκρικα, perf. pass. κέκριματ, aor. 1 pass. ἐκρίθην.
ORTOGRAPHY AND ORTHOEPY.

Obs. In the two verbs τίω and φθίω, the Epic writers use t long, the Attics short.

(b) Of verbs in -ω, polysyllables always, and dissyllables generally, have t long, as κυλίω, κονίω, μηνίω, πρίω. Exceptions are αἴω (I perceive), ἑσθίω (I eat); and the collateral forms of verbs in -ιζω, as ἀτίζω, by the side of ἀτίζω (I dishonour) μαστίζω, by the side of μαστίζω (I scourge), which have always t short.

Obs. The poets, however, in these words, frequently shorten the t, as, e.g. ἐμήνιε. Hom. Il. i. 247. In most dissyllables its quantity is arbitrary.

(c) In mute-verbs, whose monosyllabic root begins with two consonants, t is long; e.g. βρίζω, βλίζω, πνίζω, τρίζω.

(d) Most contracted verbs, of a dissyllabic root, have t long in the initial, and polysyllables also in the middle syllable; e.g. βινέω, δινέω, διφάω, κίνεω, νίκαω, σιγάω, τιμάω, φιμάω, and others; so also ἀγινέω, ἀκρίβω, ἀλίνεω.

Obs. On the contrary, t is short in the root-syllable of those contracted verbs which are derived from short primitives, as αδικέω (from δίκη), φιλέω (from φίλος).

(e) Also ε is long in the last root-syllable of the perf. 2 of mute-verbs; e.g. πέριφρικα (from φρίσσω), τέπρεγα (from τρίζω). In vowel-verbs, on the contrary, it is short, as δεδίασι.

6 The following are the rules for the length of t in the penultimate syllables of derivative words:

(a) Of words in -α, dissyllables which begin with two consonants have t long, as θρία, στία, φλία (except σκία). So also καλία, ἀνία, αἰκία, αἰθρία, κονία, although the last frequently, and ἀνία and αἰθρία rarely, occur also with a short penultima.

Obs. The poets also make t long in the penultima of polysyllables in -α, whose antepenultima is long; e.g. ἀκομοστίη.

(b) t is long in dissyllabic and trisyllabic substantives in -ιων, gen. -ιονος, and all proper names in -ων, gen. -ιονος; e.g. κύων, πρίων, βραχίων, Ἀμφίων. As exceptions are to be observed χίων, in which the t is lengthened only by the ictus and in compounds, and ἕλων, which always has t short. Also proper names in -ων, which retain ω in the gen., have t short; e.g. Κρονίων, gen. Κρονίωνος and Κρονίωνος.

(c) Proparoxitones in -ιός and -ιόν have t long; e.g. ὰμίλος, ἀργύλος, πέδιλον.

(d) In properisponem in -ίος the t is necessarily long, as ἰκτίων, &c.; besides in the following proparoxitones: κάμινος, νσ-γυν, κόμινον, σελίνον,
and the two oxytones χαλῖνός and ἐρῖνός. In adjectives of this termination it is short, except ὀπώρινος, μετοπώρινος, μεσήμβρινος, and ὀρθρινός, in which (chiefly in the later poets) it varies its quantity to suit the nature of the verse.

(e) Polysyllabic substantives in -νη and -να have i long; e.g. δωτίνη, ἄξινη, ἐργαστίνη, Αὐγίνα. From these εἰλαπίνη is excepted.

(f) Lastly, i (for η) is long in words in -της and -τες, and in proper names in -τη; e.g. ὀπλιτής, τεχνίτης, πολιτής, Αφροδίτη. Except κρίτης, as formed from the short root κρί.

(g) Also the following words have i long in the penultima: ἀκώντον, ἐνίτη, ἐρίδος, παρθενοπίτης, τάριχος, χελιδῶν, and the proper names Γράνικος, Εὐπείτης, Εὐρίπος, Κάικος, Ὅσίρης, Βούσιρης, Σέριφος, and some others, as Σεμίραμις.

C. Long i in the beginning of Greek words.

1 Of dissyllabic forms of nouns, with the termination -ος, those in -λός, -μός, -νός, and -ως, which have either an acute on the final, or a circumflex on the penultimate syllable, have i long in the radical syllable; e.g. χιλός, ψιλός, πίλος, λιμός, σίμος, φιμός, πίνος, δίνος, πρίνος, ἢός, κριός, &c. Except βίός (a bow), which has the short vowel.

2 Also dissyllabic diminutives in -αξ take i long in the radical syllable, as is apparent from the accent; e.g. κλίμαξ, πίδαξ, &c.

Obs. In other dissyllabic substantives also, with the ending -ος, the long i in the radical syllable is evident from the accent, as σίνος, βρίδος, μίως, στίφος, and the like. But in dissyllabic forms of nouns not ending in ος, i in the radical syllable, when followed by a simple μ, is generally long, as in βρίμη, τιμή, δρίμυς. Only substantives formed from short verbal roots in -μα retain the i short, as κλίμα.

3 The quantity of i in verbal roots is determined above, under Ν, 5, a—d (pp. 30, 31).

4 As special examples with i long in the initial syllable, the following are principally to be adduced:

ιάμαι, and its derivatives, as ιατρός, &c., ιθύς, ιλαος, ιλη, ιλυς, ιμερος, ινος, ιτέα, γίνομαι, γινώσκω, δίνη, κλίνη, κριθή, νίκη, στίγη, σμίλη, λιτός, μικρός, μιμεμαι, and its derivatives, βίπη, γρίπτες, πίων, πιάνω, πιελή, χίλιοι, and the proper names Ιδη, Ικαρος, Ιναχος, Σιδών, Τιφύβιος, Τίτυρος, with some others.
ORTHOGRAPHY AND ORTHOEPY.

(3) Long \(\tilde{v}\) in Greek words.

A. Long \(\tilde{v}\) in the final syllable.

I. Termination -\(\tilde{v}\), when not followed by consonants.

1 In the case-endings of nouns, the final \(\tilde{v}\) is always short, except in monosyllabic names of letters, as \(\mu\tilde{v}\), and in the word \(\gamma\rho\tilde{v}\). Also in vocatives of words in -\(\varsigma\), whose nominative is long, \(\tilde{v}\) remains long; see below, III. 1. 2 Adverbs in -\(\tilde{v}\) are short, but in \(\acute{\alpha}ντικρύ\) the \(\tilde{v}\) is both long and short.

3 In the conjugations, \(\tilde{v}\) is long in the 3 pers. sing. imperf. and aor. 2 of verbs in -\(\upsilon\mu\); e.g. \(\acute{\epsilon}φ\tilde{u}\), \(\acute{\epsilon}\tilde{u}\).

II. Termination -\(\upsilon\tilde{v}\).

1 As a nominative-ending, -\(\upsilon\tilde{v}\) is long; e.g. \(\mu\circ\circ\sigma\tilde{u}\).

2 Also, as a termination of accusatives, it is long in those words in -\(\varsigma\), whose final syllable is long in the nominative; see below, III. 1.

3 In the conjugations, -\(\upsilon\tilde{v}\) is long as a termination of the imperf. and aor. 2 of verbs in -\(\upsilon\mu\); e.g. \(\acute{\epsilon}φ\tilde{u}\).

III. Termination -\(\upsilon\varsigma\).

1 As a nominative-ending, -\(\upsilon\varsigma\) is long (a) in monosyllables, as \(\delta\rho\tilde{u}\), \(\mu\tilde{u}\); (b) in polysyllabic oxytones, which take -\(\upsilon\varsigma\) in the gen.; e.g. \(\acute{i}χ\theta\tilde{u}\), \(\acute{e}ο\gamma\tilde{u}\), &c.; (c) in the two subst. \(\delta\alpha\gamma\tilde{u}\), gen. -\(\upsilon\tilde{u}\) (a wax-doll), and \(\kappa\acute{u}\tilde{u}\), gen. -\(\upsilon\tilde{u}\) (a sheaf); (d) in participles of this termination; e.g. \(\xi\epsilon\gamma\nu\tilde{u}\), \(\delta\epsilon\kappa\acute{u}\tilde{u}\), &c.

2 As the termination of the nom. and acc. plur., -\(\upsilon\varsigma\) is long, being formed by contraction from -\(\upsilon\varsigma\) and -\(\upsilon\tilde{u}\); e.g. \(\acute{\omega}φ\rho\tilde{u}\) instead of \(\tilde{\omega}φ\rho\tilde{u}\) and \(\tilde{\omega}φ\rho\tilde{u}\).

3 In the conjugations, -\(\upsilon\varsigma\) is long as a termination of the 2 pers. sing. imperf. and aor. 2 of verbs in -\(\upsilon\mu\); e.g. \(\acute{\epsilon}\delta\epsilon\kappa\acute{u}\tilde{u}\), \(\acute{\epsilon}φ\tilde{u}\).

B. Long \(\tilde{v}\) in the penultimate syllable.

1 In nouns, \(\tilde{v}\) is long before the case-ending:

(a) In words in -\(\upsilon\tilde{v}\), gen. -\(\upsilon\nu\tilde{u}\), as \(\mu\circ\circ\sigma\varphi\tilde{u}\), gen. \(\mu\circ\circ\sigma\circ\tilde{u}\nu\tilde{u}\).

(b) In dissyllabic words in -\(\upsilon\xi\), whose penultimate syllable is long by nature, and which take \(\kappa\) in the genitive, as \(\kappa\acute{\epsilon}ρ\tilde{u}\), \(\kappa\acute{\epsilon}ρ\kappa\thickspace\kappa\tilde{u}\); \(\delta\circ\delta\tilde{u}\), -\(\upsilon\kappa\tilde{u}\).
Of dissyllables, whose penultima is lengthened by position, βόμβυξ, -ύκος, and κόκκυξ, -ύγος, only have v long before the case-ending.

(c) Of words in -ψψ, monosyllables only have v long in the derivative cases; e.g. γύψ, γύττος.

(d) Of words in -υς, only δαγύς, -υδος, and κόμυς, -υδος, retain the long vowel in the derivative cases.

2 In the conjugations, the following cases of the lengthening of v are to be observed:

(a) Verbs in -ῡω and -ὕω have long v in the pres. and imperf., and in the aor. I act. and mid.; in all the remaining forms of these verbs, which, however, are of rare occurrence, the vowel is short; e.g. βράδύω, imperfect. ἐβράδυνον, fut. βράδυνω; φύρω, imperfect. ἐφύρω.

(b) To determine with accuracy the quantity of v in verbs in -ῡω, they must be distinguished into different classes:

(a) In verbs in -ῡω, whose root is monosyllabic, v in the pres. and imperf. is used arbitrarily or capriciously; e.g. λύω and λῡω, φῡω and φῡω. Only θῡω (I rush, to be distinguished from θῡω, I offer), ἔτῡω (I smoothe), and τρῡω (I rub off), have always v long; on the other hand, in βρῡω (I overflow), and κλῡω (I hear), v is always short. In the fut. and aor. the v of these verbs is always long; e.g. λῡω, δῡσα, φῡσω, ἐφῡσα. Except from this rule βλῡω (I bubble), κῡω (I kiss), μῡω (I shut my eyes), and πτῡω (I spit), which have v short in the fut. and aor., thus, βλῡσω, κῡσω, μῡσω, πτῡσω. Also in the perf. and pluperf. act. and paulo-post fut. pass. v is usually long; on the contrary, in all the remaining derivative tenses, invariably short; e.g. δῡδῡκα, πτῡδῡκα; on the contrary, also, λῡδῡκα, and, without exception, ἐλῡθηρ, λῡδῡμαι; τεντυρμενος is the only example of v in the perf. pass.

(b) In verbs in -ῡω, whose root is polysyllabic, the quantity of v is determined by the nature of the preceding syllable; thus, if the syllable preceding v is long, v is common in the pres. and imperf., but invariably long in the derivative tenses; e.g. κωλῡω and κωλῡσομαι, fut. κωλῡσω, aor. pass. κωλῡθηρ, &c. As exceptions to this rule we have ἀφτῡω (I order), ἐκτῡω (I draw), and ἐπτῡω (I prepare), in the first of which v is made short by the Epic writers, and long by the tragedians; in the second the tragedians always make the v short in the derivative tenses, but it is sometimes long in the Epic writers, and in the third without exception the v is short. On the contrary, if the syllable before v is short, v also remains short in all the tenses; e.g. αὐνῡω, μεθῡω, τανῡω, fut. αὖνῡω, μεθῡσω, τανῡσω, &c.
(γ) In verbs in -ω, which have a collateral form in -υμ, v is short; e.g. δεκάνυω and δεκάνυμι, ὄρνυω and ὄρνυμι, &c.

(c) In verbs in -υμ, v is long in the sing. of the pres. and imperf. act., and in all numbers of the aor. 2 act. It is also long in the opt., when this is formed by the mere annexation of -μ and -μην to the root, because v in that case stands for w; e.g. ἐκόμυμην, Hom. Il. xvi. 99; δαίνυτο, Hom. Il. xxiv. 665. The imperat. aor. 2 also, formed with the termination -θι, has v long; e.g. κλῦθι; but shortens it when there is a reduplication; e.g. κέκλῦθι, κέκλῦτε. The length of v in the participial termination -vς has been observed above, III. 1, d; and this is followed by the fem. in -ῦςα, as appears also from the accent.

Obs. That the 3d pers. plur. pres. also, when -βασι is contracted into -βατ, has v long, is self-evident, and indicated also by the accent.

3 In derivative words, v is long in the penultima, or in the middle syllables generally, in the following cases:

(a) In trisyllabic subst. in -υνη or -υνα; e.g. αἰσχυνη, ἄμυνα, εὐθυνη.

Obs. In κορυνη and τορυνη the v is made long only by the Attic writers, but mostly short by Epic poets; and in ὀδυνη it is always short.

(b) In trisyllabic or polysyllabic words in -υνος, when σ does not precede this termination; e.g. βάδυνος, κύδυνος, λάγυνος, εὐθύνος.

Obs. Except the compounds in -γυνος, formed from γυνη (a woman), which always have v short; e.g. ἀνδρόγυνος.

(c) In polysyllabic subst. in -υπα, v is long in proparoxytones, as ἀγκυρα, γέφυρα, ὄλυρα, and in κολλύρα; otherwise always short, as λύρα, θύρα, and the like.

(d) v is long in adjectives in -υπος, when the preceding syllable is likewise long; and short, on the contrary, when the preceding syllable is short; e.g. ἱσχυρός, οἰζυρός; on the contrary, λαμχυρός, ὀχυρός, and the like.

Obs. In ἁλμυρός is used long by the Attic writers, but short by the Epic writers, according to Draco's rule, which, however, is uncertain, as we have ἁλμυρός in Eurip. Troad. 440.

(e) v is long in masc. of the first declension in -υτης, fem. -ύτις, as πρεσβύτης, &c.

(f) In the termination -υτος, v is long only in trisyllabic subst., whose first syllable is likewise long, as κωκυτος, and the like; and in compound adj. in -δακρυτος and -τρυτος (from δακρυω and τρυω), as ἀδάκρυτος, ἀτρυτος, &c.
36 ORTHOGRAPHY AND ORTHOEPY.

(g) \(\nu\) is long in adverbs in \(-\nu\delta\nu\), as \(\omicron\nu\delta\nu\).

(h) Besides these, observe also the following special cases with long \(\nu\) in the middle syllables:

\(\delta\mu\alpha\rho\gamma\nu\), \(\iota\gamma\gamma\nu\), \(\delta\lambda\lambda\alpha\nu\gamma\nu\), \(\omicron\nu\gamma\gamma\nu\), together with \(\alpha\mu\nu\mu\nu\), \(\alpha\nu\tau\gamma\nu\), and \(\alpha\nu\tau\epsilon\omega\); also, \(\epsilon\lambda\lambda\phi\alpha\lambda\xi\), \(\epsilon\lambda\nu\delta\omega\) or \(\delta\nu\delta\omega\), \(\gamma\tau\nu\gamma\nu\), \(\epsilon\rho\nu\kappa\), \(\kappa\lambda\lambda\phi\nu\rho\nu\), \(\lambda\nu\phi\nu\rho\nu\), \(\lambda\nu\tau\rho\nu\rho\nu\), \(\pi\tau\pi\tau\rho\nu\), \(\pi\tau\tau\rho\nu\), \(\psi\mu\epsilon\tau\tau\nu\); lastly, all derivatives from \(\mu\nu\delta\theta\sigma\) and \(\theta\mu\mu\sigma\), as \(\pi\nu\lambda\mu\mu\delta\theta\sigma\), \(\acute{\alpha}\theta\mu\mu\sigma\), and the like.

To these may be added the proper names: "\(\Lambda\beta\delta\delta\sigma\), \(\Lambda\iota\sigma\nu\gamma\tau\tau\), "\(\Lambda\mu\phi\nu\rho\nu\sigma\), '\(\Lambda\rho\chi\upsilon\tau\alpha\), \(\beta\beta\rho\iota\upsilon\delta\), \(\beta\beta\upsilon\nu\delta\), \(\Delta\iota\nu\nu\iota\sigma\), \(\'\E\nu\nu\omega\), '\(\E\nu\iota\alpha\omega\), \(\Kappa\mu\beta\upsilon\delta\tau\sigma\), \(\Kappa\epsilon\kappa\kappa\alpha\), \(\Pi\alpha\chi\nu\delta\nu\).

C. Long \(\omicron\) at the beginning of Greek words.

1. \(\omicron\) is long in dissyllabic neuters in \(-\omicron\nu\sigma\), as the accent also proves; e.g. \(\phi\upsilon\sigma\), \(\sigma\kappa\kappa\iota\lambdalpha\), &c. From this \(\epsilon\omicron\nu\sigma\) forms an exception.

2. \(\omicron\) is long in dissyllabic oxytones in \(-\upsilon\sigma\), \(-\upsilon\mu\sigma\), and \(-\upsilon\sigma\); as \(\chi\upsilon\lambdalpha\), \(\theta\upsilon\mu\sigma\), \(\kappa\upsilon\mu\sigma\), \(\epsilon\upsilon\sigma\), &c. Except \(\pi\lambda\upsilon\sigma\), which always has \(\omicron\) short.

3. \(\omicron\) is long in dissyllabic paroxytones in \(-\upsilon\mu\eta\) and \(-\upsilon\eta\), as \(\lambda\upsilon\mu\eta\), \(\epsilon\upsilon\mu\eta\), \(\mu\upsilon\eta\).

4. In neuters in \(-\upsilon\mu\alpha\), derived from verbs in \(-\upsilon\omega\), the quantity is regulated by the form of the root (see above, \(\nu\), \(\nu\), \(\nu\)). In dissyllables of this kind, the quantity is indicated by the accent, as in \(\kappa\upsilon\mu\alpha\), but we have \(\pi\lambda\upsilon\mu\alpha\). The polysyllables are mostly long, as \(\alpha\rho\upsilon\mu\mu\alpha\), \(\epsilon\lambda\upsilon\mu\mu\alpha\), \(\epsilon\lambda\upsigma\mu\alpha\), \(\iota\rho\upsilon\mu\mu\alpha\).

5. In dissyllabic neuters in \(-\upsilon\sigma\), the quantity of \(\upsilon\) is likewise learned in most cases from the accent; most of them are long, as \(\psi\upsilon\chi\sigma\), \(\kappa\upsilon\sigma\), \(\sigma\kappa\upsilon\sigma\); but some short, as \(\sigma\tau\upsilon\sigma\), \(\tau\upsilon\phi\sigma\).

6. The quantity of \(\upsilon\) in verbs in \(-\upsilon\omega\) has been treated of above \(\nu\), \(\nu\), \(\nu\), and in verbs in \(-\upsilon\omega\) and \(-\upsilon\sigma\) \(\nu\), \(\nu\), \(\nu\)). It only remains, therefore, that we consider the case where \(\upsilon\) appears in the root-syllable of mute and contracted verbs, and to this the following rules apply:

(a) In mute verbs from a monosyllabic root, \(\upsilon\) is always long; e.g. \(\psi\upsilon\chi\sigma\), \(\beta\rho\upsilon\chi\sigma\), \(\tau\upsilon\phi\sigma\), &c. \(\Gamma\lambda\phi\sigma\) alone has \(\upsilon\) short.

(b) In contracted verbs \(\upsilon\) is long when the verb is formed from a long primitive, as \(\kappa\rho\omega\) \(\text{from} \kappa\rho\omega\), \(\lambda\upsilon\tau\rho\omega\) \(\text{from} \lambda\upsilon\tau\nu\), \(\theta\upsilon\mu\omega\mu\alpha\) \(\text{from} \theta\upsilon\mu\alpha\), &c. On the contrary, \(\upsilon\) is short in those in \(-\epsilon\omega\), which exist only as a collateral form to a liquid verb, as \(\kappa\rho\epsilon\omega\) to \(\kappa\rho\omega\).
Obs. It is self-evident that those formed from short roots retain the short vowel, as, e.g. στύγεω (from στύγος).

7 Of special words with long v in the root-syllable, the following deserve notice:

γυρός, ὑλακός, κυφός, λέπη, μυέλος, μυκρόμαι, μύρια, μῦω, πυγή, πυελος, πυεία, πῦος, πυραμίς, πῦρος, σίκον, σύρυξ, σφύρα, τρυγών, τῦρος, ϊβος, ἤλη, φυλή, φυσάω, χρῦός, ψυχή, to which may be added μῦελός, πῦελος, for Homer at least uses these words as dactyls, though other poets leave the first syllable short.

We have also the proper names: Λῦδος, Μῦσός, Μῦρώ, Στρυμών, Τυδεύς, Τῦρό.

Obs. Monosyllables, as μῦς, σῦς, or ὅς, and πῦρ, have the long vowel in the monosyllabic forms, consequently in the nom. and acc., but shorten it in the dissyllabic κῆρ and in compounds derived from them; e.g. μῦός, μῦοκτόνος, σύβωτης, πῦράγρα.

Final remark.—In assigning general rules, as well as in the enumeration of special words, we have above adduced only the fundamental forms, and have passed over their derivatives, in order that further space might not be unnecessarily devoted to this subject. It may be sufficient, therefore, to remark here, that the quantity of the primitive is in general transferred to its derivative; as, e.g. χρῦός, and therefore χρῦεος; λελυμαί, and therefore also λῦτος, ἀλῦτος, λῦσις; but λῦσμελῆς, according to the analogy of λῦσ.

β. Accents.

40 The accent is the sharp or elevated sound with which some one of the last three syllables of a Greek word is regularly pronounced, and is called accordingly the “acute accent,” accentus acutus, ὀξεῖα προσῳδία, ὀξὺς τόνος. It is indicated by a line sloping to the right over the vowel, or second vowel of the diphthong, by which the accentuated syllable is articulated.

41 Every other syllable is supposed to have the “grave accent” (βαρεῖα προσῳδία), which, when expressed, is marked by a line sloping to the left.

42 The acute accent may stand on the ultima, penultima, or antepenultima of a word.

43 Words are called oxytone when the acute is on the ultima, as κρυτῆς; paroxytone, when on the penultima, as λόγος; and proparoxytone, when on the antepenultima, as τυττόμενος.
44 Paroxytone and proparoxytone words are called barytones.

45 When an oxytone word occurs in the middle of a sentence, its last syllable becomes barytone, and the accent is sloped to the left; thus we write: εἰ μὴ μητρυνὴ περικαλλὴς ᾿Ηερίβοια. These words are said to be "inclined" (ἐγκλινόμενα, Anecd. Bekk. 1142), and must be carefully distinguished from the enclitics (ἐγκλιτικά), of which we shall speak directly.

46 The only other case, in which the grave accent is expressed, is when it is combined with the acute in a contracted syllable, made up of two vowel-syllables, the former of which has the acute accent. Thus, if φιλέω is contracted into φιλῷ, or φιλέοσα into φιλοῦσα, the grave of the second, as well as the acute of the first vowel, is expressed in the circumflex which is placed over the contracted syllable¹. This combined accent is written " or ~; and when the original form was paroxytone, the resulting word is called perispomenon (περισπώμενον); when proparoxytone, the new word is called properispomenon (προπερισπώμενον).

47 In proparoxytona, and therefore in properispomena, the last syllable is always short: and if the last syllable is short, and the penultima, being long by nature, is also accentuated, the word must be properispomenon. Thus we have μᾶλλον, σῶμα, &c., and though rule 46 does not apply, we have ἑστῶτος from ἑσταότος, and Νηρῇδες from Νηρηΐδες. But in a crasis like τἄλλα for τὰ ἄλλα or χῶτε for καὶ ότε, the paroxytone word is not altered, unless a diphthong results, as in τοῦργον for τὸ ἔργον².

48 In reference to accentuation, αὐ and οὐ are considered short, except in cases where etymology teaches that there was an

¹ The only exception to this in the contraction of a final syllable is the accentuation of ἀδελφόδος, θυγατρίδος, of which the uncontracted forms, according to all the grammarians (Theodos. p. 30, 12; Joann. Alex. p. 6, 21; Arcad. p. 175, 9), were written ἀδελφεός, θυγατρεός, &c.

² On this subject, however, there is great difference of opinion. The rule given above is maintained by F. A. Wolf, Analect. Litter. 11. p. 434, but is neglected by I. Bekker and E. C. Schneider, who have read more MSS. than any editors of Greek books, and who consistently write τοῦργον, τᾶλλα, τᾶδων, &c. It is also disputed by the latest grammarian, Rost. It seems to us that all three modes of accentuating the crases involve specific difficulties, that is, whether we write τᾶλλα, τοῦργον; τᾶλλα, τοῦργον; or τᾶλλα, τοῦργον; but that Wolf's compromise avoids the most glaring incongruities, namely, those of writing χάμα, χώταν, τάρα on the one hand, or τοῦργον on the other.
original longer form, as in the infin. -έναι for -έμεναι, and the optat. -αι for -εις, and the locative -οι for -οβί. Thus we distinguish between οἶκοι, "houses," and οίκοι, "at home," though compounds of πάλαι throw back their accent, as πρόπαλαι, &c. Aristoph. Eq. 1154. In the second and third declension -ως is regarded as short, or as forming a synizesis with the preceding ε; thus we have Μενέλεως, πόλεως, &c.

49 When the last syllable is long by position only, and the penultima long by nature, it is held that the word may be properisponemon, although, under the same circumstances, it could not be proparoxytone; thus, we might write Δημώναξ, but not ἱἹππίαναξ.

50 The accentuation depends upon the etymology or form of the word. For example, the sharp sound produced by a consonantal affix is naturally marked by the acute accent. Thus, the accentuation discriminates the root in δίκ-η and ἱθυ-κή.

51 The following are the chief rules for practice in the accentuation of inflexions.

a. In Nouns, the accent of the oblique cases is always on the same syllable as in the nominative, unless some one of the general rules prohibits this. Thus we have σῶμα, σώματος, but σωμάτων; ἀνθρώπος, ἀνθρώπων, τράπεζα, τράπεζαι, ἔσουσία, ἕσουσίαι, but ἀνθρώπου, ἀνθρώπων, τραπεζης, τραπεζῶν, ἐξουσία, ἐξουσίαι; χώρος, χώρου, χώροι, χώρων; ἐλπίς, ἐλπίδος, ἐλπίδες, ἐλπίδων; and so forth. But femin. adj. and participles retain the accent on the same syllable as in the masc.; thus we have ἄξιαι, ῥόδιαι (but "Ροδιῶν, "of the Rhodian women"'), παιδευόμεναι.

a. In the first declension the gen. plural is always perisponemon, because -ῶν is here a contraction from -άων. The only exceptions to this rule are femin. adj. and participles like ἄξιων, ῥόδιων (but Ροδίων, "of the Rhodian women"'), παιδευομένων, and the subst. χρήστων (from χρηστής, "a lender") ἀφύων (from ἀφύη, "an anchovy"), to distinguish them from the genitives of χρηστός, "good," "useful," and ἀφύη, "out of shape;" ἐτησίων (from ἐτησίαι, the name of certain trade-winds), and χλούνων (from χλούνης, "a wild-boar"). The vocative singular, which represents the crude-form, throws back its accent in δέσποτα, and circumflexes the penultima in words like πολίτα. The nom. and voc. plural have the accent on the same syllable as the nom. sing., but when the penultima is
long and bears the accent, the word becomes *properispomenon* instead of *paroxytone*; thus from *αὐρα, ἐλαία*, we have *αὖραι, ἐλαῖαι*.

b. For the same reason, the gen. and dat. of all numbers are *perispomena* in the first and second declensions, when the nom. is *oxytone*; for *ὁρθῆς, ὀρθῶφ*, are contractions from *ὁρθό-γάς, ὀρθῶ-λ.*

c. In the third declension, monosyllabic nouns are *oxytone* in the gen. and dat. sing. and in the dat. plural, and *perispomena* in the gen. and dat. dual, and in the gen. plural: the other cases retain the accent on the root-syllable: thus we have *χείρ, χερός, χεῖρ, χερά, χειρά, χερών, χερσί*. But if the noun be *oxytone* and of more than one syllable, the accent will fall on the penultima in the oblique cases, which will be *paroxytone* or *properispomenon*, according to the natural quantity of the penultima. If the noun be not *oxytone*, the gen. dual and plural will be *paroxytone*, the other oblique cases *proparoxytone*.

To these rules there are the following exceptions:

c. 1 Monosyllabic participles maintain the accent on the root-syllable; thus we have *στάς, στάντος, στάντων, στάσι; ὄν, ὄντος, ὄντων, ὄσι.*

c. 2 Ten monosyllabic nouns are *paroxytone* in the gen. plur. and the gen. and dat. dual: *ἡ δάς, ὁ δμός, ὁ θώς, τὸ κράς, τὸ οῖς, ὁ ἡ παῖς, ὁ σής, ὁ Τρώς, ἡ φώς, τὸ φῶς, gen. pl. δάδων, δμώων, θώων, κράτων, οίων, παίδων, σέων, Τρώων, φώτων, φώτων.*

c. 3 The adjective *πᾶς* in the sing. follows the rule for monosyllabic nouns, but retains its accent on the root-syllable in the plural.

c. 4 The interrogative *τίς, τίνος*, is accentuated throughout on the first syllable, and the indefinite *τίς, τινός*, when it takes an accent, is *oxytone* throughout.

c. 5 Polysyllables in *-ηρ, -έρος*, when they drop the *e*, are accentuated according to the rule of monosyllables; thus we have *πατρός, πατρί* for *πατέρος, πατέρι*; for the same reason we have *κυών, κυνός, κυνί* for *κυώνος, κυώνι*; *δόρυ, δορός* or *δουρός, δορί* or *δουρί* for *δόρατος*; and *γόνυ, γούνος* for *γόνατος*; though the genitive plurals are *δούρων, γούνων.*

c. 6 The irregular *γυνή* is accentuated throughout like *χείρ*.

c. 7 *Οὐδείς, μηδείς*, make *οὐδενός, οὐδενί, μηδενός, μηδενί.*
c. 8 The contracted nouns φρέαρ, στέαρ (στήρ), δίς (δίς), Θράϊξ (Θρᾷξ), give us φρητός, φρητί; στητός, στητί; οἶς, οἶ; Θρᾷκος, Θρᾳκί; but ἕαρ gives ἦρος, ἦρι.

In the vocative of the third declension, cc. 1, only barytone substantives shorten the η or ω of the termination; but even oxytone adjectives are liable to this: thus we have γέρον, εὐκλεές; but ὁ ποιμήν, ὁ ἀλαζών.

cc. 2 Only barytone compounds throw back the accent when the last syllable is shortened; thus we have Ἀγάμεμνον, αὐταρκεῖς; but Μαχάον, Ὠσον.

Exceptions to cc. 1 are Ἀπολλόν, Πόσειδον, σῶτερ, πάτερ, ἄνερ, ἀδερ, εὐατερ, θυγατερ; exceptions to cc. 2 are compounds in -φρων and -ορ, as βαρύφρον, παντοκράτωρ.

52 β. 1 The general rule for the accentuation of Verbs is the following: the accent falls as nearly as may be on the root-syllable.

β. 2 Accordingly, if the form has more than two syllables, and if the ultima is short, the verb will be proparoxytone; if the ultima is long, paroxytone; if there is a contraction in the former case, properispomenon; if in the latter, perispomenon; hence we have λείπουσι, λείπει, φιλοῦσι, φιλεῖ, παίδευε, πρόσφερε, καταλείπω.

The special rules, which seem like exceptions to this general rule, are the results of absorptions, which etymology explains. They are as follows:

a. The aor. infin. in -έσθαι, the perf. infin. in -έναι, the aor. infin. in -σαι, and the perf. infin. pass. in -θαί (when in the two latter cases the penultima is not long by nature), are always paroxytone.

b. The aor. infin. in -έω, the aor. imper. in -οῦ, and the aor. subj. pass. in -ώ, -ῆς, -ῇ, are always perispomena.

c. The aor. and perf. infinitives excepted in (a), and the aor. subj. pass. in -ώμεν, -ῆτε, -ώσι, are always properispomena.

Thus the student will distinguish between ποιήσαι 3 sing. 1 aor. opt. act. (above, 48), ποιήσαι 1 aor. infin. act. (c), and ποίησαι 2 sing. 1 aor. imper. middle (general rule).
d. In parathetic compounds with augmented tenses the accent does not stand on the preposition, unless the augment is omitted in poetry; thus we have προέσχον, παρεῖχον, ἀπῆγον, but ἐκφευγον, πάρεχον. If the augment is omitted in a simple form, the accent is transferred to the root-syllable, as in ἐλπιέ, λύπε.

e. In the imperative aorist the following forms are oxytone, contrary to rule β. 1: εἰπέ, εὑρέ, ἔλθε, λαβέ; but ἄπελθε, ἀπόλαβε, &c.

The participles follow the rules of nouns in regard to their oblique cases: the active participles of verbs in -μο, the aorists in -ών, -είς, and the perfects in -ώς, being always oxytone in the nominative, and the perfect passive in -μένος being always paroxytone.

Obs. The student will do well to bear in mind that a contraction of the termination does not affect the accent of the previous syllable: thus we have τεῖχος, τείχεος, τείχους: ἐφίλεε, ἐφίλει. For the exceptions to this see below, 169, obs.

53 It has been remarked above, that all oxytones are barytoned, when they appear in connexion with other words in the middle of a sentence. Besides this connexion between the accentuation of words and the cadence of the sentence in which they appear, there are other peculiarities of accentuation which are explicable from the same principles. We refer to the doctrine of proclitics and enclitics. These are certain little words, which so entirely take their colour from the sentence in which they appear, that they are not conceived capable of any separate existence. They are called proclitics, when they stand before, and enclitics, when they follow, the word on which they depend, and to which they are, as it were, attached.

54 The Proclitics are the cases of the article which terminate in a vowel: ὁ, ἡ, ο, αι, and the particles εἰ, ἐν, εἰς (ἐς), ἐκ (ἐξ), οὐ (οὐκ), ὡς. These little words are supposed to form a part of the words which follow them: just as if we wrote ὁπατήρ, οὐχημῖν, for ὁ πατήρ, οὐχ ἡμῖν. Proclitics receive an accent when they become emphatic by post-position or otherwise: as κακῶν ἐξ, θεὸς ὡς, πῶς γὰρ οὐ; or οὐ λέγω, ὦ ἄνδρες Ἀθηναῖοι, οὖ.

Although the other prepositions may seem to stand in the same combination, as εἰς, ἐν, and ἐκ, with the cases of their nouns, their consonantal commencement, or heavier forms, exhibit them as oxytones.
The Enclitics are:

a. The pres. indic. of εἰμι and φημι, except the 2 sing. εἰ and φῆς.

b. The oblique cases sing. of the 1st, 2nd, and 3rd personal pronouns, and the oblique cases dual, with the plural cases, except σφῶν and σφᾶς, of the third personal pronoun.

c. All cases of the indefinite τὸς, the interrogative being always accentuated with the acute even in the nom., as though it were an initial syllable (above, 51, c. 4).

d. The indefinite adverbs πῶς, πῇ, τοι, τοῦ, τοθλ, τοθέν, ποτέ.

e. The conjunctions πῦ, τῆ, τοῖ, θῆν, γῆ, κῆ (κέν), νῦ (νῦν), πέρ, πᾶ, together with the local suffix -δε. Of these τοῖ is sometimes proclitic as well as enclitic: thus we have τοῖ γὰρ τοῦ. The following are the main rules respecting the enclitics:

a. If an enclitic follows an oxytone, the acute accent is restored: as ὁρθὸς τὶς.

b. If it follows a proparoxytone, or properispomenon, it affects the last syllable with an acute accent: as ἐπαισέ με, δῆλόν πῶς, or as in the line of Homer (Il. II. 497):

Σχοῖνον τε Σκῶλόν τε πολύκνημον τ 'Ετεωνόν.

But after a paroxytone, perispomenon, or oxytone, the enclitic merely loses its accent, as in ἄνδρα μοι, θεῶν τὶς, τὶς ποτὲ;

g. If it follows a proclitic, it affects it with an acute accent; as εἴ τὶς, ὁσπερ.

δ. If two or more enclitics occur in succession, an accent may be added for every three syllables: as εἴ περ τὶς σὲ μοι φησίν ποτὲ, where εἴ περ τὶς and τὶς σὲ μοι are considered to be successive proparoxytona. The old grammarians (Arcadius, p. 146) lay it down as a rule that in this case every enclitic takes the accent of the following, so that the last alone remains unaccentuated; but modern critics prefer the method which we have adopted (see Göttling, Accent, § 47, vii.). In the editions there is a good deal of inconsistency in consequence of this difference of opinion.

The main rules with regard to the enclitics are liable to the following exceptions.
(a) If an enclitic of more than one syllable follows a *paroxytone* word, it retains its proper accent; thus we have ἦν λόγος ποτὲ ἐναντίος σφίσι. It is proposed to extend this to the case of a *perispomenon* which involves the *paroxytone*; as in μυσύ των. This rule of course includes the *properispomena* in ξ and ψ, as φοινίξ ἐστί, κῆρυξ ἐστί, which were probably *paroxytana* originally. The grammarians (Arcad. p. 140) would retain the accent of monosyllabic enclitics in these cases, writing, for example, ὁμῆλιξ μοῦ, but there is no sufficient authority for this.

(b) If the vowel which ought to receive the inclined accent is elided, some enclitics retain their tone, as in πολλοὶ δ᾽ εἰσίν, πάλαι ποτ᾽ ἐστὶ, but μηδ᾽ οί (Hom. Il. xii. 442).

(c) Personal pronouns retain their accent after a preposition, as περὶ σοῦ, παρὰ σοι, πρὸς σέ.

(d) εἰμί, which in that case throws back its accent in the 3 pers. sing. ἐστι, is not an enclitic, when it signifies "there is," "it is allowed or possible" (= ἐσθτι), or when it stands at the beginning of a sentence or after ἀλλ', εἰ, ὅν, µή, ὃς, καὶ, µέν, ὅτι, τοῦ, τοῦτ', as ἐστὶ θεός, "it is a god," ἐστίν ὃτως, "it is so," ἐστὶ µοι, "there is to me," i.e. "I have," ἐστίν ἰδείν, "it is possible to see," ὅν ἐστι, τοῦτ' ἐστιν.

(e) φημί retains its accent, when it is separated from the context by punctuation, as in ὁ αὐτὸς δὲ, φασίν, οὐκ ἄδικός ἐστι.

(f) τις retains its accent at the beginning of a new sentence, and some modern editors write τινές, when it signifies "several persons," as εἰσὶ τινές. Hermann (de em. rat. p. 69) has some rules respecting the accentuation of ὅτινι and ὅτινως, which he has not observed in his own editions.

*Obs.* For the drawing back of the accent in the case of *oxytones*, which suffer elision, see below, Art. 138.

§ VII. *Stops.*

56 In addition to the accents, which depend both on the word and on the sentence, the Greeks have several other marks to assist the reader, some of which refer to words alone, and others to the members of the sentence only. These are...
ORTHOGRAPHY AND ORTHOEPY. 45

a. for the word:

The apostrophe, which marks an elision, as in ἀπ’ ἄλλων for ἄπο ἄλλων.

The coronis, which marks a crasis, as in τὰργύριον for τὸ ἀργύριον.

The dieresis, which marks a division between two vowels, as in ἀἰσσω.

b. for the sentence:

The full stop, as in πρᾶγμα.

The colon, as in πρᾶγμα.

The comma, as in πρᾶγμα.

The interrogation, as in πρᾶγμα.

The names, κῶλον (“limb,” “member”) and κόμμα (“a section”) refer to the parts of the sentence over which the influence of the stop extends: for the same reason, the full stop, which governs the whole sentence, is called a period. A similar mode of speaking is adopted by the Jews, who call their accents, which are modes of punctuation, kings, emperors, &c., according to their domain in the sentence. The note of interrogation was not introduced till the 9th century A.D. Modern editors do not hesitate to use the note of admiration, as ὦ τῶν παρόντων κακῶν! φεῦ, φεῦ! or to include quotations between inverted commas, and though there is no ancient authority for either, the practice is very convenient, and is quite justifiable on general grounds.
PART II.
ETYMOLOGY.

§ I. Divisions of the Subject.

57 In Etymology three subjects come under discussion. First, the proper classification of different kinds of words; secondly, the principles which guide the analysis or dissection of an individual word; and thirdly, the pathology of words, or the changes which are introduced into their structure by the contact of incompatible articulations.

§ II. Classification of Words.

58 In the Indo-Germanic languages all words may be comprised in two general classes: the PRONOUNS, or words which indicate space or position (puncta, extremitates, and lineamenta); and the WORDS CONTAINING ROOTS, which express the positional relations of general attributes.

59 In the former class, we find words, declinable or indeclinable, as the case may be, without any admixture with the other element of language.

Words of the latter class require the addition of at least one pronominal suffix to make them words.

60 For this reason, we term the PRONOUNS or positional words, the organizing, constituent, or formative element of inflected language, and the ROOTS the material element.

61 By pronominal additions of a perfectly analogous nature, the same root becomes either a NOUN or a VERB, that is, it expresses either a thing, or an acting, or result of acting. The only etymological difference between the noun and the verb is this—that the pronominal suffixes, which mark the inflexions of the noun, are
fixed or adverbial, while those which mark the persons of the verb are themselves capable of inflexion. When they lose this independent power of inflexion they become intermediate affixes, and the crude verb is then capable of receiving a set of case-inflexions, so that it becomes a noun. This sort of noun is called a participle.

62 As, then, the noun and verb spring from the same roots, or material part of language, and as their pronominal or positional affixes are strictly analogous, it is unnecessary to consider them as different parts of speech in an etymological classification; and the eight syntactical parts of speech when thus considered will fall into two great classes, represented by the following table:

<table>
<thead>
<tr>
<th>Etymological</th>
<th>Syntactical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formative element, or pronoun</td>
<td>Preposition</td>
</tr>
<tr>
<td>Material element combined</td>
<td>Conjunction</td>
</tr>
<tr>
<td>with pronoun</td>
<td>Pronoun</td>
</tr>
<tr>
<td></td>
<td>Numeral</td>
</tr>
<tr>
<td></td>
<td>Adjective</td>
</tr>
<tr>
<td></td>
<td>Substantive</td>
</tr>
<tr>
<td></td>
<td>Verb</td>
</tr>
<tr>
<td></td>
<td>Participle</td>
</tr>
</tbody>
</table>

The Interjection is either an unmeaning cry or the vocative case of a noun. The Adverbs are either pronominal words or cases of nouns. The Prepositions and Conjunctions are pronominal adverbs performing certain functions in regard to the construction of nouns and the connexion of sentences. The Numerals are adjectives in Syntax, though etymologically pronouns. In a grammar it is not necessary to take any distinct notice of the Interjection, which has only an occasional influence on the syntax (see below, 453, ee, β). The Adverb is important, both in its form (259 sqq.) and in its syntactical use (435 sqq.). The Preposition appears in syntax as an important supplement to the cases (470 sqq.). And the Conjunction contributes to the machinery of co-ordinate and subordinate sentences (Syntax, Chapter iv.).

§ III. Analysis of Words.

63 The analysis of words depends upon our ability to discriminate between the positional and material elements of language.
64 Some of the roots are of positional or pronominal origin; but the analysis of a word does not inquire into the origin of its separate parts: it is satisfied with proving that they are separate.

65 In the Greek, as in other languages of the Indo-Germanic family, the root is a monosyllable or quasi-monosyllable, which appears as the variable part in a number of words which are otherwise identical. In compound words there are two or more of such roots, but their disintegration is a different, and easier, task than that which we are now describing.

66 We conclude à priori that the constant part in the identical forms, which are thus varied by differences of root, is of pronominal origin; and we find on examination that all the elements of it can be referred to one or other of the primitive pronouns.

67 There are three primitive relations of position: here, near to here, and there; or juxta-position, proximity, and distance.

68 The three primitive articulations, which are used to express these three relations of position, are the three primitive tenues II, ꞌ, Ɥ, pronounced pa, qva, ta; which we shall call the first, second, and third pronominal elements.

69 Whatever syllable, in the constant or positional accompaniments of roots, either contains one of these elements, or can be proved to have been derived from it, is to be explained in the same way as the pronominal element itself.

70 The first pronominal element, denoting juxta-position or here, is used to express (a) the first personal pronoun; (b) the first numeral; (c) the point of departure in motion.

71 The second pronominal element, denoting proximity or nearness to the here, is used to express (a) the second personal pronoun; (b) the relative pronoun; (c) the reflexive pronoun.

72 The third pronominal element, denoting distance, is used to express (a) the third personal pronoun; (b) negation; (c) separation.

73 The first pronominal element appears in Greek under the forms πα and μα only.

74 The second pronominal element, being originally a compound of guttural and labial, may present any form of the guttural,
and any form of the labial (see above, 18, j) except μα, which is strictly appropriated to the first element. The derivation is in each case so easy, that no confusion can take place. The greatest apparent difficulty arises from the appearance of τ, θ, or δ only, instead of the combination τε, θε, δε representing the sound j. But this is only an apparent difficulty, for the original form presents itself in the first stage of the investigation.

75 The third pronominal element appears only as τα or να, the remaining dental articulations being appropriated to replace the sibilants, which result from the guttural part of the second element. The form να is sometimes transposed to αυ according to 19, b, i, and the ν often evanesces, according to 85, 106, 114.

76 The dental sibilants, which have attached themselves as secondary forms to the second element, obtain a fixed value in the articulations ρα or λα, which imply motion either to or from.

77 If any one of the elements of position is combined with ρα=λα, it indicates motion and continuation in a direction of which the element in question represents the point nearest to the subject; and by subjoining any one of the pronominal elements to any other of them, we denote a motion or continuation from the position denoted by the first of these combined elements towards that denoted by the second of them: and so on if there are more.

78 The following are some important exemplifications of this principle.

Pronominal Words and Forms.

τα-ρα (=1 + ρα), "motion from here."
π[α]-ρο-τι (=1 + ρα + 3), "motion from here to there."
τα-ρα (3 + ρα), "motion from thence."
τα-λα (3 + 2), "motion from thence to this neighbourhood," i.e. "approximation." (This combination is used to express the number 2.)
τα-λα-ρα (3 + 2 + ρα), "motion from the point gained in the last combination." (This combination is used to express the number 3.)

1 This principle was first elucidated in the New Cratylus, § 131.
79 In exemplifying the analysis of words containing roots, we may select one which will show to the student how the pronoun may become applicable to the formation of a root; and consequently how the formative element may resolve itself into the material. The first pronominal combination mentioned above—namely, παρά—appears as the root of a large and important class of words, denoting actions which, in the strictest sense, imply and express their emanation from the subject as opposed to the object. The full investigation of this and other like procedures, belongs to a higher field than elementary grammar. It will be sufficient in this place to represent the facts as phenomena.

παρά, pronominal word or preposition, "from the side of."
πέρα (1 + ρα + 3 = Α + 3), adverb, "on the other side."
περάω, verb, "to pass over."
περάσκω, "to cause to pass over," — "to sell."
περάγος (Α + 2 + 3), noun, "an outward action."
περάγω = πράσσω (Α + 2 + 42), verb, "to perform such an action."
περάγματ = πράγμα = πραγματ (Α + 2 + [1 + 57]), verbal noun, "such an action considered in reference to its performance."
περάγματικός (Α + 2 + [1 + 3 + 2]), adjective, "a person capable of acting."
περάγματεία (Α + 2 + [1 + 3 + 2]), subst., "procedure."
περάγματος = πράγματος (Α + 2 + 2), "acting," and so on.

§ IV. Pathology.

80 From this short specimen it will be seen that the analysis of words, or the search for roots, presumes some knowledge of the legitimate interchanges or commutations of letters. The explanation of this tendency to change is called the Pathology (ἡ παθολο-
ETYMOLOGY.

γική) of a language, or the doctrine of the Affections (πάθη), to which it is liable. The word πάθος might in itself denote any change in the root or inflexion of a word, in which case Pathology would include the third as well as the second part of this grammar. But we employ the term, as the older grammarians did, in a narrower sense to denote those changes, which, whether or not introduced by the process of inflexion, leave the signification of the word just as it would have been, if no such change had taken place. Thus there is a difference of form only, and not of meaning, between the common words γέγραμαι, ἔλλειπω, τύπτων, &c. and their original and complete types γέγραφ-μαι, ἐν-λεῖπω, τύπτου-τ-, &c. In this narrower application, Affections are either euphonic, when they arise from the general repugnance of the Hellenic articulation to certain contacts or contiguities of sounds; dialectical, when they spring from the preference in certain tribes or certain districts of Greece for this or that sound or combination of sounds; and metrical, when the exigencies of some prevalent form of verse-composition have produced an influence on the structure of the language, as when the Homeric hexameter necessitated or suggested certain alterations in the measure of syllables. It is mainly to the first of these, or the euphonic affections of the Greek language in general, that the student’s attention ought to be directed in a grammar like the present.

81 That letters pronounced by the same organ may be commuted for one another, is a fact which our daily experience teaches us: and no man can be acquainted thoroughly with his own language without having had his attention drawn to sundry changes resulting from dialectical differences of pronunciation, or an attention to what is called Euphony. The Pathology of the Greek language, of which we are about to speak, is not a treatise on Greek Dialects, but an explanation of phenomena in the language generally; a discussion which involves not only the question of dialects, but also those referring to the mutilations and corruptions which, according to the leading principles of Hellenism, may be expected to take place. The Affections are generally divided into the following classes: (a) quantitative (κατὰ πόσον), when the word is increased or diminished; and these are (1) πρόσθεσις and ἀφαίρεσις, addition or diminution at the beginning; (2) ἐπένθεσις and συγκοπή, insertion or contraction in the middle; (3) παραγωγή and ἀποκοπή,
addition or curtailment at the end: (b) qualitative \((\kappaατα \ τοιον)\), or the interchange of sounds: (c) local \((\kappaατα \ τοτον)\), (1) \(\muεταθεσις\), transposition, (2) \(\tauυμησις\), or separation of compounds. All these belong to both consonants and vowels. To consonants alone belong \(\deltaυπλασιασμός\) or doubling, and \(\αναδυπλασιασμός\) or reduplication. To vowels alone belong \(\συναλοιφή\) or contraction, and \(\εκτασις\) or lengthening.

A. Affections of Consonants.

82 A consonant may be changed either (I) at the end; (II) in the middle; or (III) at the beginning of a word. In the first of these cases, the change will proceed from some absolute law of the language operating on a previous alteration: in the second, from the letters which precede or follow: in the third, there is either a prosthesis or prefix, which seems arbitrary until it is explained, or some change within the word, which brings into operation the rules of the second case.

(I) Affections of Final Consonants.

83 It is an absolute law of the Greek language that no word can end with a mute, or with any other consonant than the three semi-vowels \(\sigma, \nu, \rho\). For those, which terminate in \(\xi\) and \(\psi\), are always combinations of a guttural or labial with \(\varsigma\). And if we meet with \(\omegaικ\), \(\omegaιχ\), and \(\epsilonκ\), we must remember that the two former never occur at the end of a sentence, or before a consonant; and that the latter is always prefixed to some word beginning with a consonant. In fact \(\omegaικ\) or \(\omegaιχ\) is a mutilation of \(\omegaι-κε\), for which we have \(\omegaι\chiι\), and \(\epsilonκ\) or \(\epsilonξ\) represents \(\epsilon-κις\): and being thus affected by the words which immediately follow them, these monosyllables are proclitic (above, 54).

Obs. This general rule applies only to Greek words; foreign proper names, like \(\Thetaεύθ\) (Plat. Phædr. p. 18 ν), \(\Βήλ\), \(\Δανιήλ\), \(\Δαβίδ\), \(\Ιακώβ\), \(\Ισαάκ\), \(Χερουβίμ\), and the like, are written as mere transcriptions from the original languages.

84 Of the other three consonants which may be finals, \(\nu\) is often a representative of \(\varsigma\), or contains it by absorption (95), and \(\rho\) is of comparatively rare occurrence. Moreover, when \(\varsigma\) is the final letter, it must not be preceded by a dental or the liquid \(\nu\) (92, 93).
ETYMOLOGY.

85 The letters ν, σ, which are of most frequent occurrence at the end of words, are themselves of such a weak and fleeting consistency, that they often become inaudible, and are omitted in writing. Even the final -ν very often passes away into final -α, as in the accusatives of the third declension, and it is a rule that -ντ- at the end of a word must become α, i.e. the τ cannot stand, and the ν evanesces: see below (107). This is called apocope (ἀποκοπή) or apohole (ἀποβολή). The moveable ν is commonly termed ν ἐφελκυστικόν, or “ν attached,” as if it were an arbitrary and secondary adjunct. But this is known to be an erroneous doctrine.

We find a moveable ν in

a. datives plural in -σιν, together with ἄμμιν, ἕμμιν, σφίν, and ψίν;

b. 3 pers. in -σιν, as τίθησιν, τετυφασιν (but not the Doric form in -σιν);

c. 3 pers. sing. in -ευ, as ἐτυφέν, τετυφέν, and sometimes the 3 pers. plup. in ει for εε;

d. in ταυτο-ν, τοσοῦτο-ν, τοιοῦτο-ν, in Attic Greek.

e. in the suffixes -σιν, -θεν, -φιν, and in certain particles, such as κεν, νυν, πάλιν, νόσφιν, ἕνεκεν, ἐπειτεν, &c.

f. in the numeral εἴκοσιν, but not in its dialectical forms ἐἴκοσι or ἐἴκατι.

The final ν distinguishes πέραν, “on the other side, beyond” (as πέραν διαπλεῖν, from πέρα (compar. περαιτέρω)), “farther” in place or time, or metaphorically, as πέρα τοῦ δεόντος, τοῦ καιροῦ. The MS. of Philodemus gives us πέρᾳ for this sense, and ἀντιπέραν appears as another form of ἀντιπέραν.

We find a moveable ς at the end of ἐξ, mentioned above, and in the following indeclinable words: ἀτρέμας, ἐμπας, ἵρεμας, αὖθις, μέχρις, ἀχρίς, τολλάκις, μεσοπης, ὀυτως. Thus Euripides has ἀτρέμα, Plato ἀτρέμα; ἐμπας is found in the Attic poets, ἔμπα in Pindar and the Alexandrian writers, ἔμπας in Homer; ἵρεμας appears in Apollonius Rhodius; αὖθι in Callimachus, but αὖθι in Homer is for αὐτόθη; for μέχρις and ἀχρίς, see Lobeck ad Phrynich. pp. 14 sq.; τολλάκι is Ionic; μεσοπης and μεσοπης are both poetical forms synonymous with μεταξί; ὀυτως and ὀυτω stand before either vowels or consonants in prose, but the former only before vowels in poetry.
In the following there is generally a distinction of meaning, when the s is omitted: ἀμφίς, ἀντικρος, εὐθὺς. In the imperative, the 2 p. s. generally loses its s or θ. But in σχές, φρές, and some verbs in -μι, it is retained.

It will be seen that the letters ν, ζ become evanescent also in the middle and at the beginning of words (107, 114).

(II) Affections of Consonants in Contiguous Syllables.

86 The greatest number of consonants which can come together in the middle of the word is four; but this occurs seldom: we have, however, such words as θέλκτρον, κάμπτριον, and parathetic compounds like ἐκστρατεύω, ἐκστρέφω, ἐνστρέφω. Three consonants do not stand together, unless the first, the last, or both the first and last are liquids or σ; at the beginning of a word the first of these letters must be σ, as in στρατός, σφραγίς, σπλάγχνον, σκλῆραι; and conversely, in contiguous syllables the middle letter of three must not be σ, whence we have affections like τέτυφθε for τέτυφσθε, πεπλέχθαι for πεπλέκσθαι, ἠγγέλθαι for ἠγγέλσθαι, &c. When σσ appear before another consonant, the first σ may be omitted, if this occasions no ambiguity; thus we have δύστηνος for δύσστηνος, κάσχεθε (Hom. ll. ΧΙ. 702) for κά-σχεθε = κά-σχεθε, ἄς. But we write προστείχω, προστῆναι, &c., that there may be no confusion between πρός and πρό.

87 The Greek language does not tolerate the following combinations of consonants: μρ, μλ, βν, δλ, νρ. Whenever they appeared in the Pelasgian language, we have in Greek the following substitutes: μβρ or βρ for μρ, as in ἀ-μβροτος, and in βροτος for μορτος; and μβλ or βλ for μλ, as μέμβλωκα and βλώσκω from ἐμολον; μν for βν, as in σεμνος for σεβ-νος; θλ for δλ, as in καλ-λος, afterwards καλος, from καδ-λος; νδρ for νρ, as in ἀνδρός for ἀυρός.

88 Whenever a labial precedes μ in the middle of a word, it is changed to μ, as in γράφ-ω, γραμ-μη, γέγραμ-μαι; τύπ-τω, τύμ-μα, τέτυμ-μαι; τρίβ-ω, τριμ-μος, τέτριμ-μαι.

89 When a tenuis or aspirate guttural stands before μ, it is often changed into the medial γ; as in πλέγ-μα from πλέκ-ω;
ETYMOLOGY.

90 Tenues and aspirate dentals remain regularly unchanged only before the dental liquids λ, ν, ρ, as in ἐτλην, ἔτνος, ἰατρός, ἐσθλός, ἐθραύσθην.

91 Before other dentals, and the labial liquid μ, any dental may be changed into σ, as in οἰσ-θα for οἶδ-θα, οδ-μή for ὀδ-μή. This is regularly the case in the perf. pass., as in κεκόμισ-μαι, πέπεισ-μαι from the roots κομίδ-, πειθ-. But in the Ionic dialect the θ or σ is occasionally retained, as in κέκαδ-μαι, κεκορυθ-μένος. We also find such forms as κευθμών, ἰρίθμος, πότμος, ἀτμός, ἀπτμή, ἐφετ-μή. The combination σθ seems to have been peculiarly pleasing to the Greek ear, and many structures are due to this predilection. We may also remark that σ or θ often intrudes itself before μ in verbal forms, such as the noun in -μος, and σ, which may or may not have belonged to another form of the verb-root, appears before the aorist passive in -θην and the perfect passive in -μαι. Compare θεσ-μός from τίθημι (root θε), ρυθ-μός from ρυθος, with ἠκουσ-μαι, ἠκουσ-θην from ἀκοίω, κέχρισ-μαι, ἐχρίσ-θην from χρίω (see below, 302, p, f). In all these cases, it may be a question whether there was not a digamma still partially represented by τ or υ.

92 Before σ, the dentals are dropt; as λαμπά-ς for λαμπάδ-ς, σώμα-σι for σώματ-σι.

93 The same is the case with the dental liquid ν before the dat. pl. of the 3rd decl.; as in δαιμο-σι for δαιμον-σι from δαιμόν-εσι; and in compositions with the preposition σὺν, when σ and another consonant follow, as in συσκεύαζω, συσπονδός, σύστασις, or when ζ follows, as in συζεύγνυμι. If σ is followed by a vowel, we have an assimilation, as in συσσιτέω, συσσώζω. In πᾶν and πάλιν the ν is sometimes retained and sometimes assimilated, as in παλινσκιος, πάνσμικος; and πανσυδί or πανσυδίῃ by the side of πάσσοφος, πασσέληνος, πασσυδί. But ἐν always retains its final letter, as in ἐνσείω, ἐνεμαι, ἐνεύγνυμι.

94 But if a dental mute is omitted along with ν before σ, the absorption is represented by a lengthening of the vowel, or by the
substitution of ει, ου for ε, ο: thus for πάντ-σι we have πά-σι; for σπέν-σω, σπέισω; for τύπτοντ-σι, τύπτουσι.

95 At the end of a word, ου-ς becomes ων; ουτ-ς either -ων or ους; εως and εωτ-ς become -ην or εες; Φοτ-ς or Φο-ς becomes -ως; ορ-ς becomes -ωρ. Thus we have δαίμων, τύπτων, δοῦν, ποιμήν, κτείς, τεθείς, τετυφώς, λεας, ῥήτορ, for δαίμων-ς, τύπτοντ-ς, δοῦν-ς, ποιμέν-ς, κτέν-ς, τιθείς-ς, τετυφότ-ς, λαΦός, ῥήτορ-ς.

Obs. There are some few exceptions to these rules, such as πέφαν-ςαι from φαίνω, ἐλμυς for ἐλμύτ-ς, &c. which explain themselves. The preposition έν, when lengthened by -ς, becomes είς: but when it precedes σ or ζ in composition, it remains unchanged (93): the reason for this also is obvious.

96 When β and φ, or γ and χ stand before σ, they are changed into π and κ respectively, and the compound sound is written φ or ξ. Compare the Latin scribo, scripsi, scrip-tum, and rego, rexi, rec-tum. That the aspiration is lost, is clear from the following rule.

97 The Greeks, wherever they can, avoid two aspirations in the same word. In compounds it is often necessary to retain the aspirates of both the combined roots, thus we have ἀνθο-φόρος, ὀρνιθο-θῆρας, παχυ-χειλος, ἐφ-υφή, &c.: but we have also ἀμφι-έχω for ἀμφι-έχω, ἐπαφή and ἐφάπτω from ἐπι-άπτω, ἀπεφθός from ἀφέσω, &c.: and when an aspirate is lost by flexion in one part of the word, it may be represented in another part of the word by transposition. This is particularly observable in the verb-roots ἐχ-, ταφ-, τυφ-, τραφ-, τρυφ-, τρεχ-, for we have

\[
\begin{align*}
\text{ἐχω} & \quad \text{but } \varepsilon \chi \omega = \varepsilon k-σω, \\
\text{ἐ-τάφ-ην} & \quad \text{but } \theta \alpha π-τω, \theta \alpha ψω, \\
\text{τύφ-ω} & \quad \text{but } \theta υψω, \tau θυμ\mu -μένος, \\
\text{τρέφ-ω} & \quad \text{but } \theta ρέψω, \\
\text{τε-τραφ-α} & \quad \text{but } \theta ρέψω, \\
\text{ἐ-τρύφ-ην} & \quad \text{but } \theta ρύπ-τω, \theta ρύψω, \tau θ-θρυπ-ται, \\
\text{τρέχ-ω} & \quad \text{but } \theta ρέξωμαι.
\end{align*}
\]

According, however, to rule 99, the aspirate returns in τεθάφθαι (Arrian, Anab. vii. 1), ἐθρέφθην (Hes. Theog. 192), and similar forms.

The noun θρίξ, dat. θριξί, gen. τριχός, the adjective ταχύς, comp. θανάσσω for τάχιον, and the compounds ἕνεκα for ἐν ἐκα, φρούδος,
from πρὸ ὁδοῦ, φρουρός from προορῶ, exhibit the same metathesis of the aspirate; ἑταῖρος seems to be connected with ἔθος; some have compared τραχύς, Τράχυς with Θρίακη (Lobeck, Paralip. p. 47); and in cognate languages we have θυγάτηρ by the side of duhitri (Sanskrit), "daughter;" πείθω by the side of fido, and triumphus from θρίαμβος; Χαλκηδών is sometimes written Καλχηδών; and the following affections are dialectical:

| Ionic βάτραχος | Doric τεθμός, | θεσμός Attic φιδάκνη, |
| ἑνταῦθα ... ἑνθαῦτα, | πιθάκνη later πάθην, |
| ἑντεὐθεν ... ἑνθεὐτεν, | τωθάξω Hesych. θωτάξω, |
| χιτών ... κιθῶν, | Τελχίνες ... Θελχίνες. |

98 By a similar law of euphony an aspirate can never stand before another aspirate of the same organ, but is changed into the corresponding tenuis: as in the forms Βάκχος, Σάπφω, Πιθεύς. The same rule applies to two successive syllables, where the former is the result of reduplication; thus we have πεφίληκα, τίθημι, and not φεφίληκα and θίθημι. The formative syllable θη of the 1 aor. pass. and the person-ending θὲ are retained, whether an aspirate precedes or follows: thus we have ὠρθώθην, ἔχυθην, φάθι, τέθναθι, &c. without any change of the preceding aspirate; and when a change is made we have τύφ-θη-τι, ἐρέ-θην, ἐ-τύ-θην, and not τύφθη-θι, ἐθέ-θην or τύφθη-θι, ἐθέ-θην, ἐ-θί-θην. And perhaps this rather than a metathesis of the aspirate is the true explanation of ὀχωκώς and οἴχωκα for ὀκωχώς and οἴκωχα, from ἔχω and οἴχομαι. Although ἐκεχειρία is not a reduplication, but a compound of ἔχειν and χεῖρα, it follows the same rule. The adverbial terminations -θεν and -θι do not affect the aspirate of the main word; thus we have πανταχό-θεν from πανταχῶ, Κορινθῶ-θι from Κορινθεῖο, &c.

99 With regard, however, to letters of different organs, the following rule applies without exception:

- a tenuis only can precede a tenuis,
- a medial ... a medial,
- an aspirate ... an aspirate.

Hence from ἐπτά, ὀκτώ, we have ἐβδομός, ὀγδόος, with a double change: and hence the root-letter is changed by the termination; as in γραπτός, γράβδην from γράφω, and πλεχθεῖς, τυφθεῖς from...
πλέκω, τύπτω. So also in composition and synalcepha, we have ἑφθήμερος from ἑπτὰ ἡμέραι, and νύξθ' ὀλην from νύκτα ὀλην.

Obs. The proclitic preposition ἐκ, for ἐκς, in composition, is preserved from this change by the supposed intervention of its original σ: thus we have ἐκθεῖαι, ἐκδοῦναι, ἐκβάλλειν, ἐγενέσθαι, ἐκφεύγειν, &c.

100 The consonants most frequently doubled are the liquids, and τ as the representative of σ. The doubling of these letters is generally indicative of assimilation.

101 Besides the cases already mentioned (above, 88), the following are of frequent occurrence:

a. The former of two consonants is assimilated to the latter: σ to ν, as ἐν-νυμι for ἐσ-νυμι; κ or χ to σ, as δισ-σος for δικ-σος (δικος); γλῶσ-σα, Attice γλώττα, for γλῶχ-σα; δ, τ, θ to σ, as πεσ-σος for πεδ-σος, μέλισ-σα for μέλιτ-σα, βυσ-σός for βυθ-σός. The assimilation in 'Αττική for 'Ακτική is peculiar. Before a guttural, ν is invariably written γ (above, 18, a); before a labial, it is always changed into μ; and it is always assimilated to a following liquid. We find this chiefly in compounds with ἐν, σὺν, and πάλιν; such as ἡγκαλω, ἡμμανής, ἠλλόγμος; συγγενής, συμφέρω, συφόρω, συρρίπτω; παλίγκοτος, παλιμμήκης, &c. (see also below, 320).

Obs. We have no assimilation in ἐνράπτω, and in compounds with ἀγαν the v is generally omitted, as in Ὀγαμέμνων, Ὀγκλέης. An enclitic does not alter the preceding ν, thus we have τὸν γε, ὅν περ, &c. There are however occasional assimilations even in distinct words (see Lobeck, Aj. 836), and the inscriptions give us τῶλ λογιστῶν, ἐστὴλῃ, Μυσίαν for τῶν Χ., ἐν στ., τὴν Μ.

102 β. The latter of two consonants is assimilated to the former; as in ὅλ-νυμι for ὅλ-νυμι. The assimilation of σ to a preceding ρ is regular in Attic Greek; thus we have ἄρρην for ἄρσην, θαρρεῖν for θαρσεῖν, &c.

103 But this sort of assimilation is most usual when the second consonant is represented by a softened or vocalized guttural, equivalent to our y, and expressed in Greek characters by ε or ι. Thus we have γέννα for γενεά, θάλλω for θηλέω, κτένω for κτάνγω, ἄλλος for ἄλιος, φύλλον for φόλιον; so too μάλλον for μάλιον, ἥσσον for ἥκιον, &c. To this class belong the older datives plural, as νέκυσσι, ὄρεσσι, παίδεσσι, &c., the older forms of the future and aorist, as ἔσσομαι, γέλασσε, ἐτέλεσσα, κομισσάμενος, κύσσε, ὄμοσσον,
ETYMOLOGY.

&c., for the Sanscrit gives us si, as the usual form for these tenses; and a number of forms in which λ must have been older than λ, as in Θράσυλλος by the side of Θράσυλος, ἐρπυλλος by the side of ἐρπυλλος, κρύπταλλος, κορύδαλλος, and the like. And in a very large class of verbs, the sh or j, resulting from the combination of a guttural or dental with y, is expressed by σσ. Thus, from the gutturals with y, we have πράσσω, φαρμάσσω, ταράσσω, πλήσσω, &c. for πράγγω, φαρμάγω, ταράχγω, πλήγγω, &c., and from the dentals with y we have πυρέσσω, πλάσσω, ἱμάσσω, κορύσσω, &c. for πυρέτγω, πλάτγω, ἱμάντγω, κορύθγω, &c. In these cases the Attic substitutes ττ for σσ.

By the side of this assimilation we often have a transposition or hyperthesis (110) of the ɩ, which represents this softened guttural. Thus, by the side of ἴλλω, κτέννω, φαέννω, κρέσσων, χέῤῥων, &c., we have εὔλω, κτείνω, φάεινος, κρείσσων, χείρων, &c. In Thucydides the older and better reading is Ἄργεννοῦσαι (viii. 101, § 1), which represents, however, the other form Ἀργεν-νοῦσαι = Ἀργε-νοῦσαι. In some words this double compensation is always found, as in μείζων for μεγίων, and in others the transposition alone remains, as in Κάηερα for Καρία, γενέτειρα for γενετείρα, μέλαινα for μελάνια, τύπτεις for τύπτεσι.

The arbitrary doubling of liquids is due to the operation of a different principle of euphony: it is chiefly found in proper names; thus we have Παρθεννοπαῖος, though from πάρθενος, and Ἰππόδαμμος for Ἱππόδαμος. So also ρ is regularly doubled, when a simple vowel is placed before it at the beginning of a root, as in ἀῤῥεπής or ἰσόῤῥοπος from ῥέπω. We sometimes observe a similar diplasiasmus of the mutes, both in the oldest and in the latest forms of the language; thus while we have ἀδδην, ἀδδηκότες, ἀδέδεισα, ὑπτί, ὑπτώς in Homer, asmetricalaffections, and βρόκχος for βρόχος in Theognis, we have κάδδος, καδδισκός, κάδδιχος in later Attic, and κράββατος in Hellenistic Greek. The Doric use of δδ for ζ is really an assimilation.

Reduplication or anadiplasiasmus is only this arbitrary doubling extended from letters to syllables. It appears in every variety of form, from the simple reduplication of a consonant and vowel, as in τίθημι, τέτυφα, γεγωνόσκω for γεγωνώσκω, πιπτώ for πιπέτω, τίκτω for τιτέκω (?), to that of a consonant and diphthong,
as in μαμάσσω, παυπάλη, or of a heavy syllable, as in βάρβαρος, γαργαῖρω, παμφαίνω, ἕγρ-ήγορα, Ἕλ-ήλυθα, &c.

107 The liquids σ and ν have a tendency to become fleeting and evanescent when they are flanked on both sides by short vowels. The former is changed into the rough breathing, the latter into the nasal breathing, and thus they pass off from the want of characters to express them. Compare τύπτῃ, τύπτεῖαι with τίθεσαι, and μείζονι, μείζοναι with μείζονες. It is not unusual to find ν represented by a before another consonant, or even at the end of a word. Thus we have τετύφαται for τετύφνται, σωζόντο for σώζοντο, πατέρα for πατέρν, &c.

If the combination ντ is left at the end of a word, it always becomes a. All neuter plurals are examples of this (156). So also δέ-κα for δέ-κεντ (below, 246). In two cases we have ασ for ντ, or rather ουντ, in the middle of the word: these are Φλιάσιος for Φλιοῦντιος, from Φλιοῦς, gen. Φλιοῦντος, and διπλάσιος, from διπλοῦς (see Transactions of the Philol. Soc. 1854, p. 286).

108 With regard to the interchange of particular consonants with one another, it may be laid down as a general rule, that only those of the same organ are susceptible of this commutation. If it ever appears that a consonant has passed into one of a different organ, there must have been an original form which contained both consonants in combination (above, 18, 7). Thus κελαινός and μέλαν spring from an original xuέδκαν. The most important instance of this apparent interchange is that between π, κ, τ in the relatives and relative particles.

109 The most common of the regular interchanges are those of the dental liquids λ, ν, ρ with one another, and of the sibilant σ with ν, ρ and the dental mutes. Thus we have

βέντιστος by the side of βέλτιστος,
πλεύμων ... πνεύμων,
κρίβανος ... κλίβανος,

and

tύπτομεν for τύπτομες,
σιόρ ... θεός,
σύ ... τύ.
That the sequence of $i$ has an especial tendency to produce this last change, we have already seen (18, c).

The Attic habitually substitutes $tt$ for $so$: as in πράττω, γλώττα for πράσσω, γλῶσσα (above, 100, 101, 103).

110 Liquids, aspirates, and the sibilants, are liable to a change of place which is called Metathesis (μετάθεσις) when confined to the same syllable, and Hyperthesis (ὑπέρθεσις) when it passes the limits of a single syllable.

(a) The former is very common: thus we have ἀταρπός for ἀτραπός; κάμνω, κέκμηκα; θνήσκω, ἔθανον; θάρσος, θράσος; ἔρξαι, ῥέξαι; τέτρατος for τέταρτος, &c. This sometimes occasions the insertion referred to above (86): as in ἡμ-β-ροτον for ἡμαρτον, μεσημβρία for μέση ἡμέρα, &c.

(b) The following are instances of Hyperthesis: ὀθνεῖος for νόθειος, πνύξ, gen. πνύκος, πύελος from πλύνω, ἐκπαγγλος from ἐκπλήσσω, ὄχλος for ὄλχος, τίκτω for τιτέκω (?), φλαῦρος for φαῦλος, &c. Hyperthesis very frequently occurs in regard to the aspirate and the letter $i$, considered as the representative of a lost guttural; indeed, this is sometimes the rule (see 97, 104). We have an instance of the latter hyperthesis in εἰν for ἐν, of the former in ὁ φροῦδος for ὁ πρὸ ὁδοῦ, and of both cases in εἰν-εκα for ἐν ἕκα. The verb ἐλαύνω for ἐλα-νύω is perhaps the only example of the hyperthesis of $v$.

111 Prospective absorptions are referable, perhaps, to the same euphony. Thus we have δίσκος for δικ-σκος, πάσχω for πάθ-σκω, διδάσκω for διδάχ-σκω, λάσκω for λάκ-σκω, ἐδίκω for ἐδικ-σκω, ἴσχω for ἱσχ-σκω, λέσχη for λέγ-σκη, cf. ἀδολέσχης, μίσγω for μίγ-σκος, μόσχος for μέγ-σκος, αἶσχος for αἶδ-σκος, ἔσχατος for ἔκ-σκατος, &c.

112 Tmesis, or the separation of two parts of a compound word, is really an hyperthesis going beyond the limits of the word itself. It is most commonly found in parathetic compounds with prepositions; as ἀνὰ δ’ ιστιά λευκὰ πέτασαν for ἀνεπέτασαν; κατὰ πίνακα ἔργα λιπόντες for καταλιπόντες. Herodotus often inserts the connecting particle ὧν, as in ἀπ’ ὧν ἔδωντο for ἀπέδωντο ὧν. Sometimes, even in prose, the preposition thus separated is used with particular emphasis in antithetic clauses, as μη γὰρ κακῶς
ETYMOLOGY.

ποιεῖν ἀλλὰ ἐξυνελευθεροῦν (Thucyd. iii. 13); εὖ ποιήσας ἀντ᾽ εὖ πείσεται (Plat. Gorg. 52 λ). The comic writers separate even the two parts of a compound particle by the insertion of some particle of emphasis or connexion; thus we find την-δὲ-δὲ for τηνδὶ δὲ (Arist. Aves, 18); νυν-μεν-ι γι νυνὶ μὲν (Ibid. 448); ἐν γε ταυθὶ for ἐνταυθὶ γε (Thesmoph. 648); ἐμεμευθεῖνι for ἐμευθεῖνι μὲν, opposed to ἐμευθεῖνι δὲ (Metagenes, ap. Athen. 269 ρ).

(III) Affections of Initial Consonants.

113 The affections of initial consonants are generally dependent upon some change within the word, which brings into operation the rules applicable to consonants in the middle of the word. Thus we have βροτός for μορτός, from the same metathesis and euphony which give us ἄμβροτος for ἄμορτος; we have βλώσκω for μόλ-σκω, just as we have μέμβλωκα for μολ-σκω.

114 (a) The liquids σ and ν, which become evanescent between two vowels, are also liable to aphaeresis at the beginning of a word. The evanescence of σ, or its subsidence into an aspirate at the commencement of a word, is almost a rule of the language when a vowel follows. We have sometimes both forms, as in σις, ἐς; Ἕλλοι and Σελλοί (Ellendt, Lex. Soph. s. v.); ηθμός (in old Greek ἡθμός) and ηθέω by the side of σήθω; σάλασσα or θάλασσα for ἅλασσα by the side of ἅλας. But more frequently we have an aspirate in Greek where the cognate Latin words retain the s: compare ἄλλομαι with salio; ἀλς with sal; ἀμα with simul; εἰς with sεἰς; Ἐγεστα with Segesta; ἐκομαι with sedeo; εἰς (ενς) with singular; ἕκας with secus; ἕκυρος with socer; ἕλκος with sulcus; εἴ with sex; ἐπτά with septem; ἐπομαι with sequor; ἐρπω, ἐρπυλλον with serpo, serpyllum; ἡδύς with suavis (suadvis); ἡμι- with semis; ἦλιος with sol; ἦδρως with sudor; ἦστημι with sisto; ὀρός with serum; ἔλμη with silica; ἔλα with solea; ὑπέρ, ὑπό with super, sub; ὑπνος with somnus; ὑραξ with sorex.

(b) The element υα often appears as ὑα-, when prefixed to nouns as a sign of negation, and it is always reduced to ὑ-, when prefixed to verbs as a temporal augment.

1 Στῆ is found in the old compound Σκαπτη-στῆ, the name of a place in Thrace, and the proper name Σαρπήδων, "the robber," seems to point to ἁρπεδών (Rückert, Troja's Ursprung, p. 34).
This moveableness of υ at the beginning of words has occasionally left residuary vowels, which have been regarded as cases of arbitrary prosthesis, but in which we ought to recognise fragmentary representatives of lost prepositions (see Pott, *Etym. Forsch.* 11, pp. 127 sqq.). Thus we have ό for ἀνά (Ahrens, *Æol. Dial.* pp. 77, 149), in such words as ὀσκάπτω, ὀστασάν, ὀσταθείς, ὀμνάσθην; ά for ἀνά, in ἀσκάρευ, ἀστάγαυ, ἀστάραγος, ἀράσσομαι, ἀτάνα; in the same way we find ά for ἀπό in ἀβληχρός, ἀμαλος, ἀσβολος, ἀσκέλες, ἀμέλιος, ἀμέρδω, ἀπουνα, ἀτευνης; ἄ for ἄγαν (?) in ἄπυρος, ἄπλετος, ἄσκιος, ἄγέρωχος, ἄμφος; ά for ἂμα in ἄγαλκατος, ἄδελφος, ἄβριξ, ἄκουις, ἄκόλοθος, ἄλοξος, ἄπεδος, ἄπερης; ό for ἄμον in ἄξυγες, ἄτριχες, ἄφαρ, ἄδαξ, ἄδους, ἄνυξ, ἄμορφουμι, ἄχας, ἄρεγω, ἄσπριον, ὀφρύς, Ὀιτυλος = Τύλος, Οἰσύμη = Σύμη (Lobeck, *Pathol.* p. 169), ὀδύσσω, ὀνείδος, &c. Perhaps we have similar absorptions in the apparent prosthesis of ι, as in ἱγνύει from ὑγνυ: ἱδής = ἡιος; ἱθύω from θύω; ἱμάσθη by the side of μάστιξ and μάσθλης, and in the frequent lengthening of the common words θέλω, κεῖνος, μοι, νερέθων, χές into έθέλω, ἐκεῖνος, ἐμοι, ἐνερθέν, ἐχές, with which we may compare ὄρτη by the side of ἐφρη, ἐφείπτω by the side of ῥίπττω, ἐφίμω by the side of ῥίμοιμαι, and νήβαιος, νήλυγη and νήμιο by the side of βαίος, λύγη and μύω (*Etym. M.* p. 422, 16).

This moveableness of σ at the beginning of a word has given rise to the opinion, that it is sometimes an arbitrary prosthesis, as in σ-κάπτω by the side of κόπτω; σ-κεδάννυμι by the side of κεδάννυμι; σκάπτετος = κάπτετος; σκαφώρη = καφώρη; σκίδναμαι = κίδναμαι; σκινυπτες = κινυπτες (Lobeck, *Paralip.* p. 114); σμαραγδος = μαραγδος; σμικρος = μικρος; σμύρνη-τεμύῤῥα; στέγη, στέγος = τέγη, τέγος, &c.; but in these cases also we recognise fragmentary representatives of lost prepositions, which also appear under the forms όσ-, ός-.

The guttural mutes κ, γ, χ also subside into a mere breathing, and are lost at the commencement of a word, as in καλινδῶ by the side of ἁλινδῶ, καρπάλιμος by the side of ἁρπαλέος, κνέφας by the side of νέφος, γαία by the side of αἰα, γλαυκός by the side of λευκός, χλιαρός by the side of μαρός, χλαίνα by the side of λαίνα, κότταβος by the side of ὀτταβος, καυχᾶσθαι by the side of αὐχεῖν, κατάη by the side of ἀπηγη, κυφᾶς = ύβος, &c. The digamma contains a labial as well as a guttural (18, j); and hence
we see that while the labial element is sometimes expressed by a liquid, it is sometimes lost with the whole compound sound: as in μάλευρον by the side of ἄλευρον, μοχλεύω by the side of ὀχλεύω, μόσχος (for μύ-σκος) by the side of ὀσκος (cf. νεθ-ο, νακ-ο), μία by the side of ια, μηρύω by the side of ἐρύω, μονθολεύω by the side of ὀνθολεύω, μύραξ by the side of ὕραξ, &c.

118 A dental sometimes supersedes the sibilant or guttural, probably through the former (above, 18, f); as in θάλασσα for σάλασσα, θέλω for ἔλω, δειλη from εἰλη, διώκω by the side of ἰώκω, δαίμων = αἵμων (Hom. Il. v. 49), θαλυκρός = ἀλυκρός, &c. It may also be surmised that the dental liquids are subject to the same rule: cf. λαψηρός with αἰψηρός, λείβω with εἴβω, λάχνη with ἀχνη, &c. The aspirated dental liquid ρ seems sometimes to involve a dental mute, and sometimes an aspirated labial; of the former we have instances in τ-ρίβω, δ-ρέπω, &c.; of the latter, in Α-ρόδον, mentioned above, in ρήγνυμι by the side of f-rango, &c.; On the other hand, there seems to be a real apheeresis in τράπεζα from τετράπεζα, and in τάρων, κτῶ δόβλων for τεττάρων, ὀκτὼ ὀβόλων, Athen. p. 224 E. See Lobeck, Paralip. p. 43.

B. Affections of Vowels.

119 The affections of vowels may be divided into two classes: (1) those which arise from the contact and coalescence of vowel-syllables, which also exist separately; (2) those which emanate from the operation of some etymological principle, whether it be the vocalization of a consonant, or the subsequent hyperthesis of the consonant so vocalized. These are the only affections which take place within the sphere of a given word. The changes of the primary vowels according to weight characterize differences of form (above, 20, a); and the diphthongal coalescence of these primary vowels with the residuary mutes ι, υ, can hardly be considered as a casual affection. There are, moreover, vowel-changes, which are due to the caprices of provincial pronunciation, and which mark differences of dialect. Such are the substitutions of ἃ for an original η, which take place after a vowel or ρ in Attic (below, 161), and generally in Doric, as compared with Ionic. We have also ρ-ἀ, λ-ἀ, where we should otherwise find o or ε (181, 185). The
Attic, however, retains the original η in old words, such as ἱστημι, χρήσθαι, &c. Other such changes are the substitution of ευ for ου, ο for α, ει for η, αι for ει, ει for αι, ηυ for αι and for ευ, αι for ο, δην for δουν and δα. Compare the Αεolic ἐμεῦ with ἐμοῦ, the Βοeotic ὀνέθηκε for ἀνέθηκε, the Αεolic αἶ for εἶ, the Doric οίκει for οίκοι, the Ionic εὐπτόμην for ἐτύπτομαι, the Attic μην for μέν, ὑπαί for ὑπό, and κρύβδα; κρυφηδόν, by the side of κρύβδην. These varieties must be learned by a study of the authors and of inscriptions.

120 The first class of vowel-affections, or the coalescence of vowel-syllables, is called συναλεφη (συναλοιφή), or "fusion."

121 Of this συναλεφη there are three principal varieties: (a) συναρεσις (συναίρεσις), "contraction," which combines two successive vowel-syllables in the same sound; (b) κρασις (κρᾶσις), "mixing," which combines two successive vowel-syllables at the end of a word and at the beginning of a word which follows; (c) εκθλιψις (ἐκθλιψοις), "elision," which unites two successive words by omitting a short vowel at the end of the former of them. When συναρεσις or κρασις takes place in effect, without an actual expression in writing, it is called συνίζησις (συνίζησις), "subsidence."

Contraction.

122 There are two kinds of contraction: the primary, which is merely diphthongal; and the secondary, which substitutes a long vowel, or diphthong, for two vowels which do not admit of diphthongal combination.

123 The former has been already discussed under the head of pronunciation (21—23).

124 The secondary, which melts down two vowels into one vowel or diphthong, is guided by the following rule:

<table>
<thead>
<tr>
<th>1.</th>
<th>2.</th>
<th>3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aa = å</td>
<td>ae = å</td>
<td>ao = o</td>
</tr>
<tr>
<td>ea = η</td>
<td>ee = ει</td>
<td>eo = ου</td>
</tr>
<tr>
<td>oo = ου</td>
<td>ee = ει</td>
<td>eo = ου</td>
</tr>
<tr>
<td>4.</td>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>åη = a</td>
<td>åο = o</td>
<td></td>
</tr>
<tr>
<td>ηε = η</td>
<td>ews = o</td>
<td></td>
</tr>
<tr>
<td>0η = η or ο</td>
<td>0ω = o</td>
<td></td>
</tr>
</tbody>
</table>
In the dual of the 3rd declension ee seems to be contracted into η, but this arises really from the original form in -ea: thus we have both τείχεα and τείχεε by the side of the contraction τείχη. There is reason to believe that the contraction of ae into η is more ancient than that of ae into α: comp. ἵστημι, ξύς, χρῆσθαι with τιμᾶς and τιμᾶσθαι.

125 If in the first three columns we add ι, the contractions in col. 1 are all written ai; in col. 2 α and οι appear for α and ου, while ει remains unchanged; in col. 3 ω, οι, ου appear for ο, ου, ους. In columns 4 and 5 ι subscript is subscript also in the contraction.

126 If υ is added to ο in column 3, the contraction remains unaltered: for ουι = ω (above, 22), and ουν = ου.

127 The following are examples:

(A) Simple contractions.

1. λάας = λας
   δρεα = δρη
   αιδοα = αιδω

2. αεθλον = αθλον
   φιλει = φιλει
   δηλοτε = δηλοτε

3. τιμάομεν = τιμώμεν
   φιλέομεν = φιλούμεν
   νοος = νους

4. τιμάτε = τιμάτε
   φιλέτε = φιλήτε
   ἀπλῆ = ἀπλη
   δηλντε = δηλοτε

5. τιμω = τιμω
   φιλω = φιλω
   χρυσω = χρυσω

(B) Double contractions.

1. χρυσεαι = χρυσαι
   ἀπλαί = ἀπλαί

2. τιμει = τιμα
   φιλει = φιλει
   δηλοι = δηλοι

3. τιμόμεν = τιμομεν
   φιλόμεν = φιλομεν
   δηλοι = δηλοι

4 and 5. τιμη = τιμα
   φιλη = φιλη
   χρυσωρ = χρυσωρ
   ἀπλη = ἀπλη
   ἀπλωρ = ἀπλωρ
The following are exceptions:

\[ \text{ἀείρω} = \text{αἴρω} \]
\[ \text{ἀεικία} = \text{αικία} \]
\[ \text{μισθόη} = \text{μισθοῖ} \]

**Crasis.**

There are two kinds of Crasis. In the proper crasis there is a real coalition of two vowels in a long vowel or diphthong, as in τοῦπος for τὸ ἔπος, χῶ for καὶ ὁ, τάργυριον for τὸ ἀργυρίον. In the improper crasis the long vowel at the end of a word appears unchanged, and absorbs the short vowel at the beginning of the word following, as in ἣ γώ, ἄ μη.

If the preceding word begins with a consonant, it is usual to place a coronis (56) over the new compound vowel, whether it was originally aspirated or not, the aspirate being indicated by the affection of the consonant in the preceding syllable: thus we write κοὐ and θἄτερα for καὶ οὐκ and τὰ ἕτερα. But if the preceding word is a monosyllable beginning with a vowel, it is sufficient to indicate the breathing of that preceding monosyllable, as in ἁνήρ for ὁ ἀνήρ.

When the first syllable of the second word has an accent, it is lost altogether in the improper crasis: thus we write μὴ ὀνδοῦν, not μὴ ὄνδου. But in the proper crasis, the second vowel alone retains its accent: thus we write ταῦτα from τὰ ἄλλα, χῶταν from καὶ ὅταν, τὰρα from τοῦ ἄρα; or if a diphthong is formed, τοῦπος, τοῦργον, from τὸ ἔπος, τὸ ἔργον; and when the second word is atonic, the crasis does not affect it with an accent: thus we have κεί from καὶ εἷ. If the second word is aspirated, the breathing is changed to a lenis when it is represented by the aspiration of a consonant, as in χῶστις for καὶ ὅστις.

Prepositions in composition are liable to crasis, because this is not considered as synthetic or true composition, but merely as a parathesis or juxta-position: thus we write προὔθηκεν for προεύθηκεν, προὔχοντας for προέχοντας. But an aspirate will hinder the crasis in this instance: thus we have προέξουσι by the side of προὔχουσι.
ETYMOLOGY.

134 There are a few cases of double crasis: as κωπόλλων for καὶ Ὁ Ἀπόλλων, Hippon. Fr. xxiii. (16), and χϊδωνις for καὶ ὁ ὁ Ἀδωνις.

Examples of Crasis.

(a) The conjunction καὶ:

καὶ α: καμφί, καντί, καπό, καφελείν, κάναιόχυντος, κάγαθος, κάν, κάλλος, κάρτι, χάμα, χάρπάσαι, χάττα, κάετός, καείσω, but not with ἀεί.

καὶ ε: κᾶκ, καξ, κᾶν, κάπι, κᾶς (Doric only), κᾶβνεθ, κάνιαυτός, κάκεινος, κάγω, κάχθες, κάστίν, κάπτε, χάτέρος, and in the comedians κάλβθεν, κάλεγγχον, κάρβζθων.

καὶ ο: χῶ, χῶσιν, χῶστον, χῶστος, χῶστες, but not the simple relative; κῶδυν, κωνεδίζομαι, κωλύγουν, κωπάραν.


καὶ υ (rather rare): χύπτο, χύπτερ, χύδατος, χύπηρέσια, χύμνοθέτης.

καὶ η: χή, χήμεϊς, κῆθθον.

καὶ ο: χῶς, χῶστερ.

καὶ αι: χαὶ, καετός (Archil. Fr. 80 [38]), καισχύνη.

καὶ ει: κεί, κείς, κάτα, Doric κῇпе, κῇτε.

καὶ εν: κεβσταλής, κεβχομαι, κεββύς, κεβρπροκτίαν, but never with εῦ alone.

καὶ αυ: καυτός, καβθις, καύτον, καυτή.

καὶ οι: χοί, χοίος, but κόνος, κφκίαν.

καὶ ϊν: κού(κ), κούτις.

(b) Two short vowels:

α α: τᾶλλα, τάγαθα, τάληθη, τάρκοῦντα, τάναγκαια, θάμαρτια, ἀν.
α ε: τάργα, τάι, τάμα, τάπι, τάκεί, τάναιτα, τάπυτήδεια, τάμπροσθεν, θάτερα, θάδωλια, τάτη, ἁγω, ἀκείνος, ἀμέ.
α ο: θᾶόπλα, τόρνεα.

ο α: ἄνηρ, ἄνθρωπος, ἄγων, τάγαθον, τατύχημα (Demosth. CLXXIII. 12), τάργυριον, Doric ὁνήρ, ὀλυρωθίου (Pind. Ol. xi. 73), τῶγαλμα (Herod. iv. 181), τώποβαινον (π. 82), ὀριστος (Hom.)
ETYMOLOGY.

A short vowel followed by a long vowel or diphthong:

\( \alpha \varepsilon: \) ταῖσχρά, for which some read τᾶσχρά (Europ. Troad. 384; Hippiol. 505).

\( \alpha \upsilon: \) ταῦτα, ταὐτομάτου.

\( \delta \eta: \) θημυσ (Aristoph. Lys. 115, but θωμυσ or τωμυσ, Hesiod. e.K. ὦ. 557), θηρφον, θημέτερον.

\( \delta \upsilon: \) ταῦτων, ταῦμα, Doric ᾧπολος.

\( \delta \upsilon: \) ταύτο, ὦτος (Hom. Il. v. 396), τῶτο (Herod.), πρωυδᾶν (Aristoph. Av. 556), for which it is proposed by Mehlhorn to read πραυδᾶν, eliding the o of the preposition.

\( \underbar{\delta} \upsilon: \) δύνων, δύκτρυψ, τυκίδιον.

A long vowel or diphthong followed by a short vowel:

\( \alpha \iota: \) ἀγορὰν, χρείας, σκιάςτιν, Ῥρμᾶ ᾿μπολαῖε.

\( \alpha \iota: \) αἰ χαί or ἀρχαί, περιόψομαι τελθόντα, δῆξομαι ῥα or δῆξομάρα.

\( \alpha \iota: \) γράψομαι ῥα, χρῆσθαι τέρω.

\( \epsilon \iota: \) κλαύσει ῥα or κλαυσᾶρα, οἰμώξει ῥα, ἀγοράσει τέρειος.

\( \epsilon \iota: \) χώρει ῥα, πωλήσει ῥα, εἰ ῥα (Aid. 1. 1062), εἰ τιταξόμεσθα (Europ. Suppl. 537).

\( \epsilon \iota: \) ἄλλοι (Herod.).

\( \eta \iota: \) ἀρετῆ, ἀλῆθεια, but μὴ δικεῖν.

\( \eta \iota: \) τᾶγορᾶ, τᾶγαθῆ, τᾶφροδίτα, τῦγη γαθῆ τι τυχάγαθῆ.

\( \epsilon \iota: \) ἡ μῆ, ἡ γω, ἡ πί, ἡ ξόπιος, ἡ ὄνου, ἡ ὅδε, μῆ κ, μῆ ′, μη ′, τη ′, τεροσ, τε κεῖνος.

\( \eta \iota: \) ἔγιω, τῆμη (Etym. M. 757. 24).

\( \omega \iota: \) ὁ νήσος, ὁ γαθε, ὁ νότη, ὁ νόβες, ὁ ἱπποκόλ, ὁ ναξ, ὁ νασσα.

\( \phi \iota: \) τᾶνδρι, τᾶγαθω, τᾶγαμέμνονος (Europ. Iph. T. 776).
ω e: ὦ 'ταϊρε, ὦ 'ταν (or perhaps ὦ τάν), τωπυγράμματε (Plat. Hipparch. 228, ad fin.), μέλλω ἀφύας.

φ e: τῶμῳ (Etym. M. 757, 24).

ω o: τῶφθαλμω, but ὔκτῳ ὀβολοί.

φ o: τῶχλῳ.

ον a: μοῦ 'φελγ (Dindorf writes μαφέλγ, Soph. Phil. 903), μακροῦ 'ποπαίσω, but τάνδρος, τάγαθου, τάγαμέμνονος, τάγόλλωον, with the Doric variety τωγαθού, τωργείου.

ον e: τοῦ 'στι, ἐμοῦ 'πάκουσον, αὐτοῦ 'στιν, μοῦ 'κνύειν, γενοῦ 'γώ, but τούνεκα, τούκειν, τούκείθεν, τούτιόντος, τούμον.

ον o: σοῦ 'πισθεν, τοῦ 'λυμπίον οι τούλυμπίου, τούρφροπυγίον, τούβολον.

(e) Two long vowels:

η η: θημέρα.

η ο: τωκία, which some regard as a synizesis.

η ευ: ηυλάβεια, or rather ευλάβεια (above, 22).

η αυ: αυτή.

η αυ: ταυτή.

ω οι: ἐγριμαι, ἐγριφε, ἐγρίδα, ἐγρίχομην.

φ αυ: ταυτῷ, Herod. ταυτῷ.

Synizesis.

135 Synizesis may be considered as the incipient stage of synæresis or crasis. It is in reality a synalēphe, but does not exhibit itself in the written forms.

136 As a substitute for synæresis within the word, it appears most frequently in those cases where e before α, ο, ω is pronounced like our γ: thus ἐάλωκεν is a trisyllable, θεός a monosyllable, πόλεως a dissyllable. Sometimes we find the same value assigned to η, after a guttural or dental, as when καρδία becomes a dissyllable1 (see above, 17, 18). Sometimes ο or υ has the force of our υ, as in ὄγδοος and δυοῖν, which are dissyllables and monosyllables respectively in Homer and Sophocles. There are some who would

1 Dindorf would write κάρδια in three passages of Αeschylus (vid. Steph. Thes. II. p. 1106 b).
express the synizesis of ε by elision within the word: thus Dindorf writes νολαία in Eurip. Alc. 103.

137 As a substitute for improper crasis, we find synizesis of η, ε, ω, before vowels; whether long or short, and even diphthongs: thus we have synizesis in μη ου, ἔτη ου, δη οἰκτιστον, ὑπω 'Ἡρα-κλῆς, 'Ενυαλίῳ ανδρειφόντη, and so forth.

**Examples of Synizesis.**

(a) In the same word:

1. ει and ει: πόλεας, πελέκεας, Αἶνεας, Θησέας, χρυσέας, &c.
2. εο: Πηλέος, χρυσέως, Νεοπτόλεμος, θεοί, &c.
3. εω: Μενέλεω, πόλεως, Θησέως, Βασιλέως, ἡμεὼν, ὅτεω, προ-πρεών, &c.
4. ια: πόλιας, Ἀγυπτίας, Ἰστιαίαν, οὐρανία, &c.
5. ο and ν: ὄνδον μου (Hom. Η. xiv. 287), δακρύοισι (ΧΥΠΠ. 173), δυοῖν, ᾿Ερινύων, &c.

(b) Between two words:

1. η α: μη ἄλλα, δη ἀντίβιον.
2. η η: μη ἡμεῖσ, εἰλαπτίνη ἡ.
3. η ε: μη ἐλθοί, δη ἐβδομον.
4. η ει: μη εἰδέναι, ἡ εἰδότος, ἡ εἰσόκεν.
5. η ο: ἦ ὅτ, ἦ ὀρνίθων.
6. η ου: μη οῦ, ἦ οὐκ.
7. η οι: δη οἰκτιστον.
8. η ευ: ἦ εὐγένειαν.
9. η αυ: δη αὐτόθεν.
10. ει ου: ἐτελ οὐ.

Ecthipsis.

138 c. Ecthipsis, or elision, properly speaking, applies only to a short vowel at the end of a word, before a vowel, whether long or short, at the beginning of the word following, and its proper
mark is the apostrophe (56): thus we have τᾶχ’ ἄν for τᾶχα ἄν, οἷός τ᾽ ἦν for οἷός τε ἦν, ἀφ᾽ οὗ for ἀπὸ οὗ, ἐφ᾽ ὦ for ἐπὶ ὦ, and so forth. Besides the apostrophe, a change of accentuation sometimes marks the elision, according to the following rule: If the elided vowel had an accent, it loses this in the case of particles; but nouns and verbs substitute an acute on the preceding syllable: thus we have ἀπ᾽ ἄλλων for ἀπὸ ἄλλων, but ἔπτ᾽ ἔσαν for ἐπτα ἔσαν, παλαί ἐπη for παλαιὰ ἐπη, αὐτ᾽ ἔδρασε for αὐτὰ ἔδρασε.

The following short vowels are not liable to elision:
(a) monosyllabic forms of the article (except in Eurip. Cyclops, 265); (b) ἃ in μᾶ and ἄνα; (c) ε in ἰδέ, and generally in the 3rd person, which adds an υ; (d) o in the genitives in -οιο, -αο; (e) i in περί, τί, ὅτι, and the dative sing. of the 3rd declension. With regard to the latter, apparent exceptions belong to synizesis. Homer elides the final i of the dative plural; not so the Tragedians. The apparent elisions of -αι belong to synizesis.

There is sometimes an apocope of a vowel at the end of a word, as in euchthipsis, without any contact with a vowel at the beginning of another word: thus we have παι for παίε (Aristoph. Eq. 821), δαυ, δαυνε πημα (Esch. Pers. 1083), ἄμ for ἰμα (Aristoph. Vesp. 570), νη Δι for νη Δία (Aneod. Bekk. 1231, 1362), δεῖν for δεῖνα in the Syracusan dialect (Apollon. pronom. 75 c), τρέφοι for τρέφοιμι (Etym. M. 764, 52). There are also apocopated nouns; as κρί for κριθή, δώ for δῶμα, λίτα for λίται, and probably ἐνεκα for ἐν ἐκαί. The most common apocope is that of the prepositions; ἄνα, παρά, and κατά being most liable to it in Homeric Greek, περί in Æolic, and ποτί for πρός in Doric. Thus we have:

(a) Without assimilation: ἂν δ᾽ ἄρα, ἂν νάπος, ἄνειμη, ἀντρέπων, &c., πάρ Διός, πάρ λίμναν, παρβαίνου, κάτ τόν, κατθανω, ποτ τῶ Διός, ποτ τάν νύκτα.

(b) With assimilation: ἄμ πύργους, ἄμ πέτραις, ἄμβαμ, ἀμφαδόν, ἀγκρεμάσασα, ἀγκρισις, ἀγξηράνῃ, κακ κεφαλήν, κατ πέδιον, κατάνυσαν, καττάνυσα, κάμμορος, καν νόμον. We find rarer assimilations with ἀπό, as ἀππέμψει, ἀββαλευ, and ὑπό, as ὑββάλλειν, ὑσπληξ.
(c) With the last syllable wholly omitted, as in κάκτανε, κάσχεθε, καστορνῦσα, καφθίμενος, καβαίνων, κάπετον for κατέπεσον.

The important particles ἄν and κεν or κα are apocopated forms of ἀνά and κατά.

**Ectasis.**

141 The second class of vowel-affections is known by the general name of *ectasis* (ἐκτασις), *productio*, or "lengthening." It may generally be regarded as a substitute for some lost consonant, and frequently appears as a transposition or *hyperthesis*. We have already considered this in its connexion with the assimilation of consonants (above, 104). But, for the sake of system, the doctrine must be formally stated here, in its relation to the pathology of vowels.

142 Primary *ectasis* appears as a direct insertion of ι or υ without transposition. Thus we have δείους by the side of δέους, τιουχαν for τύχην, δεξιάσθω for δεξάσθω, and so forth. So also we have μοῦνος by the side of μόνος, νοῦσος by the side of νόσος, οὐλόμενος by the side of ὀλόμενος, and the like. But there are etymological reasons for these insertions of ι and υ.

143 The insertion of ι (if it can be called an insertion, for strictly speaking it indicates the primitive form), very commonly represents itself under the form ε, with that palatal pronunciation which so often yields to *synizesis*. In Boeotian inscriptions we have the forms ἄγωνοθετίοντος, χωραγίοντος, &c., for which the Ionians wrote, probably with *synizesis*, ἄγωνοθετέοντος, χωραγέοντος, &c., and the Attics the contractions ἄγωνοθετοῦντος, χωραγοῦντος, &c. Compare also ἠερέθομαι with ἀείρω = ἀέργω, ἡὔτε with εὔτε, ἀληθῆ (pronounced ἀλήθηγη) with ἀλήθεια, &c.

144 As we have already seen, an apparent *ectasis* with ι is often nothing more than an *hyperthesis* of that letter. The same occasionally happens with υ. Thus ἐλαύνω (root ἐλα-) is to be explained by a transposition in the formative adjunct υν- (110, b).

145 This hyperthesis must be carefully distinguished from the strengthening of ι or υ in the root, by the prefix ε or ο. Thus πείθω and πέποιθα exhibit modifications of the root πιθ-, found in...
ETYMOLOGY.

ἔ-πιθ-ον; σπεύδω and σπουδή, κέλευθος and ἀκόλουθος, point to lost roots in which v alone appeared: whereas μέλαινα and ἐλαύνω exhibit transpositions of the i and v. It is possible, indeed probable, that the e, o, prefixed to the root-vowels i, v, may have originated in hyperthesis, but, even then, this, as a transference into the root, must be distinguished from the other transferences which are more distinctly consonantal, and more formally terminational. In comparative grammar the strengthening of a root by prefixing e, o is known by the Sanscrit name guna, i.e. "corroboration." The substitution of η (involving a vocalized guttural) for a is also a kind of guna, which stands half-way between the prefix e, o, and the hyperthesis of i. By a principle of compensation αο or io may always be represented by eo; thus we have λαós by the side of λεώς, the old particle άφος by the side of έως, the genitives ἵκεταο and ἰκέτω, ναυτάων and ναύτεων, πόλι-ος and πόλεως, βασιλέφος and βασιλέως, &c.

Examples of Ectasis.

(a) At the beginning of a word: αιετός, αἰεί, ἡγαθέος, ἡλασκύξω, ἡμαθεῖς, ἡμεμοῖς, ἡύς, εἰαρχός, εἰλάτινος, εἰλίσσω, εἰνακοσίοι, εἰρωτάω.

(b) Within the word: βασιληψ, κλής; ἀληθής; πατρήφος; εὑρεῖς; Διώνυσος; ἠκαία by the side of ἠκάδα; ἀπός by the side of ἀπτός; καίω and κλαίω by the side of κάω and κλάω; Ἀχαικός, Πλαταιικός, Ἀθηναϊκός; ἁγνίτως; ἡλίαω; τοίη; ροίη; στοία; εὔνοια, εὔπλοια, πυνοίη, εὐροία, διάῤῥοια, χροίη, χλοίη by the side of νόος, πλόος, πυός, ρός, χρός, χλός; γούνατα, δούρατα, κούρος, μούνος, οὐδός, οὐλος, Οὔλυμπος, πουλύς, δοιλιχοδείρων by the side of γόνατα, &c.; κενός, στεινός by the side of κενός, στενός, &c.

(c) At the end of a word, chiefly the prepositions: ἀπαί, καταί, ὑπαί, διά, παραί, ὑπείρ.
PART III.
INFLEXION.

CHAPTER I.
DECLENSION OF NOUNS AND PRONOUNS.

§ I. General Remarks.

146 It has been already shown that every noun and verb in the Greek language may be reduced, by stripping off an affix, prefix, or both, to some single syllable, which constitutes its meaning, and which is found also in other words of cognate signification. This ultimate element we call the root, stem, or basis of the word. The prefix may generally be stript off at once, but the removal of the affix is often a double operation. To confine ourselves for the present to the noun, we find that almost every word of this kind ends with a short termination, often a single letter, which marks its immediate relation to the other objects in connexion with it, and which we call the case-ending. But in the majority of nouns, we find, between this and the root, an affix, consisting of one or more pronominal stems, which marks the definite class and quality of the noun, and points out the restriction with which the general force of the root is applied in the particular instance. When the case-ending alone is removed, the remaining part of the word is called its crude or uninflected form, whether it has another pronominal affix or not. The affections of the uninflected form, as such, belong to a different subject—that of the formation of words by derivation or otherwise (Part IV.). At present we are concerned only with the crude forms and cases of the noun.

147 The Greek noun (ὄνομα, nomen) is either substantive (ὄνομα προσηγορικόν) or adjective (ὄνομα ἐπιθετον or ἐπιθετικόν):
the former expresses a person or thing; the latter expresses the quality of a person or thing; or, to speak more strictly, the former expresses an appropriated, the latter an unappropriated quality.

The Greek noun has five cases (πτώσεις, casus): three numbers (ἀριθμοὶ, numeri),—singular, dual, and plural (ἐνικός, πληθυντικός, δυϊκός): and three genders (γένη, genera),—masculine, feminine, and neuter (ἀρσενικόν, θηλυκόν, οὐδέτερον).

(a) Cases.

148 The five cases are the nominative, genitive, dative, accusative, and vocative. Properly speaking, the vocative (κλητική) is not a separate inflexion, but is either the crude form, or the same as the nominative. And the nominative (εὐθεία or ὀρθή, casus rectus) stands opposed to the genitive (γεμική, κτητική, πατρική), dative (δοτική, ἐπισταλτική), and accusative (αὐτιατική), which are called πλάγιαι πτώσεις, casus obliqui. The Stoics and Peripatetics differed as to the reason for calling these inflexions πτώσεις, casus, "fallings."

The genitive may be translated by "of, from, out of, by:" the dative by "to, with, at, for:" the accusative corresponds to our simple objective case, or implies "motion towards a place or object." The use of the cases must be learned from the syntax. When a noun is used immutably in an oblique case it is called an adverb (ἐπιῤῥήμα, adverbium).

Besides these five cases, which alone appear in the ordinary declensions of nouns, there are remains of other inflexions, which are partly absorbed in the existing cases, or still represented by distinct forms of certain words.

(a) The locative or case of rest, which is generally absorbed in the dative, appears as a distinct form in some a and o nouns, chiefly proper names of places: thus we have in a nouns, 'Αθήναι, 'Αθηναίοι; 'Αλωπεκή, 'Αλωπεκῆσι; Θεσπιά, Θεσπιᾶσι; Πλαται, Πλαταιᾶσι; Δεκέλει, Δεκελεῖάσι; 'Ολυμπία, 'Ολυμπιᾶσι; Ἔρχας, Ἔρχαισι; also θύρασιν, foras, and ὥρᾶσιν, opportune; and in one Attic inscription (Böckh, C. I. no. 140) we have τοῖς ταμίαις for τοῖς ταμίαισι. In o nouns we have Ἰσθμός, Ἰσθμοῖ, τὰ Μέγαρα, Μεγαροὶ, Πειραιῶ, Πειραιῶ, and the Attic demes Σφητοῖ, Σουνιῶ,
&c.; also the common words οἶκοι, πεδοῖ, μέσσοι. In consonantal nouns we have Πυθώ, Πυθοῖ, Μαραθών, Μαραθῶνι, and Δωδῶν from the obsolete Δωδῶν for Δωδώνη.

(b) The form in -φι is used by the epic poets, and sometimes also by the lyric poets, to denote a dative, genitive, or even an accusative with or without a preposition: thus we have forms like κεφαλήφι, κλισιῆφι, θεόφι, ικρίφι, ὄχεσφι, στήθεσφι, ναύφι, ἐσχαρόφι (by a metrical affection for ἐσχαράφιων), κοτυληδονόφι for κοτυληδόμφι), &c. In νόσφι, λικρίφις, &c. the form is merely adverbial.

(c) The form in -θεύ or -θε generally indicates derivation or motion from a place, as Εὐξευίδα πάτραθε Σώγενες (Pind. Nem. vii. 70), but is also used as a common genitive, especially in the pronouns ἐμέθεν, σέθεν, ἑθεν.

(b) Numbers.

149 The dual, though a very old form, is never regarded in Greek syntax as a necessary expression for things considered as pairs, and is constantly interchanged with the plural, of which it is merely a corruption. Homer uses it very frequently to denote things taken in couples (see II. viii. 41, 45), and it is common in the Attic dialect; but the plural gradually superseded it; after the time of Alexander it became nearly obsolete; and it is not to be found in the New Testament. It is one of the most remarkable coincidences between the Aeolic dialect and the Latin, that neither of them has dual forms (see Anecd. Bekk. 1184, 21). But they are found in Sanscrit.

(c) Genders.

150 The main rules with regard to the genders of nouns are the following:

(1) Masculine: names of male persons and animals; as Σωκράτης, ἀνήρ, προφήτης, ἀλέκτωρ, λέων, and of months, winds, rivers, and hills, as ὁ Γαμηλίων, ὁ Ζέφυρος, ὁ Ἰλισσός, ὁ Ἰπαρνασός.

(2) Feminine: names of female persons and animals; as Ἀσπασία, γυνή, θυγάτηρ, κομμωτρία, ἀλεκτορίς, λέαινα, and even diminutives of proper names; as ἤ Λεόντιον; also the proper names
of countries, islands, and cities, and the distinctive names of trees
and plants; as Δακωνία, Δήλος, Αθήναι, ἕλατη, ἀχερδός, πῖτυς.

(3) Neuter: infinitives used substantively, names of letters of
the alphabet, and generally all words or even phrases which are
regarded merely as outward forms or material objects; as τὸ ζην,
tὸ ἀλφα, τὸ τυπτε, τὸ γνώθει σεαυτών, τὸ τεῖχος, τὸ Πελασγικόν.

Exceptions.

(a) The form of the word sometimes maintains the gender in
spite of the signification: thus (a) nouns in -α and -η of the first
decension are always feminine; as ἡ Λήθη, "the river Lethe,"
ἡ Ὄσσα, "mount Ossa," ἡ Αὐτνή, "mount ΑΕtna."

(b) Nouns in -ov of the second declension, excepting, as
above, diminutives from proper names: thus we have τὸ μειράκιον,
"the boy," τὸ ἀνθρώπιον, "the mannikin," τὸ γύναιον, "the little
wench," τὸ ἀνδράποδον, "the slave," τὸ Λύκαιον, "mount Λύ-
cæum."

(c) Nouns in -os (-or-), -ι and -εις of the third declension; as
tὸ τέκος, "the child," τὸ Ἀργος, "the city Argos," τὸ πέπερι,
"pepper," ὁ Φανοτέυς, "the city Phanoteus." In Aristoph. Thesm.
432, τῆς γραμματέως is merely a joke.

(d) Nouns used only in the plural; as οἱ Δελφοί, "the city
Delphi," τὰ Λεῦκτρα, "the town Leuctra," τὰ παιδικά, "the pet" (deliciæ).

(β) Besides these there are certain special exceptions.

(a) The following names of rivers and hills are feminine:
ἡ Στύξ, ἡ Παρνής, ἡ Κάραμβις, ἡ Πελωρίας or Πελωρίς, ἡ Χαλκίς,
aὶ "Ἀλπεῖς.

(b) The following names of countries and cities are masculine:
Πόντος, Ἀλγιάλος, Μάσης, Ὕρωπτες, Ὀρχόμενος, Ὅγχυστος, Κά-
νωβος (-πος), Οἶνεών, and most of those in -ους, -ας, and -ων, as
Δαφνοῦς, Τάρας, Βραυρών, though some are common, as Μαρα-
θών, Ἀκράγας, Σελινοῦς, Φλιοῦς, &c.

(c) The following names of trees and plants are masculine:
φοῖνιξ, ἐρινεός, φελλός, λωτός, κύτισος, ἀκανθος, ἀμάρακος, ἀσπά-
ραγος, ἀσφόδελος, ἑλέβορος, λάπαθος, and the following are com-
The general term δρῦς was masc. in the Lacedaemonian dialect, which was imitated in this respect by the later writers (Schol. Arist. Nub. 401).

151 In many cases the feminine is distinguished from the masculine by a formative affix. The following are the most common examples of this motion of substantives, which, as we shall see, is regular in certain classes of adjectives:

-οs into -η or -α; as νιωνός, νιωνή; κόρος, κόρη; ἐκυρός, ἐκυρά.
-της and -τηρ into -τρια; as ποιητής, ποιητρία; ψαλτήρ, ψαλτρία.
-τηρ and -τωρ into -τείρα (in the poets); as σωτήρ, σώτειρα: πανδαμάτωρ, πανδαμάτειρα.
-της or -ης into -τις = τιδ-ς or -is = ἵδ-ς; as προδότης, προδότες.
-Σπαρτιάτης; Σκύθης, Σκύθις; Πέρσης, Περσίς.

Obd. Some of these endings have more than one form of the feminine; thus ληστήρ or ληστής makes λήστειρα, συλλῃστρία, ληστρία; ὀρχηστήρ makes ὀρχηστρία and ὀρχηστρίας; ἱλιτήρ makes ἱλειτρία and ἱλείτρια; and αὐλητήρ or αὐλητής makes αὐλήτρια and αὐλητρία.

-os into -is = ἵδ-ς; as αἰχμάλωτος, αἰχμαλωτίς; κάτηλος, κατηλίς.
-ευς into -ις; as Δωρεύς, Δωρίς.

Consonant noun into -ις; as φυλαξ, φυλακίς; Ἑλλην, Ἑλληνίς.
-ων, -ας into -αια = αυγα; as λέων, λέαινα; τέκτων, τέκταινα;
δράκων, δράκαινα; Λάκων, Λάκαινα; θεράπων, θεράπαινα;
μέλας, μέλαινα; τάλας, τάλαινα.

Obd. We have also certain irregular forms, which seem to indicate other inflexions of the masculine since become obsolete; as θεός, θέαινα; λύκος, λύκαινα; ὄς, ὄαινα; δεσπότης, δέσποινα by the side of πότνια and δεσποτής.

Various nouns form the feminine in -σσα; as ἄναξ, ἄνασσα (for ἀνάκ-ια); Θρᾷξ, Θρῇσσα; Θρῖς, θῆσα; Κρῆς, Κρῆσσα; Κίλιξ, Κιλίσσα; Φοῖνιξ, Φοῖνισσα; Λίβυς, Λίθυσσα; φάσσα. To this class belongs βασιλεύς, which, however, makes not only βασίλισσα, but βασίλεια, βασιλίς, and even βασίλινα.

The feminine patronymics sometimes exhibit a shortened form of the masculine: thus we have Βορεάδης, Βορεάς; Ταυταλίδης, Ταυταλίς. Others are formed independently in -ινη and -ινη, as Ἀδραστίνη from Ἀδραστός, ἡρώινη, ἡρώις, ἡρώς; and ἤρως from ήρως; Ἡλεκτρυνώ from Ἡλεκτρύω, Τυνδαιρώνη from Τυνδαρεύς (see Lobeck, Pathol. pp. 32, 509).
§ II. Substantives.

152 The following are the case-endings of the masculine noun in the singular number. Comparative philology teaches us that the nominative case-ending of the noun, denoting the subject, is to be referred to the second pronominal element, which indicates relative proximity. To this the genitive, denoting removal from the subject, adds the third pronominal element under the form -v. The dative, which denotes juxta-position, repeats the second element under the form -v. The accusative, denoting the object, is content with the third element alone.

Original Forms.  Existing Forms.
N.  -s  -s  -v  -о, -оs, - н (107)
G.  -sio-v, -_the-v (109)  adv.  -ved  -ωs
D.  -v, -v  -s  -v, -s (109)
A.  -v, -s  -v, -s (109)

153 The plural is formed from the singular by the addition of the collective -s.

Original Forms.  Existing Forms.
N.  -ses  -es, -s (107)
G.  -sion-s, -sionv (95)  -ωv (107)
D.  -sion-s, -sionv (92)  -es, -es, -ους (94)
A.  -s-s  -s-s, -s-s, -ους (94)

154 The dual presents abridged forms of the plural.

N. and A.  -e  or absorbed.
G. and D.  -v

155 The feminine case-endings are generally distinguished from the masculine by the substitution of -sα- for -s-. Sometimes by a reduplication of this termination, as -ia for -ia-sα, or -s for -s-s. Comparative philology shows that this extension is due to the wish to express more strongly the relative and collective nature of things conceived as feminine or maternal.
Singular.

Original Forms. Existing Forms.
N. -σα, -θς, -δς, -ις -σα, -ια, -ια, -α, -ς (92)
G. -σα-ιον-ς, -σων, -ιων, -ων, -ων -σων -σων, -ιων, -ων, -ων
D. -σα-θι, -σα-φι, σα-ι -ση, -ια, -η, -α, -ι, -δι
A. -σα-ν, -σαν-δε -ην, -ιαν, -αν, -α, -δα

Plural.

N. -σα-ς -σαι, -ιαι, -ιι, -ες, -δες
G. -σα-ιον-ς, -σων, -ιων, -ων, -ων, -ων -σων -σων, -ιων, -ων, -ων
D. -σα-ιον-ς, -σαν-δε -σαος -σαος, -ιαν, -αν, -αν, -δοι, -δων
A. -σαφ-ς -σαφτι, -σαφι, -ες, -δες

Dual.

Terminations are absorbed, as in the masculine:
N. and A. -σα, -δε, -ια, -α
G. and D. -σαφς, -ιαφς, -αφς, -δων, -δων

156 The neuter has, strictly speaking, no nominative, but uses for that purpose the accusative, originally in -τ or -ν: it has no plural in -ς of this case, but substitutes, for the singular -τ or -ν, the combination -ντ, which is invariably softened into -α (107). In other respects, the neuter inflexions do not differ from the masculine.

Examples of the case-endings.

(a) a noun, feminine:

Singular. Original Forms. Existing Forms.
N. δοξα = δοκ-σα δοξα
G. δοξα-σιον, δοξ-α-ίς δοξας
D. δοξα-θι, δοξα-ι δοξη
A. δοξα-ν and δοξαν-δε δοξαν

6
**Plural.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
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<tbody>
<tr>
<td>N. δοξα-ες, δοξα-ι</td>
<td>δοξαι</td>
</tr>
<tr>
<td>G. δοξα-σιον-ς, δοξα-ιον-ς</td>
<td>δοξαων, δοξων</td>
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<tr>
<td>D. δοξα-ι-σιν</td>
<td>δοξαισιν, δοξαις</td>
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<tr>
<td>A. δοξα-ν-ς</td>
<td>δοξας</td>
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**Dual.**

| N. and A. δοξα-σες, δοξα-νς      | δοξα                         |
| G. and D. δοξα-σιον-ς, δοξαισιν | δοξαισιν                     |

(b) **ο noun, masculine:**

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<th>Singular.</th>
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<tr>
<td>N. δημο-ς</td>
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<tr>
<td>G. δημο-σιον, δημο-σιο</td>
</tr>
<tr>
<td>D. δημο-θι, δημο-ι</td>
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| A. δημο-ν, δημο-ν-δε          | δήμον, δήμονδε               |

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<th>Plural.</th>
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<tr>
<td>N. δημο-σες</td>
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<tr>
<td>G. δημο-σιον-ς</td>
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<tr>
<td>D. δημο-ισιν</td>
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<td>A. δημο-ν-ς</td>
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(c) **ί noun, feminine:**

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<th>Singular.</th>
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<tr>
<td>N. φυσι-ς</td>
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<tr>
<td>G. φυσι-σιον, φυσι-σιο</td>
</tr>
<tr>
<td>D. φυσι-θι, φυσι-ι</td>
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| A. φυσι-ν                    | φύσιν                        |

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<th>Plural.</th>
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<tr>
<td>N. φυσι-σες</td>
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<td>G. φυσι-σιον-ς</td>
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<tr>
<td>D. φυσι-σιν, φυσι-σιν</td>
</tr>
<tr>
<td>A. φυσι-ν-ς</td>
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</table>

1 As the dual is, in itself, a corrupted form of the plural, it is sufficient to give one example of the changes or confusions.
(d) \( \nu \) noun, masculine:

**Singular.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ( \nu \theta u-\varsigma )</td>
<td>( \nu \theta \upsilon \varsigma )</td>
</tr>
<tr>
<td>G. ( \nu \theta u-\sigma i o\upsilon )</td>
<td>( \nu \theta \upsilon \sigma i o\upsilon )</td>
</tr>
<tr>
<td>D. ( \nu \theta u-\theta i )</td>
<td>( \nu \theta \upsilon i )</td>
</tr>
<tr>
<td>A. ( \nu \theta u-\nu )</td>
<td>( \nu \theta \upsilon \nu )</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ( \nu \theta u-\sigma e\varsigma )</td>
<td>( \nu \theta \upsilon e\varsigma )</td>
</tr>
<tr>
<td>G. ( \nu \theta u-\sigma i o\varsigma )</td>
<td>( \nu \theta \upsilon \sigma i o\varsigma )</td>
</tr>
<tr>
<td>D. ( \nu \theta u-\epsilon \varsigma i w )</td>
<td>( \nu \theta \upsilon i w )</td>
</tr>
<tr>
<td>A. ( \nu \theta u-\nu \varsigma )</td>
<td>( \nu \theta \upsilon \nu \varsigma ) and ( \nu \theta \upsilon \varsigma )</td>
</tr>
</tbody>
</table>

(e) \( \tau \) noun, feminine:

**Singular.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ( \nu \mu k\tau-\varsigma )</td>
<td>( \nu \zeta \varsigma )</td>
</tr>
<tr>
<td>G. ( \nu \mu k\tau-\sigma i o\upsilon )</td>
<td>( \nu \mu k\tau o\upsilon )</td>
</tr>
<tr>
<td>D. ( \nu \mu k\tau-\theta i )</td>
<td>( \nu \mu k\tau i )</td>
</tr>
<tr>
<td>A. ( \nu \mu k\tau-\nu )</td>
<td>( \nu \mu k\tau a )</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ( \nu \mu k\tau-\sigma e\varsigma )</td>
<td>( \nu \mu k\tau e\varsigma )</td>
</tr>
<tr>
<td>G. ( \nu \mu k\tau-\sigma i o\varsigma )</td>
<td>( \nu \mu k\tau o\varsigma )</td>
</tr>
<tr>
<td>D. ( \nu \mu k\tau-\epsilon \varsigma a i w )</td>
<td>( \nu \zeta i )</td>
</tr>
<tr>
<td>A. ( \nu \mu k\tau-\nu \varsigma )</td>
<td>( \nu \mu k\tau a \varsigma )</td>
</tr>
</tbody>
</table>

(f) \( \tau \) noun, neuter:

**Singular.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. ( \gamma e\nu o-\tau )</td>
<td>( \gamma \epsilon \nu o )</td>
</tr>
<tr>
<td>G. ( \gamma e\nu e-\sigma i o\upsilon, \gamma e\nu e-\sigma o\varsigma )</td>
<td>( \gamma \epsilon \nu e-\sigma o; \gamma \epsilon \nu o\varsigma )</td>
</tr>
<tr>
<td>D. ( \gamma e\nu o-\tau i, \gamma e\nu e-\iota )</td>
<td>( \gamma \epsilon \nu e i, \gamma \epsilon \nu e i )</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Original Forms</th>
<th>Existing Forms</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A. ( \gamma e\nu e\nu t )</td>
<td>( \gamma \epsilon \nu e a, \gamma \epsilon \nu \eta )</td>
</tr>
<tr>
<td>G. ( \gamma e\nu e-\sigma i o\varsigma )</td>
<td>( \gamma \epsilon \nu e o\varsigma, \gamma \epsilon \nu o\varsigma )</td>
</tr>
<tr>
<td>D. ( \gamma e\nu e-\sigma i w )</td>
<td>( \gamma \epsilon \nu e s i w )</td>
</tr>
</tbody>
</table>
157 The case-endings are differently affected by the different terminations of the crude or uninflected form. These differences are called _declensions_ (κλίσεις), and are three in number: (I) the -a declension, when the uninflected form ends in -a, or when the noun is feminine in -σα, -ια, -α: (II) the -o declension, when the uninflected form ends in -o: and (III) the consonant declension, when the uninflected form ends in a consonant or in -ι or -υ, which are ultimate states of consonants (above, 20, b).

**FIRST DECLENSION IN -a.**

158 (a) Masculine Nouns.

_ταμίᾶς, “a distributor.”_

Root, _τεμ-, -ταμ-, “to cut or divide.”

Uninflected form, _ταμ-ιa-

**Singular.**

N. _ταμίας_
G. _ταμίου_ (for _ταμι-ά-ο, -ε-ω, -ε-ο from _ταμιά-σιον_
D. _ταμία_ (for _ταμια-ι from _ταμια-θι_
A. _ταμίαν_  
V. _ταμία_

**Plural.**

N.V. _ταμιαί_ (for _ταμια-σες_
G. _ταμιῶν_ (for _ταμιά-ων from _ταμιά-σιονς_
D. _ταμιαι-σιν_ (for _ταμιά-σιν_ and _ταμιαις_
A. _ταμιᾶς_ (for _ταμιαν-τι_

**Dual.**

N.A.V. _ταμιά_
G.D. _ταμιαν_

159 Sometimes -ιa is, through -εα, contracted into η, the uncontracted form being generally obsolete, except in some proper names, as _Βορέας, Βορέου_, where it remains uncontracted, and _Ερμέας, Ερμῆς_, where both forms are retained throughout the singular, thus:

N. _Ερμέας, Ερμῆς_
G. _Ερμεόυ, Ερμοῦ_
D. _Ερμέα, Ερμῆ_
A. _Ερμέαν, Ερμῆν_
INFLEXION.

More commonly, however, the contraction is not indicated by the circumflex. Thus we have:

κριτής, "a judge."

Root, κρι-, "to separate."

Uninflected form, κρι-τεα- = κρι-τυα.

Singular.

N. κριτής (for κριτέα-
G. κριτοῦ or κριτέω (for κριτέαο from κριτεά-σιον)
D. κριτῆ (for κριτέα-ι from κριτεάθι)
A. κριτή-ν (for κριτέα-
V. κριτά

Plural.

N.V. κριταί (for κριτέα-σι)
G. κριτῶν (for κριτεάων from κριτεά-σιον-
D. κριταίσιν or κριταῖς (for κριτεά-ι-
A. κριτάς (for κριτεά-

Dual.

N.A.V. κριτά G.D. κριταῖν.

160 (b) Feminine Nouns.

(a) In -σα.

Μοῦσα, "a recollector" and "deviser," i.e. "Goddess of memory and poetry."

Root, μο- or μα = μεν (107), "to recollect," "contrive."

Uninflected form, μοουτ- or μαουτ-

Singular.

N.V. μοῦ-σα (for μόουτ-σα)
G. μοῦ-σης (for μόουτ-σα-
D. μοῦ-ση (for μόουτ-σα-
A. μοῦ-σα-ν (for μόουτ-σα-

Plural.

N.V. μοῦ-σαι (for μόουτ-σα-
G. μοῦ-σαῖν, μοῦσῶν (for μόουτσαῖ-σιον-
D. μοῦ-σαί-σι, μοῦ-σαῖς (for μόουτσά-ι-
A. μοῦσᾶς (for μόουτ-σα-

Dual.

N.A.V. μοῦσα G.D. μοῦσαιw
The nouns, which are declined like Μοῦσα, are those which end in -α preceded by any consonant except ρ. They are nouns, like Μοῦσα, in -σα, as βύρσα, δόξα, ἀνασσα, γλώσσα, μέλισσα, δύσα; those in -εα, as τράπεζα, μάζα, ρίζα; in -λα, as δελλα, ἀμιλλα; and a number of nouns in -να, as ἄμωνα, ἄνωνα, δέσποινα, ἔχωνα, έθυνα, λέανα, μάραγνα, μέριμνα, πείνα, πότνα, πρύμνα, χλαίνα, the proper names Αύγνα, Πύννα, and the Latin word Ἂβιβα. It seems probable that all of these represent original forms in -oa; for ζ is here ὰ or το, τράπεζα being τετράπεδ-σα, and μάζα being μάσ-σα from μάσσω = μάγγω, the special term for making barley bread (Plat. Resp. ii. p. 372 B). Then as ι is an ultimate vocalization of s or h (above, 18, 7), we have the same affix implied in ἂμιλλα = ἂμίλλα, λέανα = λεάνα (above, 103, 104), and a comparison of πότνα with πότνια, and of both with δέσποινα by the side of δεσπότης, leads to the conclusion that the nouns in -να also originally ended in -να. Besides these there are some special cases, which probably involve less explicable corruptions of the same kind; such are ἀκαιβα, ἀρδα, διατα, ἐπιβα, μάμμα, νάφθα, παῦλα, πρέσβα, τόλμα (τόλμη in the Tragedians). See Lobeck, Phryn. pp. 331, 447.

Obs. By the side of the nouns in -να we have others in -νη, as εὐνη, θοίνη, οἴνη, αϊνη, ποινη, πείρη, φωνη, and the nouns in -ονη; and by the side of nouns in -σα the poetical forms ανα, ζονα, ὰνη, and αυζη.

161 (8) In -a pure or -pa retaining the a throughout. Thus we have φιλία, "friendship" (root, φιλ-, "to love," uninflected form, φιλ-γα or φιλε-); πείρα, "an attempt" (root, περ-, uninflected form, περι-).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>φιλία, πείρα</td>
<td>N.A.V. φιλία, πείρα</td>
<td>N.V. φιλίαν, πείραν</td>
</tr>
<tr>
<td>G.</td>
<td>φιλίας, πείρας</td>
<td>G.D. φιλίαν, πείραν</td>
<td>G. φιλίαν, πείρας</td>
</tr>
<tr>
<td>D.</td>
<td>φιλία, πείρα</td>
<td>D. φιλίας, πείρας</td>
<td>A. φιλίας, πείρας</td>
</tr>
<tr>
<td>A.</td>
<td>φιλίαν, πείραν</td>
<td>A. φιλίαν, πείρας</td>
<td></td>
</tr>
</tbody>
</table>

(1) The name of α pure, which is not a very happy designation (for it often involves an absorbed consonant), is given to α after another vowel or ρ. The vowel, however, which allows the α to remain, is generally either ε or ο, as in παιδεία, "education;" ἀλήθεία, "truth;" θεία, "a goddess;" βία, "violence." We have, however, α pure after α in ἐλία, and in the contracted words μνα
for μνά, Αθηνᾶ for Αθηνάα; after o in τόα, στόα, χρόα (which often, however, end in -ia); after ω in ἀλωά only; after ν in γύα, καρφά, οίστα, ὡστρά, σικύα. The only exceptions to a pure after ῥ are ἀθάρη, αἰθρῆ, δείρη, κόρη, κόῤῥη, and the compounds in -μέτρης, as γεωμέτρης.

(2) The a is retained in some cases where it is not preceded by a vowel or ρ: such are the words ἀλαλά, σκανδαλά, and the proper names Ανδρομεδά, Γέλα, Διοτίμα, Κυσσαίθα, Κυνάθα, Αγία, Μίκκα, Νέδα, Φιλομήλα, probably all Doric forms.

162 The a, in those cases in which it is retained as pure, varies in quantity according to its origin. If it is the Doric representative of an Attic η, or if it can be resolved etymologically into -iα = -eια or -ρα = -ραια (and this is always the case when there is a corresponding masculine in -os or -pos), it is necessarily long. But when the termination itself is -ια or -ρα for -σα or -ρια, it is necessarily short. The following details will show the application of these distinctions.

(a) -a long.

(1) -a is always long in the terminations -aa, -ea, -oa, -va, -wa, because here we have an absorbed i or σ; for example, ἐλαα is for ἐλά-γα, and θεα for θεγά.

(2) -a is always long when it stands as a distinct termination, even though it has an i before it; thus in βασιλεια, "a queen," we have merely the derivative in -a from βασιλεύς, analogous to the feminines γλυκεία, θηλεία, δέεια from γλυκός, θῆλυς, δέλφυς; but in βασιλεια, "a kingdom," we have a derivative in -a=ya or -σα from βασιλεύω. For the same reason the -a is long in ἁγορά, ἀγοραῖα (from the dative ἀγορῆ), λεία, παιδεία, φιλία, ὁγία, χροία, ἀλλοία, αὐρά, χώρα, αἰσχρά, ἡμέρα.

(b) -a short.

(1) -a is always short in nouns derived from adjectives in -ης, as ἀκριβης (ἀκριβε-ya), ἀκριβεία; ἀληθης (ἀληθε-ya), ἀληθεία; for

1 'Ἀθάνα is the form preferred by the Attic dramatists (see Porson ad Eurip. Orest. 26). But 'Αθηνά is the only form found in public documents before the archonship of Euclides (see Böckh, Staatshaushalt, d. Athen. II. p. 200).
which, however, Homer has the longer forms ἀληθήιη, &c. Similarly it is short in πανάκεια, πέλεια, Κορώνεια, and the adjectives in -εία from -νς, as ὀξεία, or in -υία from -ώς, as τετυφυία. But μητρυία for μητρυ-γά has a long -α.

(2) Compounds in -οια have the -α short; as εὐνοία, παλιβροια Εὐβοία.

(3) Nouns in -ρα for -σα or -ρια, and of course in -υα, have the -α short; as σφύρα, πεῖρα, ὄρχηστρια, γενετεῖρα, ὄμπνια, πότνια, Πύῤῥα.

(4) -α is short in διά and μιά for δι-ια and μέν-ια.

163 (γ) Sometimes the -ια is written -εα; as in συκέ-εα, “a fig-tree;” and in this case the termination is contracted into -η or -ά throughout:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. συκέα, συκή</td>
<td>N.V. συκέαι, συκαί</td>
</tr>
<tr>
<td>G. συκέας, συκής</td>
<td>G. συκέων, συκών</td>
</tr>
<tr>
<td>D. συκέα, συκή</td>
<td>D. συκέας, συκάς</td>
</tr>
<tr>
<td>A. συκέαν, συκήν</td>
<td>A. συκέας, συκάς</td>
</tr>
</tbody>
</table>

Dual.

N.A.V. συκέα, συκέ  G.D. συκέαν, συκαίν

164 (δ) When the uncontracted form is obsolete, the contraction is not indicated by the circumflex: thus from τιμά-εα (root, τι- or uninflected form, τίμα-) we have τιμή, “honour” or “price;” and from δίκη, “equivalent” or “atonement” (root, δίκ- or δεκ-), we have δίκ-εα = δίκη, which are inflected thus:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. τιμή</td>
<td>τιμαί</td>
</tr>
<tr>
<td>G. τιμῆς</td>
<td>τιμών</td>
</tr>
<tr>
<td>D. τιμή</td>
<td>τιμαίς</td>
</tr>
<tr>
<td>A. τιμήν</td>
<td>τιμᾶς</td>
</tr>
<tr>
<td>N.V. δίκη</td>
<td>δίκαι</td>
</tr>
<tr>
<td>G. δίκης</td>
<td>δίκαν</td>
</tr>
<tr>
<td>D. δίκη</td>
<td>δίκας</td>
</tr>
<tr>
<td>A. δίκην</td>
<td>δίκας</td>
</tr>
</tbody>
</table>
INFLEXION.

Dual.

N.A.V. τιμᾶς δίκαι
G.D. τιμᾶν δίκαιον

Compare the masculine κριτῆς with 'Ερμέας (159).

165 General Remarks on the First Declension.

(a) Nouns in -ής generally make the vocative in ā, thus:
(1) Nouns in -τῆς; as κριτᾶ, ἐργάτα, συκοφάντα, Ὠρέστα, πολῖτα.
(2) Nouns in -ής; as παιδοτρίβα, γεωμέτρα.
(3) Ethnic names; as Πέρσα, Σκύθα.

Other names, as the patronymics and proper names in -δής, make -δή, as 'Ατρείδη, "Αιδῆ; but we have Στρεψίαδες in Aristoph. Nub. 1206.

(4) There are some nouns in -ᾶς (chiefly contracted, as Δημᾶς for Δημήτριος, Ζηνᾶς for Ζηνόδορος) and in -ῆς (chiefly foreign, as Μωῦσῆς), which retain the -a or -η throughout, thus:
-ας, -α, -α', -αυ, -α,
-ης, -η, -η', -ηυ, -η.

(β) In the epic dialect -a is changed into -η, and in the Doric -η is changed into -α: thus we have in the one εὐπλοίη for εὔπλοια, and in the other τιμῆ for τιμή. The Αἰολίστα sometimes wrote short -a for -η, as in ὁ Δίκα, ὁ νῦμφα.

(γ) The epic dialect substitutes the vocative for the nominative form in nouns in -ῆς: thus we have ἰππότα, ἱππύτα, νεφεληγερέτα, αἰχμητά, Θεόστα, &c. Three forms are proparoxytone: ἀκάκητα, εὐρύστα, and μητίετα.

(δ) From this they have a genit. sing. and plur. in -αο, -αων, which may of course be referred, like the vocative, to the original crude form of the noun: and the -αο is often softened into -εω, according to an euphony constantly observed in Greek (above, 145). From πολλῆ and αὐτῆ we have both forms in Homer, but always πασέων and ἁπασέων. In Herodotus -εω and -εων are the regular forms for substantives and pronouns, and they are not unfrequent in adjectives and participles. Thus we have, τ. 180, πλάνθων
The dative plural in Ionic ends in -ησι; the termination
-ης is rarely found in Homer, and there are only three examples of
the termination -αις (II. xii. 284; Od. v. 119, xxii. 471). The
Dorians, Ἑολικians, and Attic dramatists have both -αις and -αισι,
and the latter is found even in Plato.

The Dorians sometimes shortened the -ας of the accusative
plural (above, 39, iv. 1), and the Ἑολικians wrote -αις for -αν-ς
without a circumflex, as they did also in the nom. of the 1 aor. par-
ticiple. In Doric also the gen. in -αιο is represented by -ά, and this
form is retained by some words in common Greek, as proper names
like Νομμάδας, gen. Νομμά, and the compounds πατραλοιας, μητρα-
λοιας, ὀρυνθόθρας, gen. πατραλοία, &c.

SECOND DECLENSION IN -ο.

166 The second declension departs very little from the primit-
tive type.

(a) In the singular, masculine and feminine nominatives retain
the -ς, and there is no distinction in form between the masculine
and feminine. The following nouns in -ος are feminine:

(1) Names of countries, islands, cities, and plants, according
to the general rule (Art. 150 (2)); hence also η ῥάφαιος, η ῥάβδος,
η δοκός, η βιβλίος, η δέκτος.

(2) Appellatives in -ος, which imply a feminine substantive,
as ήπειρος, χέρσος, νέος, περίχωρος, ἐρήμος, νήσος (from νήσο), with
which we understand γῆ. Also names of particular kinds of earth,
as ἀμαθρος, ἀμαθος, ἀμαθής, μελος, γύροις, σποδός, τίτανος, ψάρμ-
μος, ναυλος. Also other words in which there is an obvious ellipsis
of a feminine substantive, as η κέρκος, i.e. οὐρά, whence κερκοῦρος;
η γνάθος, referring to γένος; η διάμετρος, η κάθετος, i.e. γραμμή;
η διάλεκτος, i.e. φωνή; η γυνηκλήτος, i.e. βουλή; η γυνηκλήτος, i.e.
γυνηκλήτος, ἀμαθῆς, οὐρά, ἀληθῆς, κέλευθος, λεωφόρος, τρίβος,
i.e. δύσος; η γυνηκλήτος, i.e. στολή; η βάρβιτος, i.e. κιθάρα; also ο
βάρβιτος, το βάρβιτον.

(3) Names of precious stones, as η σμάραγδος, η σάπφειρος, η
κρύσταλλος, η ψήφος, and generally η λίθος, "a precious stone,"
as distinguished from ὁ λίθος, any stone (though Homer twice uses ἦ λ. for ὁ λ. II. xii. 287, xix. 494).

(4) Many names of receptacles and other concave or hollowed things are feminine; thus ἡ κιβωτός, κάμινος, χηλός, ἀσάμινθος, πύελος, σωρός, φωριαμός, κάρδοπος, ἀρρίχος, ληνός, λήκυθος, πρόχος, and ὁ, ἡ λάγηνος; hence also κάπετος, τάφρος, and perhaps ὀδός.

The feminine denotes a collection of things; thus ἡ ῥπτος is “a body of cavalry;” ἡ κάμηλος, “a troop of camels;” &c. Hence ἡ κόπτρος, “the heap of dung;” cf. χίλιοι from χιλός.

The following cannot easily be referred to any one of these classes: ἡ δρόσος, “the dew (the collection of drops?”; ἡ νόσος, “the disease (the flux or running?”; ἡ μήρωθος, “the string;” ἡ πλάνθος, “the brick.”

(b) The genitive in -θεν often occurs: the original -σίο-ν appears in derivative adjectives, as in δημό-σιο-ς from δῆμος: in epic poetry this appears as ο-κο, and in common prose we have the contraction -ου for ο-ιο = οο or οο.

(c) In the dative the characteristic -ι is absorbed in the improper diphthong -φ (above, 125).

(d) The accusative retains its primitive -ν.

(e) The vocative substitutes -ε for the final -ο of the uninflected form.

In the plural -σες becomes ο-ι = οι. The genitive-ending, as in the other declensions, is contracted into -ον. The dative is -οτι or ους. The accusative substitutes -ους for ους.

The dual is always ς, -ους.

167 The neuter preserves the accusative -ν in the singular, and, as usual, substitutes -ά for the plural -ντ. Of course, the nominative and vocative do not differ from the accusative. In the other cases, the neuter corresponds to the masculine and feminine.

168 The three nouns, ὁ λόγος, masc. “the discourse” (root, λεγ-, “to pick or to speak;” uninflected form, λόγος), ἡ νόσος, fem. “the disease” (originally νοῦσος, root, νεφ-, “to flow;” uninflected

1 The declension of the article, which is commonly used by grammarians to indicate the genders of nouns, is given in its proper place among the pronouns (below, 238).
form, νόσο-, and τὸ ξύλον, “the hewn timber” (root, ξε- or ξυ-, “to cut smooth”; uninflected form, ξυλο-), furnish regular examples of this declension.

### Singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. λόγος</td>
<td>νόσος</td>
<td>ξύλον</td>
</tr>
<tr>
<td>G. λόγου</td>
<td>νόσου</td>
<td>ξύλον</td>
</tr>
<tr>
<td>D. λόγῳ</td>
<td>νόσῳ</td>
<td>ξύλῳ</td>
</tr>
<tr>
<td>A. λόγον</td>
<td>νόσον</td>
<td>ξύλον</td>
</tr>
<tr>
<td>V. λόγε</td>
<td>νόσε</td>
<td>ξύλον</td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. λόγοι</td>
<td>νόσοι</td>
<td>ξύλα</td>
</tr>
<tr>
<td>G. λόγων</td>
<td>νόσουν</td>
<td>ξύλων</td>
</tr>
<tr>
<td>D. λόγοις</td>
<td>νόσους</td>
<td>ξύλοις</td>
</tr>
<tr>
<td>A. λόγους</td>
<td>νόσους</td>
<td>ξύλα</td>
</tr>
</tbody>
</table>

### Dual.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V. λόγῳ</td>
<td>νόσῳ</td>
</tr>
<tr>
<td>G.D. λόγοιν</td>
<td>νόσοιν</td>
</tr>
</tbody>
</table>

169 When the uninflected form ends in -oo or -eo, the last two syllables are contracted throughout the declension, thus:

### Singular.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. νόος, νούς</td>
<td>N.A.V. ὀστέον, -οῦν</td>
</tr>
<tr>
<td>G. νόου, νοῦ</td>
<td>G. ὀστέου, -οῦ</td>
</tr>
<tr>
<td>D. νόῳ, νῷ</td>
<td>D. ὀστέῳ, -ῷ</td>
</tr>
<tr>
<td>A. νόον, νοῦν</td>
<td></td>
</tr>
<tr>
<td>V. νός, νοῦ</td>
<td></td>
</tr>
</tbody>
</table>

### Plural.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V. νόοι, νοὲ</td>
<td>N.A.V. ὀστέα, -ά</td>
</tr>
<tr>
<td>G. νόων, νοῦν</td>
<td>G. ὀστέων, -ῶν</td>
</tr>
<tr>
<td>D. νόοις, νοῖς</td>
<td>D. ὀστέοις, -ῶς</td>
</tr>
<tr>
<td>A. νόους, νοὺς</td>
<td></td>
</tr>
</tbody>
</table>

### Dual.

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V. νώ, νό</td>
<td>N.A.V. ὀστέω, -ῶ</td>
</tr>
<tr>
<td>G.D. νοῦ, νοῦν</td>
<td>G.D. ὀστέου, -οῦν</td>
</tr>
</tbody>
</table>

Obs. There are some anomalies in the accentuation of these contracted nouns. It will be observed that in the dual -ώ, -ῶ make ω
and not ὀ; adjectives like χρύσις are contracted into χρυσοῦς, contrary to δ', Obs.; and the same applies to κάνους, κανοῦν. Compounds of νοῦς, πλοῦς, &c. retain the accent on the penultima in the contracted forms; thus we have ἄνους, ἄνου, ἄνο; εὐνους, εὐνοῦ, εὐνοῖ; κακόνους, κακόνου; εἰσπλοῦς, διέκπλοῦς, εἰσπλοῦ, διέκπλοῦ.

170 As the genitive in -ἀο becomes -εω in Ionic, so the Attic-Ionic dialect substitutes -εω for -ἀο, when the a is long (see above, 145), and the termination exhibits ω throughout the cases. In these nouns it will generally be found that the uninflected form ends in the digamma Ἀ, represented by either ὐ or υ,—the ultimate conditions of its guttural and labial elements respectively (see 95). For example, λεώς, masc. “the people” (root, λε-, uninflected form, λεω-, also λαω-), ἕως, fem. “the morning” (root, αυ-, or εφ-, uninflected form, εφα-, ἀνώγεων, neut. “an upper chamber” (compound from ἄνω, “above,” and γαία, “the earth,” root, γαυ- or γεφ-) are thus declined:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Neut.</th>
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</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>λεώς</td>
</tr>
<tr>
<td>G.</td>
<td>λεόν</td>
</tr>
<tr>
<td>D.</td>
<td>λεώθ</td>
</tr>
<tr>
<td>A.</td>
<td>λεών</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
</tr>
<tr>
<td>G.</td>
</tr>
<tr>
<td>D.</td>
</tr>
<tr>
<td>A.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
</tr>
<tr>
<td>G.D.</td>
</tr>
</tbody>
</table>

Similarly ἡ ἕως, “the morning,” ἡ ἁλως, “the threshing-floor,” except that the accus. sing. is ἕω, ἁλω: and the final -ν is omitted with some other nouns of this form, as ὁ λάγως, “the hare,” and the proper names, Ἀθώς, Κέως, Κός, Τέως, and Μίνως; and ἀγήρως makes ἀγήρω as well as ἀγήρων.

It will be observed, that as this contracted declension, strictly speaking, includes forms which end with -ὐ or -υ, it belongs to the following or consonantal declension, according to which these nouns are also very frequently declined. Conversely, it will be
observed that nouns of the third declension from forms in -τ or -υ usually retain the -υ of the accusative singular (below, 186). In general, there are very few nouns in -ως belonging strictly to the second declension. Besides those already mentioned, we have ὁ κάλως, “the rope,” which makes κάλωκος, κάλωκας, κάλωκι in the Ionic poets; νεώς, “a temple,” which has the by-form ναός; the adjectives ἱλεως, “gracious,” πλέως, “full,” and certain compounds in -γεως, -χρεως, -κερως, -γελως, -ηπρως, and -ερως; as λεπτόγεως, “having light soil,” ἀξιόχρεως, “reliable,” βαθυγήρως, “very old,” μονοκέρως, “one-horned,” φιλογέως, “fond of laughing,” δυσέρως, “unfortunate in love.” The last three are also inflected in -ωτος, and the neuter plurals of ἱλεως and πλέως are ἱλεα and πλέα.

Obs. 1 It will be observed that oxytones in -ως retain the acute accent even in the genitive singular, and the proparoxytones maintain their accent unchanged throughout all the cases. There is no good authority for the accentuation of ὑπέργηρων, ταχύγηρως, and βαθύγηρως, as they are written in some MSS. (AESch. Agam. 79; Aristot. Rhet. i. 5; Anth. Pal. vi. 247).

Obs. 2 There are some nouns in -ως (as Νήκως) or -ους (as Ἰησοῦς), chiefly foreign, and not belonging to this class, which retain the ω or ου throughout, thus:

-ως, -ω, -ο, -ου, -ω,
-ους, -ου, -ου, -ου, -ου.

General Remarks on the Second Declension.

171 Dialects: (a) The gen. sing. in ἌEolic, Doric, and bucolic Greek ends in -ω; in the Thessalian dialect in -οι for -οιο; in the epic and lyric both in -ου and in -οιο, and in -ωο from nouns in -ως; in new Ionic in -ου, and in proper names sometimes in -εω, as in Βάττεω, Κροίσεω.

(β) The dat. sing. in ἌEolic ends in -ω without iota subscript.

(γ) The gen. and dat. dual in epic Greek end in -οιου.

(δ) The gen. pl. sometimes ends in -εων or -αιον, as from a by-form of the first declension.

(ε) The dat. pl. is -οις or -αιοι in all dialects, and even Plato uses the longer form.

(ζ) The accus. pl. in Doric and Bcotic ends in -ος or -ος, the latter omitting the ν of ονς, as in ες for ειος = ενς.
INFLEXION.

(η) The contraction of nouns in -oos, -eov, does not generally appear in Homer and the Ionic writers, though νόος is contracted in Od. x. 240, and though χειμάῤῥους is written, probably for χείμαῤῥος, in II. x1. 493. The Doric contracts -eo into -ev.

(θ) The ending -aos is sometimes written -nos in epic and lyric Greek: thus we have Evvyos in II. vii. 468, xxiii. 747, and Ἀμφιάρηος in Pind. Nem. ix. 30.

THIRD OR CONSONANTAL DECLENSION.

172 To this declension belong all those forms which end in a consonant, and in -i or -v, considered as residuary states of the guttural and labial elements of the digamma.

173 This declension recedes from the primitive type in the following particulars only. The genitive singular ends in -os. The accusative singular generally substitutes -ā for the original -v (according to 85, 107), the exceptions being certain nouns in -i and -v (below, 187, 188), and a particular form of the dental nouns (below, 180). The plural accusative is consequently -ās. The nominative plural of masculine and feminine nouns is -ēs for -σēς.

174 Neuter nouns generally exhibit the uninflected form in the nominative and accusative; a characteristic dental is omitted or changed into -s.

175 Apparent anomalies in this declension result from the assimilation or absorption of the final consonant of the uninflected form, which may usually be recovered by removing from the genitive singular its termination -os. The exceptions to this rule are confined to the neuter nouns in which the characteristic is a dental, omitted or represented by a sibilant, and those in -v or -i. In the former, the uninflected form is either derived from the genitive, or must be inferred from analogy. In the latter it is furnished by the vocative.

The following table gives the nominative, vocative, genitive, and crude form of all types of nouns in the third declension. It will be observed that the nominative is the same as the vocative in every noun which does not include in its termination τ, δ (in παιδ-ς only), v, ρ, i or u; and in all neuter nouns and
participles, excepting among the latter ἀρχων and κρείων, which, when used as substantives in the sense of "ruler," make their vocative in -ov, as ἀρχον, κρείον.

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Vocative</th>
<th>Genitive</th>
<th>Crude Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>-α</td>
<td>—</td>
<td>-ατος</td>
<td>-ατ (-εντ) (181)</td>
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<tr>
<td>-αν</td>
<td>—</td>
<td>-ανος</td>
<td>-αν (183)</td>
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<tr>
<td>-αρ</td>
<td>(1)</td>
<td>-ατος</td>
<td>-ρατ (181)</td>
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<td></td>
<td>(2)</td>
<td>-ατος</td>
<td>-ρατ (181)</td>
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<tr>
<td>-ασ</td>
<td>(1)</td>
<td>-αδος</td>
<td>-αδ (180)</td>
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<td></td>
<td>(2)</td>
<td>-ατος, -αος</td>
<td>-ατ (181)</td>
</tr>
<tr>
<td>-αις</td>
<td>(1) -αι</td>
<td>-αιδος</td>
<td>-αιδ (180)</td>
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<td></td>
<td>(2)</td>
<td>-αιτος</td>
<td>-αιτ (180)</td>
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<tr>
<td>-αις</td>
<td>-αι</td>
<td>-αιος (180)</td>
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<td>-εις</td>
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<td>-ειδος</td>
<td>-ειδ (180)</td>
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<td></td>
<td>(2)</td>
<td>-ενος</td>
<td>-εν (183)</td>
</tr>
<tr>
<td></td>
<td>(3) -εν, -α</td>
<td>-εντος -εντ (180)</td>
<td></td>
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<tr>
<td></td>
<td>(4) -εν</td>
<td>-ενος</td>
<td>-εν (180)</td>
</tr>
<tr>
<td>-ενς</td>
<td>-εν</td>
<td>-ενος</td>
<td>-εν (180)</td>
</tr>
<tr>
<td>-η</td>
<td>(1) -αι</td>
<td>-αικος</td>
<td>-κι (179)</td>
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<tr>
<td></td>
<td>(2)</td>
<td>-ητος</td>
<td>-ατ- (181, 194, η)</td>
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<tr>
<td>-ην</td>
<td>(1)</td>
<td>-ηνος</td>
<td>-ην (183)</td>
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<td></td>
<td>(2) -εν</td>
<td>-ενος</td>
<td>-εν (183)</td>
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<tr>
<td>-ηρ</td>
<td>(1)</td>
<td>-ηρος</td>
<td>-ερ (183)</td>
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<td>(2) -ερ</td>
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<td>-ης</td>
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<td>-ηθ (180)</td>
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<td>(3) -ες</td>
<td>-εσ, -ους</td>
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<td>(4)</td>
<td>-εντος</td>
<td>-εντ (210, δ)</td>
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<td>see -ις (6)</td>
<td></td>
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<tr>
<td>-ις</td>
<td>(1) -ι</td>
<td>-ιος</td>
<td>-ι (187)</td>
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<td>-ι (187)</td>
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<td>(5)</td>
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<td>-ιδ (180)</td>
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</tbody>
</table>
The following are the main rules for the gender according to the terminations in this declension:

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<thead>
<tr>
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<tbody>
<tr>
<td>-ις</td>
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<td>-ιν (183)</td>
</tr>
<tr>
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<td>-οντος</td>
<td>-οντ = -οντ (180, 210)</td>
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</tr>
<tr>
<td>(3)</td>
<td>-οδος</td>
<td>-οδ (180)</td>
<td></td>
</tr>
<tr>
<td>(4)</td>
<td>-ου</td>
<td>-ος</td>
<td>-ον (οφ) (191)</td>
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<td>-υος</td>
<td>-υτ (188)</td>
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<tr>
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<td>-ατ (181)</td>
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<td>(4)</td>
<td>-ειος</td>
<td>-ειος (183)</td>
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</tr>
</tbody>
</table>

176
1 Masculine: (a) Without exception the words with the endings -ἄν, -άς (gen. -anos and -antos), -eus and -uv.

(b) Most of the words with the endings -ην, -ηρ, ης (gen. -ητος), -ειρ, -ους, -υρ, -ων (gen. -ωνος and -ωντος), -ωρ and -ως (gen. -ωτος and -ωος).

Exceptions (besides those of which the gender is determined by the signification): (1) In -ην, ἡ φρήν, ὁ, ἡ ἀβίν. (2) In -ηρ, ἡ γαστήρ, ἡ κηρ, ἄρρ and αἰθήρ (in the poets), ἡ ραιστήρ; and all those contracted from -ειρ, which are neuter, as τὸ ἦρ, τὸ κηρ. (3) In -ης, all derived substantives in -οτης and -υτης, which are feminine, as ἡ νεότης, ἡ δέκτης, also ἡ ἑσθής, i.e. στολή. (4) In -ειρ, ἡ χείρ. (5) In -ους, τὸ υδρ. (6) In -υρ, τὸ πῦρ. (7) In -ων, ἡ ἀλών, ἡ βλήχων or γλήχων, ἡ μήκων, ἡ τρήρων, and ὁ, ἡ αὐλών, κώδων. (8) In -ωρ, τὸ ἔλδωρ, τὸ ἔλεωρ, τὸ σκόρ, τὸ τέκμωρ, τὸ υδαρ. (9) In -ως, τὸ φῶς, ἡ δώς.

2 Feminine: (a) Without exception the words with the endings -ας, -ω, -ως (gen. -ος).

(b) Most of the words with the endings -ας (gen. -αδος), -εις, -υς (gen. -ις)

Exceptions: (1) In -ας, the adj. are common, as ὁ, ἡ λογάς, φυγάς, &c. (2) In -εις, ὁ κτείς. (3) In -υς (-ωυ), ὁ κις, ὁ δελφίς or δελφίν, ὁ, ἡ θίς, ὁ ἱκτήν, ὁ λίς, ὁ δφις, ὁ δρίς, ὁ τελμίς, ὁ κύρβης, ὁ γλάνης, ὁ, ἡ ἐχής, ὁ, ἡ κόρης. (4) In -ως, ὁ βότρυς, ὁ βρήμων, ὁ ἱχθύς, ὁ μῦς, ὁ νέκυς, ὁ πελεκυς, ὁ πηχυς, ὁ στάχυς. (5) In -ων, ὁ ἄκμων, ὁ κάνων, ὁ, ἡ κίων.

3 The words with the ending -ξ are partly masculine and partly feminine; those in -ψ are all masculine, with the exception of ἡ καλαῷροψ, ἡ λαϊλαψ, ἡ ἅψ, ἡ φλέψ, ἡ χέρνψ, ἡ κατήλψ.

4 Neuter: (a) Without exception those with the endings -α, -ἀν, -ι, -ευ, -ες, -ον, -ορ, -ος, and -υ.

(b) Those with the endings -ωρ and -ας (gen. -ατος and -αος), with the exception of ὁ ψάρ, ὁ λᾶς.

177 Nouns of the third declension may be arranged according to their characteristics, that is, according to the letters which terminate their crude or uninflected forms.
178

**Labial Nouns.**

The characteristic and nominative case-ending are always included in -ψ:

ἡ φλέψ, "the vein." Root, φλε-π-, φλεβ-, or φλυ-, "to bubble up," or "gush forth."

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>ἡ φλέψ (for φλέβ-ς)</td>
</tr>
<tr>
<td>G.</td>
<td>φλεβ-ός</td>
</tr>
<tr>
<td>D.</td>
<td>φλεβ-ὶ</td>
</tr>
<tr>
<td>A.</td>
<td>φλεβ-ἀ (for φλέβ-ὺ)</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>φλέβ-ες (for φλέβ-σες)</td>
</tr>
<tr>
<td>G.</td>
<td>φλέβ-ῶν</td>
</tr>
<tr>
<td>D.</td>
<td>φλέβ-έ (for φλέβ-εσσι or φλέβ-ὐ-σι)</td>
</tr>
<tr>
<td>A.</td>
<td>φλέβ-α (for φλέβ-ὺ)</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>φλέβ-ε</td>
</tr>
<tr>
<td>G.D.</td>
<td>φλέβ- ơn</td>
</tr>
</tbody>
</table>

So ἡ λαῖλαψ, λαίλαπ-ός, "the storm;" ἡ κατῆλιψ, κατῆλφ-ός, "the staircase."

179

**Guttural Nouns.**

These nouns, with the exception of γυνη for γυναῖξ = γυνα-κις, express the characteristic and nominative case-ending together by -ξ: ὁ κόραξ, "the raven," for κόρακ-ς; ἡ πτέρυξ, for πτέρυγ-ς, "the wing;" and ἡ θρίξ, "the hair," for τρίχ-ς. In ὁ λάρυγξ, λάρυγγος, "the larynx," and ὁ, ἡ λύγξ, λυγκός, "the lynx," an euphonic nasal, represented by γ (above, 18, a), is inserted before the characteristic γ or κ.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
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</thead>
<tbody>
<tr>
<td>N.V.</td>
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</tr>
<tr>
<td>G.</td>
<td>κόρακ-ος</td>
</tr>
<tr>
<td>D.</td>
<td>κόρακ-ὶ</td>
</tr>
<tr>
<td>A.</td>
<td>κόρακ-ἄ</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>κόρακ-ες</td>
</tr>
<tr>
<td>G.</td>
<td>κοράκ-ων</td>
</tr>
<tr>
<td>D.</td>
<td>κόρακ-έ (for κοράκεσιν or κοράκισιν)</td>
</tr>
<tr>
<td>A.</td>
<td>κόρακ-ας</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>κόρακ-ε</td>
</tr>
<tr>
<td>G.D.</td>
<td>κοράκ-ὼν</td>
</tr>
</tbody>
</table>
The irregularity in the declension and accentuation (51, c. 6) of γυνή is explained by an hypothesis of ι (104, 110, (b)), as the following comparison will show:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td></td>
</tr>
<tr>
<td>ἡ (γυνακίς) γυνή</td>
<td>(γυνακίες) γυναίκες</td>
</tr>
<tr>
<td>G.</td>
<td></td>
</tr>
<tr>
<td>(γυνακίος) γυνακός</td>
<td>(γυνακίου) γυνακών</td>
</tr>
<tr>
<td>D.</td>
<td></td>
</tr>
<tr>
<td>(γυνακί) γυνακί</td>
<td>(γυνακέσι) γυναιξί</td>
</tr>
<tr>
<td>A.</td>
<td></td>
</tr>
<tr>
<td>(γυνακία) γυναίκα</td>
<td>(γυνακίας) γυναίκας</td>
</tr>
<tr>
<td>V.</td>
<td></td>
</tr>
<tr>
<td>(γυνακί) γύναι</td>
<td>(γυνακίες) γυναίκες</td>
</tr>
</tbody>
</table>

Dual.

| N.A.V. | (γυνακίε) γυναίκε |
|        | (γυνακίου) γυνακών |

**180**

I. Masculine and Feminine Nouns.

In these nouns the dental characteristic is always omitted before the nominative -s (above, 92), and when ι precedes the characteristic it is combined with the s, as in the guttural declension: ἡ λαμπάς, "the lamp," for λαμπτάδ-ς; ὅ, ἡ παίς, "the child," for παιδ-ς; ἡ ἐλπίς, "the hope," for ἐλπίδ-ς; ἡ χάρις, "the grace," for χάριτ-ς; ἡ δαις, "the feast," for δαιτ-ς; ἡ κλεις, "the key," for κλειδ-ς; ἡ χαλμός, "the cloak," for χαλμίδ-ς; ὁ, ἡ ὀρνις, "the bird," for ὀρνιθ-ς; ἡ κόρυς, "the helmet," for κόρυθ-ς; ὁ ἄναξ, "the king," for ἄνακτ-ς; ἡ νύξ, "the night," for νύκτ-ς; ἡ ἐλμος, "the worm," for ἐλμοῦθ-ς; ἡ δάμαρ, "the wife," for δαμαρτ-ς; ὁ λέων, "the lion," for λεώντ-ς; ὁ γύγας, "the giant," for γύγαντ-ς; ὁ ποῦς, "the foot," for πόδ-ς; ὁ ὀδος, "the tooth," for ὀδοῦντ-ς; ὁ πλακόεις, "the flat-cake," for πλακόεντ-ς, contracted into πλακοῦς for πλακοῦντ-ς (210); ὁ μύκης, "the mushroom," for μύκητ-ς; ἡ λευκότης, "the whiteness," for λευκότητ-ς; ὁ γέλως, "the laughter," for γέλωτ-ς; ἡ Πάρνης, "a mountain in Attica," for Πάρνηθ-ς; Ἡ Τίρυνθς, "the city Tiryns," for Τίρυνθ-ς.

**Singular.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>λαμπάς</td>
</tr>
<tr>
<td>G.</td>
<td>λαμπάδ-ος</td>
</tr>
<tr>
<td>D.</td>
<td>λαμπάδι</td>
</tr>
<tr>
<td>A.</td>
<td>λαμπάδ-α</td>
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</tbody>
</table>

**Plural.**

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<tbody>
<tr>
<td>N.V.</td>
<td>λαμπάδ-ες</td>
</tr>
<tr>
<td>G.</td>
<td>λαμπάδ-ων</td>
</tr>
<tr>
<td>D.</td>
<td>λαμπάδ-ι (for λαμπάδεων)</td>
</tr>
<tr>
<td>A.</td>
<td>λαμπάδ-ας</td>
</tr>
</tbody>
</table>
### Dual.

<table>
<thead>
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<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λαμπάδ-ε</td>
<td>λαμπάδ-οιν</td>
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</table>

### Singular. Dual. Plural.

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<th>A.</th>
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<tbody>
<tr>
<td>ὀρνις</td>
<td>ὀρνιθ-ος</td>
<td>ὀρνιθ-ι</td>
<td>ὀρνιθ-α and ὀρνιν</td>
</tr>
<tr>
<td>ὀρνιθ-ες (ὀρνείς)</td>
<td>ὀρνιθ-ων (ὀρνεών)</td>
<td>ὀρνιθ-σιν for ὀρνιθεσιν</td>
<td>ὀρνιθ-ας (ὀρνείς)</td>
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<th>G.D.</th>
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<tbody>
<tr>
<td>ὀρνι-θ-ε</td>
<td>ὀρνι-θ-οιν</td>
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</tbody>
</table>

<table>
<thead>
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<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>γίγας</td>
<td>γίγαντ-ος</td>
<td>γίγαντ-ι</td>
<td>γίγαντ-α</td>
</tr>
<tr>
<td>γίγαντ-ες</td>
<td>γίγαντ-ων</td>
<td>γίγαντ-σιν</td>
<td>γίγαντ-ας</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>γίγαντ-ε</td>
<td>γίγαντ-οιν</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
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<tbody>
<tr>
<td>ὀδούς</td>
<td>ὀδόντ-ος</td>
<td>ὀδόντ-ι</td>
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<td>ὀδόντ-ε</td>
<td>ὀδόντ-οιν</td>
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<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πούς</td>
<td>πόδ-οιν</td>
</tr>
</tbody>
</table>

<table>
<thead>
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<th>N.V.</th>
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<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλακούς</td>
<td>πλακούντ-ος</td>
<td>πλακούντ-ι</td>
<td>πλακούντ-α</td>
</tr>
<tr>
<td>πλακούντ-ε</td>
<td>πλακούντ-οιν</td>
<td></td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>πλακούντ-ε</td>
<td>πλακούντ-οιν</td>
</tr>
</tbody>
</table>

N.V. γέλως
G. γέλωτ-ος
D. γέλωτ-ι, γέλῳ γέλω-σι
A. γέλωτ-α, γέλω, γέλων γέλωτ-ας

N.A.V. γέλωτ-ε
G.D. γέλωτ-ων

It will be observed, from a comparison of the examples, that dental nouns which have i or υ before the characteristic δ, θ, τ, that is, nouns in -is, gen. -idos, -idos, -utos, and in -us, gen. -udos, -udos, and which are not oxytone in the nominative singular, not only have the usual accusative in -a after the characteristic, but also drop the characteristic, and retain the proper case-ending -υ in the accusative singular. Thus ἔρις, "strife," makes in the accusative both ἔριδα and ἔριν, ὄρνις, "a bird," both ὄρνιδα and ὄρνιν, χάρις, "grace," "favour," "charm," both χάριτα and χάριν, κόρυς, "a helmet," both κόρυδα and κόρυν. But oxytone nouns have only the form in -a, like λαμπάδα, given above, ἐπίδα, χλαμύδα, &c. The simple πούς has only the accusative πόδα, but its compounds admit both forms; thus from πολὺπους we have both πολυποδα and πολυπούν. A special exception is furnished by κλεῖς, "a key," which makes both κλείδα and κλείν.

The syncope of the characteristic τ, which is indicated in the dat. and acc. sing. of γέλως, takes place also in ὁ χρώς, "the skin," which has dat. χρωτί and χρῷ, and ἰδρώς, "the sweat," which has dat. and acc. ἰδρώτι, ἰδρῷ, ἰδρώτα, ἰδρῷ.

II. Neuter Nouns.

181 Neuter nouns with a dental characteristic either (a) drop it altogether, as in τὸ σῶμα, "the body," for σῶματ, gen. σῶματ-ος, in τὸ μέλι, "the honey," for μέλιτ, and in the solitary neuter noun in -η, τὸ κάρη, "the head," for κάρητ or κράτ-, gen. κάρητ-ος: or (b) change it into -ς, as in τὸ τέρας, "the wonder," for τέρατ, gen. τέρατ-ος. (a) If the characteristic is -κτ-, both letters are dropt, as in τὸ γάλα, "the milk," for γάλακτ, gen. γάλακτ-ος. (a) If the characteristic is -ντ-, the ν is retained, and the τ alone is dropt, as in τὸ πᾶν, "the whole," for πάντ, gen. παντός. (a) If the first
syllable of the form has the diphthong -ov, the -v is transferred to
the last syllable, where it takes the place of the -at-, as in τὸ γόνυ,
“the knee,” for γούνατ, gen. γούνατ-os or γόνατος. And (α.) if the
last syllable of the form contains the combination of ρ with another
consonant, this liquid is transferred to the end, where it takes the
place of the τ, with or without a lengthening of the final vowel in
the nominative; it is omitted in the other cases, which retain
merely a short a, as in γόνατος, &c. The following are examples
of this form: τὸ ἥπαρ, “the liver,” for ἥπρατ, gen. ἥπα-τος: τὸ
σκώρ, “the dung,” gen. σκα-τός: τὸ ύδωρ, “the water,” for ύδρατ
(cf. ὑδρος), gen. ύδα-τος. But ἡ δάμαρ, “the wife,” for δάμαρτ-ς,
has δάμαρτ-ος in the gen., &c.

When -ς is substituted for τ in the nominative, it may be dropt
in the other cases, which are formed rather with reference to this
secondary, than to the primary form. In some nouns (β.) we have
both sets of inflexions, as in τὸ κέρας, “the horn,” for κέρατ=κέρεντ,
gen. κέρατ-ος and κέρα-ος, contracted into κέρως, as for κέρα-σ-ος (see
107); or without contraction, as in τὸ δόρυ, “the spear-shaft,” gen.
δόρατ-ος and δορός, dat. δόρατ-ι and δορί or δορεί, nom., acc., and
voc. pl. δόρη: in others (β.) we have only the secondary set of in-
flexions, as in τὸ σέλας, “the light,” gen. σέλα-ος. (γ.) Unless the
syllable which is terminated by the characteristic τ is λα or ρα
(119), the connecting vowel is o in the nominative, and e in the
other cases; the characteristic is ς in the nominative, and is in-
varily dropt in the other cases, which suffer contraction also in
Attic Greek; thus we have τὸ τεῖχος, “the wall,” gen. τεῖχεος, τεῖχους.

182 The following are examples of all the varieties of Neuter
nouns with an original dental suffix.
### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th>G.</th>
<th>D.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>σόμα-</td>
<td>σόμα-τ-ος</td>
<td>σόμα-τ-ι</td>
<td>σόμα-</td>
</tr>
<tr>
<td>G.</td>
<td>γάλα-</td>
<td>γάλα-κτ-ος</td>
<td>γάλα-κτ-ι</td>
<td>γάλα-κτ-α</td>
</tr>
<tr>
<td>D.</td>
<td>πᾶν-τ-ος</td>
<td>γόνα-τ-ος</td>
<td>γόνα-τ-ι</td>
<td>πάν-τ-α</td>
</tr>
<tr>
<td>N.A.V.</td>
<td>ίππαρ-</td>
<td>ίππα-τ-ος</td>
<td>ίππα-τ-ι</td>
<td>ίππα-τ-α</td>
</tr>
<tr>
<td>G.</td>
<td>κέρα-</td>
<td>κέρα-τ-ος</td>
<td>κέρα-τ-ι</td>
<td>κέρα-τ-α</td>
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<tr>
<td>D.</td>
<td>κέρως</td>
<td>κέρα-τ-ος</td>
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<td>Plural.</td>
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<td>σέλα- τείχο-ς</td>
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<tr>
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<td>τείχε-ος</td>
<td>τείχος</td>
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### Dual

<table>
<thead>
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<th>G.</th>
<th>D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>σόμα-τ</td>
<td>τέρα-τ</td>
<td>σόμα-τ</td>
</tr>
<tr>
<td>G.</td>
<td>γάλα-κτ</td>
<td>πάν-τ</td>
<td>γόνα-τ</td>
</tr>
<tr>
<td>D.</td>
<td>ίππα-τ</td>
<td>κέρα-τ</td>
<td></td>
</tr>
</tbody>
</table>

### Inflexion

1. **σόμα-**
2. **γάλα-**
3. **πᾶν-τ-ος**
4. **γόνα-τ-ος**
5. **ιππαρ-**
6. **ιππα-τ-ος**
7. **κέρα-**
8. **κέρα-τ-ος**
9. **σέλα-**
10. **τείχε-ος**

Greek vocabulary and morphology are presented in a table format, detailing the singular, plural, and dual forms for several Greek words, including their respective cases and inflections.
d. Liquid Nouns.

The only liquid forms known in Greek are those of which the characteristic is λ, ν, or ρ, and these are all connected with the dentals. Thus we have ὁ ἅλς, "the salt," gen. ἅλ-ός; ὁ παιάν, "the war-song," for παιάν-ς, gen. παιάν-ος; ὁ Ἑλλήν, "the Greek," gen. Ἑλλήνος; ὁ ποιμήν, "the shepherd," for ποιμέν-ς, gen. ποιμέν-ος; ὁ κτείς, "the comb," gen. κτει-ός; ὁ δελφῖς, "the dolphin," for δελφί-ς, gen. δελφί-νος; ὁ μόσσυν, "the tower," gen. μόσσυν-ος; ὁ δαίμων, "the deity," for δαίμων-ς, gen. δαίμων-ος; ὁ κλών, "the branch," for κλών-ς, gen. κλών-ός; ὁ ψάρ, "the starling," gen. ψάρ-ός; τὸ νέκταρ, "the nectar," gen. νέκταρ-ος; ὁ θύρως, "the wild beast," for θύρ-ς, gen. θύρ-ός; ὁ αἴθρωρ, "the clear sky," for αἴθρωρ-ς, gen. αἴθρωρ-ος; τὸ πῦρ, "the fire," gen. πῦρ-ός; ὁ μάρτυς, "the witness," gen. μάρτυς-ος; ὁ ῥήτωρ, "the orator," for ῥήτωρ-ς, gen. ῥήτωρ-ος; ὁ φῶρ, "the thief," gen. φῶρ-ός. The declensions of these nouns are generally in strict accordance with the previous examples. In the dat. pl., λ and ρ are retained before -σι but ν is dropt (above, 93).

The following are examples:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>ἅλς</td>
<td>παιάν</td>
<td>ποιμήν</td>
<td>κτείς</td>
<td>δελφίς</td>
</tr>
<tr>
<td>G</td>
<td>ἅλ-ός</td>
<td>παιάν-ός</td>
<td>ποιμέν-ός</td>
<td>κτει-ός</td>
<td>δελφί-νος</td>
</tr>
<tr>
<td>D</td>
<td>ἅλ-ι</td>
<td>παιάν-ι</td>
<td>ποιμέν-ι</td>
<td>κτει-ι</td>
<td>δελφί-ι</td>
</tr>
<tr>
<td>A</td>
<td>ἅλ-α</td>
<td>παιάν-α</td>
<td>ποιμέν-α</td>
<td>κτέα-α</td>
<td>δελφί-α</td>
</tr>
<tr>
<td>V</td>
<td>ἅλς</td>
<td>παιάν</td>
<td>ποιμήν</td>
<td>κτείς</td>
<td>δελφίς</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>ἅλ-ες</td>
<td>παιάν-ες</td>
<td>ποιμέν-ες</td>
<td>κτει-ες</td>
<td>δελφί-ν-ες</td>
</tr>
<tr>
<td>G</td>
<td>ἅλ-ών</td>
<td>παιάν-ών</td>
<td>ποιμέν-ών</td>
<td>κτεί-ών</td>
<td>δελφί-ών</td>
</tr>
<tr>
<td>D</td>
<td>ἅλ-σι</td>
<td>παιάν-σι</td>
<td>ποιμέν-σι</td>
<td>κτεί-σι</td>
<td>δελφί-σι</td>
</tr>
<tr>
<td>A</td>
<td>ἅλ-ας</td>
<td>παιάν-ας</td>
<td>ποιμέν-ας</td>
<td>κτέα-ας</td>
<td>δελφί-ας</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Genitive</th>
<th>Dative</th>
<th>Accusative</th>
<th>Vocative</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>ἅλ-ε</td>
<td>παιάν-ε</td>
<td>ποιμέν-ε</td>
<td>κτεί-ε</td>
<td>δελφί-ε</td>
</tr>
<tr>
<td></td>
<td>ἅλ-ών</td>
<td>παιάν-ών</td>
<td>ποιμέν-ών</td>
<td>κτεί-ών</td>
<td>δελφί-ών</td>
</tr>
</tbody>
</table>
**Singular.**

N. "Ελλην κλών δαίμων θήρ αἰθήρ φώρ ρήτωρ

G. "Ελλην-ος κλων-ός δαίμων-ός θηρ-ός αἴθηρ-ός φωρ-ός ρήτωρ-ός

D. "Ελλην-ι κλων-ι δαίμων-ι θηρ-ι αἴθηρ-ι φωρ-ι ρήτωρ-ι

A. "Ελλην-α κλών-α δαίμων-α θήρ-α αἴθηρ-α φώρ-α ρήτωρ-α

V. "Ελλην κλών δαίμων θήρ αἴθηρ φώρ ρήτωρ

**Plural.**

N.V. "Ελλην-ες κλών-ές δαίμων-ές θηρ-ές φώρ-ές ρήτωρ-ές

G. "Ελλην-ων κλων-όν δαίμων-ών θηρ-ών φωρ-ών ρήτωρ-ών

D. "Ελλην-ι κλων-ι δαίμων-ι θηρ-ι φωρ-ι ρήτωρ-ι

A. "Ελλην-ας κλών-ας δαίμων-άς θήρ-άς φώρ-άς ρήτωρ-άς

**Dual.**

N.A.V. "Ελλην-ε κλών-ε δαίμων-ε θήρ-ε φώρ-ε ρήτωρ-ε

G.D. "Ελλην-οι κλων-οι δαίμων-οι θηρ-οι φωρ-οι ρήτωρ-οι

184 The following fem. and oxytone nouns are declined not only like δαίμων, but also like αἰδώς: ἡ εἰκών, "the image," gen. εἰκόνως and εἰκοῦς, &C.; ἡ ἀηδών, "the nightingale," gen. ἀηδόνος and ἀηδοῦς, &c.; ἡ χελιδών, "the swallow," gen. χελιδόνος and χελιδοῦς, &c. The same contraction takes place in the acc. sing., and nom., acc., and voc. plur. of certain comparatives in -ων, -οιν: thus acc. sing. μείζονα, μείζονα, μείζων; nom. and voc. plur. μείζονες, μείζονες, μείζους; acc. μείζονας, μείζονας, μείζους (107). In δ, ἡ κύων, "the dog," for κύον-ς, root Κύων-, the oblique cases drop the ο: thus gen. κυνός, dat. κυνί, &c.

185 If, in forms corresponding to αἴθηρ, αἰθέρος, the termination is -τερ or -τερ, we generally find a syncope in the Attic dialect; in the latter case, ζ is inserted between ν and ρ, according to 86. Thus δ πατήρ, "the father," and δ ἄνηρ, "the man," are declined as follows (cf. 51, c. 5):

**Singular.**

N. πατήρ ἄνηρ

G. πατρ-ός ἄν-δ-ρός

D. πατρ-ί ἄν-δ-ρί

A. πατέρ-α ἄν-δ-ρα

V. πάτερ ἄνερ
IN FLEXION.

Plural.

N.V. πατέρ-ες äν-δ-ρες
G. πατέρ-ων äν-δ-ρῶν
D. πατρ-ά-σι äν-δ-ράσι (119)
A. πατέρ-ας äν-δ-ρας

Dual.

N.A.V. πατέρ-ε äν-δ-ρε
G.D. πατέρ-οιν äν-δ-ροιν

The fem. η χείρ, "the hand," for χέρ-ια, like δωτείρα for δωτέρ-ια from δωτήρ, δωτέρ-ς, is declined as follows:

Singular. Plural.

N.V. χείρ χείρ-εσ, χέρ-εσ
G. χειρ-ός, χερ-ός χειρ-ῶν, χερ-ῶν
D. χειρ-ί, χερ-ί χειρ-σί (poet. χείρ-εσι and χείρ-εσσι)
A. χεῖρ-α, χέρ-α χεῖρ-ας, χέρ-ας

Dual.

N.A.V. χείρ-ε
G.D. χειρ-οίν, χερ-οίν

186 e. Nouns in F, as represented by -ι or -υ.

In these nouns the υ and υ, which appear as substitutes for a lost digamma, are usually represented by ε in the oblique cases. The similar forms of the 2nd declension present many analogies in their inflexions. When the υ or υ is retained throughout the cases, the gen. and dat. sing. end in -ος and -ι, as in the other consonantal nouns, and a comparison of πόλεως, πόλει, with the dialectical varieties πόληος, πόληϊ, assisted by the analogy of λαὸς, λεῶς, &c. (above, 145), supports the conclusion that the penultima in these cases was originally long, probably in consequence of some consonantal strengthening of the syllable. When the ε is substituted, the gen. terminates with -ως, and the dat. is contracted into -ει. The acc. sing. retains the primitive -υ, unless the nom. ends in -εύς, and then the acc. is -έ-α.

ὁ κίς, “the worm,” ἡ πόλις, “the city,” τὸ σίναπι, “the mustard.”

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
<th>Genitive/Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>κίς</td>
<td>πόλις</td>
<td>N.A.V. σίναπι</td>
</tr>
<tr>
<td>G.</td>
<td>κι-ός</td>
<td>πόλε-ως</td>
<td>G. σινάπε-ος</td>
</tr>
<tr>
<td>D.</td>
<td>κι-ι</td>
<td>πόλει, πόλει</td>
<td>D. σινάπει, -ει</td>
</tr>
<tr>
<td>A.</td>
<td>κι-ν</td>
<td>πόλιν</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>κίς</td>
<td>πόλι</td>
<td></td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
<th>Genitive/Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>κι-ες</td>
<td>πόλεες, -εις</td>
<td>N.A.V. σινάπεα, -η</td>
</tr>
<tr>
<td>G.</td>
<td>κι-ῶν</td>
<td>πόλεων</td>
<td>G. σιναπέων</td>
</tr>
<tr>
<td>D.</td>
<td>κι-σί</td>
<td>πόλεσι</td>
<td>D. σινάπεσι</td>
</tr>
<tr>
<td>A.</td>
<td>κι-ας</td>
<td>πόλε-ας, -εις</td>
<td></td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>κι-ε</td>
<td>πόλεε</td>
</tr>
<tr>
<td>G.D.</td>
<td>κι-ῶν</td>
<td>πολέοιν and πόλεον G.D. σιναπέον</td>
</tr>
</tbody>
</table>

In some words the Attic dialect retains the Ionic flexion of the genitive; such are ὁ πόσις, “the husband,” gen. πόσιος; ἡ δήρις, “the strife,” gen. δήριος; ἡ μῆνις, “the wrath,” gen. μήνιος; from τύρσις, “a tower,” we have gen. τύρσιος (Xen. Anab. vii. 8, § 12), and from μάγαδις, “a harp,” we have dat. μαγάδι (Ibid. 3, § 32). The noun οἷς, “a sheep,” is declined with i throughout.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
<th>Genitive/Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>οἷς</td>
<td>οἷς</td>
<td>N.A.V. οἷς</td>
</tr>
<tr>
<td>G.</td>
<td>οῖος</td>
<td>οῖον</td>
<td>G.D. οἶων</td>
</tr>
<tr>
<td>D.</td>
<td>οῖ</td>
<td>οἰσίν</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>οῖν</td>
<td>οιας and οῖς</td>
<td></td>
</tr>
</tbody>
</table>

188 b. Masc. or Fem. in -υς. Neut. in -υ.

ὁ ἵκθυς, “the fish,” ὁ πήχυς, “the elbow,” τὸ δάκρυ, “the tear,” τὸ ἄστυ, “the city.”

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine/Feminine</th>
<th>Neuter</th>
<th>Genitive/Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἰχθυς</td>
<td>πῆχυς</td>
<td>N.A.V. δάκρυ</td>
</tr>
<tr>
<td>G.</td>
<td>ἰχθυ-ος</td>
<td>πῆχεως, -εος</td>
<td>G. δάκρυ-ος</td>
</tr>
<tr>
<td>D.</td>
<td>ἰχθυ-ι</td>
<td>πῆχει, -ει</td>
<td>D. δάκρυ-ι</td>
</tr>
<tr>
<td>A.</td>
<td>ἰχθυ-ν</td>
<td>πῆχυν</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>ἰχθυ</td>
<td>πῆχυ</td>
<td></td>
</tr>
</tbody>
</table>
Plural.

N.V. ἵχθυ-ες πῆχες,- eius N. A.V. δάκρυ-α ἀστεα,-η
G. ἵχθυ-ων πῆχεων G. δάκρυ-ων ἀστεων
D. ἵχθυ-σι πῆχεσι D. δάκρυ-σι ἀστεσι
A. ἵχθυ-ας and ἵχθες πῆχεας,- eius

Dual.

N. A.V. ἵχθυ-ε πῆχεε N. A.V. δάκρυ-ε ἀστεε,-η
G. ἵχθυ-ων πῆχεων α. δακρύτων ἀστέων
D. ἵχθυ-σι πῆχεσι D. δάκρυ-σι ἀστέσι
A. -ἰἐχθύ-ας and ἰχθυς πῆχεας,- εις

Compounds with πῆχυς make their neut. pl. in -ea, -η, as διπήχη from διπηχυς; so also ἡμισις, "half," makes ἡμισεος, -ους, ἡμισεα, ἡμιση. The word ἡ ἔγχελυς, "the eel," is declined like ἵχθυς in the singular, but like πῆχυς in the plural.

189 β. Fem. in -aυς.

ἡ γραυς, "the old woman," ἡ ναυς, "the ship."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. γραυς</td>
<td>N.V. γραες</td>
<td>N. A.V. γραε</td>
</tr>
<tr>
<td>G. γραισ</td>
<td>G. γραιων</td>
<td>G. D. γραιων</td>
</tr>
<tr>
<td>D. γραε</td>
<td>D. γραισι</td>
<td></td>
</tr>
<tr>
<td>A. γραιν</td>
<td>A. γραι-ας, γραις</td>
<td></td>
</tr>
<tr>
<td>V. γραιν</td>
<td></td>
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</tr>
</tbody>
</table>

190 β. Masc. in -ευς.

ὁ βασιλευς, "the king."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. βασιλευς</td>
<td>N.V. βασιλεως, -ης</td>
<td></td>
</tr>
<tr>
<td>G. βασιλεως</td>
<td>G. βασιλεων</td>
<td></td>
</tr>
<tr>
<td>D. βασιλει</td>
<td>D. βασιλεων</td>
<td></td>
</tr>
<tr>
<td>A. βασιλεα</td>
<td>A. βασιλεας, -εις</td>
<td></td>
</tr>
<tr>
<td>V. βασιλευ</td>
<td></td>
<td></td>
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</tbody>
</table>
In old Attic the accusative plural of these nouns in -εύς is generally uncontracted in -έας. But we have τοὺς βασιλεῖς, or, perhaps erroneously, βασιλῆς, in Sophoc. Ajax, 388, τοὺς Πλατανεῖς in Thucyd. ii. 76, τοὺς νομεῖς or νομῆς in Xen. Cyrop. i. 1, § 2, and in νεῖς for νῖος the form τοὺς νεῖς alone is found. It seems that we must restore τοὺς φονεῖς for τοῖς ἐμοῖς in Aisch. Ag. 1296 (Journ. of Philol. vol. iii. p. 216), and this contraction would be the more natural as φονέα is sometimes a tribrach. In the orators the contracted form is common. When the termination -εύς follows a vowel, the gen. and acc. sing. and pl. are regularly contracted, εα being written α, as in Πειραιῶς, Πειραιᾶ, ἀγυῖων, ἀγυῖας, Μηλιῶς.

191 ἃ. Masc. and Fem. in -ους.

δ, ἡ βοῦς, "the ox or cow."

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. βοῦς</td>
<td>N.V. βόες</td>
<td>N.A.V. βόε</td>
</tr>
<tr>
<td>G. βοῦς</td>
<td>G. βοοῦν</td>
<td>G.D. βοοῦν</td>
</tr>
<tr>
<td>D. βοῦ</td>
<td>D. βοῦσι</td>
<td></td>
</tr>
<tr>
<td>A. βοῦν</td>
<td>A. βόας, βοῦς</td>
<td></td>
</tr>
<tr>
<td>V. βοῦ</td>
<td></td>
<td></td>
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</tbody>
</table>

192 With these we may compare the masc. or fem. nouns in -ώς, -ώος, and the feminines in -ώς, -ώ, -ούς, -οῦς, for in each of these cases ν, as the representative of Φ, has been absorbed (above, 95). Take, for example, ὁ θώς, "the jackal," ὁ ἥρως, "the noble warrior," for ἦρΦάος-ς, and ἡ αἰδώς, "the shame," for αἰδόΦίς, ἦ ἕχω for ἕχΦίς, "the echo."

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
</tr>
<tr>
<td>N.V. θώς</td>
</tr>
<tr>
<td>G. θω-ός</td>
</tr>
<tr>
<td>D. θω-ι</td>
</tr>
<tr>
<td>A. θω-α</td>
</tr>
<tr>
<td>V. αἰδοῖ, -οῖ</td>
</tr>
<tr>
<td>FEM</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>N. αἰδός</td>
</tr>
<tr>
<td>G. αἰδός, -ούς</td>
</tr>
<tr>
<td>D. αἰδοῖ, -οῖ</td>
</tr>
<tr>
<td>A. αἰδόα, -οῦ</td>
</tr>
<tr>
<td>V. αἰδοῖ, -οῖ</td>
</tr>
</tbody>
</table>

¹ That this was the genuine form of the word, appears from the derivative ΠρΦαῶς, which is so written in the Olympic Tablet. Böckh, C. I. No. 11, 1. p. 26 sqq. For the lost τ, see above, 181, βα.
Plural. | Dual.
---|---
N.V. θω-ες | ηρω-ες | N.A.V. θω-ε | ηρω-ε
G. θω-ων | ηρω-ων | G.D. θω-οι | ηρω-οι
D. θω-οι | ηρω-οι | A. θω-ας | ηρω-ας

Masc. proper names in -ευς frequently have a corresponding feminine in -ω, as Νηλευς, Νηλω. These feminine nouns, like αἰδώς and ηχω, have no dual or plural.

193

f. Derivatives in -ης, -εος.

From neuter nouns of the class (γ) are formed compounds, chiefly adjectives and proper names, by inserting εα = η for o in the masc. and fem. nominatives and accusatives, ε for o in the neuter nom. and accus. The other cases remain unaltered. Thus from το τείχος, “the wall,” we have ὁ, η εὐτειχής, το εὐτειχές, “that which is well fortified,” and from το του δήμου σθένος, “the strength of the people,” we have Δημοσθένης, the name of the celebrated orator, which, though resembling κριτής in the nom., is inflected after the model of τείχος. In some proper names, however, the analogy of κριτής is followed in the accus. sing. Thus we have both Σωκράτεα, -η, and Σωκράτην. If a vowel precedes η in the nominative of these nouns (as in compounds with κλέος), a double contraction takes place in the dative: thus Ἡρακλεῖ, Περικλέεϊ becomes Περικλεῖ. Although η τριήρης is properly an adjective agreeing with ναῦς understood, it is practically used only as a substantive, signifying “the war-galley with three banks of oars,” and may serve as an example of this form of declension, by the side of the two most common forms of proper names.

Singular.

N. τριήρης | Δημοσθένης | Ἡρακλῆς, Ἡρακλῆς
G. τριήρεος, -ους | Δημοσθένεος, -ους | Ἡρακλεός, Ἡρακλέους
D. τριήρει, -ει | Δημοσθένει, -ει | Ἡρακλεῖ, Ἡρακλεῖ
A. τριήρεα, -η | Δημοσθένεα, -η | Ἡρακλέα, Ἡρακλεά (Ἡρακλῆ, Arist. Thesm. 26).
V. τρίπρες | Δημόσθενες | Ἡράκλεες, Ἡρακλεῖ (interjectionally Ἡρακλεῖ).

1 See 51, c. 2.
### General Remarks on the Third Declension.

194 Dialects: (1) The uncontracted nouns exhibit the following differences:

(a) In epic verse the dual -ow is often lengthened into -ouw; e.g. ποδοῖν for ποδοῖν.

(β) The dat. pl. in epic Greek is -σιν, -σσιν, or -εσσιν; e.g. βέλος makes βέλεσιν, βέλεσσιν, or βελέεσσιν, and πούς makes ποσίν, ποσσίν, and πόδεσσιν; and we have even ἀνάκτεσι and μήνεσι for ἀνακτί and μησί.

(γ) In Ionic the gen. pl. sometimes ends in -εων: thus we have ἀνδρέων, χηνέων, ἀλωπεκέων; and in later Doric the termination is sometimes -ᾱν, as in αἰγάν for αἰγῶν (Theocr. v. 148, viii. 49).

(2) The contracted nouns present the following changes:

(a) In epic Greek nouns in -εως make the gen., dat., &c. in -ης, -η, &c.; thus, sing. βασιλεύς, βασιλῆς, βασιλῆι, βασιλῆα (but also Ὀδυσῆ for Ὀδυσῆα, Od. xix. 136); plur. βασιλῆες,
βασιλήων, βασιλεύσι (but ἀριστήεσσι for ἀριστεῦσι, I. i. 227), βασιλήας. In Herod. we have βασιλέος for βασιλεύως. In Doric we have, sing. -eos, -ei, -ῇ, εῦ, plur. -eis (-eis), -eis, -(ε)σι (but Δωρίεσσι, Theocr. xv. 93, xvii. 69), -eis (and sometimes -es).

(β) In epic and Ionic the nouns in -i retain their i throughout, with occasional varieties. For example, the following is the declension of πόλις:

<table>
<thead>
<tr>
<th></th>
<th>Homer.</th>
<th>Herodotus.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N. πόλις</td>
<td>πόλιες, πόλης</td>
</tr>
<tr>
<td></td>
<td>G. πόλιος</td>
<td>πολίων</td>
</tr>
<tr>
<td></td>
<td>πόλης</td>
<td></td>
</tr>
<tr>
<td></td>
<td>D. πόλες, πτόλεις</td>
<td>πολίεσσι</td>
</tr>
<tr>
<td></td>
<td>πτόλης</td>
<td></td>
</tr>
<tr>
<td></td>
<td>A. πόλιν, πτόλιν</td>
<td>πολίας, πόλιας</td>
</tr>
<tr>
<td></td>
<td>πόληας</td>
<td></td>
</tr>
</tbody>
</table>

(γ) Nouns in -eus, -vos are generally contracted by Homer in the dat. sing., thus: ὀρχηστυΐ from ὀρχηστύς, πληθυΐ from πληθύς, νεκυΐ from νέκυς. The nom. pl. is generally uncontracted, but we have δρύς and ἑχθύς. Theocritus (xxi. 45) writes ἑχθύα for ἑχθύν. Nouns in -vs, -eos are sometimes contracted in Homer, sometimes not. And there is occasionally a synizesis of -ea, as in πελέκεας (I. xxiii. 851).

(δ) In Doric we have βῶς, βῶν for βοῦς, βοῦν. We have in Ionic γρηὺς or γρηύς for γραῦς, with the dat. γρη̣τ, voc. γρη̣ύ or γρην̣. There are the following variations in the declension of ναῦς:

<table>
<thead>
<tr>
<th></th>
<th>Epic and Ionic.</th>
<th>Doric.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>N. νηὺς and νηύς</td>
<td>ναῦς</td>
</tr>
<tr>
<td></td>
<td>G. νηός and νεός</td>
<td>ναός</td>
</tr>
<tr>
<td></td>
<td>D. νη̣τ</td>
<td>ναί, ΑEolic νάι</td>
</tr>
<tr>
<td></td>
<td>A. νη̣α and νέα</td>
<td>ναύν and νάν</td>
</tr>
</tbody>
</table>
## INFLEXION.

### Epic and Ionic.

<table>
<thead>
<tr>
<th>Plural.</th>
<th>Dual.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N.</strong> νῆες and νέες</td>
<td>νᾶες and νέας</td>
</tr>
<tr>
<td><strong>G.</strong> νηῶν, νέων and ναὐφὶ(ν)</td>
<td>ναῦε and νάεσσι</td>
</tr>
<tr>
<td><strong>D.</strong> νηυσί, νήεσσι, νέεσσιν and ναῦφὶ(ν)</td>
<td>νᾶς</td>
</tr>
<tr>
<td><strong>A.</strong> νῆας and νέας</td>
<td>νᾶε</td>
</tr>
</tbody>
</table>

**N. A. νη**

**G. D. νεοῖν**

### Doric.

<p>| | |</p>
<table>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νᾶς</td>
<td>ναῦν</td>
</tr>
</tbody>
</table>

(e) Nouns in -ως, -ωσ are rarely contracted in epic Greek; but we have ἡρω as the dat. of ἡρως (Il. viii. 458), and Μίνω as the acc. of Μίνως (Ib. xiv. 322). Nouns in -ω, -ως, -ος are always contracted in the epic and Ionic dialects. For ἢως we have ἢός, gen. ἢοῦς, dat. ἢοῦ, acc. ἢο; and from χρώς we have gen. χρόος, dat. χροῖ, acc. χρόα. In the later Ionic we have accusatives in -ων from nouns in -ω, as Δητοῦν, Ἰοῦν and ἦον (Hedyl. ap. Ath. xi. p. 473 A).

(ξ) Nouns in -ος, -eos are sometimes in epic Greek and other dialects contracted into -eus, as ἐρέβευς, θέρευς, &c. Sometimes an ι is inserted after ε in the root; thus: σπείος and σπεῖος, gen. σπείως, dat. σπης, gen. pl. σπείων, dat. pl. σπέσσι and σπήσσι. The derived nouns in -ης, -eos generally remain uncontracted, but a synizesis of -eo, -ea is not uncommon (as in Il. iii. 27, Od. xiii. 194), and from this the later grammarians have formed contractions (as in Od. xvi. 201). The nouns in -κλῆς from -κλέης form their cases in -ῄος, -ῇπ, -ῇα. But the accusative sometimes ends in -εα, the second ε being omitted, and this shortened form is adopted in Ionic prose, and in the Doric dialect, throughout the cases; thus we have Ἡρακλέος, Ἡρακλέι, Ἡρακλέα, &c. In adjectives of this class we sometimes find an inserted ι, as in εὐῤῥείς, εὐκλείας acc. from εὐκλεής. The nouns in -ας, -ασ retain only one α in the nom. and acc. pl.; thus for δέπαα, κρέαα we have δέπα and κρέα; and the gen. pl. is sometimes contracted into κρεῖων or κρεῖων for κρέαμον. The dat. sing. sometimes drops its characteristic ι, as in λιτ' ἐλαίῳ for λιτταί. As in τέιχος, the original α is sometimes changed into ε; thus we have οὐδεί and οὔδει from οὔδας, and this is common in Ionic prose, which gives κέρεα and κερέων for κέραα and κεράων.
The following Homeric forms deserve attention:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>vids (vievs)</td>
<td>κάρη</td>
<td>γόνυ</td>
<td>δόρυ</td>
</tr>
<tr>
<td>G.</td>
<td>vios and vios</td>
<td>κάρητος, καρήατος</td>
<td>γούνατος</td>
<td>δούρατος</td>
</tr>
<tr>
<td>D.</td>
<td>vii and viēi</td>
<td>κάρητι, καρήατι</td>
<td>—</td>
<td>δούρατι</td>
</tr>
<tr>
<td>A.</td>
<td>viia and viēa</td>
<td>κάρη, κάρ (Il. XVI. 392)</td>
<td>γόνυ</td>
<td>δόρυ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural.</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>vies, viēes, viēis</td>
<td>κάρα (from κάραα, κάραα)</td>
<td>γούνατα</td>
<td>δούρατα</td>
</tr>
<tr>
<td>G.</td>
<td>viēov</td>
<td>κράτων, καρήνων</td>
<td>γούναν</td>
<td>δούρων</td>
</tr>
<tr>
<td>D.</td>
<td>viāsi</td>
<td>κρασίν</td>
<td>γούνασι</td>
<td>δούρασι</td>
</tr>
<tr>
<td>A.</td>
<td>vias, viēas</td>
<td>κράατα, κάρηνα</td>
<td>γούνατα</td>
<td>δούρατα</td>
</tr>
</tbody>
</table>

**§ III. Adjectives.**

195 As the adjective expresses an unappropriated quality, it is necessary that it should be capable of apposition to nouns of different genders. It has, therefore, in most cases three forms—a masculine, feminine, and neuter. If, however, the adjective is not expressive of a simple quality, or if it deviates but slightly from the use of a substantive in apposition, this motion through the genders may take place either partially or not at all. Thus, when an adjective is compounded of an adjective and substantive, or of a substantive preceded by εὖ, ἂ-, or ἄτις, or a preposition, it is not usual to distinguish the masculine from the feminine, and the neuter alone is represented by separate inflexions. And there are some nouns of the consonantal declension which are used in apposition as adjectives without any change of gender.

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1 The text states the general principle, but there are such inconsistencies in practice, that no fixed rule can be laid down for the learner's guidance. See Lobeck, *Paralipomena*, Dissert. III. et VII.
116 INFLEXION.

(I) Adjectives of Three Terminations.

196 The triple inflexion is generally adopted in the case of adjectives in -os, when the full termination is -eos, -kos, -los, -vos, -pos, -tos and -teos. Those in -kos, which are derived from verbs, retain the three endings, even when the verb is compounded with a preposition, as in ἐπιδεικτικός, -η, -όν from ἐπιδεικνύμι, περιποιητικός, -η, -όν from περιποιεῖο; but not so, if they are derived from compound adjectives, as ύπερανυστέλκος, -ον from συντελικός, μεσοπέρσικος from περσικός, when the accent also is drawn back. There are a few examples of verbals in -τός of two genders, as ἐσβατός, Thucyd. II. 41, ἀνεκτός, VII. 87, ἐπακτός, Plato, Resp. ix. 573 b; and Plato uses χάυνος, both with two and with three genders, as in χάυνος τάς ψυχάς (Leges, p. 728 ε) and χάυνην τήν συντροφήν (Polit. p. 282 ε). The triple declension is also found in adjectives in -ύς (-εύ, -ваться), -εις for -ευ-ς (-εσσα, -εν), -α for -αι-ς (-αινα, -αιν), -ας for -ατ-ς (-ασα, -αιν), -ην for -ευ-ς (-ενα, -εν), -ων for -οτ-ς (-ουα, -ουα), -ως for -οτ-ς (-ουα, -ουα). When the fem. gender is represented by separate inflexions, the first or -α declension is invariably adopted. The masc. and neut. are never of the first declension, when the adjective has three terminations, but always (α) of the second in -ος, -ον, or (β) of the third (β') in -υς, -υ; (β''') in -υ-ς, -υ; (β''') in -υτ-ς, -υτ; and (β') in Φοτ-ς, Φοτ.

197 α. If the masc. and neuter are like λόγος, ξύλον, the feminine follows the declension of τιμή. Thus we have ὁ σοφός, τὸ σοφόν, but ἡ σοφή.

198 α. If α, ε, ι, or ρ precedes the termination, -α is retained throughout, as in φίλα or χώρα. Thus ὁ ιερός, τὸ ιερόν, but ἡ ιερά.

199 α. If the masc. and neut. are contracted like νόος or οστέον, the feminine follows συκέα, with of course the same exceptions in favour of α, ε, ι, ρο before the termination. Thus we have ἀπλόος, ἀπλόη, but ἀθρόος, ἀθρόα.

200 β. If the masc. and neut. are like πῆχυς, ἄστυ, the fem. is like ἀληθεῖα.
201  β. If the masc. nom. is -ν-ς (one or other of these being assimilated or absorbed), the neuter is the uninflected form in -ν, which appears as the vocative of the masculine. Thus we have ὁ μέλας for μέλαν-ς, ὦ and τὸ μέλαν: ὁ τέρην for τέρεν-ς (like ποιμήν for ποιμέν-ς), ὦ and τὸ τέρεν. The feminine is always -αιά or -ειά for αυ-ιά, ευ-ιά; and is declined like λέαια.

202  β. When the form is ντ, the τ is omitted in the voc. masc. and in the nom., acc. and voc. neut.; and, in the nom. masc.,
-αντ-ς becomes -ας, as in τυψας for τυψαντ-ς, πας for πάντ-ς.
-εντ-ς becomes -ες, as in χαριέις for χαριέντ-ς.
-οντ-ς becomes -ους, as in διδούς for διδόντ-ς (comp. δούς), or -ων, as τυπτων for τυπτοντ-ς.
-υντ-ς becomes -υς, as in δεικνυς for δεικνύντ-ς.

The fem. is always in -σα, like μοῦ-σα;

i.e. from ἀντ-ς, ἄ-σα

... εντ-ς, ἐσ-σα or εἰ-σα

... οντ-ς, ου-σα

... υντ-ς, υ-σα

203  β. The adjectives in Φότ-ς, Φότ, have a feminine in -ων, in which the ω or labial part of the digamma is still seen. The masc. and fem. are sometimes found as nouns; thus we have μήτρως, declined like ἥρως, fem. μητρυιά; and we have the feminine forms ἀρπυια, ἀρνιά, ἀργυια, without any corresponding masculine. The existing forms, with the full inflexion, are always derived from the perfect of the active verb, and express the state which results from action. In regard to the form of the oblique cases, we may remark that φώς (φαρότ-ς), φωτός bears the same relation to τετυφώς (τετυφότ-ς), τετυφότος, that ἥρως (ἧραφο-ς), ἥρωος, does to αἰδός (αιδοφ-ς), αἰδόος.
EXEMPLARY.

204 Class a.

σ1. σοφός, wise. 

σ2. ἱερός, sacred.

Singular.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
<td>σοφός</td>
<td>σοφοῦ</td>
<td>σοφῷ</td>
<td>σοφοῦς</td>
<td>σοφέ</td>
</tr>
<tr>
<td>FEM.</td>
<td>σοφῆ</td>
<td>σοφῆ</td>
<td>σοφῆ</td>
<td>σοφῆ</td>
<td>σοφῆ</td>
</tr>
<tr>
<td>NEUT.</td>
<td>σοφόν</td>
<td>σοφόν</td>
<td>σοφόν</td>
<td>σοφόν</td>
<td>σοφόν</td>
</tr>
</tbody>
</table>

N. σοφός σοφή σοφόν ἱερός ἱερά ἱερόν
G. σοφοῦ σοφῆς σοφοῦ ἱεροῦ ἱερᾶς ἱεροῦ
D. σοφῷ σοφῆ σοφῷ ἱερῷ ἱερᾶ ἱερῶ
A. σοφοῦσ σοφῆσ σοφοῦσ ἱεροῦσ ἱεραῖς ἱεροῦ
V. σοφέ σοφῆ σοφόν ἱερό ἱερά ἱερόν

Plural.

<table>
<thead>
<tr>
<th></th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
<td>σοφοί</td>
<td>σοφάν</td>
<td>σοφοῖς</td>
<td>σοφοῦς</td>
</tr>
<tr>
<td>FEM.</td>
<td>σοφαί</td>
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<td>σοφαῖς</td>
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<tr>
<td>NEUT.</td>
<td>σοφά</td>
<td>σοφᾶν</td>
<td>σοφάς</td>
<td>σοφάς</td>
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N.V. σοφοί σοφαί σοφά ἱεροί ἱερά ἱερά
G. σοφάν σοφῶν σοφαῖς σοφαῖς
D. σοφοῖς σοφαίσ σοφοῖς σοφοῖς
A. σοφοῦσ σοφάσ σοφοῦσ σοφάς
V. σοφέ σοφῆ σοφά σοφαί

Dual.

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<th>G.D.</th>
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<tbody>
<tr>
<td>MASC.</td>
<td>χρύσεος</td>
<td>χρυσεός</td>
</tr>
<tr>
<td>FEM.</td>
<td>χρυσαῖ</td>
<td>χρυσαῖ</td>
</tr>
<tr>
<td>NEUT.</td>
<td>χρύσα</td>
<td>χρύσα</td>
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</tbody>
</table>

N.A.V. χρύσεος σοφά ἱερό ἱερά ἱερό
G.D. σοφαίν σοφάν ἱεραῖν ἱερά

205 σ2. χρύσεος, golden.

Singular.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>V.</th>
</tr>
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<tbody>
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<td>χρυσεός</td>
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<td>χρυσά</td>
<td>χρυσαῖ</td>
<td>χρυσαῖ</td>
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N. χρύσεος χρυσά Χρύσεος Χρυσάν
G. χρυσέως χρυσῆ χρυσή 
D. χρυσέως χρυσῆς χρυσῆς χρυσῆς
A. χρυσέως χρυσής χρυσῆς χρυσής
V. χρυσέως χρυσής χρυσής χρυσής

Plural.

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<th>G.D.</th>
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<td>χρυσά</td>
<td>χρυσά</td>
<td>χρυσά</td>
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</tr>
</tbody>
</table>

N.V. χρύσεοι χρυσαῖ Χρύσεοι Χρυσαῖ
G. χρυσέων χρυσάν Χρυσέων Χρυσάν

1 For the accentuation see above, 169, Obs.
<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th>G.D.</th>
<th>Dual.</th>
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<tbody>
<tr>
<td>A.</td>
<td>χρυσέωσ</td>
<td>χρυσέων</td>
<td>χρυσέων</td>
</tr>
<tr>
<td></td>
<td>χρυσοῖς</td>
<td>χρυσάις</td>
<td>χρυσώς</td>
</tr>
<tr>
<td>N.A.V.</td>
<td>χρυσέω</td>
<td>χρυσά</td>
<td>χρυσά</td>
</tr>
<tr>
<td>G.D.</td>
<td>χρυσέων</td>
<td>χρυσάιν</td>
<td>χρυσάιν</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Inflection</th>
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<td>ἀπλόος</td>
</tr>
<tr>
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<td>ἀπλοῦς</td>
</tr>
<tr>
<td>G.</td>
<td>ἀπλόου</td>
</tr>
<tr>
<td></td>
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<tr>
<td>D.</td>
<td>ἀπλόοφ</td>
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<td>ἀπλόον</td>
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<tr>
<td></td>
<td>ἀπλοῦν</td>
</tr>
<tr>
<td>V.</td>
<td>ἀπλόε</td>
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<table>
<thead>
<tr>
<th>Case</th>
<th>Inflection</th>
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<td>ἀπλόοι</td>
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<tr>
<td></td>
<td>ἀπλοῖ</td>
</tr>
<tr>
<td>G.</td>
<td>ἀπλόαι</td>
</tr>
<tr>
<td></td>
<td>ἀπλαῖ</td>
</tr>
<tr>
<td>D.</td>
<td>ἀπλόαις</td>
</tr>
<tr>
<td></td>
<td>ἀπλαῖς</td>
</tr>
<tr>
<td>A.</td>
<td>ἀπλόας</td>
</tr>
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<td></td>
<td>ἀπλάς</td>
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<tr>
<td>V.</td>
<td>ἀπλάς</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>Inflection</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>ἀπλόο</td>
</tr>
<tr>
<td>G.D.</td>
<td>ἀπλόον</td>
</tr>
</tbody>
</table>

ἀθρόος, -α, -ον, crowded, is not contracted, to distinguish it from ἄθροος, noiseless.
### 206  ἀργύρεος, silver.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc.</th>
<th>Feminine</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ἀργύρεος</td>
<td>ἀργυρέα</td>
<td>ἀργύρεον</td>
</tr>
<tr>
<td>G.</td>
<td>ἀργυρέου</td>
<td>ἀργυρέας</td>
<td>ἀργυρέον</td>
</tr>
<tr>
<td>D.</td>
<td>ἀργυρέῳ</td>
<td>ἀργυρέα</td>
<td>ἀργυρέῳ</td>
</tr>
<tr>
<td>A.</td>
<td>ἀργυρεῦν</td>
<td>ἀργυρεάν</td>
<td>ἀργυρεῦν</td>
</tr>
<tr>
<td>V.</td>
<td>ἀργυρεῖ</td>
<td>ἀργυρεᾶ</td>
<td>ἀργυρεῖ</td>
</tr>
</tbody>
</table>

Plural and Dual like χρύσεος.

### 207  Class β.

**β₁.** Forms in -vs, -eια, -υ.

**Ηὔς, sweet.**

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc.</th>
<th>Feminine</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ήδυς</td>
<td>ήδεια</td>
<td>ήδυ</td>
</tr>
<tr>
<td>G.</td>
<td>ήδεος</td>
<td>ήδειας</td>
<td>ήδεος</td>
</tr>
<tr>
<td>D.</td>
<td>ήδει</td>
<td>ήδεια</td>
<td>ήδει</td>
</tr>
<tr>
<td>A.</td>
<td>ήδυν</td>
<td>ήδειαν</td>
<td>ήδυ</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc.</th>
<th>Feminine</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>ήδεες</td>
<td>ήδεια</td>
<td>ήδεα</td>
</tr>
<tr>
<td>G.</td>
<td>ήδεων</td>
<td>ήδειων</td>
<td>ήδεων</td>
</tr>
<tr>
<td>D.</td>
<td>ήδεσι</td>
<td>ήδειας</td>
<td>ήδεσι</td>
</tr>
<tr>
<td>A.</td>
<td>ήδεας</td>
<td>ήδειας</td>
<td>ήδεα</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>Masc.</th>
<th>Feminine</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>ήδεε</td>
<td>ήδεια</td>
<td>ήδεε</td>
</tr>
<tr>
<td>G.D.</td>
<td>ήδεουν</td>
<td>ήδειαν</td>
<td>ήδεουν</td>
</tr>
</tbody>
</table>

**Obs. 1** The Ionians said ήδεα, θηλεία, &c. for ήδεια, θηλεία. So also, in the old Attic, we find ήμίσεα from ήμισυς, half.

**Obs. 2** We find εὐθέα, εἰρέα in the poets, for εὐθύν, εἰρύν.
Obs. 3 πρέσβυς, venerable, has a feminine πρέσβειρα and πρέσβα.

Obs. 4 In the poets, adjectives in -υς are occasionally feminine; thus in Homer we have ἡδὺς ἀὐτή, θῆλυς ἀὐτή, πουλίῳ ἐφ' ύγρήν, θῆλυς ἔφροση, and Ἡρη θῆλυς ἐνύσα; and in Theocritus (xx. 8) ἀδεία χαίταν.

208 β. Forms in -as, -ανα, -αν.

(a) μέλας, black.

Singular.

N. μέλας μέλαινα μέλαν
G. μέλανος μελαινής μέλανος
D. μέλανι μελαινη μέλανι
A. μέλανα μελαιναν μέλαν
V. μέλαν μελαινα μέλαν

Plural.

N.V. μέλανες μελαιναί μέλαν
G. μελάνων μελαινῶν μελάνων
D. μελάσι μελαινάσι μέλασι
A. μελάνας μελαινάς μέλανα

Dual.

N.A.V. μέλανε μελαινα μέλαν
G.D. μελάνοι μελαινών μελάνων

Similarly τάλας, unfortunate, which is the only other example; but (b) τέρην, tender, follows the same analogy.

N. τέρην τέρεινα τέρεν
G. τέρενος τερείνης τέρενος &c. &c.

This is a solitary instance, for other adjectives in -ην are declined like ἄρσην.

209 β. Forms in -ντ.

(a) τύψας, having stricken.

Singular.

N.V. τύψας τύψασα τύψαν
G. τυψάντος τυψάσης τυψάντος
D. τυψαντι τυψάση τυψαντι
A. τυψαντα τυψασαν τυψαν
### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>τύψαντες</td>
<td>τυψασαί</td>
<td>τυψαντα</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>τυψάντων</td>
<td>τυψασών</td>
<td>τυψάντων</td>
<td>τυψάντων</td>
</tr>
<tr>
<td>D.</td>
<td>τυψαί</td>
<td>τυψάσαις</td>
<td>τυψαι</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>τυψαντας</td>
<td>τυψάσας</td>
<td>τυψαντα</td>
<td></td>
</tr>
</tbody>
</table>

### Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>τύψαντε</td>
<td>τυψάσα</td>
</tr>
<tr>
<td>G.D.</td>
<td>τυψάντων</td>
<td>τυψάσαν</td>
</tr>
</tbody>
</table>

---

So πᾶς, πᾶσα, πᾶν and its compounds.

---

### 210

(b) χαρίεις, graceful.

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>χαρίεις</td>
<td>χαρίεσσα</td>
<td>χαρίεν</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>χαρίεντος</td>
<td>χαρίεσση</td>
<td>χαρίεντος</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>χαρίεντι</td>
<td>χαρίέσση</td>
<td>χαρίεντι</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>χαρίεντα</td>
<td>χαρίέσσαι</td>
<td>χαρίεν</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>χαρίεν</td>
<td>χαρίέσσα</td>
<td>χαρίεν</td>
<td></td>
</tr>
</tbody>
</table>

#### Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>χαρίεντες</td>
<td>χαρίεσσα</td>
<td>χαρίεντα</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>χαρίεντων</td>
<td>χαρίεσσών</td>
<td>χαρίεντων</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>χαρίεσι</td>
<td>χαρίέσσαι</td>
<td>χαρίεσι</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>χαρίεντας</td>
<td>χαρίέσσας</td>
<td>χαρίεντα</td>
<td></td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>χαρίεντε</td>
<td>χαρίέσσα</td>
</tr>
<tr>
<td>G.D.</td>
<td>χαρίεντων</td>
<td>χαρίέσσαι</td>
</tr>
</tbody>
</table>

(c) Similarly τυφθείς, having been stricken.

#### Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>τυφθείς</td>
<td>τυφθείσα</td>
<td>τυφθέν</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>G.</td>
<td>τυφθέντος</td>
<td>τυφθείσης</td>
<td>τυφθέντος</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>D.</td>
<td>τυφθέντι</td>
<td>τυφθείση</td>
<td>τυφθέντι</td>
<td>&amp;c.</td>
</tr>
<tr>
<td>A.</td>
<td>τυφθέντα</td>
<td>τυφθείσαι</td>
<td>τυφθέν</td>
<td>&amp;c.</td>
</tr>
</tbody>
</table>

Dat. pl. τυφθείσι, τυφθείσαις, τυφθείσι.
(d) Adjectives in -νεις, -νεσσα, -νεν, and -οεις, -οεσσα, -οεν, admit of contraction, thus:

τιμήεις, honoured; μελιτόεις, honeyed.

N.V. τιμήεις  τιμήεσσα  τιμήεν
τιμῆς  τιμήσσα  τιμῆν
G. τιμήεντος  τιμήεσσης  τιμήεντος
τιμήντος  τιμήσσης  τιμήντος
&c.  &c.  &c.

N.V. μελιτόεις  μελιτόεσσα  μελιτευν
μελιτοῦς  μελιτούσσα  μελιτοῦν
G. μελιτόεντος  μελιτόεσσης  μελιτόεντος
μελιτοίντος  μελιτούσσης  μελιτοίντος
&c.  &c.  &c.

Obs. 1 The contractions in -ης are found in Homer (see II. ix. 605, xviii. 475).

Obs. 2 Homer and other epic poets use some of the adj. in -ες without any difference of inflexion, as epithets of towns, which are feminine.

211

(e) διδοῦς, giving.

Singular.

N.V. διδοῦς  διδούσα  διδοῦν
G. διδόντος  διδούσης  διδόντος
&c.  &c.  &c.

Dat. pl. διδοῦσι, διδούσαι, διδοῦσι.

(f) τύπτων, striking.

Singular.

N.V. τύπτων  τύπτουσα  τύπτουν
G. τύπτοντος  τυπτούσης  τυπτούντος
&c.  &c.  &c.

Similarly ἑκὼν, ἑκοῖσα, ἑκὼν, willing.
Syncopated participles in -ων are declined thus:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>ἀγγελῶν</td>
<td>ἀγγελοῦν</td>
</tr>
<tr>
<td>G.</td>
<td>ἀγγελοῦντος</td>
<td>ἀγγελοῦνος</td>
</tr>
</tbody>
</table>

And so on.

212 (g) δεικνύς, shewing.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>δεικνύς</td>
<td>δεικνύσα</td>
</tr>
<tr>
<td>G.</td>
<td>δεικνύντος</td>
<td>δεικνύσης</td>
</tr>
</tbody>
</table>

213 β. Forms in -Fed.

τετυφώ, having stricken.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>τετυφώ</td>
<td>τετυφύα</td>
</tr>
<tr>
<td>G.</td>
<td>τετυφότος</td>
<td>τετυφύας</td>
</tr>
<tr>
<td>D.</td>
<td>τετυφότι</td>
<td>τετυφύας</td>
</tr>
<tr>
<td>A.</td>
<td>τετυφότα</td>
<td>τετυφύα παρατετυφότα</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>τετυφότες</td>
<td>τετυφύα</td>
</tr>
<tr>
<td>G.</td>
<td>τετυφότων</td>
<td>τετυφύα</td>
</tr>
<tr>
<td>D.</td>
<td>τετυφόσι</td>
<td>τετυφύας</td>
</tr>
<tr>
<td>A.</td>
<td>τετυφότας</td>
<td>τετυφύας</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.V.</td>
<td>τετυφότε</td>
<td>τετυφύα</td>
</tr>
<tr>
<td>G.D.</td>
<td>τετυφότων</td>
<td>τετυφύα</td>
</tr>
</tbody>
</table>

Syncopated participles in -ός are thus declined:

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>ἐσταώς</td>
<td>ἐσταύν</td>
</tr>
<tr>
<td>G.</td>
<td>ἐσταότων</td>
<td>ἐσταύν</td>
</tr>
</tbody>
</table>

And so on.

1 This orthography, though contrary to analogy, is supported by the best MSS. of the Attic writers. See Schneider ad Plat. III. p. 85 sq.; Hermann ad Soph. Ed. T. 633; Poppo ad Thucyd. III. 9.
The following are anomalous:

(a) μέγας, great.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
<th>V.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>μέγας</td>
<td>μεγάλη</td>
<td>μεγάλη</td>
<td>μέγα</td>
<td>μέγα οτ μεγάλη</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>μεγάλοι</td>
<td>μεγάλαι</td>
<td>μεγάλαι</td>
<td>μεγάλα</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>μεγάλω</td>
<td>μεγάλοι</td>
</tr>
</tbody>
</table>

(b) πολύς, much.

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>πολύς</td>
<td>πολλή</td>
<td>πολλή</td>
<td>πολύ</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>πολλοί</td>
<td>πολλοῖ</td>
<td>πολλοῖ</td>
<td>πολλά</td>
</tr>
</tbody>
</table>

Πολύς is also declined as follows by Homer:

**Singular.**

<table>
<thead>
<tr>
<th>Case</th>
<th>MASC.</th>
<th>FEM.</th>
<th>NEUT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.V.</td>
<td>πολλούς</td>
<td>πολλή</td>
<td>πολύ</td>
</tr>
<tr>
<td>G.</td>
<td>πολλός</td>
<td>πολλή</td>
<td>πολύ</td>
</tr>
<tr>
<td>D.</td>
<td>wanting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>πολλόν</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
N.V. πολεῖς c. πολεῖς πολέα
G. πολέων
D. πολέσι, πολέσσι, πολέεσσι
A. πολέάς c. πολεῖς πολέα

The Ionic declines it regularly, πολλός, -ή, -όν.

216 (c) πρᾶος, gentle.

Singular.

N. πρᾶος πραεία πράων
G. πράον πραείας πράον
D. πράφ πραεία πράφ
A. πράον πραείαν πράον
V. πράος (-e) πραεία πράον

Plural.

N.V. πράοι and πραεῖς πραείαι πράεια
G. πράον πραείαν πράον
D. πράους and πραές πραείας πράειας
A. πράοις and πραεῖς πραείας πράειας

Dual.

N.A.V. πράώ πραεία πράω
G.D. πράοιν πραείαιν πράοιν

The neuter of ἄλλος, “another,” is not ἄλλον but ἄλλο. In other respects the declension is regular.

(II) Adjectives of Two Terminations.

217 In the following instances there are generally two terminations of the nom. and acc.; the one common to the masc. and fem., the other appropriated to the neuter gender.

218 A. Of the Second Declension.

a. Compounds of a noun preceded by an adjective, a preposition, or the particles εὖ, ἄ-, ἄν-, as

ό, ἡ μεγαλόδοξος τὸ μεγαλοδοξον
ό, ἡ εὐδοξος τὸ εὐδοξον
ό, ἡ εὐτεκνος τὸ εὐτεκνον
ό, ἡ ἀθάνατος τὸ ἀθάνατον
ό, ἡ δύσποτμος τὸ δύσποτμον
If the noun included in the compound admits of contraction, the same contraction will be observed in the adjective, as

ο, η εὐπλοος, εὐπλοος, το εὐπλοον, εὐπλοον.

Except that adjectives involving compounds of νοῦς, πλοῦς and ροῦς are not contracted in the nom., acc. and voc. plur. neut.: thus we have ἄνοα, εὐπλοα, εὐροα. The contraction is also neglected in some other forms, as εὐνύον, εὐνύοις, &c.

The following compound adjectives appear in the feminine form, and mostly in Plato: ἀναξία, ἐνοδία, εξαιφνία, ἐνιαυσία, ἐπιθαλαττία, διαιφνία (Timæus, p. 39 ε, but αἰώνιος, Ib. p. 37 ι), συναιτία, ἡμιολία, παμποτσκή, παμποττή, παγκάλη. Also the following, which are of rare occurrence: ἐξαιφνία, ἐπιθαλαττίδια (Xen.), ἀνομοία, παρομοία (Isocr.), παραλή (Thucyd. and Theophrast.), διάδηλας (Aristot.). More regularly: ἐναντία, παραπλησία, διπλασία, &c.

219 β. Adjectives in -ίος, -αἰος, -εὺς, -ιμος, derived from substantives, are generally of two genders only, as

ο, η δόλιος το δόλιον
ο, η ἀναγκαῖος το ἀναγκαῖον
ο, η χρήσιμος το χρήσιμον

But there are frequent exceptions; for ἀναγκαῖος is often of three genders in Plato, and Sophocles writes (Ajax, 396) ἀλκίμα θεός, though he would no doubt have written ἀλκίμος θεά.

β. Adjectives, which might be used as substantives, are generally common with masculine and feminine nouns; such are ἀκόλουθος, διδάσκαλος, κοινωνός, τύραννος; and a certain number of simple adjectives generally follow the same rule; as ἀγροικος, βάνανος, βάρβαρος, δάπανος, δύστης, ἔτυμος, ἦμερος, ἱσυχικος, κίβδηλος, κόλοβος, λάβρος, λοίδος, μάχλος, τίθασις, χαῦνος, χέρσος. We find ἡ ἔρημος when the feminine refers to δίκη or γῆ.

220 γ. When the form is -ευς for -εὺς, as

ο, η ἰλεως το ἰλεων

The adjective πλέως and its compounds have a feminine πλέα, and their neut. pl. is πλέα, ἐκπλέα, &c., as from πλέος. Adjectives

1 This is sometimes explained as a compound of βαῦνος and αὔω.
in -γέλως, -κερως, -χρεως follow the declension of dental nouns of the third declension. The following are the inflexions of σῶς:

Singular.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>σῶς</td>
<td>σῶα</td>
<td>σῶα</td>
<td>σῶα</td>
</tr>
<tr>
<td>Plural</td>
<td>σῶοι</td>
<td>σῶαι</td>
<td>σῶαι</td>
<td>σῶαι</td>
</tr>
</tbody>
</table>

221 B. Of the Third Declension.

a. Derivatives from dental neuters of the form (γ), as

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>ἀληθής</td>
<td>ἀληθεύς</td>
<td>ἀληθεύς</td>
<td>ἀληθεύς</td>
</tr>
<tr>
<td>Plural</td>
<td>ἀληθέοις</td>
<td>ἀληθεύοις</td>
<td>ἀληθεύοις</td>
<td>ἀληθεύοις</td>
</tr>
</tbody>
</table>

222 α. Or from dental feminines, as

<table>
<thead>
<tr>
<th>Case</th>
<th>N.V.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>εὐχαρίς</td>
<td>εὐχαρίτος</td>
<td>εὐχαρίτος</td>
<td>εὐχαρίτος</td>
</tr>
<tr>
<td>Dual</td>
<td>ἀληθεύς</td>
<td>ἀληθεύων</td>
<td>ἀληθεύων</td>
<td>ἀληθεύων</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A.V.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual</td>
<td>ἀληθεύει</td>
<td>ἀληθεύει</td>
</tr>
</tbody>
</table>
223 β. Or liquid forms, as

\[ \delta, \eta \delta \rho \eta \nu \quad \tau \delta \delta \rho \nu \quad \text{G.} \ \delta \rho \nu \nu \]

\[ \delta, \eta \sigma \omega \phi \rho \nu \quad \tau \delta \sigma \omega \phi \rho \nu \quad \text{G.} \ \sigma \omega \phi \rho \nu \]

\[ \delta, \eta \alpha \pi \alpha \tau \rho \quad \tau \delta \alpha \pi \alpha \tau \rho \quad \text{G.} \ \alpha \pi \alpha \tau \rho \]

To this class belong all comparatives in \(-\omega \nu\).

224 γ. Or forms in \(\iota\) or \(\upsilon\), as

\[ \delta, \eta \iota \delta \rho \mu \quad \tau \delta \iota \delta \rho \mu \]

\[ \delta, \eta \delta \iota \pi \eta \chi \nu \quad \tau \delta \delta \iota \pi \eta \chi \nu \]

Derivatives from \(\pi \omega \lambda \iota\) present some anomalies, as

\[ \delta, \eta \alpha \pi \alpha \lambda \iota \quad \tau \delta \alpha \pi \alpha \lambda \iota \quad \text{G.} \ -\iota \delta \iota \quad \text{A.} \ -\iota \delta \iota \text{a and} \ -\iota \nu \]

(III) Adjectives of One Termination.

225 These are mostly nouns, which are used in apposition with masculine or feminine substantives, and have no neuter form because they are rarely placed in concordance with neuter substantives, as

\[ \delta, \eta \alpha \gamma \nu \omega \nu \quad \text{G.} \ \alpha \gamma \nu \omega \nu \]

§ IV. Pronouns declined as Nouns.

226 It has been already shown (58 foll.) that pronouns, or positional words, are to be distinguished from the nouns and verbs to the formation of which they contribute. But in the later or syntactical state of the language, the pronouns are themselves liable to pronominal inflexions of case, and on that account are classed with the noun.

227 All pronouns are by their nature demonstrative. But the ordinary nomenclature confines this term to one class of those which are connected with the third pronominal element. Without losing sight of the established terminology, the following classification presents the true subdivisions of the inflected pronoun.

228 As there are three primary positions,—here, near to here, and there,—we arrange the inflected pronouns according as they express a greater or less removal from the speaker or subject.
Thus we have (1) the first and second personal pronouns, ἐγώ, σύ, which express "I" and "thou," or the person speaking and the person addressed. (2) The reflexive pronoun, ἓ, which expresses that the object is also the subject. (3) The pronoun of self or sameness, αὐτός, which expresses identity, and is combined with all the three former pronouns. (4) The relative pronoun, ὁς, which approximates in meaning to ἓ, but is more definite. (5) The distinctive pronoun, ὁ, which is called the definite article. (6) The indicative pronouns, ὅδε, ὁτα and ἕκείνος, which express as distinct from the subject the three positions, here, near to the here, and there (hic, iste, ille in Latin). (7) The indefinite and interrogative pronouns, ὁ δὲ, τίς and τίς, which imply that the object is somewhere, but do not define where it is. (8) The relative-indefinite, ὅστις, compounded of (4) and (7), the meaning of which it combines. (9) The reciprocal pronoun, ἀλλήλων, which expresses an interchange of relations between two objects. (10) The correlative adjectival pronouns, τοιοῦτος, τοσοῦτος, τηλικοῦτος, τυννοῦτος, which express comparison of quality, degree, age, &c. (11) The discrete and distributive pronouns, ἄλλος, ἑτερος; ἐκαστος, ἐκατερος.

All these, except the last, have the government of substantives, and those included under (1) and (2) have their own adjectives, which are called possessives—ἐμὸς, σός, ἐός, &c.

The pronouns (2), (4), (5), (7) are all derived from the second pronominal element. The pronouns (3), (6), (8), (10), are compounds.

(1) First and Second Personal Pronouns.

<table>
<thead>
<tr>
<th>ἐγώ, I.</th>
<th>σύ, thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular.</td>
<td></td>
</tr>
<tr>
<td>N. ἐγώ</td>
<td>σύ</td>
</tr>
<tr>
<td>G. ἐμοῦ, ὑμοῦ</td>
<td>σοῦ</td>
</tr>
<tr>
<td>D. ἐμοῖ, ὑμοῖ</td>
<td>σοī</td>
</tr>
<tr>
<td>A. ἐμέ, με</td>
<td>σὲ</td>
</tr>
<tr>
<td>Plural.</td>
<td></td>
</tr>
<tr>
<td>N. ἡμεῖς, ἡμεῖς</td>
<td>ὑμεῖς, ὑμεῖς</td>
</tr>
<tr>
<td>G. ἡμῶν</td>
<td>ὑμῶν</td>
</tr>
<tr>
<td>D. ἡμῖν, ὑμῖν</td>
<td>ὑμῖν, ὑμῖν</td>
</tr>
<tr>
<td>A. ἡμᾶς</td>
<td>ὑμᾶς</td>
</tr>
</tbody>
</table>
Inflexion.

Dual.

N.A. νῶϊ, νῷ, we two \( \sigmaφ̂\omegaï, \sigmaφ̂\omega, \) you two
G.D. νῶϊν, νῷν \( \sigmaφ̂\omegaïν, \sigmaφ̂\omegaν \)

232

(2) Reflexive.

\( \iota, \) himself or herself.

\begin{tabular}{|l|l|l|}
\hline
Singular. & Plural. & Dual. \\
\hline
N. \( \iota \) & N. \( \sigmaφ̂\omegaïs \) & N.A. \( \sigmaφ̂\omega, \sigmaφ̂\omega \) \\
G. \( \sigma \) & G. \( \sigmaφ̂\omegaν \) & G.D. \( \sigmaφ̂\omegaïν \) \\
D. \( \sigmaï \) & D. \( \sigmaφ̂\omegaï \) & \\
A. \( \epsilon \) & A. \( \sigmaφ̂\omegaïs. \) Neut. \( \sigmaφ̂\omegaa \) & \\
\hline
\end{tabular}

233 Dialectic Varieties of \( \epsilonγω, \sigma\nu, \iota. \)

Singular.

\begin{tabular}{|l|}
\hline
N. \( \epsilonγων \) & \( \tau\upsilon, \) Dor. \\
\( \epsilonγωνη \) & \( \tau\upsilonη, \) Ep. \\
\( \epsilonγωνγα \) & \( \tau\upsilon, \) Boeot. \\
\( \iota\upsilon \) & \( \tau\upsilonη, \) Lacon. \\
\( \iota\upsilon\gammaα \) & \\
\hline
G. \( \epsilonμέο \) & \( \sigma\epsilon\omega, \sigma\epsilon\upsilon, \) Ion. \\
\( \epsilonμευ \) & \( \sigma\epsilon\omega, \tau\epsilon\upomega, \) Ep. \\
\( \muε\upsilon \) & \( \sigma\epsilon\theta\epsilon\nu, \) poet. \\
\( \muε\upsilon \) & \( \tau\epsilon\upsilon, \tau\epsilon\upsilon \) Dor. \\
\( \epsilonμεος, \epsilonμοους \) & \\
\( \epsilonμεις \) & \( \tau\epsilon\upsilon, \tau\epsilon\upsilon \) Dor. \\
\( \epsilonμεινη \) & \\
\( \epsilonμεινη \) & \\
\( \epsilonμιο, \epsilonμιω \) & \\
\( \epsilonμιος \) & \\
\( \epsilonμειο \) & \\
\( \epsilonμειθ\epsilon\nu \) & \\
\hline
D. \( \epsilonμιν, \) Dor. \\
\( \epsilonμινγα \) & \( \tau\upsilon, \) Dor. \\
\( \epsilonμινη \) & \( \epsilon\omega, \) Ep. \\
\( \muε\upsilon\upsilon \) & \( \iota, \) Ion. \\
\( \muε\upsilon\upsilon \) & \\
\( \muε\upsilon\upsilon \) & \\
\( \muε\upsilon\upsilon \) & \\
\hline
A. \( \epsilonμει, \) Epicharm. \\
\( \tau\epsilon, \tau\upsilon, \tau\upsilon \) Dor. \\
\( \tau\epsilon\upsilon, \) Alcman. & \( \sigma\epsilon\omega, \) poet. \\
& \( \iota, \nu\upsilon, \mu\upsilon, \) poet. \\
\hline
\end{tabular}

9—2
INFLEXION.

Plural.

N. ἡμέες, Ion. ἡμέες, Ion.
ὰμές, Dor. ἄμες, Dor.
ἀμμές, Ἀεol. ἐμμές, Ἀεol.

G. ἡμέων, ἡμέων, Dor. ἐμμέων, Ἀεol.
ἡμέον, ἡμέον, Ἀεol. ῥμείον, Ἐπ.
ἀμέων, ἀμέων, Ἀεol. ὧμίων, Ἐπ.

D. ἐμμέ | Ἀεol. ἐμμέ, Ἀεol. Ἐπ.
ἀμμέσιν | Ἐπ. ὧμίν, Ἐπ.

A. ἡμέας, ἡμέας, Ἀεol.
ἄμμε, Ἀεol. ἐμμέ, Ἀεol. Ἐπ.

Dual.

σφώ, σφώ, Ἐπ.

234 (3) Pronoun of self or sameness.

αὐτός, -ή, -ό, he, she, it or self (below, 407, 410, cc, 444, aa).

Singular.

N. αὐτός -ή -ό D. -ὁ -ἡ -ὁ
G. -οῦ -ής -οῦ A. -οῦ -ήν -ό

Plural.

N. αὐτοῖ -αλ -ά D. -οῖς -αις -οῖς
G. -οῦν -οῦν -οῦν A. -οῦς -ας -ά

Dual.

N.A. αὐτῷ -ά -ώ G.D. -οῦν -αιν -οῖν

So ὁ αὐτός, “the same,” though the Attic Neuter is more frequently ταύτῳ than ταύτῳ for τὸ αὐτό (see e.g. Plat. Thetet. p. 160 λ).
235 The same combined with (1) and (2).

<table>
<thead>
<tr>
<th></th>
<th>ἐμαυτοῦ, of myself.</th>
<th>σεαυτοῦ, of thyself.</th>
</tr>
</thead>
<tbody>
<tr>
<td>G.</td>
<td>ἐμαυτοῦ -ἡς -οῦ</td>
<td>σεαυτοῦ -ἡς -οῦ</td>
</tr>
<tr>
<td>D.</td>
<td>ἐμαυτῷ -ἡ -ὁ</td>
<td>σεαυτῷ -ἡ -ὁ</td>
</tr>
<tr>
<td>A.</td>
<td>ἐμαυτόν -ἡν -ὁ</td>
<td>σεαυτόν -ἡν -ὁ</td>
</tr>
</tbody>
</table>

**ἐαυτοῦ, of himself.**

<table>
<thead>
<tr>
<th></th>
<th>G. ἑαυτοῦ -ῆς -οὔ</th>
<th>G. ἑαυτῶν -ῶν -ῶν</th>
</tr>
</thead>
<tbody>
<tr>
<td>D.</td>
<td>ἑαυτῷ -ῇ -ῷ</td>
<td>D. ἑαυτῶν -αῖς -αῖς</td>
</tr>
<tr>
<td>A.</td>
<td>ἑαυτὸν -ἡν -ῷ</td>
<td>A. ἑαυτοὺς -άς -άς</td>
</tr>
</tbody>
</table>

For σεαυτοῦ, -ἡς, -οῦ, ἑαυτοῦ, -ἡς, -οῦ, the Attic writers say also σαυτοῦ, -ἡς, -οῦ, αὐτοῦ, -ἡς, -οῦ; and for the plural number of ἑαυτοῦ these are used: σφῶν αὐτῶν; σφίσιν αὐτοῖς; σφᾶς αὐτοὺς.

These pronouns never occur in Homer as one word, but always separated, as ἐμ᾽ αὐτόν, -ἡν, -ὁ, and ἐ αὐτήν, οὶ αὐτῷ.

In the plural the first two are declined as two words, each by itself, as

- G. ἡμῶν αὐτῶν
- D. ἡμῖν αὐτοῖς ἡμῖν αὐταῖς
- A. ἡμᾶς αὐτοὺς ἡμᾶς αὐτάς

So ὑμῶν αὐτῶν.

236 Possessive Pronouns, having the government of adjectives, and derived from (1) and (2).

Possessive Pronouns are declined exactly like adjectives of three terminations, thus:

- ἐμός, -ἡ, -όν, mine.
- σός, -ἡ, -όν, thine (Doric, τέος).
- ἐός or ὦς, ἑν or Ἡ, ἑόν or ὦν, his or hers (Ionic).
- σφωίτερος, -α, -ῶν, belonging to you two (Ionic).
- νωίτερος, -α, -ῶν, belonging to us two (Ionic).
- ἑμέτερος, -α, -ῶν, our.
- ἡμέτερος, -α, -ῶν, your.
- σφός, -ἡ, -ῶν, his, her, their. And
- σφέτερος, -α, -ῶν, generally only in the plural, as the possessive of σφέις; but also used of the other persons.
### 237 (4) The Relative Pronoun.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. ὁς ῥη ὄ</td>
<td>N. ὁ</td>
<td>ὁ</td>
</tr>
<tr>
<td>G. ὁῦ Ἕσ ὁῦ</td>
<td>G. ὁῦ ὁῦ ὁῦ</td>
<td>G. ὁῦ ὁῦ ὁῦ</td>
</tr>
<tr>
<td>D. ὁῦ Ἕ ὁῦ</td>
<td>D. ὁῦ ὁῦ ὁῦ</td>
<td>D. ὁῦ ὁῦ ὁῦ</td>
</tr>
<tr>
<td>A. ὁῦ Ἕν ὁῦ</td>
<td>A. ὁῦ ὁῦ ὁῦ</td>
<td>A. ὁῦ ὁῦ ὁῦ</td>
</tr>
</tbody>
</table>

### 238 (5) The Distinctive Pronoun or Definite Article.

*ὁ, ἦ, τό, the person or thing.*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MASC.</strong></td>
<td><strong>FEM.</strong></td>
</tr>
<tr>
<td>N. ὁ</td>
<td>ἦ</td>
</tr>
<tr>
<td>G. τοῦ</td>
<td>τῆς</td>
</tr>
<tr>
<td>D. τῷ</td>
<td>τῇ</td>
</tr>
<tr>
<td>A. τῶν</td>
<td>τῆν</td>
</tr>
</tbody>
</table>

**Dual.**

| **MASC.** | **FEM.** | **NEUT.** |
| N. ὁ | ἦ | τό |
| G. τοῦ | τῆς | τοῦ |

**Dialectical Varieties.**

<table>
<thead>
<tr>
<th><strong>Singular.</strong></th>
<th><strong>Plural.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>G. τοῦ</td>
<td>Dor. τά</td>
</tr>
<tr>
<td>G. τῆς</td>
<td>Dor. τᾶς</td>
</tr>
<tr>
<td>D. τῇ</td>
<td>Dor. τᾶ</td>
</tr>
<tr>
<td>A. τῆν</td>
<td>Dor. τᾶν</td>
</tr>
</tbody>
</table>

**Plural.**

| **MASC.** | **FEM.** | **NEUT.** |
| G. fem. τῶν | Dor. τῶν | Ion. τῶν |
| D. τοῖς | Ion. τῶν |
| D. ταῖς | Epic and Ion. τῆς, ταῖς |
| A. τοὺς | Dor. τῶς | Αἰოλ. τῶς |

In certain cases the nominative masculine is also ὁς. See below in the Syntax (388).

1 The best writers sometimes use τῶ, τῶ with feminine nouns; thus we have τῶ πόλεε twice in Thucyd. v. 23; τῶ χεῖρε, Xen. Mem. ii. 3, § 18; τῶ ἡμέρα, Xen. Cyr. i. 2, § 11; τῶν κυνήγων, Plat. Leg. 898 A.
Indicative Pronouns.

"ὅδε", this (here); "οὗτος", this (near); "ἐκεῖνος", or "κεῖνος", that other (there).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>ὅδε</td>
<td>ήδε</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦδε</td>
<td>τῆδε</td>
</tr>
<tr>
<td>D.</td>
<td>τῆδε</td>
<td>τῆδε</td>
</tr>
<tr>
<td>A.</td>
<td>τῶνδε</td>
<td>τήνδε</td>
</tr>
</tbody>
</table>

Dual.

<table>
<thead>
<tr>
<th></th>
<th>N.A.</th>
<th>G.D.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τῶδε</td>
<td>τάδε</td>
<td>τώδε</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>τοῦδε</td>
<td>ταῦδε</td>
<td>τοῦδε</td>
<td></td>
</tr>
</tbody>
</table>

οὗτος, this.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>οὗτος</td>
<td>αὕτη</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτο</td>
<td>ταύτης</td>
<td>τοῦτο</td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτῳ</td>
<td>ταύτῃ</td>
<td>τοῦτῳ</td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτον</td>
<td>ταύτην</td>
<td>τοῦτο</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th></th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>οὗτοι</td>
<td>αὕται</td>
<td>ταῦτα</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτοι</td>
<td>ταύτης</td>
<td>τοῦτος</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>τοῦτοι</td>
<td>ταῦταις</td>
<td>τοῦτος</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>τοῦτοις</td>
<td>ταῦτας</td>
<td>ταῦτα</td>
<td></td>
</tr>
</tbody>
</table>

Dual.

<table>
<thead>
<tr>
<th></th>
<th>N.A.</th>
<th>G.D.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τοῦτος</td>
<td>ταῦτα</td>
<td>τοῦτο</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>τοῦτοι</td>
<td>ταῦται</td>
<td>τοῦτω</td>
<td></td>
</tr>
</tbody>
</table>

ἐκεῖνος is declined like αὐτός (234).

1 In the Attic dialect we find the pronoun ἐδε used as an inseparable affix to all these pronouns; this termination is long, and has the accent, thus: ἐδε, οὗτοσι, ἐκεῖνος; also gen. τοῦτω, ταυτησί, pl. οὗτοι, αὐται, ταυτί, &c. And so also in adverbs, as ἐνταῦθι, &c. ἐνταυθοί is a later form, for which we should read ἐντεῦθεν in the Attic authors, and ἐντεῦθεν in Homer. The affix -οῖ gives the same force to certain pronouns in Latin.

2 Homer places the case-ending after the affix, as in τοῦτοσι and τοῦτοσι.

3 We have sometimes τοῦτω with feminine nouns, as τοῦτω τῷ ἡμέρα, Xen. Cyr. I. 2, § 11.
240 (7) Indefinite and Interrogative Pronouns.

(a) ὁ δεῖνα, a certain person generally (whom one does not wish to name).

Singular. | Plural.
---|---
N. ὁ — ἡ — τὸ δεῖνα | oi δεῖνες
G. τοῦ — τῆς — τοῦ δεῖνος | τῶν δεῖνων
D. τῷ — τῇ — τῷ δεῖνι |
A. τὸν — τὴν — τὸ δεῖνα

It is sometimes indeclinable.

(b) τὸς, any one, some one, specifically.

---|---|---
MASC. FEM. NEUT. | MASC. FEM. NEUT. | MASC. FEM. NEUT.
N. τὸς τῇ τὴν | N. τίνης τῶν οὐ άττα | N.A. τινέ
G. τοῦς οὐ τοῦ | G. τίνων | G.D. τίνων
D. τῶν οὐ τῷ | D. τινὶ |
A. τίνῳ τῇ τῇ | A. τίνας τίνα οὐ άττα

The pronoun interrogative, τίς, “who?” is declined like the indefinite, τὸς, except that the accent remains on the ι throughout the cases.

241 (8) Relative-Indefinite Pronoun. ὅστις, whatsoever.

Singular.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>οὗτως</td>
<td>οὗτως</td>
</tr>
<tr>
<td>G.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
<tr>
<td>D.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
<tr>
<td>A.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
</tbody>
</table>

Plural.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
<tr>
<td>G.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
<tr>
<td>D.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
<tr>
<td>A.</td>
<td>οὗτων</td>
<td>οὗτων</td>
</tr>
</tbody>
</table>

Dual.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>οὗτων</td>
</tr>
<tr>
<td>G.D.</td>
<td>οὗτων</td>
</tr>
</tbody>
</table>
Reciprocal Pronoun.

Plural. Dual.
G. ἀλλήλων G.D. ἀλλήλους -οιν -οιν
D. ἀλλήλοις -ας -οις A. ἀλλήλοις -ας -οις
A. ἀλλήλοι -α τω -α

Correlative Adjectival Pronouns.

These pronouns are called correlative, because they always refer to a relative expressed or understood, in connexion with which there is generally also an interrogative and indefinite pronoun: thus τοσοῦτος, with τόσος and τοσόσδε, refers to the relative ὅσος and the interrogative and indefinite πόσος, ποσός; τοιοῦτος, with τοῖος and τοιόσδε, to the relative οἷος and the interrogative and indefinite ποῖος, ποίος; and so on, according to the following table:

<table>
<thead>
<tr>
<th>Demonstrative</th>
<th>Indefinite</th>
<th>Relative</th>
<th>interrogative</th>
<th>interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>τόσος, τοσόσδε</td>
<td>ποσός</td>
<td>ὅσος</td>
<td>πόσος</td>
<td>ὅποσος</td>
</tr>
<tr>
<td>τοιοῦτος</td>
<td>&quot;ever so&quot;</td>
<td>&quot;as much or &quot;</td>
<td>&quot;how much&quot;</td>
<td>&quot;how much&quot;</td>
</tr>
<tr>
<td>&quot;so much or&quot;</td>
<td>great&quot;</td>
<td>&quot;great&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τοῖος, τοιόσδε</td>
<td>ποιός</td>
<td>οἷος</td>
<td>ποίος</td>
<td>ὁποίος</td>
</tr>
<tr>
<td>τοιοῦτος</td>
<td>&quot;of any kind&quot;</td>
<td>&quot;as, of&quot;</td>
<td>&quot;of what&quot;</td>
<td>&quot;of what&quot;</td>
</tr>
<tr>
<td>&quot;such, or of&quot;</td>
<td>&quot;however&quot;</td>
<td>kind&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>such a kind&quot;</td>
<td>constituted&quot;</td>
<td>kind as&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τηλίκος, τηλικόσδε,</td>
<td>πηλίκος</td>
<td>ἡλίκος</td>
<td>πηλίκος</td>
<td>ἄπηλίκος</td>
</tr>
</tbody>
</table>
| τηλικοῦτος | "of a certain" | "as old as" | "how old?" | "how old"
| "so old, or of such" | an age" |
| ἡμεδαπός | "of our country" |
| ὑμεδαπός | "of your country" |
| ἀλλοδαπός | "of another country" |
| παντοδαπός | "of all countries" |

1 This indefinite occurs in Aristot. Eth. v. p. 1134 b. Reck.
The simple forms τόσος and τοῖος are seldom used in prose, and generally when there is little emphasis, as in the phrase τόσα καὶ τόσα, "such and such numbers." Corresponding to τοῖος we have παντοῖος, ἀλλοῖος, ἕτεροιος; and corresponding to τόσος, τοσοῦτος, we have τύννος, τυννοῦτος, "so little," tantillus.

The declension of τοσόσδε, τοιόσδε, τηλικόσδε corresponds to that of ὅδε, so that the accent always remains on the penultima; thus, τοσοῦδε, τοσοίδε, τοσῶνδε, &c. The words ending in -ουτος are declined as follows:

tοσοῦτος, so much.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τοσοῦτος</td>
<td>τοσαύτη</td>
<td>τοσοῦτον</td>
<td>τοσοῦτον</td>
</tr>
<tr>
<td>G.</td>
<td>τοσοῦτον</td>
<td>τοσαύτης</td>
<td>τοσοῦτον</td>
<td>τοσοῦτον</td>
</tr>
<tr>
<td>D.</td>
<td>τοσοῦτῳ</td>
<td>τοσαύτη</td>
<td>τοσοῦτῳ</td>
<td>τοσοῦτῳ</td>
</tr>
<tr>
<td>A.</td>
<td>τοσοῦτον</td>
<td>τοσαύτην</td>
<td>τοσοῦτο</td>
<td>τοσοῦτο</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>τοσοῦτοι</td>
<td>τοσαύται</td>
<td>τοσοῦτα</td>
<td>τοσοῦτα</td>
</tr>
<tr>
<td>G.</td>
<td>τοσοῦτοιν</td>
<td>τοσοῦτον</td>
<td>τοσοῦτον</td>
<td>τοσοῦτον</td>
</tr>
<tr>
<td>D.</td>
<td>τοσοῦτοις</td>
<td>τοσαύταις</td>
<td>τοσοῦτοις</td>
<td>τοσοῦτοις</td>
</tr>
<tr>
<td>A.</td>
<td>τοσοῦτοις</td>
<td>τοσαύται</td>
<td>τοσοῦτα</td>
<td>τοσοῦτα</td>
</tr>
</tbody>
</table>

Dual.

<table>
<thead>
<tr>
<th>Case</th>
<th>N.A</th>
<th>G.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.A.</td>
<td>τοσοῦτω</td>
<td>τοσαύτα</td>
</tr>
<tr>
<td>G.D.</td>
<td>τοσοῦτων</td>
<td>τοσαύταιν</td>
</tr>
</tbody>
</table>
οὔτερος, the Doric either ἐτέρος or ἀτέρος (see Ahrens, Dial. Dor. p. 114). Ultimately the corruption θάτερος, θατέρα, θάτερον established itself in the κοινὴ διάλεκτος, and we have an apparent example of this as early as Euripides, who writes θάτερον for τὸν ἐτέρον (Ion, 849; cf. Böckh, C. I. 1. No. 2119). We have also a discrepante relation between οὐδείς, μηδείς, and οὐδέτερος, μηδέτερος.

(b) The distributive pronouns are ἕκαστος, ἕκαστη, ἕκαστον, “each one” (of many), Latin unus-quisque, and ἕκατερος, ἕκατερα, ἕκατερον, “either one” (of two), “both the one and the other,” Latin uterque, as distinguished from ambo, ἀμφω, ἀμφότερος. See Plato, Theaeet. 185 b: οὗτος ἀμφότερον δύο, ἕκατερον δὲ ἐν. These distributives are derived from an old pronominal compound signifying “one,” which is still extant in the Sanscrit numeral ekas, “one;” and is also seen in the particle ἕκαστος, Latin secus, “apart,” “by itself.” The phrase ὅσοι ἕκαστοι means “severally,” as in Thucyd. 3: οἱ ὅσοι ἕκαστοι Ἐλληνες, “the several Hellenic tribes,” “the Hellenes taken severally or as separate tribes, afterwards known by a common designation.”

245 Besides the inseparable affixes -de and -i (the latter of which, however, is sometimes liable to a kind of ēnesis in the Attic comedies; above, 112), we have moveable suffixes, in the case of certain particles, which give a special value to some of the pronouns.

(a) The 1st and 2nd personal pronouns combine themselves with the moveable affix -τε into a strengthened whole (like the Latin egomet), in which the accent is drawn back; thus we have ἐγω-τε, ἐμου-τε for ἐγώ γε, ἐμοί γε; but ἐμου-γε and ἐμε-τε.

(b) The particles τε and περ added to relative and correlative pronouns give them a special and emphatic value; thus (1) ὅσος τε means “the particular person who,” and is used regularly in the phrase ἡφ' ὅ τε, “for the particular reason which,” i.e. “on condition that;” and in the adverb ὅσος τε (ὁστε), “in the particular manner in which,” i.e. “so that, to the extent that, on the condition that;” (2) οἷος τε, properly the correlative of τοῖος τε, means “just such a one as,” i.e. “able or capable;” as οἷος τ' εἰμι ταύτα δράν, “I am just such a person as (I am able) to do these things;” (3) ὅσος περ, οἷος περ, “exactly the person who,” “just as much
as," to indicate that the relation specially holds in the particular instance.

(c) The particles δὴ and οὖν are added to correlatives, so as to throw the accent forwards and make a new form, in the sense of the Latin -cunque and our "-soever;" as in ὁσοῦδὴ, quantumcunque, "how much soever;" similarly ὁποῦδῇ, ὁποίος δῆποτε, ὁστισοῦν, οὑπεροῦν, ὁποσοῦν, ὁὑπεροῦν or ὁὑπεροῦν, &c. The best writers do not add δὴ to the simple relative ὅς (see Lobeck, Phryn. p. 373).

§ V. Numerals.

246 Comparative philology teaches us that numerals are closely connected with the primitive pronouns, and that they are themselves positional or pronominal words (above, 78). In fact, the first numeral, originally μεῖς, μία, μέν, is identical with the first pronominal element. The second numeral δύο = δῷO contains the second element. The third numeral τ-πεῖς = τᾶF-πεῖς contains the second numeral with the element -ρα superadded. The fourth numeral was originally πέ-τορες, i.e. πε (= 1) + τορες (= τρεῖς) q. d. 1 + 3 = 4. The fifth numeral, originally Φέντε = κτέντε (whence πέντε by 108), is connected with an old root Φε, "to take," found in the Homeric γέντο, in κύον-ς, "the dog," i.e. "the seizer," Latin canis, and in hund, "hound," "hand," &c. As meaning the "hand" with its five fingers, it refers to the old method of counting five by showing the open hand. Similarly the tenth numeral δέ-κα = δῆF-κέντε (by 85), means "two hands," i.e. the ten fingers on the two hands held out together. There are greater corruptions in κτζ = σέξ (by 114) = σοε-κς (by 108) = 3 + 3; in τάτα = σε-τάτα = κσε-π-τά = 3 + 4; and in ἐννέα = ἐννέα = 10 - 1(?). The eighth numeral is the dual of "four".

It is a remarkable fact, that the first four numerals in Greek and Sanscrit, and the first three in Latin, are declined, while all the others remain without inflexion. There must be some reason for this. Now we know that the oldest Greek year was divided into three seasons of four months each: and the subdivision of the fundamental number twelve in the state division of the Ionians into the factors 3 × 4, of which 4 was the basis, need not be insisted on. The first four numerals, therefore, would be more

1 On these derivations, see New Cratylus, book ii. ch. 2.
frequently used as adjectives than the others, and for this reason would have inflexions, which the others, whose use would be more adverbial, might omit without so much inconvenience. The same remark applies to the corresponding fact in regard to the numerals of the Romans, whose fundamental number was three.

247 Numerals are divided into two classes: A. Cardinals, B. Ordinals. The former express a definite number. The latter express the position of the objects in a succession of numbers. So that although the cardinal is by its origin a positional word, it includes in its meaning all the positions up to that which it designates: for this is the process in counting.

248 All ordinals are declined like adjectives of three genders.

249 A. Cardinal Numbers (answering to the question, “How many?”)

\[ \text{εἷς, one.} \]

N. εἷς \hspace{1cm} μία \hspace{1cm} ἕν
G. ἑνός \hspace{1cm} μιᾶς \hspace{1cm} ἑνός
D. ἑνί \hspace{1cm} μιᾶ \hspace{1cm} ἑνί
A. ἑνα \hspace{1cm} μιᾶν \hspace{1cm} ἑν

Compounds of εἷς.

οὐδὲς and μηδέλς.

N. οὐδὲς (in later writers οὐθές) \hspace{1cm} οὐδέμια \hspace{1cm} οὐδέν
G. οὐδένωσ \hspace{1cm} οὐδεμίᾶς \hspace{1cm} οὐδένος
D. οὐδένι \hspace{1cm} οὐδεμία \hspace{1cm} οὐδέν
A. οὐδένα \hspace{1cm} οὐδεμίαν \hspace{1cm} οὐδέν

So μηδέλς, μηδέμια, μηδέν.

250 δύο, two.

N.A. δύο or δῶ \hspace{1cm} G.D. δυοῦ or δεῖν

Another form of the dative is δυοῦ.

So ἀμφω, both.

Dual.

N.A. ἀμφω \hspace{1cm} G.D. ἀμφων
142 INFLEXION.

251 τρεῖς, three.

252 τέσσαρες or τέτταρες, four.

MASC. FEM. NEUT. MASC. FEM. NEUT.
N. τρεῖς τρία N. τέσσαρες τέσσαρα
G. τριῶν τρία G. τεσσάρων τεσσάρων
D. τρισί 1) τέτταρες τεσσάρα
τέτρασι in the poets
A. τρεῖς τρία A. τέσσαρας τέσσαρα

209 Cardinals and Numeral Signs.

α', εἷς, one.

β', δύο, two.

γ', τρεῖς, three.

δ', τέσσαρες, four.

ε', πέντε, five.

ζ', εξ', six.

η', επτά, seven.

θ', δεκτώ, eight.

ι', εννέα, nine.

ια', δέκα, ten.

ια', ενδέκα, eleven.

ιβ', δώδεκα, δύο δέκα, and δυοκαίδεκα, twelve.

ιγ', τρισκαίδεκα and δεκατρεῖς, thirteen.

ιδ', τεσσαρεσκαίδεκα and τεσσαρακαίδεκα, fourteen.

ιε', τεντεκαίδεκα, fifteen.

ιζ', εκατόκατεκαίδεκα, sixteen.

ιη', επτακαίδεκα, seventeen.

ιθ', ὀκτωκαίδεκα, eighteen.

ιυ', ἐννεακαίδεκα, nineteen.

ικ', εἴκοσι(ν), twenty.

ιλ', εἷς καὶ εἴκοσι, twenty-one.

1 Instead of "eighteen" or "nineteen," the Greeks frequently said "twenty wanting two" or "one," e.g. γῆες δυεῖν or μιᾶς δέουσαι εἴκοσι, twenty ships wanting two or one, i.e. 18 or 19 ships; and so for 28, 29, 38; and this applies to detailed numbers, as in Thucyd. VII. 31: τετρακόσιοι καὶ δυοῖν δέοντες πεντήκοντα ἄνδρες, "four hundred and forty-eight men;" and to hundreds as well as to tens; thus we have in Thucyd. II. 31: τριακόσιοι ἄποδεκα μίηρα, "nine thousand seven hundred."

2 In the composition of two numbers, if the smaller precedes, the two are joined by kal; if the greater, the conjunction is omitted: as πέντε καὶ εἴκοσι, Herod.; εἴκοσι πέντε, Demosth. In Pindar, Ol. i. 128, we have the two numbers combined by τε kal.
INFLEXION.

<table>
<thead>
<tr>
<th>N.</th>
<th>G.</th>
<th>D.</th>
<th>A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>διακόσιοι</td>
<td>διακόσιον</td>
<td>διακόσίος</td>
<td>διακόσιος</td>
</tr>
<tr>
<td>-αι</td>
<td>-ων</td>
<td>-αις</td>
<td>-αις</td>
</tr>
<tr>
<td>-α</td>
<td>-ων</td>
<td>-α</td>
<td>-α</td>
</tr>
</tbody>
</table>

τ', τριάκόσιοι, three hundred.  
v', τετράκοσιοι, four hundred.  
φ', πεντάκοσιοι, five hundred.  
χ', έξάκοσιοι, six hundred.  
ψ', ἐπτάκοσιοι, seven hundred.  
ω', ὀκτάκοσιοι, eight hundred.  
ϡ', ἑννεάκοσιοι (ἐνενήκοσιοι), nine hundred.  
α, χίλιοι, a thousand (lit. “as in a heap of fodder”).  
β, δισχίλιοι, two thousand.  
γ, τρισχίλιοι, three thousand.

In the Odyssey, XVI. 249, we ought perhaps to read πίσυρες καὶ Εἴκοσι for πίσυρες τε καὶ Εἴκοσι. The cardinal numbers compounded with σύν signify:

1 “Together,” σύνδυο, two together.

2 “At a time,” or the distribution of a whole number into equal aliquot parts, σύντρεις, three at a time.

The same meaning may be expressed by ὀκτώ and ἕξ, the latter being used of the array of soldiers, as ἕξ ὀκτώ, “eight deep.”
144 INFLEXION.

\[ \delta, \text{τεσσαράκιςχίλιοι, four thousand.} \]

\[ \rho, \text{μύριοι, ten thousand (lit. "as in drops of water").} \]

Obs. 1 The following are the alterations observable in the cardinal numbers:

(a) In Homer we find ἴα, ἵς for μία, μῆς, and even ἵο once for ἑιν (Il. vi. 422). The forms μη, οὐθεμην are hyper-Ionic, and are found only in Hippocrates.

(b) Homer and the later epic poets write δωψ, δοψ, δοψ, in addition to δοψ and δοψ. In Herodotus we find δοψ, δοψι; in Doric δοψ, and in Αἰολικ, according to Eustathius, δοψι (δοςι).

(c) In old Doric inscriptions we have τρις for τρεῖς; and τρωίς for τρωι is quoted from Hipponax.

(d) For τέσσαρε, which is the form adopted by the old Ionic, by Thucydides, and the tragedians, we have τέτταρε in newer Attic, τέτταρε in Herodotus, τέτταρε in Doric and in Hesiod, Op. et D. 698, and τέτταρε in Αἰολικ.

(e) The Αἰολικ form of τέντε was τέμπτε, from which come the Homeric and Attic derivatives τεμπάς, τεμπάζω, &c., and the common ordinal τέμπτος. K. O. Müller has proposed to write τεμπτον for the gen. pl. in an admirable emendation of Alceus, ap. Strab. p. 617.

(f) Homer writes ξείκοσι and ἐείκοσι. The Doric forms are εἴκατι, Εἴκατι, ξείκατι, βείκατι (Ahrens, Dor. Dial. p. 279), and the initial letter is retained in the Latin vigmu.

(g) It will be observed that the formative α in τριάκοντα, &c. is always long after a vowel, but otherwise short or changed into η. In epic and Ionic Greek we have τρίκοντα and even τριηκόντων (Hesiod, Op. et D. 694). For τεσσαράκοντα the Doric dialect gives τεττάρακοντα (Ahrens, Dor. Dial. p. 280).

(h) As far as can be determined from the variations of the MSS., it is best to write ἐνενήκοντα and ἐνακόσιοι with a single ν.

(i) For χίλιοι the Lesbians wrote χίλιαι, the Boeotians χίλιαι, and the Doric χίλια (Ahrens, Dor. Dial. p. 281).

(j) It was customary to distinguish between μύριοι, “ten thousand,” and μυρίος, “infinitely numerous.” Homer has always μυρίος both in the singular and in the plural, and always uses the word in the indefinite signification. With the definite value, as an indication of number, the singular is used with collective nouns in the historical writers; thus we have μυρίυ ᾠσις in Xenophon for “ten thousand heavy-armed men;” similarly χιλιε ἵτπος, “a thousand cavalry,” in Herodotus; and δικαοσία ἵτπος, “two hundred horsemen,” in Thucydides.

Obs. 2 In statements of considerable and detailed numbers, it is common to begin with the digits and so ascend to the tens, hundreds, &c. Thus the number 63,974 will be expressed τέτταρα και ἐβδομήκοντα και ἐνακόσια και τριηκόντα και ἐκακόσια. But the reversed order is often adopted, especially when the sum consists of only two numbers;
thus we have in Xenophon, *Anab.* v. 5, § 4: σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑκατὸν ἑκατόν, καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἕκαστος μύριος. Very large numbers are frequently expressed by multiples of the substantive μυριάδες, to which the smaller amounts are added; thus we have δέκα μυριάδες, 100,000; τρισχίλια καὶ πέντε μυριάδες 53,000; μυριάκις μύριαι μυριάδες, "a billion." We have also colloquial exaggerations, such as φαμαρκόσιοι in the comedians and Athenæus, p. 671 λ.

Obs. 3 In combining the numerical signs, which are indicated before each number, only the last of the same series bears the appropriate accent; thus we write κ'ζ, 27; σζ', 260; αωνθ', 1859; γγχπβ', 53,682.

Obs. 4 Besides the cyphers given above, there is an older method of expressing numbers by the initial letters of Ἱος for εἷς, Πέντε, Δέκα, Ἡκατόν, Χίλιοι and Μύριοι. According to this method I is 1, II 2, III 3, IIII 4; II is 5, III 6, IIIII 9; Δ is 10, ΔΙ 11, ΔΠ 15, ΔΠΠΠ 18, and so on; ΔΔ is 20, ΔΔΔΔ 40, and so on. In the same way Η is 100, HH 200, Χ 1,000, XX 2,000, Μ 10,000. There were also abbreviated combinations of Η and other letters; thus 50 was written Η, Γ', i.e. πεντάκις δέκα; 500 was written Η or Η, i.e. πεντάκις ἡκατόν; 5,000 was written Η, Η, i.e. πεντάκις χίλιοι, &c. Similarly they expressed multiples of 10,000; thus 20,000 was Μ, 100,000 was Μ, 1,000,000 was Μ. It was also possible to express powers of 10,000 by repeating the letter Μ; thus MM was 100,000,000. In writing fractions either γ', δ' alone meant ½, ¼, or the denominator was placed above the numerator; thus ⅓ was written κ'ζ 26; γ' 49 was written μθ'. In the works of the Greek mathematicians there are abundant examples of these numerical signs.

Obs. 5 The rhapsodies of Homer, the symbols of the Heliaste, and other conventional numbers, were indicated by the letters of the alphabet, counted α—ω = 1—24. For recollecting the place of a letter in the alphabet the combination ηρτ, indicating the first letters of the last three hexads, furnishes a convenient memoria technica.

254 Ordinal Numbers (answering to the question "Which of the number?")

πρῶτος, first.
δεύτερος, second.
τρίτος, third.
τέταρτος and τέτρατος, fourth.
πέμπτος, fifth.
ἕκτος, sixth.
ἑβδομος, seventh.
.ordinal, eighth.
ένατος, ninth.
δέκατος, tenth.
ἕνδεκατος, eleventh.
δωδεκάτος and δυοκαιδέκατος, twelfth.
τρισκαιδέκατος and τρίτος καὶ δέκατος, thirteenth.
τεσσαρακαιδέκατος and τέταρτος καὶ δέκατος, fourteenth.
eικοστός, twentieth.
eικοστός πρῶτος, twenty-first.
τριακοσιοστός, fortieth.
πεντηκοσιοστός, fiftieth.
έξηκοσιοστός, sixtieth.
έπεκοσιοστός, seventieth.
ὀγδοηκοσιοστός, eightieth.
ἑκατοστός, hundredth.
διακοσιοστός, two-hundredth.
τριακοσιοστός, three-hundredth.
τεσσαρακοσιοστός, four-hundredth.
χιλιοστός, thousandth.
μυριοστός, ten-thousandth.
And so on.

Obs. 1 The ordinals are used idiomatically to denote broken numbers. (a) When the fraction only is expressed, we have a compound of the ordinals τρίτος, τέταρτος, &c. with the word μόριον, "a part;" thus τριτημόριον, "one-third;" τεταρτημόριον, "one-fourth," &c. The adjective ἥμισυς expresses "one-half;" and for definite magnitudes we have compounds with ἰμι-, e.g. ἰμιτάλαντον, "half a talent," ἰμιώβολον or ἰμι- ῥαβίλον, "half an obol." We may also express a fraction by saying τῶν πέντε αἱ δύο μοῖραι οἱ τῶν πέντε μερῶν τὰ δύο, i.e. "two-fifths" (Thucyd. i. 101; Arist. Pol. ii. 6), or τῶν ἐξ ἕνε τρεῖς μοῖραι, σπιθαμή is half a πῆχυς, we have in Herodotus, ii. 106, πεμπτῆς σπιθαμῆς, "four cubits and a half." Compare the Latin seser- tius, &c.

1 There is no reference in this passage to the usual and territorial divisions of the Peloponnesus, which were six and not five, but it is merely a computation of the relative extent of territory belonging to the Lacedaemonians.
Obs. 2 Μόνος, "alone," "only," i.e. "one-ly," Ionic μοῦνος, is of the nature of an ordinal, and is connected with the first numeral in its original form μείς, μία, μίν.

Obs. 3 The ordinals are sometimes combined with cardinals, as in the phrase τῇ ὀγδόῃ καὶ ἑπτάτῃ ἐπὶ δέκα, and the like.

Obs. 4 The following are epic forms of the ordinals: πρόμος, τρίτατος, τέτρατος, ἐβδόματος, ἑβδόματος, ἑτατος, by the side of which the ordinary forms also are used. We have, besides, δεύτερος, "the last." The Doric dialect has πρᾶτος by the side of πρῶτον, and τέταρτος is given by Chæroneos, Cramer. Anecd. II. p. 275, 23, as the Aeolic form of τρίτος.

255 From the feminine of the ordinal may be formed a secondary ordinal expressing the day on which an event happened; as τριταῖος ἀπέθανεν, "he died on the third day," i.e. τρίτῃ ἡμέρᾳ, πεμπταῖοι ἠλθομεν, "we came on the fifth day." Also the interrogative ποσταῖος; "on what day?" "after how many days?"

256 We have also (a) multiple adjectives, ἁπλόος (-ούς), "single," διπλόος (-ούς), "double," τριπλόος (-ούς), "treble," &c. (for the declension see above, 205). Rarer forms are διφάσιος, τριφάσιος, &c.

(b) Proportional adjectives are such as

διπλάσιος, "twice as much,"
τριπλάσιος, "thrice as much,"
πολλαπλάσιος, "many times as much."

These answer to the question ποσαπλάσιος.

Obs. The difference between the adjectives in -όος and those in -άσιος is thus given by Ammonius (de diff. p. 43): διπλοῦς κατὰ μέγεθος, διπλάσιος κατ᾽ ἀριθμόν, i.e. διπλοῦς, duplus, defines the number of parts into which the whole is divided; διπλάσιος, duplus, how many times a given number contains another in itself; thus Plato says (Charm. p. 168 c): οὐ γὰρ ἐστὶ που ἄλλον διπλάσιον ἢ ἡμίσεος, but (Cratyl. 408 ο): διπλοῦς ὁ λόγος ἀληθής τε καὶ ψευδής.

257 Numeral adverbs are such as

(a) δίχα, "in two ways,"
τρίχα, "in three ways,"
τέτραχα, "in four ways,"
&c.

answering to the adjectives in -πλοῦς, and
148 INFLEXION.

(\(\text{Ὠ} \) \(\text{ἅπαξ,} \) "once,"
\(\text{δίς,} \) "twice,"
\(\text{τρίς,} \) "thrice,"
\(\text{τετράκις,} \) "four times,"
&c.)

answering to the adjectives in -\(\text{πλάσιος,} \) probably formed from those in -\(\text{πλοῦς} \) (above, 107). We have also more general adverbs of the same kind; as \(\text{ἰσάκις, πολλάκις, πλεονάκις,} \) &c.; the interrogative \(\text{ποσάκις,} \) and the correlatives \(\text{τοσάκις,} \) ὁποσάκις.

258 Numeral substantives, besides \(\text{μυριάς,} \) which has been already mentioned, are such as \(\text{μονάς,} \) "unity," \(\text{δύας,} \) "duality," \(\text{τριάς,} \) \(\text{τετράς,} \) \(\text{πεμπάς} \) \(\text{(later πεντάς, or even πεμπτάς)}, \) \(\text{έξας,} \) \(\text{έπτάς,} \) \(\text{δέκας,} \) \(\text{δεκάς,} \) \(\text{δοδεκάς,} \) &c.; \(\text{ἐκάς,} \) \(\text{τριακάς,} \) \(\text{τεσσερακοντάς,} \) &c.; \(\text{ἑκατοντάς,} \) \(\text{χιλιάς,} \) &c.

§ VI. Adverbs.

259 When some case of a declinable word—whether substantive, adjective, or pronoun—has fixed itself absolutely for the expression of certain secondary predications (see Syntax, 435), it is called an Adverb. The prepositions, conjunctions, and interjections, which are generally regarded as distinct parts of speech, are, in regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends upon their syntactical functions only. The preposition is an adverb of place, specially defined by the apposition of the case of a noun; the conjunction is an adverb of manner, specially defined as the relative or antecedent in some connected sentences; the interjection is the vocative case of a noun, or some single sound, used as an exclamatory adverb.

260 We may treat of adverbs, as they are generally understood, with reference either to their meaning or to their form.

\(a\). With regard to their meaning, adverbs are divided into

\((a)\) Adverbs of quality or manner; \(\text{καιρίως, "opportune;" προς ἐντάξει, "honestly;" βαρβαρικῶς, "barbarously;" ταυρηδόν, "like a bull;" ἀναφανδόν, "openly;" ὀνομαστι, "by name, naming-}

(β) Adverbs of place; as οἰκοθέν, "from home;" Ὀλυμπίαζε, "to Olympia;" Πυθοῖ, "at Delphi;" ἐτέρωσε, "in a different direction;" ἐνδοθε, "within," &c.

(γ) Adverbs of time; as τρίων, "before;" τότε, "then;" ἦμικα, "when;" ἡμών, "while;" τέως, "so long as;" τότε; "when?" &c.

261 b. With reference to their form, (a) sometimes the adverb corresponds exactly to some existing case of the noun; as

Dat. κομιδῇ, "with abundance," i.e. "very much;" so also δημοσία, "publicly;" ἓδια, "privately;" κοινῇ, "in common;" πεζῇ, "on foot;" στουδῇ, "zealously;" ἄρις, "in the spring;" ἕφε, "violently;" ἐκτε, "willingly," &c.

Acc. ἀρχήν or τὴν ἀρχήν, "at the beginning," i.e. "at all;" "wholly;" "entirely;" so also ἀκμήν, "at the point;" "hardly;" ἐκφεύραν or προἶκα, "gratis or in vain;" μακράν, "far;" πέραν, "on the other side;" and especially neuter adjectives; as καλόν, "beautifully;" βραχέα, "briefly;" ἀντιπαλον, "correspondingly" (Thucyd. i. 3, § 4, vi. 23, § 1), &c.

And sometimes to a noun with its preposition; as

παραχρήμα, "along with the business," i.e. "on the spot;" "directly;"

καθάπερ = καθ᾽ ἅ περ, "according to which things in particular," i.e. "like."

προὔργου = πρὸ ἔργου, "for the business," "advantageously."

ἐκποδών = ἐκ ποδῶν, "out of the way." ἐξαπίνης or ἐξαίφνης = ἐξ ἀπινῆς (later ἀπεινῆς), ἐκ πρειστίτι, "on a sudden."

ἐνσχερώ and ἐπισχερώ = ἐν σχερῷ, ἐπὶ σχερῷ, "in order."

The irregular forms νὐκτωρ and ἐμποδῶν are contractions for νυκτός ἄρρητος and τὸ ἐν τοσίν διν (cf. τὰ ἐν τοσὶ εἰλειμένα. Herod. ii. 76).

We should expect νυχθωρόμα, but it might be connected with ἄρρητος, like φρυκτωρός. Rosen (Rig-Veda, Annot. p. v) has compared the termination with the Vaidik vas-tar =mane. But the ῥ belongs to the crude form of νυκτός, and if the generally-received etymology, which is given in the text, is to be rejected, we must conclude that νυκτωρ is a corruption of νυκτωρ, formed from the genitive (ablative) like the other adverbs in -ωσ.
262 (β) Sometimes the adverb preserves a genuine but obsolete inflexion; as

G. οὐρανο-θεν, "from heaven."
D. αὐτό-θι, "there."
A. οἰκό-ν-δε, "homewards."

And plural D. ᾿Αθήνησι, "at Athens."
A. ᾿Αθήναζξε for ᾿Αθήνασ-δε, "to Athens."

Obs. 1 In these terminations the principal changes are the following:

-θεν becomes -θα, -δα, -δον, -δην, -τε, -τι, -ς.
-θε becomes -τ, -ον, and even -ον.
-δε becomes -δις, and in derivatives from pronouns it is always -σε.

Obs. 2 The locative termination -σι or -ι has often a moveable ν (above, 85), which is sometimes represented by ι, also moveable, and sometimes by the open vowel a (above, 107). Thus we have, on the one hand, πέρυσι and πέρυσιν, πάλι and πάλιν; then ἀκρι and ἀκρι, αὖ and αὖν, πολλάκι and πολλάκις; then ἄρι, ἓρι, ὑψι, &c. Also, we have αἰεί, αἰεί, αἰεῖ, αἰές, but αὐτε, ὑψε, τῆλε, without any σ. Again, we have αἰεί, αἰεί, αἰεῖ, αἰές, but αὐτε, ὑψε, τῆλε, without any consonantal affix or representative even of τ. Again, we have adverbs both in -a and -ev, as ἄεικα and ἄεικεν, ἀνάλαβα and ἀνάλειβα, ἐνθα and ἐνθεν; and both in -a and -ις, as αἰαμίσι, μέγα by the side of μόλις, λίπα by the side of μόλις; but also adverbs in -a without any trace of a consonantal affix, and in -ς without any further trace of the formative insertion, as τάχα, δικα, κάρτα, ἀλλα, σάφα, αὐτίκα, and πύξ, λαξ, ὁδάξ, ἀλις. Finally, we have adverbs in -ον, like σήμερον, αὖν, παῖν, which must represent an original termination -αι or -αν. This appears not only from internal evidence, but from the changes of the person-endings of verbs from -ην to -ον or αι, and from comparatives like πλησιαίτέρος.

Obs. 3 The greatest irregularity is that which we observe in relative and interrogative adverbs. Thus instead of

ὁθι, "where," πόθι, "where?" we find οὐ, ποῦ, which are properly equivalent to οὐν, πον:

and instead of

ὁσε, "whither," πόσε, "whither?" we find αἲ, παί, which are properly equivalent to ὑθι, πόθι.

263 (γ) The most common form of the adverb is when the gen. is assimilated to -ως. There is hardly any adjective which cannot furnish an adverb of this form, thus:

σοφός, "wise," gen. σοφοῦ, adv. σοφώς, "wisely."
ἡδος, "sweet," gen. ἡδεος, adv. ἡδῶς, "sweetly."
χαρίες, “graceful,” gen. χαρίεντος, adv. χαριέντως; “gracefully.”

We have seen, however, that it is only with nouns in F that we practically find this gen. in -ος as a case. Many of these adverbs cast off the final -ς; as ἄφνω, “suddenly;” ἄνεω, “silently;” ὡπίσω, “behind;” and this is always the case with those derived from prepositions; as ἄνω, “upwards;” κάτω, “below;” εἴσω and ἐσω, “within;” ἐξω, “without;” πρόσω and πρόσω, “afar.” We have both οὕτως and οὕτω (above, 85). But it may be doubted whether the latter forms are not connected rather with the dat. than with the gen., to which we assign the adverbs in -ος. Dialectical variations, such as ἐξω, ἐξω, would seem to point to this; but these forms are in many instances so mutilated and corrupt, that we can scarcely hope to arrive at a certain analysis. Thus, in the correlative adverbs, those in -ος refer to manner, as πῶς, “how?” πῶς, “somehow;” ὡς, “in what way,” &c. And yet the shortened form πῶ refers to time, as in οὔπω, non dum, “not yet,” i.e. “at no previous time.” If τε is added to the crude form, another relation of time is expressed; for πότε means “when?” ποτε, “at any time;” τότε, “then” or “at that time;” ὡτε, “at which time;” οὐ ποτε, “not at any time,” “never,” nunquam, either of past or present time; οὐ πῶποτε, “never yet,” “never at any previous time.” In perhaps the only passage in which πῶ appears as an interrogative (Æschyl. Agam. 1507), it is obviously synonymous with πῶς.

The following table shows how these irregular adverbs are used to express place, time, and manner.

**Interrogative.**

| πόθε (poet.) | “where?” |
| ποῦ | “any where” |
| πόθεν, “whence?” | “from any place” |
| πόστε (poet.) | “whither?” |
| ποὶ | “some whither” |
| πότε, “when?” | “at some time” |
| πῶς, “how?” | “somehow” |
| πῆ, “whither?” | “in some way” |
| πῆ, “in what way?” | “at some time, yet” |

**Indefinite.**
Demonstrative. Relative.

<table>
<thead>
<tr>
<th>Dependent Interrogative</th>
<th>Relative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὅπωθί, “where”</td>
<td>ὅθι</td>
</tr>
<tr>
<td>ὅπωθεν, “whence”</td>
<td>ὅθεν</td>
</tr>
<tr>
<td>ὅπωτε, “whither”</td>
<td>ὅτε</td>
</tr>
<tr>
<td>ὅπη, “whither,” “in what way”</td>
<td></td>
</tr>
<tr>
<td>ὅθεν, “whence”</td>
<td>ὅθεν</td>
</tr>
<tr>
<td>ὅτε, “when”</td>
<td>ὅτε</td>
</tr>
</tbody>
</table>

We have also ηνίκα, “at what particular time?” with its correlatives ὅπηνίκα, τηνίκα, τηνικάτα, τηνικάδε and ἱνίκα.

264 Adverbs in -ως are often formed from participles; thus we have not only τεταγμένως, “in an orderly manner;” ἀνειμένως, “negligently,” &c. from participles in -ος, but also similar forms from present and perfect participles of the active form, as πρεπόντως, “becomingly;” λυσιτελούντως, “profitably;” εἰκότως, “probably.” And even when the participle governs a case, as νουνεχόντως or ἔχοντως νοῦν (Plat. Legg. 686 Ε), “sensibly;” whence we should, with Dobree, read in Herod. iv. 36: γελῶ ὁρέων οὐδένα νόον ἐχόντως ἐξηγησάμενον, “I am amused to see that no one has given a sensible explanation.”

265 (δ) Participial adverbs in -δα, -δον, -δην, express the mode of action; thus we have κρύβδην, “secretly,” from κρύπτω; συλλήβδην, “concisely,” from συλλαμβάνω; πλέγδην, “interwovenly,” from πλέκω; σποράδην, “scatteredly,” from σπείρω;
ἐπιτροχάδην, "cursorily," from ἐπιτρέχω; ἀναφανδόν, ἀμφαδόν, ἀμφαδά, "openly," "visibly," from ἀναφαίνω. These correspond to another class in -τί, -τε; as ὀνομαστί, "namely," from ὀνομάξω; ἀνθρωπί, "in the way of speaking Greek," from ἀλληλινόω; αὐτοσχεδιαστί, "extempore," from αὐτοσχεδιάξω; ἀδακρυτί, ἀνωμωκτί, ἀστενακτί, "without weeping, wailing, or groaning," from δακρύω, οἰμώζω, στενάζω. These affixes are still farther softened into -εἰ, -ς, or even -α attached to the simple stem (above, 262, Obs.2): compare ἀμαχητί, ἀμάχει; ἀπρυγδα, ἀπρικτεί, ἀπρίξ; ἀναμέγδην, ἀνάμυγδα, ἀναμίξ, ἀνάμιχα.

266 Adverbs with this participial signification are often derived from nouns: thus we have πλουτιν-δήν, "in the way of wealth;" αὐτοσφιτήν, "that very night;" αὐτοχειρί, "with the very hand;" ἀνδριστί, "after the manner of men;" ἀμυσθά, "unhiredly;" βοτρυ-δόν, "clusteringly;" ἑλληνιστί, "in the way of speaking Greek;" καναχη-δά, "noisily;" ἐγκατατέ, "sideways," &c. And even from other adverbs, as νεωστί, "newly;" περιξ, "around."

267 To the same list belong a considerable class of adverbs in -νδα, expressing the names of games (παιδιῶν ὀνόματα, J. Pollux, ΙΧ. 110), such as ὀστρακ-νδα, "the game of the potsherd;" βασιλ-νδα, "the game of king," &c.

268 Although there is sometimes an apparent identity between the adverb and the nom. masc. of an adjective, what we have seen of the mutilations, which take place in these forms, will caution us against supposing that this identity is real. Thus ἐμπατας or ἐμπατα is obviously ἐν πᾶσω, and although εὐθύς is an adverb as well as εὐθύ (above, 85), the coincidence of the former with the masc. adjective is only the accidental result of a corruption, probably of the adverb with one of these locative or genitive endings.

We see in the prepositions and conjunctions, which are all pronominal adverbs, the extent to which this corruption may be carried.

1 In Attic Greek εὐθύδα refers to place, as εὐθύδα ᾿Αθηνῶν, "straight to Athens;" and εὐθύδα to time, "straightways." Heindorf ad Plat. Lys. p. 203 e.
§ VII. Degrees of Comparison.

(1) Regular Comparison in -τερος, -τατος.

269 The usual method of expressing a comparison between two or more objects in regard to quality is by affixing, to an adverbial inflexion of the adjective denoting the quality, the syllables -τερος, when two objects are compared, and the syllables -τατος when more than two objects are referred to. The former, as we have already seen (77), expresses motion from a certain point, and away, and the latter, motion through a series of points. Consequently if κοῦφο-ς expresses the quality of "lightness," κουφό-τερος means "light beyond or before a certain point or object," and κουφό-τατος, "light beyond a series of such points or objects." And this is always the meaning of comparative and superlative adjectives.

270 As might be expected from the length of the increased word, the adverbs, to which these terminations are appended, always appear in an abridged or mutilated form, and we have seen that the endings of the adverbs themselves admit of almost unlimited disintegration. We may however recognize the terminations -ως, -ατ, -ας, or the neuter of the adjective used adverbially (above, 261), and the Latin proves that the degrees of comparison are expressed by a formative affix appended to the adverbial inflexion, and not to the crude form of the adjective itself. The following are the rules for the degrees of comparison, so far as any general rules can be established.

(a) If the penultima is short, the adverb retains the ω before these affixes; if long, ο is the only representative of the original -ως, thus:

| σοφό-ς | σοφό-τερος | σοφό-τατος |
| κοῦφο-ς | κουφό-τερος | κουφό-τατος |

It is generally supposed that this change from ω to ο or vice versa is merely a metrical affection occasioned by the exigencies of hexameter verse. That this is not the case, and that the ω is the original vowel, which has yielded to the weight of the preceding syllable, according to a general principle of euphony, is shown by the fact that Homer has λάρωτατος (Od. Π. 350), κακοξεινώτερος, (Ib. 366), διζυρώτερον (II. ΧVII. 446).
271 (b) If the adjective-form ends in -v, -es, -av or -ap, these affixes may be immediately appended to the uninflected form (above, 261); as

- γλυκύ-ς, -ύ
- γλυκύ-τερος
- γλυκύ-τατος

- ἀληθή-ς, -ές
- ἀληθέσ-τερος
- ἀληθέσ-τατος

- μέλας, -αν
- μελάν-τερος
- μελάν-τατος

- μᾶκαρ
- μακάρ-τερος
- μακάρ-τατος

272 (c) If the adjective-form ends in -yr or -εντ, this is softened into σ on account of the dental following, thus:

- πένης for πένητ-ς
- πενέσ-τερος
- πενέσ-τατος

- χαρίεις for χαρίεντ-ς
- χαριέσ-τερος
- χαριέσ-τατος

In contracted forms we may have -ησ- for -εσ-, as in Sophocles (Phil. 972), τολμήστατος for τολμέστατος.

For the softening of the dental, compare the Latin duris-simus for dured-timus.

Obs. Compounds of χάρις for χάριτ-ς form the comparative and superlative from the gen., on the same principle as in σοφός, σοφώς, σοφώτερος, thus:

- εὐχαρίς
- εὐχαρίτως
- εὐχαριτώ-τερος
- εὐχαριτώ-τατος

273 (d) Adjectives in -ων (-ov-s), and the few which end in -ξ (-x-s), change the ω of the adverb into ε and retain the σ, thus:

- σώφρων
- σωφρόνως
- σωφρόνεσ-τερος
- σωφρόνεσ-τατος

- εὐδαίμων
- εὐδαιμόνως
- εὐδαιμονέσ-τερος
- εὐδαιμονέσ-τατος

- ἀφῆλιξ
- ἀφηλίκως
- ἀφηλικέσ-τερος

To the same class belong the contracted forms in -οος, -ους, which change the -οως of the included adverb into -ος, -ός; as

- ἀπλόος
- ἀπλοέσ-τερος
- -ούσ-τερος

- εὔνοος
- εὐνοέσ-τερος
- -ούσ-τερος

Some other long forms adopt the same change; as

- ἐῤῥωμένος
- ἐῤῥωμενέσ-τερος

- ἀρπαγός
- ἀρπαγέσ-τερος

- ἀρπατέσ-τερος

- ἐπιπεδός
- ἐπιπεδέσ-τερος (Xen. Hell. vii. 4, § 13).

274 (e) The included adverb is shortened into -ες instead of -ες in some of these forms: thus from ἄρπαξ (ἀρπακτής) and μισο-
πόρπαξ, we have ἁρπαγίσ-τατος and μισοπορπακίσ-τατος. This is particularly observed in the comparison of nouns in -ης, -ου: thus we have κλέπτης, κλεπτίσ-τερος; πότης, ποτίσ-τατος; λάγης, λαγνίσ-τατος; πλεονέκτης, πλεονεκτίσ-τατος. But ὑβρίστης makes ὑβρισ-τότερος on account of the cacophony in ὑβριστίσ-τερος. Some nouns in -ος, -ου follow this analogy: thus we have λάλος, "talkative," λαλίσ-τερος; πτωχός, "beggarly," πτωχίσ-τερος; ὀψοφάγος, "gluttonous," ὀψοφαγίσ-τατος; μονοφάγος, "eating alone," μονοφαγίσ-τατος.

275 (f) Forms which present adverbial inflexions in -αὐ or have by-forms in -cos, which are in themselves of a comparative nature, attach the comparative suffix to an adverbial inflexion in -αὐ; as

- παλαιός (πάλαι) παλαί-τερος παλαί-τατος
- φίλος (by-form φίλιος) φιλαί-τερος φιλαί-τατος
- μέσος (μέση) μεσαί-τερος μεσαί-τατος
- ἵδιος (βίβλιον) βιβλιαί-τερος βιβλιαί-τατος
- ἰδίος (ἰδία) ἰδιαί-τερος ἰδιαί-τατος
- ἄρσυχος (ἡσύχῃ) ἡσυχαί-τερος ἡσυχαί-τατος
- εὐδίος (εὐδίᾳ) εὐδιαί-τερος εὐδιαί-τατος
- ὀρθριός (ὀρθρίᾳ) ὀρθριαί-τερος ὀρθριαί-τατος
- ὀψιός (ὦψῇ) ὀψιαί-τερος ὀψιαί-τατος
- πρωϊός (πρωϊᾳ) πρωϊαί-τερος πρωϊαί-τατος
- θέραιος (θέρῃ) θεραιά-τατος
- πλησίος (πλησίᾳ) πλησιαί-τερος πλησιαί-τατος
- ἄφθονος ἀφθονώ-τερος ἀφθονώ-τατος
- ἀσμενός ἀσμενώ-τερος ἀσμενώ-τατος
- ἄφθονος ἀφθονώ-τερος ἀφθονώ-τατος

276 The vacillation in these forms of the comparative, and the frequent use of more than one form for the same adjective, must be referred to laws of euphony acting on the termination of the included adverb. The following list contains the most important variations:

- ἄσμενος ἀσμενώ-τερος ἀσμενώ-τατος, adv. ἀσμενέσ-τατα and ἀσμεναί-τατα
- ἀφθονος ἀφθονώ-τερος ἀφθονώ-τατος
- ἀφθονεύο-τερος
(2) Qualitative Comparison in -ίων, -ισ-τος.

277 The comparative degree is also expressed by the qualitative ending -ίων = -ιων-ς, which is merely a strengthened form of the qualitative termination -ιως; compare the relative words med-ius, al-ius, with the comparative endings -ior (for -ios), neuter, -ius, gen. -ioris. This qualitative ending, which is appended not to an adverbial inflexion, but to the uninflected form, does not imply excess like that in -τερος, but only a considerable amount of the quality indicated by the adjective—rather more than less—and this is often the force of the Latin comparative. So also our termination -ish, as brack-ish = "rather salt than otherwise," &c.

278 The comparatives in -ίων are, for the most part, appropriated to positives in -us, or to other positives, chiefly in -pos, which seem to have had by-forms in -us, or, which is the same thing, adverbs in -us. From this latter form there is a corresponding
superlative in -τος, which bears the same relation to the ending in
-τατος that τρί-τος does to τρί-τατος. Thus we have

\[ \eta\delta\nu-\varsigma \quad \eta\delta-\iota\omicron \quad \eta\delta\iota\omicron-\tau\omicron\sigma \]

where the penultima of -ιων is long in Attic Greek; short in old
epic and Ionic (above, p. 30, B, 4).

Similarly, because αἰσχ-ρός and καλ-ός (for καλ-λός from καθ-
λός, above, 87) had by-forms in -υς, as appears from αἰσχ-υν-νομαι
and καλλύ-νω, we have

| αἰσχ-ρός | αἰσχ-ιων | αἰσχισ-τος |
| καλ-ός | καλλ-ιων | καλλισ-τος |

279 If the ending -υς, -ρός is preceded by a guttural or dental,
the ε of the termination is either transposed or absorbed, and the
guttural or dental is represented by a compound sibilant (above,
103).

Thus we have

| ταχυ-ς | θάσσων | τάχισ-τος |
| βαθυ-ς | βάσσων | βάθισ-τος |
| μέγας (μόγις, μαγίς) | μειζών | μέγισ-τος |
| γλυκύς | γλυσσων (for γλυκ-ιων) | γλύκισ-τος |
| βραδύς | βράσσων (for βραδ-ιων) | βράδισ-τος |
| παχύς | πάσσων (for παχ-ιων) | πάχισ-τος |
| μακ-ρός | μάσσων (for μακ-ιων) | μήκισ-τος |
| neut. μάσσον |

Obs. By the side of these qualitative comparisons in -ιων, -ισ-τος
we may have regular comparisons in -τερος, -τατος. Thus we find

| βαθύς | βαθυ-τερος | βαθυ-τατος |
| βραδύς | βραδυ-τερος | βραδυ-τατος |
| βραχύς | βραχυ-τερος | βραχυ-τατος |
| παχύς | παχυ-τερος | παχυ-τατος |
| πρέσβυς | πρεσβυ-τερος | πρεσβυ-τατος |
| υκύς | υκυ-τερος | υκυ-τατος |
| γλυκύς | γλυκυ-τερος | γλυκυ-τατος |

158 INFLEXION.

117
Many common adjectives have forms of comparison derived from other positives, which are sometimes obsolete and sometimes not used in the same sense as their comparatives and superlatives. The following are the most common examples:

1 ἀγαθός, "good" ἀμείνων (for ἀμεῖνων from ἀμεῖνος, "a warrior")

Εκβείλων, Hom. (from ἀρής, "a ἄριστος warrior")

βελτίων βέλτιστος

βελτερός (Lat. bonus) βέντιστος

φέρτερος (Lat. frugi) φέρτατος

κρείσσων (for κρατίων from κρατερός) κράτιστος

λῷων (Lid, "to take or choose") λῷστος

That these comparative forms are not altogether synonymous is shown by their use in the same passage; as Xen. Anab. 1, 7, § 3: νομίζων ἀμεῖνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι. Ibid. v. 10, § 15: πότερα λῷον καὶ ἀμεῖνον ἐν. Cf. Plat. Gorg. p. 488 b. The general distinction is this: ἀμεῖνον is "better" for use and externally; κρείττων, "better," as more powerful; βελτίων, "better" morally; λῷων, "better," as preferable; φέρτερος, "better," as more profitable.

2 κακός, "bad" κακίων κάκιστος

Χείρων (for χερύων from χερεύς, "a workman")

Τῆσσων adv. ἤκιστον

Of these synonyms, κακίων means "more cowardly," "baser born," and the like, in opposition to ἀρείων and βελτίων; χείρων is "inferior," in opposition to ἀμεῖνων; and ἤσσων is "weaker," in opposition to κρείσσον.
3 μικρός, "little" ελάσσων (from ἐλαχύς) ελάχιστος
παῦρος μικρότερος μικρότατος
4 ὄλγος, "few" ὄλγων (for ὄλγων) ὀλίγιστος
μείων ὀλίγιστος
5 τολύς, "much" πλέων or πλείουν πλείστος
6 ῥάδιος, "easy" ῥάων ῥᾷστος
7 ἀλγεινός, "painful" ἀλγεινότερος ἀλγεινότατος
ἀλγίων (from ἀλγίων) ἀλγίστος
8 πίων, "fat" πιότερος πιότατος
9 πέπων, "ripe" πεπαίτερος πεπαίτατος

281 (4) Comparisons of Substantives.

Besides the appellative nouns in -της and -ος, which we have already mentioned (274), and others of a still more completely adjectival nature, which form their degrees of comparison regularly, such as δοῦλος, δουλότερος, ἑταῖρος, ἑταιρότερος, βάρβαρος, βαρβαρώτερος, κύριος, κυριώτερος, &c., we have this comparison also in the case of substantives denoting persons or things, which are not capable of being used in their existing forms as qualitative adjectives: thus we have βασιλεύ-τερος, "more kinglike," βασιλεύ-τατος, "most kinglike," from βασιλεύς; κύων, "more shameless," κύων, "most shameless," from κύων; so also κερδιών and κέρδιστος from κέρδος, ἐλέγχιστος from ἔλεγχος (or perhaps from the obsolete ἐλεγχής), μυχοίτατος and μύχατος from μύχος.

282 (5) Comparisons of Adverbs.

As it seems that the terminations which indicate comparison are appended (at least those in -τερος, -τατος) to adverbs, that is, to fixed forms of the adjectives, it may be scarcely necessary to remark, that they may be affixed to pronominal and other adverbs. Of these formations there are in fact two classes.

(a) When the comparative or superlative of the adverb is itself an adjective: thus we have

πρό πρό-τερος πρῶ-τος
ὑπέρ ὑπέρ-τερος ὑπέρ-τατος, ὑπερώ-τατος
ὑπό ὑπό-τερος ὑπό-τατος
ἐξ ἔσχατος (ἔκ-σχα-τος)

πρό-τερος
ὑπέρ-τερος
ὑπό-τερος
ἐξ-τερος

ὑπέρ-τατος
ὑπερώ-τατος
ὑπό-τατος
ἔσχατος (ἔκ-σχα-τος)
(b) When the comparative or superlative of the adverb is itself an adverb; and here we have either (a) a comparative adverb formed from the neut. sing., and a superlative adverb formed from the neut. plur. of the adjectives of those degrees, thus:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>σοφῶς</td>
<td>σοφῶ-τερον</td>
<td>σοφῶ-τατος</td>
</tr>
<tr>
<td>σαφῶς</td>
<td>σαφέσ-τερον</td>
<td>σαφέσ-τατος</td>
</tr>
<tr>
<td>σοφρονῶς</td>
<td>σοφρονέσ-τερον</td>
<td>σοφρονέσ-τατος</td>
</tr>
<tr>
<td>χαριετῶς</td>
<td>χαριέσ-τερον</td>
<td>χαριέσ-τατος</td>
</tr>
<tr>
<td>αἰσχρῶς</td>
<td>αἰσχρέσ-τερον</td>
<td>αἰσχρέσ-τατος</td>
</tr>
<tr>
<td>ἱδέως</td>
<td>ἱδιον</td>
<td>ἱδιον</td>
</tr>
<tr>
<td>ταχέως</td>
<td>τάχιον (τάχιον)</td>
<td>τάχιον (τάχιον)</td>
</tr>
<tr>
<td>ἰγχις</td>
<td>ἰγχίστατον</td>
<td>ἰγχίστατον</td>
</tr>
<tr>
<td>μᾶλλον</td>
<td>μᾶλλον (μᾶλλον)</td>
<td>μᾶλλον (μᾶλλον)</td>
</tr>
<tr>
<td>πλησίον</td>
<td>πλησιαί-τερον</td>
<td>πλησιαί-τατος</td>
</tr>
</tbody>
</table>

or we have (β) a comparative in -τέρως by the side of one in -τερον, the superlative in -ως not being used, thus:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπόρως</td>
<td>ἀπορω-τέρως</td>
<td>ἀπορω-τατος</td>
</tr>
<tr>
<td>βεβαιῶς</td>
<td>βεβαιο-τέρως</td>
<td>βεβαιο-τατος</td>
</tr>
<tr>
<td>σαφῶς</td>
<td>σαφέσ-τερον</td>
<td>σαφέσ-τατος</td>
</tr>
<tr>
<td>καλῶς</td>
<td>καλλιόνως</td>
<td>καλλιόνως</td>
</tr>
<tr>
<td>μικρῶς</td>
<td>ἐλασσόνως</td>
<td>ἐλασσόνως</td>
</tr>
<tr>
<td>εὖ</td>
<td>κρεῖσσόνως</td>
<td>κρεῖσσόνως</td>
</tr>
</tbody>
</table>

or lastly, we have (γ) a comparative in -τέρω by the side of a superlative in -τάτω, thus:

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄνω</td>
<td>ἄνω-τέρω</td>
<td>ἄνω-τάτω</td>
</tr>
<tr>
<td>ἄπω</td>
<td>ἄπω-τέρω</td>
<td>ἄπω-τάτω</td>
</tr>
<tr>
<td>κάτω</td>
<td>κατω-τέρω</td>
<td>κατω-τάτω</td>
</tr>
</tbody>
</table>
283 (6) Extended Comparisons.

For the purpose of emphasis or exaggeration, the comparison is sometimes extended by a superaddition of the affix: thus we have προτεραίτερος from πρότερος (Aristoph. Εὐκ. 1165), and similarly χερείότερος, πλειότερος, ἀρειότερος, ἀμεινότερος, βελτίστερος, γλυκιότερος, &c. To the same class belong such words as αὐτότερος, αὐτότατος (Lat. ipsissimus), παντοδαπώτατος, and the like. Other exaggerations are παγκάκιστος, πανύστατος, τρισμέγιστος, φαυλεπιφαυλότατο.

§ VIII. Undeclined, Irregular, and Defective Nouns.

284 Although the laws which lead to apparent anomalies of inflexion have been already explained, it will be most convenient to the learner, if we follow the example of previous grammarians, and add here a list of those nouns which are either undeclinable, defective, or irregular.

<table>
<thead>
<tr>
<th>Greek</th>
<th>Inflexion</th>
<th>Greek</th>
<th>Inflexion</th>
<th>Greek</th>
<th>Inflexion</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀηδόν</td>
<td>ἀηδόνος</td>
<td>ἀηδόνος</td>
<td>ἀηδόνον</td>
<td>ἀηδόνον</td>
<td></td>
</tr>
<tr>
<td>ἀλκή</td>
<td>ἀλκῇ</td>
<td>ἀλκῇ</td>
<td>ἀλκῇ</td>
<td>ἀλκῇ</td>
<td></td>
</tr>
<tr>
<td>ἅλως</td>
<td>ἅλων</td>
<td>ἅλων</td>
<td>ἅλων</td>
<td>ἅλων</td>
<td></td>
</tr>
<tr>
<td>ἀνάξ</td>
<td>ἀνάξ</td>
<td>ἀνάξ</td>
<td>ἀνάξ</td>
<td>ἀνάξ</td>
<td></td>
</tr>
</tbody>
</table>


ἀλκή by the side of ἀλκῇ, “with strength.”

ἀλς in the signification “salt,” generally in the pl. ὀι ἅλες. In the sing. ἡ ἅλς is poetically “the sea.”

ἀλως, “threshing-floor;” gen. ἀλων, ἀλωνος, ἀλωνος.

ἀνα, “O king,” in addresses to gods, for ἀναξ.

ἀδως, ἀδι, ἀδιδα for ἀδου, &c. from Ἄιδης.
"ἄλφι, "barley-meal;" secondary form ἄλφιτον. So also κρι by the side of κριθη, "barley." "Ἀλφι and κρι were probably dental forms like μελι-τ, "honey."

ἄμφω, "both;" gen., dat. ἀμφοῖν.

ἀνδράποδον, "slave;" dat. pl. ἀνδραπόδων and ἀνδραπόδεσσι. The latter form shows, as does also the form ἀνδραποδίως, that the derivation is ἀνήρ and πούς, not ἀνήρ and ἀποδίδωμι; hence the original word was ἀνδράπους, like τρίπους, and the name is best explained by the boast of the Dorian warrior (Hybr. ap. Ath. xv. p. 695 F): πάντες γόνυ πεπτηῶτες ἀμὸν προσκυνεῦτι με δεσπόταν. There is a similar irregularity in Οἰδί-τους, q. v.

Ἀνδρομέδα retains the -a throughout. So also some other proper names, such as Λύδα, Φιλομήλα. Cf. 18, g, 119, 161.

ἀνήρ, "a man," i.e. vir, not homo (185).

Ἀπόλλω for ᾿Απόλλωνα (184).

ἀργέτος, -τι, instead of ἀργῆτος, ἀργητί.

"Ἄρης, "the god of war;" Ἄρεος, "Αρεί, "Αρη and "Αρην. Also in epic poetry Ἀρείος, Ἀρη. That the original form of the nom. was Ἀρεὺς appears from the comparative ἀρείων (278).

ἀρνός, masc. and fem., "of the lamb;" ἀρνί, ἄρνα, ἄρνες, ἀρνάτη, used instead of the inflexions of ἀμνός. The true nom. was ἀρρήν, "the male."

ἀστήρ, masc., "a star;" dat. pl. ἀστράσιν.

βρέτας, "an image;" neut. βρέτες, βρέτη.

γάλα, neut., "milk" (182, a)."
Δήμητρη, "the goddess of corn;" Δήμητρος, Δήμητρι, Δήμητρα (Δήμητραν), Δήμητρα.


doruxós, masc., "oak-grove;" pl. -μοι and -μα.

car, neut., "Spring;" éaros, éari, ἕρος, ἕρι.

eyxelús, fem., "eel," -νος; but ai and τὰς ἐγχέλεις, τῶν ἐγχέλεων

in the pl.

eikov, fem., "image" (184).

eretmós, masc., "oar;" pl. ἐρετμοί and ἐρετμά.

eos, fem., "morning" (171).

Zeús, masc., "Jupiter;" gen. Διός; dat. Δι᾽; acc. Δία. Also

Zeinn, Zein, Zeina.

ηἷς, masc., "O madman." Hom.

ηπά, neut. acc., "help."

Θαλής, masc., Θαλέω, Θαλῇ, Θαλῆν. The forms Θαλοῦ, Θάλητοιι

&c. are later.

θέμις, fem., "law," has the genitive forms θέμιστος, θέμιτος, θέμι-

do; and θέμιως. Homer has the acc. θέμιστα, pl. θέμιστες;

Pindar has θέμιτες, θέμισσιν. In some passages θέμις is neut.

and indeclinable.

θεσμός, masc., "decree;" pl. -μοι and -μα.

θρίξ, fem., "hair;" τριχός, τριξί (97).

θυγάτηρ, fem., "daughter;" θυγατρός, θυγατρί, -τέρα, θυγατερ,

θυγατέρε, -τέρου, -τέρες, -τέρων, -τράτι, -τέρας.

κάλως, masc., "cable;" -ω, -ών; pl. -ωις and -οι; acc. -ους.

κάρα, neut., "head;" κρατός, κρατι, κράτα, masc. But το κρατα

occurs in Sophocles.

κέλευθος, fem., "road;" pl. -θοι and -θα.

κλαδί, κλαδεσί, coexist with the regular inflexions of κλάδος, "a

bough:" see στιχός.

κλέις, fem., "key;" acc. κλείδα and κλείν; pl. κλείδες, κλείδας and

κλείδι. In old Attic we have also κλής, -ηδός.

κνέφας, neut., "darkness;" gen. -εος, -ους; dat. -αι, -α, whence

κνεφαίος.

κοινωνός, masc., "partaker;" pl. (only in Xenophon) κοινώνεσ, -ας,
as from κοινών, ξυνάν.

κρίνων, neut., "lily;" κρίνεα, κρίνεσι.

κύκλος, masc., "circle;" pl. κύκλοι and κύκλα.

κύων, masc., fem., "dog" (184).

λίπα, neut., old dative, "with oil."
λές, masc., "a lion;" acc. λίν, Hom. λές and λες, Euphor. λέσιν.
λύχνος, masc., "lamp;" pl. λύχνοι and λύχνα.
μάλης for μασχάλης, in the phrase ὑπὸ μάλης, "under the arm."
μάρτυς, masc., fem., "witness;" regular in μάρτυρος, &c.; but dat. pl. μάρτυσιν, and acc. sing. μάρτυν in Simonides.
μέλε, masc., "month," for μήν.
μύδον, masc., "a wooden tower;" gen. μόσυνος, &c.; but dat. pl. μοσύνοις.
μύκης, masc., "a mushroom;" gen. μύκητος and μύκον.
ναύς, fem., "ship;" sing. νεὼς, νηῦ, ναύν; gen., dat., dual νεῶ; pl. νιή, νεῶν, ναυσίν, ναύς (189).
νύξ, fem., "night" (180).
Οἰδίπος, Οἰδίποδος, and -πος, -ποδα, and -πον; voc. -πον.
Also gen. Οἰδίποδος, -δά, -δο; dat. -δή; acc. -δν; voc. -δα.
οῖς, fem., "sheep;" οἰός, οἰ, οἰ; οίς or οῖς, οίνων, οίνοισ; οῖς.
ὄναρ, neut., "dream;" only nom. and ace.
ὄρνις, masc., fem., "bird;" ὄρνιθος, -θι, -θίν and -θῆθα; voc. ὄρνυ; pl. ὄρνιθες, &c.; and also ὄρνεν, ὄρνεων, and in the acc. ὄρνες.
The Dorians wrote ὄρνιχος, ὄρνιχα, &c.
όσσα, neut., "floor;" gen. ὄσσων; dat. ὄσσοις.
οὖς, neut., "ear;" ὠτός, ὥτων, ὠσίν.
πνύξ, fem., "house of assembly;" πυκνός, &c.; later, πυκνός.
Ποσειδῶν, "the god of the sea;" acc. Ποσειδῶ.
πρεσβευτής, masc., "ambassador;" but πρεσβύτης or πρέσβυς, "old man;" in the former sense, gen. πρέσβεως; acc. πρέσβυν; pl. πρέσβεις; dat. πρέσβεσι; in the latter only acc. πρέσβυν and voc. πρέσβυ.
πρόσωπον, neut., "countenance;" pl. προσώπατα, -παν.
πρόχοος, -Οος, fem., "pitcher;" dat. pl. πρόχουσιν.
πῦρ, neut., "fire;" πυρός; pl. τὰ πυρά, τοῖς πυροῖς, "watch-fires."
σίτος, masc., "corn;" σίτος; pl. σέες, σέας, σέων. In later writers, στίχος, &c.
στάδιον, neut., "a furlong;" οἱ στάδιοι, τὰ στάδια.
σταθμός, masc., "standard;" pl. -μοι and -μα, "balance."
στίχος, gen. and pl. στίχας, from στίχος, "a row."
166 INFLEXION.

τάν in ὦ τάν, "O thou," old form of τύνῃ.
Τάρταρος; pl. Τάρταρα.
ταῶς, masc., "peacock;" both regular and also ταῶν, ταῶνες, ταῶσιν.

ὑδώρ, neut., "water" (181).

ὐίός, masc., "son," in addition to the regular declension has the following: gen. ὑίος; dat. ὑίε; acc. ὑία; dual ὑίες, ὑίεσιν; pl. ὑίεσι, ὑίεσιν, ὑίεσιν, ὑίεσιν, ὑίεσιν.

φρέαρ, neut., "well;" φρέατος and φρητός.

χειρ, fem., "hand;" χειρός, χερός, χερσί, ὅζο.

χοῦς, masc., "a congius'' or "liquid measure;" χοὸς, χοῖ, χοῶν, χόες, χόας. Also, as from χοῦς, χοῶς, χόα, χοᾶς, &c. But χοῦς, masc., "a heap of earth," has only gen. χοός; acc. χοὖν, &c.

χρέως, neut., "debt;" also χρέος; gen. χρέος and χρέους; pl. χρέα.

There is no dat.

χρῶς, mas., "skin;" gen. χρωτός, &c. Ionicè χρῷός, χροῖ, χρέα.

We have also the phrase ἐν χρῷ for ἐν χρωτί.

ὁ τάν. See τάν.
CHAPTER II.

CONJUGATION OF THE VERB.

§ I. Differences of Voice.

285 A verb (ῥῆμα) is a word which contains a predication of time, with reference to one or other of the three primary positions: and these primary positions are expressed by objective cases of the primitive pronouns. Thus we have διδῶ-μι, "a giving by me," = "I give;" διδῶ-τι, "a giving by him," = "he gives;" διδῶ-μεν, "a giving by us," = "we give;" διδῶ-ντι, "a giving by them," = "they give;" διδῶ-μαι, "a giving on or of me," = "I am given;" διδῶ-ται, "a giving of or on him," = "he is given."

286 When the inflexions represent different pronominal elements, these differences are called the first, second, and third persons of the verb; and, as in the declensions, they appear in three numbers, singular, dual, and plural.

287 When the inflexions represent different cases of the pronominal elements, these differences are called voices. According to the inflexions there are only two voices, the active (ῥῆμα ἐνεργητικόν) and the passive (ῥῆμα παθητικόν): but the active form may denote (a) that the action passes on (transit) to an object, in which case it is called a transitive verb; as δίδωμι ἄρτον, "I give bread;" or (b) that the action does not pass beyond the agent, in which case it is called intransitive or neuter; as τρέχω, "I run," or "there is a running by me." And the passive form may denote (c) that the action refers to and terminates with the person implied in the inflexion, in which case it is properly and strictly called passive; as τύπτομαι, "I am beaten;" or (d) that it is caused to be done for the agent, in which case it is called middle; as διδάσκομαι παῖδα, "I get a boy taught for myself;" or (e) that, although it really terminates with the agent, it appears as his act, in which case it is called deponent, and in this class we have both transitive
and intransitive verbs; thus we may say, ἀισθάνομαι κτύπον, "I perceive a noise," i.e. "I am impressed with the perception of it;" and ἀφικνοῦμαι, "I arrive," i.e. "I cause myself to come." The discussion of these different usages of the verb belongs to Syntax, and more properly to the idioms or peculiarities of the Greek language.

§ II. Differences of Tense or Time.

288 But besides these differences of inflexion, there are affections of the uninflected form, which are not less important.

289 By a prefix, affix, or both, to the uninflected form, it becomes capable of predicating differences of time or tense. Thus,

(a) The prefix or augment ἐ- (a residuary or apocopized form of ἐ-va, ἀ-va, signifying "distance" or "negation," above, 114) always implies time past or non-existent time.

(b) The affix σ- (a residuary form of σα = κα, signifying "proximity") always implies future or coming and approximating time.

(c) When the form has the augment ἐ- as well as the affix σ-, it implies that the act spoken of was future and is past, or that it took place within limits which require to be defined; it is therefore called the aorist or indefinite tense: though, in fact, all augmented tenses are indefinite, as will be shown in the Syntax.

(d) When the root-syllable is reduplicated, or prefixed in a weaker shape, the form predicates present or continuous time, and, with the augment, an imperfect or continued action in past time.

(e) When σ- is affixed in addition to the reduplication prefixed (which, of course, is still farther weakened by this elongation of the word), the form implies perfect time, or a past action continued in itself or its effects up to the present time.

(f) When this perfect receives an augment, it expresses the completion of an action in reference to some past time, and the tense is called plu-perfect or plusquam-perfectum.

(g) When we have an augment alone without reduplication or affix, the form implies transitory or momentary action completed in
past time; and from the resemblance in signification between this and the tense which implies that an action was future and is past, the form is called the second aorist. With regard to this second aorist, it is to be observed that the passive form is not distinguished by a change in the inflexions of the person-ending, but by a pronominal insertion, analogous to that which discriminates the case-endings of the noun, and which must be carefully distinguished from the affix -σα-, which marks approximate actions in the future tense, although it is ultimately the same element. For δώ-σω = δώ-σο-μι signifies, "there will be a giving by me;" and ε-δώ-ν = ε-δω-μι means, "there was a solitary act of giving by me:" but е-δω-θη-ν = е-δω-[θγα-μι] implies, "there was a solitary act of giving in relation to me" (i.e. it took place in the line from position 2 to position 1, above, 77). So that the pronominal element belongs to the verb-root in the first aorist active, and to the person-ending in the passive aorist. Of this passive aorist there are two forms, the θη- being occasionally softened or weakened into η.

(h) By a subsequent extension, when the original significance of this insertion was no longer felt, it was arbitrarily used to make a distinction between middle and passive, even in forms which already exhibited differences of inflexion in the person-endings; and thus arose a passive future in -θήσομαι, as δοθήσομαι, "I shall be given."

290 The following examples will suffice to exhibit the process of formation which has been described.

A. Present tense (χρόνος ἐνεστώς).
Reduplication of the root.
δί-δω-μι, "I am giving."
δί-δο-μαι, "I am being given."

From this, by augment, the imperfect tense (χρόνος παρατατικός).
ε-δίδω-ν, "I was giving."
ε-διδό-μην, "I was being given."

B. Future tense (μέλλων).
Affix of σ- sometimes represented by κ.
δώ-σω = δώ-σο-μι, "I shall give."
δώ-σο-μαι, "I shall give myself."
From this, by augment, the first aorist (ἀόριστος πρῶτος).

\[ \text{ἐ-δω-κα} \text{ for } \text{ἐ-δώ-σα-μι}, \text{ "I gave."} \]

\[ \text{ἐ-δω-κά-μην}, \text{ "I gave myself."} \]

C.

Perfect tense (παρακείμενος).

Reduplication + affix.

\[ \text{δέ-δω-κα[-μι]}, \text{ "I have given."} \]

\[ \text{δέ-δο-μαί} \text{ (from δε-δώκα-μαι)}, \text{ "I have been given."} \]

From this, by augment, the plusquam-perfectum or pluperfect (ὑπερσυντελικός).

\[ \text{ἐ-δεδώ-κεί-ν}, \text{ "I had given."} \]

\[ \text{ἐ-δεδό-μην} \text{ (from ἐδεδωκά-μην)}, \text{ "I had been given."} \]

The perfect also admits of a future of the form B, which is then called the paulo-post futurum (ὁ μετ’ ὀλίγον μέλλων χρόνος). This is more common in the passive than in the active. It will be observed that the affix σα = κα, which is appended to tenses B and C, sometimes appears as the hard κ-, sometimes as the soft σ-, and sometimes vanishes altogether, as in the perfect passive. This is due to the nature of the guttural, which, as we have seen, can pass through the sibilant to the mere aspirate, and so vanish (above, 107; below, 302, B, 2, (a)).

These are all the regular formations. They present themselves in pairs of simple and augmented tenses, the former expressing definite, the latter indefinite, relations of time. But besides these, we have, as we have seen, the secondary aorist (ἀόριστος δεύτερος) and its peculiar passive formation, which are of course limited to the expression of indefinite time.

D.

Second aorist (ἀόριστος δεύτερος).

Augment without affix or reduplication.

\[ \text{ἐ-δω-ν}, \text{ "I gave."} \]

With compound person-ending.

\[ \text{ἐ-δό-θην}, \text{ "I was given."} \]

The shortened form, in -ην only, does not appear when the verb-form ends in ο or ε, but is common enough when the root ends in α or a consonant. It is to be noticed that although the
aorists in -\(\theta\eta\nu\) and -\(\eta\nu\) are alike derived from the second aorist active, custom has given to the aorist in -\(\theta\eta\nu\) the name of the first aorist passive, while that in -\(\eta\nu\) is called the second aorist passive.

The improper, or secondary future passive, is formed from the passive aorist, contrary to all analogy, by the substitutions of -\(\theta\hbar\sigma\omega\mu\ai\) for -\(\theta\eta\nu\) or -\(\hbar\sigma\omega\mu\ai\) for -\(\eta\nu\). Thus we have

\[\delta\omega-\theta\hbar\sigma\omega\mu\ai, \text{"I shall be given."}\]

§ III. Differences of Mood.

292 Besides these formations, which are devoted to the expression of various relations of tense and voice, the accurate syntax of the Greek language has taken into use, for the expression of modal relations, forms of the future and aorist which bear the same analogy to the regular forms in -\(\sigma\), that the usual genitive of the second declension does to its original form; namely, the analogy of -\(\iota\) to -\(\sigma\omega\). This new future and aorist are called the subjunctive and optative moods (ἐγκλίσεις ὑποτακτικὴ καὶ ἐυκτικὴ), and the tenses which we have hitherto discussed are said to belong to the indicative mood (ἐγκλίσις ὁριστικὴ).

293 By an affection of the person-endings only, which are either omitted or made more emphatic—according to the analogy of the vocative case of nouns—the indicative mood is converted into what is called the imperative mood (ἐγκλίσις προστακτικὴ).

294 When the third person plural in -\(\nu\tau\) of an indicative tense becomes the vehicle of a set of case-endings, the verb is said to become an active participle (μέτοχος), as partaking of the nature of the noun and verb (above, 61). The crude verb, similarly inflected with the suffix -\(\mu\nu\varepsilon\nu\), becomes a passive participle. The aorist in -\(\theta\eta-\nu\), -\(\eta-\nu\) makes its participle in -\(\nu\tau\). It is scarcely necessary to observe that the augment is always omitted in the participle, though the reduplication is retained. In addition to the participle, the verb is capable of a nominal inflexion when the termination -\(\tau\o\) (from -\(\tau\e\b\nu\)) or -\(\tau\o\) is appended to the root in the form which it assumes in the first aorist passive. Thus from πλέκ-\(\omega\), ε-πλέξ-\(\eta\nu\), we have the verbals πλεκ-\(\tau\o\) and πλεκ-\(\tau\o\); from φιλέω, ε-φιλή-\(\eta\nu\), the verbal φιλη-\(\tau\o\); from χέω, root χε\(\nu\), ε-χ-\(\nu\)-\(\eta\nu\), χν-\(\tau\o\); τείνω, root τα-, ε-τά-\(\eta\nu\), τα-\(\tau\o\). It seems probable
that these forms are derived from the verbal noun in -τύς, signifying the action of the verb, and corresponding in origin, as these forms do in use, to the Latin supines and gerunds. (See the Syntax, 421, for the use, and for the forms, 302, d, (h)).

295 An inflexion, analogous to the passive person-endings, becomes fixed adverbially for the expression of what is called the infinitive mood (ἐγκλίσις ἀπαρέμφατος). The passive form of this inserts, according to an analogy not very easily explicable, the element which forms the passive aorist.

296 The following may serve as exemplifications of these processes.

**Indicative Mood.**

διδω-μι, "I am giving."
διδο-μαι, "I am being given."

**Imperative.**

διδο-θι, "give thou."
διδο-σο, "be thou given."

**Subjunctive.**

διδῳ for διδοία-μι, "I am likely to give."
διδῳ-μαι, "I am likely to be given."

**Optative.**

διδοῖν for ἐδιδοία-μι, "I was likely to give."
διδοῖ-μην, "I was likely to be given."

**Infinitive.**

διδό-ναι, "to give."
διδό-σθαι, "to be given."

**Participle.**

διδοῦς = διδό-ντ-ς, "giving."
διδό-μενος, "being given."
δοῦς = δό-ντ-ς, "having given."
δο-θεῖς = δο-θέ-ντ-ς, "having been given."

**Verbal.**

δο-τός, "capable of being given."
δο-τέος, "required to be given."
§ IV. Different Classes of Verbs.

297 Having thus stated the general procedure in the genesis of verbal inflexions, the next step will be to give the practical rules for the application of these principles to the different tenses and moods of the same verb, and to the different kinds or forms of verbs.

298 There are two classes of verbs, discriminated by their person-endings: A. Primary verbs in -μι; B. Secondary verbs in -ω. And class B is again subdivided, according to the crude forms, into (a) verbs of which the crude form terminates in a consonant or one of the vocalized consonants τ, υ: (b) verbs of which the crude form terminates in one of the articulation-vowels α, ε, ο.

299 According to the sub-varieties of the crude form, it is customary to subdivide these classes of verbs into conjugations (συζυγίαι). This term, which properly refers to any class of words, whether nouns or verbs, which are inflected according to the same laws (for Dionysius says [Anecd. Bekk. p. 638, cf. 892]: συζυγία ἐστὶν ἀκόλουθος ὀνομάτων κλίσις), is limited to the arrangement (διάθεσις) of verbs according to their root or characteristic letter. The flexion of the verb, like that of the noun, is called declension (distinguished as κλίσις ὀνομάτων and κλίσις ῥημάτων).

In class A there are four conjugations:

1. Verbs in -α-μι as ἵστ-η-μι, ἱστ-ά-ναι fut. στή-σω
2. Verbs in -ε-μι as τίθ-η-μι, τιθ-έ-ναι ὣ θήσω
3. Verbs in -ο-μι as δίδ-ω-μι, διδ-ό-ναι ὄ δώσω
4. Verbs in -νυ-μι as δείκ-νυ-μι, δεικ-νύ-ναι ὄ δείξω

In class B, (a), there are six conjugations:

1. Labial verbs,

   in π as τέρπ-ω fut. τέρψω
   or π-τ as τίπ-τ-ω ... τίψω
   in β as λειβ-ω ... λείψω
   in φ as γράφ-ω ... γράψω
2 Guttural verbs,
   in κ as πλέκ-ω fut. πλέξω
   or κ-τ as τίκ-τ-ω ... τέξω
   in γ as λέγ-ω ... λέξω
   in χ as τρέχ-ω ... θρέξω

3 Dental verbs,
   in τ as ἀνύσ-ω ... ἀνύσω
   in δ as ἐρέσ-ω ... ἐρέσω
   in θ as πείδ-ω ... πείδω

4 Liquid verbs,
   in λ as στέλλω ... στέλω
   in μ as νέμ-ω ... νεμό
   or μ-ν- as τέμ-ν-ω ... τεμό
   in ν as κρίν-ω ... κρίνω
   in ρ as σπείρ-ω ... σπερώ

5 Assimilated verbs in σσ- or ττ-.
   a. From labials, as πέσσ-ω (πεπ-), fut. πέψω.
   β. From gutturals, as πράσσ-ω (πραγ-), fut. πράξω.
   γ. From dentals, as ἐρέσσ-ω (ἐρετ-), fut. ἐρέσω.

In ξ.
   a. From gutturals, as κράξ-ω (κραγ-), fut. κράξω.
      or σαλπίζ-ω (σαλπίγγ-), fut. σαλπίγξω.
   β. From dentals, as φράξ-ω (φραδ-), fut. φράσω.

6 Verbs in F, i.e. in ι or υ.
   a. Simple, as τίω, λύω, fut. τίσω, λύσω.
   β. Diphthong, as παύω, κλείω, κελεύω, πέω, fut. παύσω, κλείσω, κελεύσω, πέσω.

In class B, (b), there are three conjugations:

1 Verbs in -α-,
   τιμά-ω, fut. τιμήσω; or σπά-ω, fut. σπάσω.

2 Verbs in -ε-,
   φιλέ-ω, fut. φιλήσω; or καλέ-ω, fut. καλέσω.

3 Verbs in -ο-,
   δηλό-ω, fut. δηλώσω; or ἀρό-ω, fut. ἀρόσω.
Obs. The classification of verbs according to the genesis or origination of the crude form by derivation, belongs to a different part of the subject (below, Part IV. 358, 363).

§ V. Determination of the Characteristic.

300 It will be observed that these classes or conjugations depend on the form of the root (θέμα), or rather on its last letter or characteristic. In each case it is assumed that this characteristic is known or determined. But it is not always easy to determine the characteristic or eliminate the root from an existing form of the verb, and it is often most disguised in the present indicative, under which the verb is registered in the dictionaries. In the other tenses, the affections of consonants in contiguous syllables (above, 86 sqq.) deprive us of any criterion as to the particular labial, guttural, or dental, which is the characteristic of the verb; thus in κρύψω, ἐκρύφθην, κρυπτός, the characteristic might be π or φ, but it is β; in βάψω, ἐβάφθην, βαπτός, it might be π or β, but it is φ. And even the vowel verbs do not always leave the genuine thema when the termination is removed; thus ἐκελεύσθην and κελεύςτος leave it doubtful whether the original form of the root was κέλευ- or Κέλευθ-, and ἐπλεύσθην and πλευστός undoubtedly contain an inserted σ- in addition to the root πλευ- for πλεζ-. The following principles will assist the student in extricating the root from any verb-form presented to him.

(a) That the second aorist is the simplest form of the verb appears not only from the consideration already mentioned (289, (g)), that it conveys the unqualified notion of the word, that of a single act, and from the fact that it furnishes the basis of the passive aorists and of the verbal, which gives the meaning of the verb with the implication of capability or requirement (302, d, (h)); but also because it generally exhibits the vowel of articulation in its heaviest or least affected form a (above, 20, a). Thus we often observe the following changes in the vowels:

<table>
<thead>
<tr>
<th>Second Aorist</th>
<th>Second Perfect or Verbal Noun</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-στάλ-ην</td>
<td>στόλος</td>
<td>στέλλω</td>
</tr>
<tr>
<td>ἐ-βαλ-ον</td>
<td>βολή</td>
<td>βάλλω</td>
</tr>
<tr>
<td>ἐ-τάμ-ον</td>
<td>τόμος</td>
<td>τέμνω</td>
</tr>
</tbody>
</table>
Second Aorist. Second Perfect or Verbal Noun. Present.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Aorist</th>
<th>Perfect or Noun</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-σπάρ-ην</td>
<td>σπορά</td>
<td>σπείρω</td>
<td></td>
</tr>
<tr>
<td>ἐ-δρακ-ον</td>
<td>δέδορκα</td>
<td>δέρκομαι</td>
<td></td>
</tr>
<tr>
<td>ἐ-τράφ-ην</td>
<td>τροφή</td>
<td>τρέφω</td>
<td></td>
</tr>
</tbody>
</table>

And when the present is strengthened by *ectasis*, whether it be the insertion of ν(γ) or of a vowel, with or without the further influence of an *hyperthesis*, we find these elements wanting in the 2 aor. Thus we have

<table>
<thead>
<tr>
<th>Verb</th>
<th>Aorist</th>
<th>Perfect or Noun</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐ-πάγ-ην</td>
<td>πέπηγα</td>
<td>πίγ-νυ-μι</td>
<td></td>
</tr>
<tr>
<td>ἐ-λαχ-ον</td>
<td>εἶληχα</td>
<td>λαγχάνω</td>
<td></td>
</tr>
<tr>
<td>ἐ-λαβ-ον</td>
<td>εἶληφα</td>
<td>λαμβάνω</td>
<td></td>
</tr>
<tr>
<td>ἐ-δακ-ον</td>
<td>δέδηχα</td>
<td>δάκνω</td>
<td></td>
</tr>
<tr>
<td>ἐ-τακ-ον</td>
<td>τέτηκα</td>
<td>τήκω</td>
<td></td>
</tr>
<tr>
<td>ἐ-φαίν-ην</td>
<td>πέφημα</td>
<td>φαίνω</td>
<td></td>
</tr>
<tr>
<td>ἐ-χαρ-ην</td>
<td>στοίχος</td>
<td>στείχοω</td>
<td></td>
</tr>
<tr>
<td>ἐ-στιβ-ην</td>
<td>στοιβή</td>
<td>στείβω</td>
<td></td>
</tr>
<tr>
<td>ἐ-λιπ-ον</td>
<td>λελοίπα</td>
<td>λείπω</td>
<td></td>
</tr>
<tr>
<td>ἐ-πιθ-ον</td>
<td>πέποιθα</td>
<td>πείθω</td>
<td></td>
</tr>
<tr>
<td>ἐ-πυγ-ον</td>
<td>πέφυγα</td>
<td>φεύγω</td>
<td></td>
</tr>
<tr>
<td>ἐ-ξυγ-ην</td>
<td>ζεῦγος</td>
<td>τεύχω</td>
<td></td>
</tr>
<tr>
<td>ἐ-στιβ-ην</td>
<td>στοιβή</td>
<td>στείβω</td>
<td></td>
</tr>
</tbody>
</table>

When the 2 aor. does not appear either in the active or passive, we may generally determine the characteristic by means of the verbal noun; thus we know that φ and not π or β is the characteristic of βάπτω, βάψω, because we have the verbal noun βαφή, and that γ and not κ or χ is the characteristic of τάσσω, τάξω, because we have the verbal nouns ταγός and τάγμα.

Applying one or other of these criteria, we ascertain,

(a) That in class B, (a), 1, the following verbs in ππ have β for their characteristic: βλάπτω, κρύπτω; the following have φ: βάπτω, θάπτω, θάψω, τάσσω, τάξω.

(b) That in class B, (a), 5, the following verbs in σσ have a dental characteristic: ἐρέσσω, πάσσω, πλάσσω, βράσσω, πτίσσω, βιάσσω, ἀρμόττω, νάσσω, ἀφύσσω; that φρίσσω has for its characteristic κ instead of γ or χ; and that of the verbs in ζ the
following have a guttural characteristic: κράζω, στενάζω, οἰμώξω, ἀλαλάξω, στάξω, στίξω, στηρίζω, μαστίζω, σφύξω, ἀλαπάξω; the following have γγ: σαλπίζω, κλάζω; and the following vacillate between δ and γ: παίζω, ἀρπάζω, βαστάζω, νυστάζω.

§ VI. The Vowel of Connexion.

301 In almost all cases the crude or uninflected form of the verb contains, besides the root, a vowel of connexion, which is the vehicle of the person-endings.

(1) Indicative Mood.

In verbs of class A, the vowel of connexion is represented only by a lengthening of the root-vowel, but there is reason to believe that these verbs were originally connected with the person-ending by an intervening α or ε, so that ἵστημι represents ἵσταμι (ἵστα-εμι), τίθημι represents τιθεαμι (τιθεεμι), δίδωμι represents διδοαμι (διδοεμι), and δεικνύμι represents δεικνύαμι (δεικνύεμι). In obedience to a law of euphony, which is known as the influence of the weight of the person-endings, this connecting vowel is retained only in the singular of the active voice. Thus, while we have ἵστημι, ἵστης, ἵστησι, we have ἵστᾶτον, ἵστᾶμεν, ἵστᾶμαι, ἱστάμεθα, &c.

In verbs of class B, (a), the vowel of connexion is dropped in the perfect and pluperfect passive, which connect the person-endings immediately with the root, according to the following rules:

(a) If the verb character is ι or ν, this is followed unaltered by the person-endings; as

| λέλυμαι   | ἑλελύμην |
| λέλυσαι, &c. | ἑλέλυσο, &c. |

(b) If the verb character is a mute, it is liable to be affected by contact with the person-endings, according to the rules given above (86, &c.). Thus we have

γέγραμμαι, πέπλεγμαι, πέπεισμαι for γέγραφ-μαι, πέπλεκ-μαι, πέπειθ-μαι

γέγραψαι, πέπλεξαι, πέπεισαι for γέγραφ-σαι, πέπλεκ-σαι, πέπειθ-σαι

γέγραπται, λέλεκται, πέπεισαι for γέγραφ-ται, λέλεγ-ται, πέπειθ-ται
And the participial ending -μένος is affixed to the root in the same way as the first personal ending in all three numbers, as γεγραμ-μένος for γεγραφ-μένος, where the accentuation of the penultima shows that the vowel of connexion has been dropped. When γγ or μμ would, according to rule, appear before μ in these cases, the middle γ or μ is elided; thus we have ἐλήλεγμαι for ἐλήλεγγμαι, ἐλήλεγχμαι, κέκαμμαι for κέκαμμμαι, κέκαμππμαι. The middle σ is elided (according to rule 86) in τέτυφθε for τέτυφσθε, and τέπεισθε is written for τέπειθ-σθε. In the same way we form ἐσπεισμαι, ἐσπεισθε from σπένδω, on the analogy of the fut. σπείσω; cf. πάχω = πένθ-σκω, fut. πείσομαι. In the plural ν is turned into a in the endings -νται, -ντο (above, 107); thus we have τετύφαται, ἐφθάραται, κεχωρίδατο, τετάχαται, τετράφατο, where also the aspirate, which is the representative of the tense in the active form, is restored to its proper place in connexion with the labial or guttural of the characteristic.

For the other tenses the following rules apply:

(a) In the pres., imperf., fut., 2 aor. act. and mid., the vowel of connexion is o, when the suffix is or begins with μ or ν, and ε in all other cases; thus we have τύπτεις (for τύπτεσι), ἔτυπτες, ἐτύπ-τομαι, ἐτυπτετε, ἐτυπτον.

(b) In the perf. and 1 aor. act. the connecting vowel is a for all persons, except the 3 sing., when it is ε; thus we have ἐτυψα, τέτυψας, ἔτυψε, τετύψαμεν. In the 1 aor. mid. a is the vowel of connexion throughout; thus we have ἐτυψάμην, ἐτυψω = ἐτυψαο, ἐτύψατο.

(c) In the plup. act. the original ea, ee appear as ei; thus we have ἐτετύφεα, ἐτετύφειν, ἐτετύφεε, ἐτετύφει.

In verbs of class B, (b), the vowel of connexion, as included in the contractions, is the same as that in class B, (a). But the perf. and plup. pass. append the person-endings to the long vowel which appears before -κα in the perf. act., and before -θην in the 1 aor. pass. Thus we have

| τεποιή-κα | τετίμη-κα | μεμίσθω-κα |
| πεποιή-θην | ἐτυπή-θην | ἐμισθώ-θην |
| πεποιή-μαι | τετίμη-μαι | μεμίσθω-μαι |
| ἐπεποιή-μην | ἐτετίμη-μην | ἐμεμισθώ-μην |
(2) Imperative Mood.

The imperative mood observes the same rules for the vowel of connexion as the indicative, except that (a) in the 2 sing. of the 1 aor. act. we have -σου for -σαθι, as λύσου, λυσάτω, cf. σήμερου for σημέραθι or σημέραι (above, 262, Obs. 2); (b) in the 2 sing. of the 1 aor. middle we have -σαι for -σασο, as λύσαι, λυσάσθω; (c) in the 2 sing. perf. pass. we have the termination -σο of the pluperfect, and in the other tenses the forms of the secondary instead of the primary tense; thus we have τύπτομαι, τύπτει, τίθεμαι, τίθεσαι; but in the imperative, τύπτου like ἐτύπτου, and τίθεσο like ἔτίθεσο.

(3) Subjunctive Mood.

In the subjunctive mood we have ὦ where the indicative has ὁ or οὐ, and η where the indicative has έ; thus for

τύπτεις, τύπτομεν, τύπτετε, τύπτουσι
we have

τύπτῃς, τύπτωμεν, τύπτητε, τύπτωσι

(4) Optative Mood.

The vowel ὁ, which distinguishes this mood, is regularly appended to the o or a in the corresponding tense of the indicative, the combination oι or aι being retained throughout the persons; thus we have

indic. λύω, λύεις, λύει, λύομεν, λύοσι; ἐλυσα, ἐλυσας, ἐλυσαν.
opt. λύομι, λύοις, λύοι, λύοιμεν, λύοιν; λύσαμι, λύσας, λύσαν.

Obs. 1 For the 1 aor. opt. act. in -σαιμι, -σας, -σαι, the best Attic writers generally, and Thucydides almost exclusively, used the so-called ΑΕolic form in -σεια, -σειας, -σειε, -σειαν; as τύψεια, τύψειας, τύψειε, τύψειαν.

Obs. 2 Verbs of the classes Α, 3, Β, (b), the perfect of verbs of the class Β, (a), 1, 2, 3, and the future of verbs of the class Β, (a), 4, with some other instances, as the aorist σχοίην from ἔχω, prefer an optative in -ον rather than -οιμι; thus we have διδοῖν, φιλοῖν, τιμῶν, πεφευγοῖν, ἔροῖν. The inflexions are

-ον -οησ -οη -οησην (-οιτον -οιτην) -οησαν
-οημεν -οητε -οησαν
(-οιμεν -οιτε -οιεν)
Obs. 3 Verbs of the class Α, 2, and the aor. 1 and 2 pass. of all verbs, form their optative in -εἰην; thus we have τιθείην, θείην, τυφθείην, τυπείην. The inflexions are

-ειην
-ειης
(-ειτον)
(-ειμεν)
(-ειητε)
(-ειεν)

-ειητον
-ειητην
(-ειμεν)
(-ειτην)
(-ειησαν)

-ειημεν
-ειηει
(-ειεν)
(-ειηση)

-ειησαν
-ειητε
(-ειεν)
(-ειηση)

Obs. 4 Verbs of the class ἂ, 1, form their optative in -αἰην; thus we have ἱσταίην, φαίην. The inflexions are

-αιην
-αιης
(-αιητον)
(-αιμεν)
(-αιητε)
(-αιεν)

-αιητον
-αιητην
(-αιμεν)
(-αιησαν)

-αιησαν
-αιει
(-αιεν)
(-αιηση)

(5) Infinitive Mood.

(a) Present tense. In verbs of class Α the infinitive termination -ναι, -σθαι is attached to the mere root; thus we have ἱστα-ναι, τι-θε-ναι; τυδε-σθαι, τιθε-σθαι. In other verbs the vowel of connexion is e, combined with an hyperthesis of i from the termination -ναι in the active, so as to make the ending -ειν, but appearing alone before the passive ending; thus we have τύπτειν, τιμαεῖν (τιμᾶν), τύπτε-σθαι, τιμαέ-σθαι (τιμᾶσθαι).

(b) The future of all verbs follows in the infinitive the form of the present in class Β; thus we have θήσειν, τύψειν, θήσεσθαι, τύψεσθαι.

(c) The 1 aor. act. and middle always ends in -σαι, -σασθαι; thus we have στήσαι, τύψαι, στήσασθαι, τύψασθαι.

(d) The 2 aor. act. in class Α ends in -ήναι, -είναι, -οῦναί, according to the characteristic vowel of the verb; thus we have στήναι, θείναι, δοῦναι. In other verbs it ends in -είν, as τυπ-είν, βαλ-είν, a form which indicates, like στήναι, θείναι, δοῦναι, compared with ἱστάναι, τιθέναι, δοῦναι, that the infinitive termination of the aorist was longer originally than that of the present; perhaps τυπτέαί was only τυπτέ-ναι, but τυπτέι was τυπτεμέναι: cf. εἶναι, ἔμεναι, &c. The passive of aor. 1 and 2 follows a similar analogy, being always like στήναι; thus we have τυφθήναι, τυπθήναι. The 2 aor. middle ends in -εσθαι, and is always paroxytone, as βαλέσθαι.
The perf. always ends in -e\(\nu\)ai or -\(\sigma\)\(\theta\)ai, affixed to the characteristic; thus we have τεθεικ-\(\nu\)ai, γέγραφ-\(\theta\)ai, the \(\sigma\) being omitted according to the rule (86).

§ VII. Formation of the Tenses in the different Conjugations.

A. Present and Imperfect.

302 From the present, whether active or passive, the imperfect is formed by prefixing the augment, and adopting a weaker form of person-endings according to the following sections; thus we have

pres. ἵστημι τίθημι τύπτω ἵσταμαι τίθεμαι
imp. ἵστην ἐτίθην ἔτυπτον ἱστάμην ἐτιθέμην

B, 1. Future.

The future is formed from the root by the affix \(\sigma\)-, with the interposition of a vowel of connexion when the root or crude form ends with a vowel, and with the affections of the characteristic resulting from the contact with -\(\sigma\), which have been noticed in the dative plural of labial, guttural and dental nouns.

Thus (1) in class \(\Lambda\) we have

root \(\sigma\)-
future \(\sigma\)-e-\(\sigma\)-ω = \(\sigma\)-ήσω

And (2) in class \(B\), (b), we have

root or crude form τιμα-
future τιμα-ε-\(\sigma\)-ω = τιμήσω
time-ε-\(\sigma\)-ω = τιμήσω

But (3) in class \(B\), (a), 1—3, 5, we have

root or crude form τυπ-
future τυπ-σω = τυπήσω

And (4) in class \(B\), (a), 6, we have

root τι-
future τίσω

(5) Liquid verbs form a class by themselves, for they do not retain the \(\lambda\) and \(\rho\), and simply drop the \(\nu\) before the \(\sigma\) of the
future; but in all these contacts, and in that with the character-
istic \( \mu \), the \( \sigma \) is changed through \( \iota \) into \( \epsilon \), and represented only by
a contraction of the termination. Thus we have

\[
\text{root} \quad \text{future} \\
\begin{array}{cccc}
\alpha \gamma \gamma \varepsilon \alpha & \nu \varepsilon \mu & \tau \alpha \mu & \kappa \tau \alpha \nu \\
\alpha \gamma \gamma \varepsilon \alpha \sigma \omega & \nu \varepsilon \mu \sigma \omega & \tau \alpha \mu \sigma \omega & \kappa \tau \alpha \nu \sigma \omega \\
\end{array}
\]

\[
= \alpha \gamma \gamma \varepsilon \alpha \delta = \nu \varepsilon \mu \omega = \tau \alpha \mu \omega = \kappa \tau \alpha \nu \omega = \sigma \tau \nu \omega
\]

\[-\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \\
-\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \\
-\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \\
-\epsilon \iota \quad -\epsilon \iota \\
-\epsilon \iota \quad -\epsilon \iota \quad -\epsilon \iota \\
-\epsilon \iota \quad -\epsilon \iota \\
-\epsilon \iota \quad -\epsilon \iota \\
\]

\( \text{Obs. 1} \) All verbs in -\( \zeta \omega \), which form their future in -\( \sigma \omega \), -\( \iota \omega \),
-\( \nu \omega \), have a dental characteristic which is omitted before \( \sigma \) (92), so that
the penultima is necessarily short. Compare \( \tau \alpha \rho \sigma \kappa \varepsilon \alpha \nu \zeta \omega \), fut. \( \tau \alpha \rho \sigma \kappa \varepsilon \alpha \nu \zeta \omega \) with \( \lambda \alpha \mu \tau \alpha \delta \sigma \iota \); and \( \nu \omicron \zeta \omega \), fut. \( \nu \omicron \mu \sigma \omega \) with \( \epsilon \lambda \pi \tau \iota \sigma \) for \( \delta \pi \iota \delta - \sigma \iota \).

\( \text{Obs. 2} \) Certain verbs in -\( \omega \omega \), -\( \iota \omega \), -\( \nu \omega \), -\( \nu \omega \), leave the vowel short
before the future -\( \sigma \omega \). These verbs are the following:

\begin{itemize}
\item in -\( \omega \omega \): \( \gamma \lambda \alpha \omega \), \( \theta \lambda \omega \), \( \kappa \lambda \omega \) ("I break"), \( \sigma \tau \alpha \omega \), \( \chi \lambda \alpha \omega \).
\item in -\( \iota \omega \): \( \alpha \iota \delta \omicron \alpha \iota \), \( \alpha \kappa \kappa \alpha \iota \), \( \delta \lambda \omega \), \( \delta \alpha \kappa \omega \), \( \delta \mu \epsilon \omega \), \( \delta \xi \omega \), \( \kappa \alpha \lambda \omega \), \( \xi \omega \), \( \tau \lambda \omega \), \( \tau \rho \omega \).
\item in -\( \nu \omega \): \( \alpha \rho \omega \).
\item in -\( \nu \omega \): \( \gamma \nu \omega \), \( \gamma \nu \omega \), \( \mu \epsilon \nu \omega \), \( \pi \nu \omega \).
\end{itemize}

In these cases the real characteristic, a dental or \( \mathrm{F} \), has been dropt
altogether; for example, \( \gamma \lambda \epsilon \omega \nu \varepsilon \) shows that the original form of \( \gamma \lambda \alpha \omega \)
was \( \gamma \lambda \alpha \tau - \omega \); \( \sigma \tau \alpha \omega \nu \varepsilon \), \( \sigma \tau \alpha \theta - \eta \), \( \sigma \tau \iota - \nu - \delta \omega \), \&c. show that \( \sigma \tau \alpha \omega \) was origi-
nally \( \sigma \tau \alpha \theta - \omega \); with regard to \( \kappa \alpha \lambda \omega \), \( \xi \omega \), \( \alpha \rho \omega \), we have remains of the
\( \mathrm{F} \) in \( \kappa \lambda \omega \), \( \xi \omega \), \( \xi \rho \omega \), \( \alpha \nu \nu \nu \), and the like. For \( \alpha \nu \omega \) we have actually
the by-form \( \alpha \nu \tau - \omega \). Conversely the \( \nu \) for \( \mathrm{F} \) is restored in \( \chi \omega \), \( \rho \omega \),
\( \pi \lambda \omega \), \( \pi \nu \omega \), and \( \theta \omega \), fut. \( \chi \nu \omega \), \( \pi \nu \omega \), \( \pi \nu \omega \), \( \pi \nu \omega \), \( \theta \nu \omega \).

\( \text{Obs. 3} \) Futures in -\( \zeta \sigma \omega \), -\( \zeta \sigma \omega \) and -\( \iota \sigma \omega \) from verbs in -\( \zeta \omega \), -\( \zeta \omega \) and
-\( \epsilon \omega \), may omit the \( \sigma \) (above, 107) and receive \( \sigma \rho \delta \sigma \sigma \varepsilon \) in the forms -\( \omega \) for
-\( \iota \), -\( \omega \) for -\( \zeta \), and -\( \zeta \) for -\( \iota \). Thus for \( \kappa \alpha \lambda \sigma \omega \) we have \( \kappa \alpha \lambda \omega \), -\( \epsilon \iota \), -\( \iota \),
&c.; part. \( \kappa \alpha \lambda \nu \) for \( \kappa \alpha \lambda \sigma \nu \); for \( \beta \beta \sigma \omega \) we have \( \beta \beta \omega \), \( \beta \beta \alpha \), \( \beta \beta \alpha \), &c.;
for \( \nu \omicron \sigma \omega \) we have \( \nu \omicron \omega \), \( \nu \omicron \iota \omicron \omicron \), \( \nu \omicron \iota \omicron \omicron \), &c. Similarly in the middle
forms we have \( \mu \alpha \omicron \iota \omicron \omicron \) and \( \epsilon \delta \omicron \iota \omicron \omicron \) from \( \mu \alpha \omicron \iota \omicron \omicron \) and \( \epsilon \delta \omicron \iota \omicron \omicron \). This
is called the Attic future, and it is common enough in most verbs of this
class. Rarer examples are such as \( \epsilon \epsilon \tau \omega \) for \( \epsilon \epsilon \tau \sigma \omega \), Isocr. 9, 34; \( \kappa \alpha \lambda \sigma \omega \)
for \( \kappa \alpha \lambda \sigma \nu \omega \), Aristoph. Eq. 456; Vesp. 244; \( \sigma \tau \alpha \sigma \sigma \omega \) for \( \sigma \tau \alpha \tau \sigma \sigma \omega \), Lysistr. 768; \( \kata \sigma \kappa i \sigma \omega \) for \( \kata \sigma \kappa i \sigma \omega \), Soph. Ed. T. 406.
Obs. 4 Conversely the future σ- is sometimes lengthened into -σε for -σι (a form which is supported by the desiderative verbs in -σιω and the aorist optat. in -σεω), and then contracted; thus from πιπτω and χέω we have πεσοῦμαι, χεσοῦμαι; and we find, by the side of the form in -σομαι, πλευσομαι, φευξομαι, νευσομαι, κλαυσομαι, παιξομαι, πνιξομαι from πλέξω, φεύγω, νεῖφω, κλαίω, παίζω, πνίγω.

Obs. 5 From ἐσθιω and πίνω we have the futures ἔδομαι and πιομαι, in the former of which the future characteristic is lost without compensation, while in the latter it is represented by the lengthened vowel of the root.


The first aorist is regularly formed from the future by changing -σω, -σεις, -σει, &c. into -σα, -σας, -σε, &c. in the active, and -σαμην (-σασο, -σαο), -σω, -σατο, &c. in the middle. The exceptions to this rule are the following:

(a) Three important verbs of class Α, τίθημι, "I put down," ἔθημι, "I send forth or throw," and δίδωμι, "I give," form the first aorist active and middle in -κα; thus: ἔθηκα, ἐθηκάμην; ἦκα, ἡκάμην; ἔδωκα, ἐδωκάμην. The manner in which κ alternates with the mere aspirate in the perfect active, and the fact that the futures of these verbs have the usual formative o-, for they are θήσω, ἡσω and δώσω, seem to support the conclusion that this κ is only an incidental strengthening of the aspirate into which the σ had as usual degenerated. The perfects of the first two of these verbs take ει instead of the usual η; thus we have τέθεικα and εικα; but δέδωκα has the same vocalization as ἔδωκα.

(b) In some few irregular verbs the σ of the aorist has passed away without any compensation; such are εἰπα, ἤνεγκα and εἴσα from χέω = χέφω. The last is also written ἐκευσα and ἐκεινα.

(c) In the liquid verbs the formative σ is not only vocalized into i, as in the future, but it is also transferred by hyperthesis to the previous syllable, where it either remains as a diphthong, or is represented by a lengthening of the syllable (above, 104). Thus we have

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>First Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁγγέλλω</td>
<td>ὁγγελῶ</td>
<td>ἡγγειλα</td>
</tr>
<tr>
<td>νέμω</td>
<td>νεμῶ</td>
<td>ἐνείμα</td>
</tr>
<tr>
<td>κτείνω</td>
<td>κτενῶ</td>
<td>ἐκτεινα</td>
</tr>
</tbody>
</table>
C. Perfect and its Derivatives.

(a) Of the perfect active there are two forms generally distinguished as the 1st and 2nd perfect respectively.

(a) The first perfect is regularly formed from the root as it appears in the future or first aorist, with κ or an aspirate to represent the formative σ, and with a reduplication or syllabic augment of the root syllable. The κ is preserved as a general rule in classes A and B, and in the third, fourth, and sixth conjugations of class B, whereas it is represented by a mere aspirate of the characteristic in the first and second conjugations (see above, 290). The assimilated verbs of course apply this rule with a reference to their original characteristics. Thus we have

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵστημι</td>
<td>στήσω</td>
<td>ἕστηκα</td>
</tr>
<tr>
<td>Class A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Class B. (a) 1</td>
<td>τυπ-τ-ῶ</td>
<td>τύψω</td>
</tr>
<tr>
<td></td>
<td>πλέκω</td>
<td>πλέξω</td>
</tr>
<tr>
<td></td>
<td>πείθω</td>
<td>πείσω</td>
</tr>
<tr>
<td></td>
<td>φαίνω</td>
<td>φάνω</td>
</tr>
<tr>
<td></td>
<td>κελεύω</td>
<td>κελεύσω</td>
</tr>
<tr>
<td>Class B. (b)</td>
<td>φιλέω</td>
<td>φιλήσω</td>
</tr>
</tbody>
</table>

To this general rule there are the following exceptions:

(1) The ε of the present is changed into o in these verbs.

| λέγω             | λέξω           | εἳλοχα         |
| κλέπτω           | κλέψω          | κέκλοφα        |
| πέμπτω           | πέμψω          | πέπομφα        |
The characteristic being aspirated, it cannot be determined, except by the vocalization (20), whether στρέφω, στρέψω, ἔστροφα belongs to this class, or whether it has only a second perfect. The irregular perfects ἐδήδοχα, ἐνήνοχα and πέπτωκα are undoubtedly formed with the affix ha or ka.

(2) The ε is changed into α, or rather the original vowel is retained (above, 300, (a)) in many of the liquid verbs; thus we have

σπείρω σπερῶ ἔσπαρκα
στέλλω στελῶ ἔσταλκα

(3) τέθεικα and εἶκα, as already mentioned, change η into ει to distinguish them from the aorists in -κα.

(4) Irregularities, such as ἡθέληκα, δεδράμηκα, τέτμηκα, νενεμῆκα from θέλω, τρέχω, τέμνω, νέμω, μένω, represent a lengthened form of the theme, which has become obsolete, but of which there are other traces, such as the verbal μενετός and the 1 aor. pass. ἐνεμῆθην or ἐνεμέθην.

(5) There are some few verbs in ν which retain this characteristic before the -κα (of course in the form γ), as πέφαγκα from φαίνω, μεμίαγκα from μιαίνω. This liquid is simply omitted in κέκλϊκα, κέκρικα, πέπλυκα, τέτἀκα from κλίνω, κρίνω, πλύνω, τείνω. Or the perfect is formed from the more original root, as in κεκέρδηκα or κεκέρδακα from κερδαίνω.

(b) The second perfect is distinguished from the first by the omission of the characteristic guttural or aspirate, and generally also by some affection of the root vowel, which is in most cases lengthened or changed from α or ε into ο. There are also many cases in which the second perfect bears an intransitive signification; and perhaps in consequence of this, it was commonly, but erroneously, called the perfect middle. These anomalies, which will be mentioned in the proper place, are not connected with the form of the tense. Independently of these differences of meaning, a question has arisen with respect to the relations of the two forms of the perfect. Some contend that the second perfect is the original form, (1) because in many verbs it is the only form in use; (2) because the κ in the first perfect may be only a stop-gap to avoid the hiatus, like the κ in μηκέτι; and (3) because the aspiration of the characteristic may be only an euphonic modification, like that in
κρύφα, κρυφαῖος by the side of κρύπτω (root, κρυβ-) or in ἐννύχιος, πάννυχος, &c. by the side of νύξ = νύκτ-ς. We believe that the name, 2nd perfect, is correct, and that this form has really lost the characteristic of the 1st perfect, for the following reasons among others: (1) because the vowel of connexion a, peculiar to both perfects and the 1st aor., indicates a community of origin; (2) because the κ of the perfect may very well represent the σ of the aorist; (3) because the aorists ἔθηκα, ἦκα, ἔδωκα show that this change actually took place; (4) because an aorist like ἔχεα or ἐμάνα shows that a characteristic σ may be omitted before the vowel of connexion a, and therefore ἄ fortiori an aspirate might drop out in the similar case of the perfect; (5) because the Latin perfects in -si, -i suggest a similar explanation. The following are the appearances of the 2nd perfect in the different conjugations.

In classes A, B, (a), 6, and B, (b), the second perfect is very rare; we have however ἀκήκοα from ἀκούω, and certain special epic forms, in which there is a manifest evanescence of κ; such are ἔσταμεν, δεδίασι, πεφύα, ἑστώς, κεκμηώς, βεβαρηῶς, τεθυνώς, &c.

In class B, (a), 4, we have the following cases of perfect 2:

With characteristic λ: θάλλω, τέθηλα; ἡλυμι, ἡλωλα; πάλλω, πέπηλα; and the poetical βέθουλα and μέμηλα.

With characteristic μ: the poetic δέδορμα from τρέχω.

With characteristic ν: γόγνομαι, γέγονα; κτείνω, ἐκτονά; μαινώ, μέμηνα; φαινώ, πέφηνα; χαίνω, κέρνηα; γεγωνίσκω, poet. γέγονα; μάσω, poet. μέμονα.

With characteristic ρ: ἀραρίσκω, ἀρῖδα; ἐγείρω, ἐγρήγορα; ἐρυμι, ἐρωρα; στείρω, ἐσπορα; φθείρω, ἐφθορα; σαίρω, σέσηρα.

In class B, (a), 1, we have

With characteristic θ: κόπτω, κέκοπα; χάμπω, λέλαμπα; λείπω, λέλοιπα; ἔλπω, ἔολπα; σῆπω, σέσηπα; θαπ-, τέθηπα; δαὐδέω, δέδοντα.

With characteristic ϕ: γράφω, γέγραφα; στρέφω, ἐστροφα; and a number of other verbs, in which the two perfects concur.

In class B, (a), 2, we have

With characteristic κ: δέρκωμαι, δέδορκα; εἶκω, ἐοικα; τήκω, τέτηκα; τίκτω, τέτοκα; and the poetic λέληκα, μέμηκα, μέμυκα.
With characteristic γ: ἄγνυμι, ἐάγα; ἀνοήω, ἀνέφρα; πήγνυμι, πέπηγα; ῥνέω, ἀνύλευ; ῥήγνυμι, ἀερόγα; στέργω, ἔστοργα; φεύγω, πέφευγα.

With characteristic χ: βρύχω, βέβρυχα; λαγχάνω, λέλογχα and εἴληχα; and a number of other verbs, in which the two perfects concur.

In class B, (a), 3, we have

With characteristic δ: ανδάνω, ἐάδα; ἐσθίω, ἐφηδα; Γίδ-, οίδα; κήδω, κέκηδα; πέρδω, πέπορδα; χανδάνω, κέχανδα.

With characteristic θ: γηθέω, γέγηθα; ἐλευθ-, ἐλήλυθα; ἐθ-, εἴωθα; λανθάνω, λέληθα; πείθω, πέποίθα; πάσχω (πένθ-,πέρι), πέπληθα; and the poetic βεβρίθα, βεβρώθοις, ἀνήνθε, κέκευθα, κέπληθα.

In class B, (a), 5, we have

With characteristic κ: φρίσσω, πέφρϊκα.

With characteristic γ: πράσσω, πέπράγα; κλάξω, κέκλαγγα or κέκληγα; κράζω, κέκραζα; πλήσσο, πέπληγα; τρίζω, τέτριζα.

With characteristic χ: ὀρύσσω, ὀρώρυχα.

With characteristic δ: ὀνω, ἰδωδα; χέξω, κέχοδα.

(β) The perfect passive is formed from the perfect active by omitting the formative letter and affixing the person-endings to the root of the verb, with the affections of the contiguous consonants, which have been already explained. Some particular cases must be considered in connexion with 2 aor. passive.

(γ) The pluperfect is formed regularly from the perfect, both in the active and passive.

(δ) The paulo-post future is generally found only with the passive ending -σομαι attached to the theme of the perfect passive in the same way as the 2 pers. sing.; thus, γέγραφα, γέγραμμαί = γέγραφ-,αι, 2 pers. sing. γέγραψαι, paulo-post fut. γεγράψομαι. It is seldom found in the case of verbs which have a liquid for their characteristic; and there are only the following instances of this tense belonging to verbs which begin with a vowel: εἰρήσομαι from εἰρηκα, root ἐρ-, which is of common occurrence; ἡρήσομαι from αἰρέω (Plat. Protag. 338 c); and ἠτιμώσομαι from ἀτιμάω (Dem. de fals. leg. § 284). The vowel before -σομαι is lengthened even when
the perfect makes it short: thus from δέδεμαι we have δεδήσομαι; from λέλυμαι, λελύσομαι, &c. With the active ending -σω we have only a few cases of neuter verbs, such as ἐστήξω from ἐστηκα, τεθνήξω from τέθνηκα, κεκλάγξω from κέκλαργα. But we have a periphrastic form for active verbs, as εἰληφώς ἐσομαι, "I shall have received."

D. Second Aorist and its Derivatives.

(a) The second aorist, which, as we have seen, exhibits the verb root in its simplest form, is the basis of certain derivative tenses which seem to stand by themselves. As might be expected from its primitive and original character, the 2 aor. is comparatively rare. As a general rule it does not exist in secondary and derivative verbs in -αω, -εω, -ηω, -αινω, -αινω, -αξω; it is not often found in those which have a pure dental characteristic, for these are properly derivative; and it is wanting in those verbs in which it would not be distinguished from the imperfect, which it resembles in inflexion, as γράφω, ἐγραφον, though these verbs have the 2 aor. passive, as ἐγράφην, because then there is a sufficient distinction in the terminations. The only verb which has the 1 and 2 aor. side by side in all the voices is τρέπω:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
<th>Pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 aor.</td>
<td>ἔτρεψα</td>
<td>ἐτρεψάμην</td>
</tr>
<tr>
<td>2 aor.</td>
<td>ἔτραπον</td>
<td>ἐτραπόμην</td>
</tr>
</tbody>
</table>

(b) In the oldest and simplest verbs the 1 aor. pass. is formed from the 2 aor. act. without any intermediate addition or strengthening of the root syllable; thus we have

|  | ἐδων | εδο-θην |
|  | ἐθην | ετε-θην |

And though the 2 aor. act. of ἔστημε is lost (for ἔστην is the 2 aor. pass.), we may infer that it was ἔστην, ἔστης, ἔστη, ἔστατον, ἔστάτην, ἔστάμεν, ἔστατε, ἔστασαν, from the analogy of ἐδων and ἐθην, and from the 1 aor. pass. ἐστάθην.

(c) Where the 1 aor. act. does not exist we often find the simple root in the 1 aor. pass.; as in ἐτάθην, ἐκτάθην, ἐκλίθην, ἐφάνθην, ἰλλάχθην, &c.

(d) The unaffected root is always found in the 2 aor. pass., whether the corresponding active form is or is not extant; thus we
have χαίρω, ἐχάρην; φαίνω, ἐφάνην; δέρκομαι, ἐδράκην; στέλλω ἐστάλην; σήτω, ἐσάπην; τήκω, ἐτάκην. In fact, the only 2 aor. pass. which has not a short penultima is ἐπλήγην from πλήσσω, and this follows the rule in its compounds ἐξεπλάγην, κατεπλάγην, &c. As these compounds exhibit the usual effect of a lengthened form on the weight of the syllables, perhaps it may be inferred that the root of πλήσσω is really πλήν-, and not πλαγ-.

(e) In the majority of ordinary verbs the 1 aor. pass. exhibits the root in the same form which it presents in the perf. pass. Thus we have

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<thead>
<tr>
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<tbody>
<tr>
<td>λαμβάνω</td>
<td>λήψομαι</td>
<td>εἰλημμαί</td>
<td>ἐλήφθην</td>
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<td>βάλλω</td>
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<td>φιλήσω</td>
<td>πεφιλήμαι</td>
<td>ἐφιλήθην</td>
</tr>
</tbody>
</table>

(f) In this connexion we observe that both the perfect and 1 aor. pass. occasionally admit an σ before the termination, which does not appear to belong to the root, at least as it generally presents itself. In such words as σπένδω, ἀνύτω, the forms ἐσπείσμαι, ἐσπείσθην; ἤνυσμαι, ἤνύσθην, are explained by the usual assonation of the dental. In some verbs in ν this characteristic is occasionally changed into ι in the first person of the perfect only; thus we have

<table>
<thead>
<tr>
<th>Φαίνω</th>
<th>Πέφασμαι</th>
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<th>Πέφανται</th>
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<td>Πεπράᾰνσαι</td>
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</tbody>
</table>

In others the ν is assimilated; thus we have

<table>
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<tr>
<th>Ξηραίνω</th>
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<th>Εξήρανσαι</th>
<th>Εξήρανται</th>
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<tbody>
<tr>
<td>Παροξύνω</td>
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<td>Παρωξύνσαι</td>
<td>Παρωξύνται</td>
</tr>
<tr>
<td>Αἰσχύνω</td>
<td>Ἑσχύμμαι</td>
<td>Ἑσχύνσαι</td>
<td>Ἑσχύνται</td>
</tr>
</tbody>
</table>

or absorbed, as in

| Τραχύνω | Τετράχυμαι | Τετράχυνσαι | Τετράχυνται |

But in the class of verbs to which we are referring, the σ does not appear as the substitute for another letter like ν, but is either an euphonic insertion, or must be supposed to represent some older
and longer form of the root. The following are some of the com-
monest examples:

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>πτίω</td>
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<td>ἐπτύσθην</td>
</tr>
<tr>
<td>ἀκούω</td>
<td>ἰκουσμαι</td>
<td>ἰκούσθην</td>
</tr>
<tr>
<td>βίω</td>
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<td>ἐβύσθην</td>
</tr>
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<td>θραίω</td>
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<td>ἔθραυσθην</td>
</tr>
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<td>ἐκελεύσθην</td>
</tr>
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<td>κναίω</td>
<td>κέκναισμαι</td>
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<td>κυλίω</td>
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</tr>
<tr>
<td>λεύω</td>
<td>λέλευσμαι?</td>
<td>ἔλευσθην</td>
</tr>
<tr>
<td>ξίω</td>
<td>ἐξισμαι</td>
<td>ἔξισθην</td>
</tr>
</tbody>
</table>

To which may be added παίω, παλαίω, πρίω, πταίω, βαίω, σείω, ἢω, χρίω and ψαίω.

In the following verbs the inserted σ is sometimes dropt:

| παύω          | πέπαυμαι         | ἐπαύσθην, rarely ἐπαύθην |
| κλείω         | κέκλευσμαι and κέκλειμαι |
| κλαίω         | κέκλαυσμαι and κέκλαυσμαι |
| κρούω         | κέκρουμαι and κέκρουσμαι | ἐκρούσθην |
| κολούω        | κεκόλουμαι and κεκόλουσμαι | ἐκολούσθην and ἐκολούθην |

(g) The passive futures are regularly formed from the passive
aorists by omitting the augment and adding -σομαι, &c. to θη-
or η-, as

| ἐδόθην         | δοθήσομαι        | ἐσπάρην               |
|                |                  | σπαρίσομαι            |
| ἐτύφθην        | τυφθήσομαι       | ἰλλάγην               |
|                |                  | ἀλλαγήσομαι          |
| ἐληφθην        | ληφθήσομαι       | ἐπάγην               |
|                |                  | παγήσομαι             |
| ἐθραύσθην      | θραυσθήσομαι     | ἐξήγην               |
|                |                  | ξυγήσομαι             |
| ἐφιλήθην       | φιλήθήσομαι      | ἐτάγην               |
|                |                  | ταγήσομαι             |

(h) To the derivatives from the 2 aor. must be added the
verbals or gerundial adjectives in -τός and -τέος. These ad-
jectives, like the Latin gerundials in -nus and the supines in
-tum, -tu, which latter contain the same affix as the Greek verbs
before us, bear the same meaning as the active infinitive of the
verbs to which they belong, and being connected with a noun
either as epithet or predicate, they convey the idea of capability
or adaptation. Thus in English “a man to choose” is “a man
capable of being chosen, adapted for choice," or, as we express it by a Latin form, "an eligible man." This in Greek is signified by the verbal in -τός, as αἰρετός. As the qualification or capacity generally implies that the property is inherent in the person or thing so qualified or capable, we sometimes find that verbs in -τός express the result of the capability; thus αἰρετός may mean "chosen" as well as "choosable;" and in some few cases the qualification assumes an active form; thus μεμπτός may signify "capable of blaming" as well as "culpable" (see Soph. Trach. 446). With the longer termination -τέος, the verbal expresses the infinitive with an implication of requirement and duty, which, however, belongs rather to the substantive verb, and its dative of limitation, than to the verbal itself; thus, as will be shown in the Syntax, ἀσκητέα σοι ἐστίν ἢ ἀρετή or ἀσκητέον ἐστί σοι τὴν ἀρετήν means "virtue is for you to cultivate," or "it is for you to cultivate virtue," either of which implies "you have to, you must, cultivate virtue;" by the side of which we may place the well-known example of the form in -τός, διδακτόν ἐστίν ἢ ἀρετή, "virtue is a thing capable of being taught."

The following table will show the relations between the 1 aor. pass. and the gerundial verb-forms:

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Class A.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἱστημι</td>
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<tr>
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### Present.

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<tr>
<td>χέω</td>
<td>ἐχύθην</td>
<td>χυτός</td>
<td>χυτεός</td>
</tr>
<tr>
<td>B. (b) 1</td>
<td>τιμάω</td>
<td>τιμήθην</td>
<td>τιμητός</td>
</tr>
<tr>
<td>στάω</td>
<td>ἐστάθην</td>
<td>σταστός</td>
<td>σταστεός</td>
</tr>
<tr>
<td>γελάω</td>
<td>ἐγελάσθην</td>
<td>γελαστός</td>
<td>γελαστεός</td>
</tr>
<tr>
<td>φοράω</td>
<td>ἐφοράθην</td>
<td>φορατός</td>
<td>φορατεός</td>
</tr>
<tr>
<td>2 φιλέω</td>
<td>ἐφιλίθην</td>
<td>φιλητός</td>
<td>φιλητεός</td>
</tr>
<tr>
<td>αἰρέω</td>
<td>ἀερίθην</td>
<td>αιρετός</td>
<td>αιρετεός</td>
</tr>
<tr>
<td>ἀσκέω</td>
<td>ἀσκηθήν</td>
<td>ἀσκητός</td>
<td>ἀσκητεός</td>
</tr>
<tr>
<td>τελέω</td>
<td>ἐτελέσθην</td>
<td>τελεστός</td>
<td>τελεστεός</td>
</tr>
<tr>
<td>καλέω</td>
<td>ἐκλήθην</td>
<td>κλητός</td>
<td>κλητεός</td>
</tr>
<tr>
<td>3 μισθοῦ</td>
<td>ἐμισθώθην</td>
<td>μισθωτός</td>
<td>μισθωτεός</td>
</tr>
</tbody>
</table>

### § VIII. Differences in the Person-endings.

**303** The general differences in the person-endings of classes A and B refer chiefly to the primary or definite tenses: the secondary or derivative tenses, being affected by augments and additions of different kinds, present corresponding modifications of the person-endings. The following tables will show the various forms of the person-endings in the two classes of verbs, and in the two sets of tenses:
### Class A.

#### Active, singular
1. 
   - \( -\mu \)  
2. 
   - \( -\sigma, -\theta \)  
3. 
   - \( -\tau, -\sigma \)  

#### Dual
1. 
   - \( -\tau\omicron \)  
2. 
   - \( -\tau\omicron \)  

#### Plural
1. 
   - \( -\mu\omicron\omicron, -\mu\omicron\omicron \)  
2. 
   - \( -\tau, -\theta\omicron \)  
3. 
   - \( -\tau, -\theta\omicron \)  

#### Passive, singular
1. 
   - \( -\mu\omicron \)  
2. 
   - \( -\sigma\)  
3. 
   - \( -\tau \)  

#### Dual
1. 
   - \( -\mu\omicron\omicron\omicron\omicron \)  
2. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  
3. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  

#### Plural
1. 
   - \( -\mu\omicron\omicron\omicron\omicron, -\mu\omicron\omicron\omicron\omicron \)  
2. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  
3. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  

### Class B.

#### Active, singular
1. 
   - \( -\omicron \)  
2. 
   - \( -\varsigma \)  
3. 
   - \( -\iota \)  

#### Dual
1. 
   - \( -\tau\omicron\omicron \)  
2. 
   - \( -\tau\omicron\omicron \)  

#### Plural
1. 
   - \( -\mu\omicron\omicron \)  
2. 
   - \( -\sigma\omicron\omicron \)  

#### Passive, singular
1. 
   - \( -\mu\omicron \)  
2. 
   - \( -\sigma\), \( -\eta \), \( -\epsiloni \)  
3. 
   - \( -\tau \)  

#### Dual
1. 
   - \( -\mu\omicron\omicron\omicron\omicron \)  
2. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  
3. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  

#### Plural
1. 
   - \( -\mu\omicron\omicron\omicron\omicron \)  
2. 
   - \( -\sigma\omicron\omicron \)  
3. 
   - \( -\sigma\omicron\omicron\omicron\omicron \)  

---

INFLLEXION. 193
§ IX. Differences in the Augment and Reduplication.

304 As the vowel at the end of the crude form affects the conjugation of verbs in class B, so a vowel, commencing a crude form, affects the augment and reduplication in verbs of every class. The augment (αὔξησις), as we have seen, is the fragmentary remnant of the particle ἄν or ává, signifying "remoteness," which is the idea of past time. The reduplication (ἀναδυπλασιασμός or ἀναδίπλωσις) is a repetition of the root syllable for the purpose of expressing repeated and therefore continued action. Augment properly belongs only to the secondary tenses; simple reduplication belongs only to the primary tenses; but the reduplicated tenses are all liable to augmentation, because they may be used as secondary forms; and certain laws of euphony often necessitate the substitution of a mere augment for a complete and genuine reduplication. With reference then to their origin, augment and reduplication may always be distinguished by the class of tenses in which they are respectively found; but with reference to their form, pure reduplication is found only in those cases in which there is also a pure augment, and when besides this the verb root begins with a single consonant or with a mute and liquid. When the verb begins with a vowel, except in the Attic reduplication, and when the augment is followed by doubled consonants of a certain weight, the augment and reduplication concur. It is convenient therefore to speak first of the different modes of augmentation, before we advert to the reduplicated forms.

(1) Augment.

305 There are two kinds of augments:

(1) The syllabic (αὔξησις συλλαβική) or proper augment increases the secondary tenses of verbs beginning with a consonant, by prefixing e-, as in ἔ-τυπτον from τύπτω, and doubling the initial p, as in ἔῤῥιπτον from ῥίπτω (105). In some few verbs the syllabic augment appears as η-. Thus we have ημελλον, ηδυνάμην, ηβουλόμην (see however Herodian, ap. Valeck. Ammon, p. 195).

This augment takes the place of the reduplication
(a) In verbs beginning with γν and γλ; as

γνωρίζω 1 aor. ēγνώρισα perf. pass. ēγνώρισμαι
γλύφω ... ēγλυφα ... ēγλυμμαι

Obs. Verbs beginning with βλ- adopt both forms; thus from βλαστάνω we have the perf. act. ēβλαστάτηκα (Eurip. Iph. A. 574) and the pluperf. ēβεβλαστήκη (Thucyd. iii. 36). Only βλάπτω and βλασφημέω make their perfects regularly by reduplication, namely, βέβλαφα and βεβλασφήμηκα; but the metathesis of the liquid gives us this form in βέβληκα from βάλλω.

(Ὁ) In verbs beginning with ῥ- or a double consonant, or two consonants which are not a mute followed by a liquid; thus we have

ῥάπτω 1 aor. ἐῥάιπα perf. pass. ἐῥάμμαι
ζηλόω ... ἐζηλοσα perf. act. ἐζηλωκα
ζέω ... ἐζεσα perf. pass. ἐζεσμαι
ψάυω ... ἐψαυσα perf. act. ἐψαυσμαι
κτείνω ... ἐκτεινα perf. act. ἐκτωνα
πτύσσω ... ἐπτυξα perf. pass. ἐπτυγμαι
μνημονεύω ... ἐμνημόνευσα perf. act. ἐμνημόνευκα
φθείρω ... ἐφθειρα perf. act. ἐφθαρκα

Obs. There is a regular reduplication in some few verbs of this kind. Thus, of the verbs beginning with ῥ-, ῥυπόω makes its perf. pass. part. ῥερυπωμένος (Hom. Od. vi. 59); and this is a solitary example in classical Greek, though the later authors sometimes deviate from the rule (see Lobeck, Paralip. p. 13). The verbs κτάομαι, μιμνήσκω, πετάνυμι and πίπτω give us the reduplicated perfects κέκτημαι, μέμνημαι, πέπταμαι and πέπτωκα. But Plato and other good authors write ἐκτημαί for the first, and the last three were originally μιμένημαι, πιπέταμαι, πεπέτωκα.

(2) The temporal (αὐξήσις χρονική) or quantitative augment is merely an ectasis of the initial syllable, in verbs which begin with a mutable vowel. This augment takes the place of reduplication in the perfect of such verbs, and is then retained throughout the moods. The augment in εἶπον is considered as a reduplication, and hence we have εἰπέ, εἴπω, εἴποιμι, εἰπεῖν, εἰπών.

As a general rule, α or ε is changed into η, o into ω, αι into η, αυ or ευ into ηυ, οι into ω, ι into ι, and υ into υ. Thus we have

ἀνύω imp. ἡνυνον perf. ἡνυκα pl. p. ἡνύκειν
ἐλπίζω ... ἡλπίζον ... ἡλπικα ... ἡλπίκειν
ὅμιλεω ... ὁμιλεον ... ὁμιληκα ... ὁμιλίκειν

13—2
196 INFLEXION.

αἱρέω imp. ἡροῦν perf. ἦρηκα pl. p. ἦρήκειν
αὐξάνω ... ἡὔξανον ... ἦὔχηκα ... ἦὔχηκειν
ἐὑρίσκω ... ἡὕρισκον ... ἦὑρήκα ... ἦὑρήκειν
οἰκτίζω ... ἵκτίζον ... ἰκτίκα ... ἰκτίκειν
ἰκετεύω ... ἰκέτευον ... ἰκέτευκα ... ἰκετεύκειν
ὑβρίζω ... ὑβρίζον perf. pass. ὑβρίσμαι ... ὑβρίσμην.

Obs. 1 The diphthong ei is occasionally augmented in εἰκάζω, which
makes in Attic ἤκαζον, ἥκασα, ἥκασμαι, &c., by the side of the ordinary
εἰκάζον, εἷκασα, εἰκασμαι, &c. The plup. ἓδειν from οἶδα is regularly
augmented.

Obs. 2 There are ten verbs which change ε into εἰ in the augmented
tenses. They are εἴω, εἰίςω with its perfect εἰωθα, εἰκάσσα, εἷςος, εἷς-
(αἱρέω, aor. εἴλον), εὐκότοι, εὐρίσκοι, εὐρίσκοι, ἐπικεφαλής, ἐκείνος, ἓχω. To
these must be added the aorist εἰσα from εἰσα.

Obs. 3 If the verb begins with α- followed by a vowel, the temporal
augment is not γ but α; thus we have ἀίω, imperf. ἀινόν. To this rule
again there is an exception in the verbs αἰδεῖω, αἰςω, αὐτεῖω, which sub-
stitute γ for α in the augmented tenses.

Obs. 4 The temporal augment cannot be expressed when the verb
begins with the long vowels γ, ω, ο, ι and ι, but the long α passes like
the short α into γ; thus we have ἀθλέω, ἀθλησα.

Obs. 5 In some few instances, euphony forbids temporal augmenta-
tion; as in αἰνίζω, οἰκίζω, οἰκουρέω, οἰνίζω, οἰστράω; though we have
γινεώμην in Aristoph. Fragm. 514. This omission of the augment is
limited to cases where the vowel following αυ or ου belongs to the root;
in such words as οἰομαι, imperf. ψομην, ψημην, the o is the vowel of
connexion.

Obs. 6 Six verbs, which originally began with the digamma, have
a syllabic augment instead of the temporal; they are

<table>
<thead>
<tr>
<th>verb</th>
<th>imperf.</th>
<th>perf.</th>
<th>perf. pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὧθειο</td>
<td>ὧθονν</td>
<td>ὧθηκα</td>
<td>ὧθηκειν</td>
</tr>
<tr>
<td>ὧνεομαι</td>
<td>...</td>
<td>ὧνομην</td>
<td>...</td>
</tr>
<tr>
<td>ὧρειω</td>
<td>...</td>
<td>ὧρονν</td>
<td>perf. act. ὧρηκα</td>
</tr>
<tr>
<td>ἀγνματ</td>
<td>1 aor.</td>
<td>ἀξα</td>
<td>...</td>
</tr>
<tr>
<td>ἀλοκοματ</td>
<td>2 aor.</td>
<td>ἀλον, rarely</td>
<td>...</td>
</tr>
<tr>
<td>ἀνδανο</td>
<td>...</td>
<td>ἀδον</td>
<td>...</td>
</tr>
</tbody>
</table>

Of these however ὧθειο sometimes omits the augment in compounds, as

1 The doctrine of the old grammarians that εὐ- takes no augment is not accepted
by modern scholars. See Elmsley ad Med. 191; Heracl. 305; Dindorf ad Nub. 137; Lobeck, Phryn. p. 140. But there can be little doubt that εὐρο, εὐρήκα are the
commonest forms, and it is difficult to conceive that νυ could have been a diphthong
distinct in pronunciation from εὐ. See above, 22.
διωθοῦντο, Thucyd. Π. 84; ἰλίσκομαι and ἰνδάνω form the imperfects regularly, as ἰλισκόμην, ἰνδάνον. We have a similar analogy in ἐοικα, ἐοιλπα and ἐφραγα.

Obs. 7 The following verbs combine both the temporal and syllabic augments:

<table>
<thead>
<tr>
<th>Volv</th>
<th>Imperf.</th>
<th>Perf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁράω</td>
<td>ὑρων</td>
<td>ὑρακα</td>
</tr>
<tr>
<td>ἀν-οίγω</td>
<td>ἀνεφγον</td>
<td>ἀνεφχα ανεφγα</td>
</tr>
<tr>
<td>oινοχρεω</td>
<td>oινοχρον</td>
<td></td>
</tr>
</tbody>
</table>

To this class belong the pluperfects of the three verbs mentioned in the last observation, namely, ἐφοκεῖν from ἐοικα, ἐοιλπεῖν from ἐοιλπα, and ἐφραγεῖν from ἐφραγα.

(2) Reduplication.

306 Reduplication is found (a) in the present and imperfect of the first three conjugations of verbs in -με (class A), and in some few consonantal verbs, as πίπτω for πιπέτω, μύμων for μυμένω, μυμήσκω for μυμενήσκω, γιγνώσκω for γιγινώσκω, &c. In these cases the vowel of the reduplicated syllable is υ. In ἱστημι for σιστημι (Lat. sisto) there is the usual substitution of the aspirate for the initial σ (above, 114). Aspirated initials of the root are represented in the syllable of reduplication by the corresponding tenuis (above, 98).

(b) It appears also in the perfect and pluperfect of verbs beginning with a single consonant (excepting always ρ) or with a mute followed by a liquid, the vowel of the reduplicated syllable being the lightest ϵ, in consequence of the weight of the form, and the aspirated initials being changed into tenuis as in the reduplication of the present and imperfect, thus:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Perf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λύω</td>
<td>λε-λυκα</td>
</tr>
<tr>
<td>φιλέω</td>
<td>πεφιληκα</td>
</tr>
<tr>
<td>γραφω</td>
<td>γέγραφα</td>
</tr>
</tbody>
</table>

Obs. Three verbs beginning with λ- take the quasi-augment ei instead of the reduplication; these are

<table>
<thead>
<tr>
<th>Verb</th>
<th>Perf. act.</th>
<th>Perf. pass.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λαμβάνω</td>
<td>ει-ληφα</td>
<td>ει-λημμαι</td>
</tr>
<tr>
<td>λαγχάνω</td>
<td>ει-ληχα</td>
<td></td>
</tr>
<tr>
<td>λέγω</td>
<td>ει-λοχα</td>
<td>ει-λεγμαι</td>
</tr>
</tbody>
</table>

In these three, however, there are occasional appearances of the regular form; thus we have λε-λημμάνης (Esch. Ag. 876), λε-λημμεθα (Eurip. Ion, 1132), λε-λεγμένου (Esch. Sept. c. Theb. 426), ἐνι-λε-λεγμανάς (Arist. Eccl. 58). The perfects ει-ρηκα and ει-μαρται from roots beginning with ρε- or ρε- and μ- follow this analogy.
There is an occasional reduplication in Attic Greek even in the case of verbs beginning with α-, ε- or ο-. Here the first consonant of the root is repeated with the vowel, which is lengthened in the second syllable in order perhaps to give the proper weight to the root, the penultima being generally shortened. Thus we have

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγείρω</td>
<td>ἀγ-ἤγερ-κα</td>
<td>ἀγ-ήγερ-μαι</td>
</tr>
<tr>
<td>ἀκούον</td>
<td>ἀκ-ἡκο-α</td>
<td></td>
</tr>
<tr>
<td>ἀλείφω</td>
<td>ἀλ-ἡλιφ-α</td>
<td>ἀλ-ήλιμ-μαι</td>
</tr>
<tr>
<td>ἀλέω</td>
<td></td>
<td>ἀλ-ήλεσ-μαι</td>
</tr>
<tr>
<td>ἀρόω</td>
<td></td>
<td>ἀρ-ήρο-μαι</td>
</tr>
<tr>
<td>ἐγείρω</td>
<td>ἐγ-ήγερ-κα</td>
<td>ἐγ-ήγερ-μαι</td>
</tr>
<tr>
<td>ἐσθίω</td>
<td>ἐδ-HeaderText</td>
<td>ἐδ-HeaderText</td>
</tr>
<tr>
<td>ἐλαύνω</td>
<td>ἐλ-HeaderText</td>
<td>ἐλ-HeaderText</td>
</tr>
<tr>
<td>ἐλέγχω</td>
<td>ἐλ-HeaderText</td>
<td>ἐλ-HeaderText</td>
</tr>
<tr>
<td>ἐλευθ-</td>
<td>ἐλ-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ἐμέω</td>
<td>ἐμ-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ἐνεκ-</td>
<td>ἐν-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ἐρείδω</td>
<td>ἐρ-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ὀξω</td>
<td>ὀξ-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ὀλλυμι</td>
<td>ὀλ-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ὀμυμι</td>
<td>ὀμ-HeaderText</td>
<td></td>
</tr>
<tr>
<td>ὀρύσσω</td>
<td>ὀρ-HeaderText</td>
<td></td>
</tr>
</tbody>
</table>

Obs. There is also a reduplicated aorist ἤγ-ἀγον (from ἄγω), where the first syllable is augmented.

(3) Augment and Reduplication in Compound Verbs.

In parathetic or separable compounds of preposition and verb, the augment or reduplication stands between the preposition and the verb: as in

<table>
<thead>
<tr>
<th>Present.</th>
<th>Imperfect.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>προσφέρω</td>
<td>προσ-ἐφερον</td>
<td>προσ-Βἐβληκα</td>
</tr>
<tr>
<td>ἐκφέρω</td>
<td>ἐκ-ἐφερον</td>
<td>προσ-Βἐβληκα</td>
</tr>
<tr>
<td>συλλέγω</td>
<td>συν-ἔλεγον</td>
<td>περι-Βἐβληκα</td>
</tr>
<tr>
<td>συνάγω</td>
<td>συν-ἳγον</td>
<td>προ-πέπομφα</td>
</tr>
<tr>
<td>προσβάλλω</td>
<td>προσ-ἔβαλλον</td>
<td>περι-Βἐβληκα</td>
</tr>
<tr>
<td>περιβάλλω</td>
<td>περι-ἔβαλλον</td>
<td>προ-πέπομφα</td>
</tr>
<tr>
<td>προπέμπω</td>
<td>προὔπεμπον</td>
<td></td>
</tr>
</tbody>
</table>

308 (α) In parathetic or separable compounds of preposition and verb, the augment or reduplication stands between the preposition and the verb: as in
Obs. 1 It will be seen from this that assimilations are resolved, that final vowels suffer elision (except in the case of περί, above, 139), and that πρό makes a crasis with the augment (except in some few cases, such as προεώρων, προείχον, προέσχον).

Obs. 2 Many verbs derived from nouns compounded with a preposition treat the preposition as still separable, and are augmented between it and the verb; thus we have

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Imperf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐπιθυμεώ</td>
<td>ἐπ-εθύμουν</td>
</tr>
<tr>
<td>... ἐγκομιάζω</td>
<td>... ἐν-κομιάζον</td>
</tr>
<tr>
<td>... προφητεύω</td>
<td>... προ-εφήτευον</td>
</tr>
<tr>
<td>... παρανομέω</td>
<td>... παρ-ενόμονν</td>
</tr>
</tbody>
</table>

In the same way the following verbs take the augment after the preposition, though they are all derivative and secondary: ἐγχειρέω, ἐμφανίζω, ἐκκλησιάζω, ἐνθρόνιζω, ἐπιμερεισθεῖν, ἀπολογοῦμαι, προ-εξεῖνε, συνεργεῖν, ὑποτεῦνε, &c. So also certain verbs of which the simple forms are rarely, if ever, used; such as ἀφικνέομαι, ἀπαντάω, ἀφτάζω, ἀποδιδράσκω, ἀπολαύω. For παρανομέω and ἀπολαύω we find the irregular forms παρηνόμουν, ἀπαντάνον, which, however, seem to be erroneous. From ἠγγυών we have both ἠγγύησα, ἠγγύησα, and ἐνεγγύον, ἐνεγγύον, ἐνεγγύησα, in accordance with which are formed the perfects ἠγγυηήδικα, ἠγγυηήδικα.

Obs. 3 On the other hand, several verbs which are really parathetic compounds, but have become in common discourse inseparable, are treated as simple words, and take the augment before the whole compound; thus we have

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Imperf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>καθεύδω</td>
<td>ἐ-κέκαθευδόν</td>
</tr>
<tr>
<td>... καθημαί</td>
<td>... ἐ-καθημήν</td>
</tr>
<tr>
<td>... καθίζω</td>
<td>... ἐ-καθίζον</td>
</tr>
<tr>
<td>... ἀμφιέννυμι  1 aor.</td>
<td>ἡ-ἀμφιέννυσα</td>
</tr>
<tr>
<td>... ἐπιστάμαι</td>
<td>ἐ-ἐπιστάμην</td>
</tr>
<tr>
<td>... ἀφίημι</td>
<td>ἡ-ἀφίημι</td>
</tr>
</tbody>
</table>

2 aor. 1 p. pl. ἀφέειμεν

Obs. 4 This is properly the case with a number of verbs of the class mentioned in Obs. 2; such as

<table>
<thead>
<tr>
<th>Pres.</th>
<th>Imperf.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀντιδικέω   (from ἀντίδικος)</td>
<td>Ἑ-ἀντιδικέον</td>
</tr>
<tr>
<td>ἔμπεδον     (from ἐμπεδός)</td>
<td>Ἑ-ἐμπεδόν</td>
</tr>
</tbody>
</table>
| ἐναντίομαι   (from ἐναντίος) | Ἑ-ἐναντίομαι | 2 aor. 1 p. pl. ἀφέειμεν

But of these the first sometimes takes a double augment (below, Obs. 5).

Obs. 5 Some verbs compounded with prepositions take a double augment, one before and the other after the preposition; thus we have
Some other verbs, especially among the later writers, follow this superfluous augmentation; such as ἀμφιγνοέω, &c. (See Lobeck, Phryn. p. 153 sqq.). And some editors have written ἦντεδίκει, ἦντεδίκησεν in the text of Demosthenes.

Obs. 6 By a false analogy, some verbs not really or not immediately referable to prepositional compounds receive an augment after the assumed preposition, or have the double augmentation; such are

διαιτάω imperfect. διήτων and ἐδιήτων
διακονέω ... διηκόνουν and ἐδιηκόνουν
ἀμφισβητέω ... ἠμφεσβήτουν

309 (b) In synthetic or inseparable compounds, the augment or reduplication precedes the whole compound form: as in τεκνοποιεῖν, τεκνοποιοῦν; πλημμελέω, πεπλημμέληκα; ἀφρονέω, ἠφρόνουν; οἰκοδομέω, ὠκοδόμησα, ὠκοδόμηκα.

Obs. 1 There are some few examples of double augment in the case of synthetic compounds; thus from ὁδοποιεῖν we have ὡδοπεποιημένος (Xen. Anab. v. 3, § 1) by the side of ὡδοποιημένος (Id. v. 4, § 39), and from μελοποιέω we find μεμελοπεποιημένος (Athen. x. p. 453 p). To this class we must refer ἱπποτετρόφηκα (Lycurg. in Lecor. c. 35, § 139), where the first augment is of course not indicated in writing.

Obs. 2 In double compounds, both synthetic and parathetic, the augment follows the preposition, or if there is more than one, the last preposition, and precedes the synthetic compound; thus we have κατεξευγοτρόφηκα, συγκατεναυμάχησα.

310 Compounds with εὖ and ἐνε- are generally considered as synthetic; but they vary in regard to the augment according to the letter which follows the particle: if this is a mutable vowel, it takes the syllabic augment; thus we have εὐηργέτουν from εὐεργετέω: if it be a consonant or immutable vowel, the augment precedes the whole form, as in ἔδυστίχησα, ἔδυσώτους, ἦντίχουν.

Obs. Some compounds with εὖ, which ought, according to this rule, to take the augment in the first syllable, remain unaugmented. Thus we have εὐωχώμαι, imperfect. εὐωχώμην. Even in the other cases there is an occasional deviation from the regular practice, and εὐεργέτουν is more common than εὐηργέτουν.
(4) Omission of the Augment.

311 (a) In the pluperfect the syllabic augment is sometimes omitted in the best editions of the Attic prose writers, generally when a vowel precedes. But as the dramatists always take account of this augment in their metres, and as the best MSS. preserve the augment in those passages where it has dropped out of the received texts, it seems that it ought always to be restored.

(b) The temporal augment of the pluperfect may be omitted in the case of Attic reduplication, especially when the root begins with e-, as in ἐλ-ηλά-μην, ἐγ-ηγέρ-κειν, &c.; but we also find ὀλ-ωλεσαν and ἀκ-ηκέσαν.

(c) The omission of the syllabic augment in the imperf. and aor. indicative is a poetical license, except in the case of χρῆν for ἐχρῆν. And even in poetry the Attic writers rarely allow themselves to adopt this deviation from the rules of their language, which, however, is common enough in epic poetry. Matthiä has attempted to show (Gr. Gr. § 160, Obs.) that the augment is omitted by the dramatists only in the speeches of messengers, which have an epic character, and then only at the beginning of the verse or at the beginning of some new sentence. Hermann (Pref. ad Bacch. Eurip. p. xxv sqq.) has given some special rules for this omission.

(d) The temporal augment is never omitted in the dialogues of Attic tragedy. Homer regularly uses the temporal augment, and omits it only when the metre or euphony renders it necessary; but these motives have often been made an excuse for the omission of the augment, whether syllabic or temporal, and in some forms it never appears. In Herodotus, who to a certain extent adopts an epic standard of language, there is great laxity in the use or disuse of the temporal augment.
Paradigms of Regular Verbs.

§ X. Class A, or Verbs in -μι.

312 Although class A contains only a limited number of verbs, and even these are irregular, defective, or both, it is clear from the following considerations that it represents the oldest and purest form of the Greek verbal inflexions.

(1) It has the fullest forms of the person-endings, which not only admit of pronominal explanation, but must be anterior to the shorter suffixes; for no one would derive -μι from -ω or -σαυ from -ν, though the abbreviations may be easily explained by the laws of language. The forms of the suffixes peculiar to this conjugation are

-μι for the 1 p. sing. pres. indic. act.
-σι(ν) ... 3 p. sing. ...
-σαυ ... 3 p. pl. of the secondary tenses.
-θι ... 2 p. sing. imper.

(2) The verbs which belong to class A contain the simplest roots, and express those predications which must have belonged to the earliest condition of the language, such as "being," "going," "setting up," "putting down," "giving," "saying," "throwing," &c.

(3) This form of conjugation is predominant in the Sanscrit and other ancient languages of the same family. It must therefore have been the common form of inflexion before the different branches of the family were separated. The identity of the form is shown by the following table:

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<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσμί</td>
<td>asmi</td>
<td>(e)sum</td>
<td>ahmi</td>
<td>esmi</td>
<td>yesmé</td>
<td>im</td>
<td>em</td>
</tr>
<tr>
<td>ἐσι</td>
<td>asi</td>
<td>es</td>
<td>ahi</td>
<td>essi</td>
<td>yesi</td>
<td>is</td>
<td>es</td>
</tr>
<tr>
<td>ἐστί</td>
<td>asti</td>
<td>est</td>
<td>asti</td>
<td>esti</td>
<td>yestō</td>
<td>ist</td>
<td>ê</td>
</tr>
<tr>
<td>ἐσμές</td>
<td>'smas</td>
<td>'sumus</td>
<td>hmahi</td>
<td>esmi</td>
<td>yesmō</td>
<td>sijum</td>
<td>emq</td>
</tr>
<tr>
<td>ἐστέ</td>
<td>'stha</td>
<td>estis</td>
<td>stha</td>
<td>este</td>
<td>yeste</td>
<td>sijuth</td>
<td>êq</td>
</tr>
<tr>
<td>ἐντί</td>
<td>santi</td>
<td>sunt</td>
<td>henti</td>
<td>(esti)</td>
<td>somte</td>
<td>sind</td>
<td>en</td>
</tr>
</tbody>
</table>
313 The antiquity of this conjugation, and the fact that it has been superseded in the great majority of Greek verbs, are sufficient to explain the fact that it is limited only to a few tenses of the verbs which still exemplify it, the other tenses, when they exist, being inflected according to the prevalent forms of barytone verbs. In point of fact, the conjugation in -μι is applicable only to the present and imperfect of the three voices, to the 2 aor. act. and middle, and to the dual and plural of certain perfects and pluperfects active. And there are only a few verbs which follow this conjugation through the whole of the tenses just mentioned.

314 The oldest and purest of these verbs have the vowel a, ε or o for their characteristic. And it will be observed, that all the old consonantal or quasi-consonantal verbs, which still keep up this primitive mode of inflexion, add -νυ or -νη to the root, with the exception of ειμι, root εσ-, ειμι, root ε-, and επυ-μαι, root ερυ-. The ν is doubled in several verbs in a, ε, ο: such as σκεδάννυμι, κορέννυμι, στρώννυμι. Also in τίννυμι for τίνυμι, which is a solitary case.

315 The following are all the verbs in the Attic dialect which still retain traces, more or less distinct, of the conjugation in -μι:

(I) Verbs of which the present or imperfect belongs to class Λ.

(1) a verbs: ἵστημι (root στα-); pres., imp., 2 aor.
   φημι (φα-); pres., imp.
   πιμπλημι (πλα-); pres., imp.; poet. 2 aor. pass.
   ἐπιλήμνη; optat. πλείμνη; imp. πλήσο; infin. πλήσθαι; part. πλήμενος.
   πίμπρημι (πρα-); pres., imp.
   ὀνίνημι (όνα-); pres. act.; pres., 2 aor. middle.
   κίχρημι (χρα-); pres.
   χρη (χρα-) and ἀποχρη; pres., imp.
   ἄγαμαι (άγα-); pres., imp.
   δύναμαι (δυνα-); pres., imp.
   ἐπισταμαι (ἐπιστα-) ; pres., imp.
   ἔραμαι (έρα-) ; pres., imp.
   ἵπταμαι (πτα-); pres., imp.
   κρέμαμαι (κρεμα-); pres., imp.
   πρίασθαι (πρια-); 2 aor. or imp. middle.
(2) e verbs: τίθημι (root θε-); pres., imp., 2 aor.
    ἰθήμι (ἰ-); pres., imp., 2 aor.
    διδημί (δε-); 3 p. pl. pres. διδέασι; 3 p. sing.
    imp. διδή.
    ἰμαί (ἰ-); pres., imp.
    κείμαι (κε-); pres., imp.

(3) o verb: δίδωμι (δο-); pres., imp., 2 aor.

(4) i verb: εἰμι (ἰ-); pres. and imp. used as fut. and imp.

(5) u verb: ἐρύμαι (ἐρυ-); 3 sing. imp. pass. ἐρύτο.

(6) Verb in ἐσ-: εἰμι (ἐσ-); pres., imp.

(7) Verbs in -ννμι: all pres. and imp. only.

(a) In -αννμι: κεράννυμι (root κερα-, κρα-).
    κρεμάννυμι (κρεμα-).
    πετάννυμι (πετα-).
    σκεδάννυμι (σκεδα-).

(b) In -εννμι: ἐννμι (root ἐ-).
    κεφαλάννυμι (κεφαλα-).
    κορέννυμι (κορε-).
    σβέννυμι (σβε-).
    στορέννυμι (στορ-)
    ὀλλυμι = ὀλνυμι for ὀλε-ννμι (ὀλε-).

(c) In -ωννμι: ύστερον (root τε-).
    στρώννυμι (στρο-; cf. στορέννυμι.
    χρώννυμι (χρο-).
    χώννυμι (χο-).
    ὀνυμι (ὀνο-).

(d) In -ωννμι: τύννυμι (τυ-).
    κτίννυμι or κτείννυμι (κτι- or κτα-).

(e) In -νμι (a) with guttural: ὀγνυμι (root ὀγν-).
    δείκνυμι (δεικ-).
    εἱργνυμι (εἱργ-).
    ξεψυχυμι (ξυγ-).
    μιργυμι (μιγ-).
    οἴγυμι (οἴγ-).
INFLLEXION.

ομόργνυμι (ομοργ-).
πήγνυμι (παγ-).
ῥδήγρυμε (ορπ).
φράγνυμε (φραγ-).

(β) with ρ: ὀρνυμι (ορ-).
πτάρνυμαι (πταρ-).

(II) Verbs of which the 2 aorist belongs to class Α.

(a) In -av or -ην: ἐβην, βηναι (root βα-, pres. βαίω).
3 pers. sing. ἐγηρᾶ, γηράναι (γηρ-, pres. γηράσκω).
ἐδραν, δράναι (δρα-, pres. διδράσκω).
ἐσκλην, σκλήναι (σκλα-, pres. σκέλλω).
ἐτλην, τλήναι (τλα-, pres. τολμάω).
ἐφθην, φθήναι (φθα-, pres. φθάνω).
ἐκτάν, κτάναι (κτα-, pres. κτείνω: cf. κτίνυμι).
3 pers. οὗτα (ουτα-, pres. οὐτάζω).
ἐῤῥύην, ῥύηναι (ρεψ-, pres. ρέω).
ἐσβην, σβῆναι (σβε-, pres. σβέννυμι).
ἐδάν, δαήναι (δα-).

Obs. The imperatives σχές and φρές really belong to this class: cf. θές, θέω.

(b) In -ων: ἐάλων and ἣλων, ἀλώναι (ἀλο-, pres. ἀλόμοιμαι).
ἐβιών, βιώναι (βιο-, pres. βιώω).
ἐγνων, γνώναι (γνω-, pres. γνωρίσκω).

(c) In -ών: ἐδών, δώναι (δω-, pres. δώω).
ἐφών, φώναι (φω-, pres. φώω).

Obs. The imper. πίθι from πίνω points to an analogous form in -τ.

(III) Verbs of which the perfect and pluperfect follow class Α in the dual and plural.

δέδια (root δι-) : δέδιτον, δέδιμεν, δέδιτε, δεδίασι.
οἶδα (οίδ-) : οἶτον, οἶμεν, οἶτε, οἰσαί.
τέθνηκα (θαν-) : τέθνατον, τέθναμεν, τέθνατε, τεθνᾶσι.
ἐστηκα (στα-) : ἐστατον, ἐσταμεν, ἐστατε, ἐστᾶσι.
316 The relation between the original conjugation in -μὲ and that in -ω, which comprises most of the verbs in the Greek language, will be best shown by a complete exhibition of some typical verb of class Α. It will be most convenient to take ἵστημι, the first verb in the list just given. But the student will observe that it presents some striking irregularities both in form and meaning. The 2 aor. active given below is merely assumed on the analogy of ἔθην and ἔδων. And the perfect and pluperfect, though classed with the active, to which their forms refer them, are always used as intransitive tenses, just as the German stehe and stand, the present and past tense of the same verb, have become in English the transitive and intransitive verbs "stay" and "stand" respectively. The tenses, which have assumed the same form as the corresponding inflexions of the barytone verbs, are marked with an asterisk.

### Active Voice.

#### I. Indicative Mood.

**A, 1** Present, I set up or cause to stand.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. ἵστημι</td>
<td>ἴστησι(ν)</td>
<td>ἴστησι(ν)</td>
</tr>
<tr>
<td>Plur. ἴστάμεν</td>
<td>ἴστάτε</td>
<td>ἴστατον</td>
</tr>
<tr>
<td>Dual.</td>
<td>ἴστατον</td>
<td>ἴστατον</td>
</tr>
</tbody>
</table>

**B, 1** Future, I shall set up or cause to stand.

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing. *στήσω</td>
<td>στήσεις</td>
<td>στήσει</td>
</tr>
<tr>
<td>Plur. στήσομεν</td>
<td>στήσετε</td>
<td>στήσουσι(ν)</td>
</tr>
<tr>
<td>Dual.</td>
<td>στήσετον</td>
<td>στήσετον</td>
</tr>
</tbody>
</table>

**C, 1** Perfect, I have set up (myself) = I stand.

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. *ἔστηκα</td>
<td>ἔστηκας</td>
<td>ἔστηκα(ν)</td>
</tr>
<tr>
<td>Plur. (ἔστηκάμεν)</td>
<td>ἔστηκάτε</td>
<td>ἔστηκάσι(ν)</td>
</tr>
<tr>
<td>Dual.</td>
<td>ἔστατον</td>
<td>ἔστατον</td>
</tr>
</tbody>
</table>
(A, 2) Imperfect, I was setting up.

---|---|---
Sing. ἵστην | ἵστης | ἵστη
Plur. ἵσταμεν | ἵστατε | ἵστάσαν
Dual. ἵστάτων | ἵστάτη

(B, 2) 1 aor., I did set up.

Sing. ἐστησά | ἐστησάς | ἐστησάν | ἐστησάν
Plur. ἐστησάμεν | ἐστησάτε | ἐστησάτε
Dual. ἐστησάτων | ἐστησάτη

(C, 2) Pluperfect, I had set up (myself) = I stood.

Sing. ἐστησά | ἐστησάς | ἐστησάν | ἐστησάν
Plur. ἐστησάμεν | ἐστησάτε | ἐστησάτε
Dual. ἐστησάτων | ἐστησάτη

(D) 2 aor., I did set up.

Sing. ἐστη | ἐστῆς | ἐστῆς
Plur. ἐστάμεν | ἐστάτε | ἐστάτε
Dual. ἐστάτων | ἐστάτη

II. Imperative Mood.

(A) Present, set thou up (i.e. continuously).

---|---
Sing. ἵστα | ἵστα | ἵστα
Plur. ἵστατε | ἵστανταν | ἵστανταν
Dual. ἵστατον | ἵστατον

(B) 1 aor., set thou up (i.e. as a single act).

Sing. στήσω | στήσω | στήσω
Plur. στήσατε | στήσατε | στήσατε
Dual. στήσατον | στήσατον | στήσατον

(C) Perfect, stand thou.

*ἐστάθι, ἐστάτω, &c.
### III. Subjunctive Mood.

(A) Present, *I may set up* (continuously).

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*ιστῶ</td>
<td>ιστῆς</td>
<td>ιστῆ</td>
</tr>
<tr>
<td>Plur.</td>
<td>ιστῶμεν</td>
<td>ιστῆτε</td>
<td>ιστῶσιν(v)</td>
</tr>
<tr>
<td>Dual.</td>
<td></td>
<td>ιστῆτου</td>
<td>ιστῆτου</td>
</tr>
</tbody>
</table>

(B) 1 aor., *I may or shall have set up.*

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*στῆσω</td>
<td>στῆσης</td>
<td>στῆση</td>
</tr>
<tr>
<td>Plur.</td>
<td>στῆσωμεν</td>
<td>στῆσητε</td>
<td>στῆσωσιν(v)</td>
</tr>
<tr>
<td>Dual.</td>
<td></td>
<td>στῆσητου</td>
<td>στῆσητου</td>
</tr>
</tbody>
</table>

(C) Perfect, *I may stand.*

*ἐστῶ, ἐστῆς, ἐστῆ, &c.*

### IV. Optative Mood.

(A) Present, *I might set up* (continuously).

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<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ισταίην</td>
<td>ισταίης</td>
<td>ισταίη</td>
</tr>
<tr>
<td>Plur.</td>
<td>ισταίημεν</td>
<td>ισταίητε</td>
<td>(ισταίησαν)</td>
</tr>
<tr>
<td>Dual.</td>
<td>ισταίμεν</td>
<td>ισταίητον</td>
<td>ισταίητην</td>
</tr>
</tbody>
</table>

(B) 1 aor., *I might set up* (as a single act).

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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*στήσαιμι</td>
<td>στήσαις</td>
<td>στήσαι</td>
</tr>
<tr>
<td>Plur.</td>
<td>στήσαιμεν</td>
<td>στήσαυτε</td>
<td>στήσαιει</td>
</tr>
<tr>
<td>Dual.</td>
<td></td>
<td>στήσαυτον</td>
<td>στήσαυτην</td>
</tr>
</tbody>
</table>

(C) Perfect, *I might stand.*

*ἐσταίην, ἐσταίης, ἐσταίη, &c.*

### V. Infinitive Mood.

(A) Present, *ιστάναι, to set up.*

(B, 1) Future, *στῆσειν, to be about to set up.*

(B, 2) 1 aor., *στῆσαι, to have set up.*

(C) Perfect, *ἐστηκέναι, ἐστάναι, to stand.*
VI. Participles.

(A) Present, ἱστάς, setting up (209).
(B, 1) Future, στήσων, being about to set up (211).
(B, 2) 1 aor., στήσας, having set up (209).
(C) Perfect, ἑστηκός, ἑστάως, or ἑστώς, standing (213).

Passive and Middle Voice.

I. Indicative Mood.

(A, 1) Present, I am standing or causing myself to stand.

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing. ἵστアルバム</td>
<td>ἵστάσαι (_ios_2)</td>
<td>ἵστάται</td>
</tr>
<tr>
<td>Plur. ἵστάμεθα</td>
<td>ἵστασθε</td>
<td>ἵστανται</td>
</tr>
<tr>
<td>Dual. ἵστάμεθον</td>
<td>ἵστασθον</td>
<td>ἵστασθον</td>
</tr>
</tbody>
</table>

(B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), I shall stand or cause myself to stand.

| Sing. στήσομαι | στήσει | στήσεται |
| Plur. στησόμεθα | στήσεσθε | στήσονται |
| Dual. στησόμεθον | στήσεσθον | στήσεσθον |

(C, 1) Perfect (passive), I have stood.

| Sing. ἕστάμαι | ἕστασαι | ἕσταται |
| Plur. ἕσταμεθα | ἕστασθε | ἕστανται |
| Dual. ἕσταμεθον | ἕστασθον | ἕστασθον |

(A, 2) Imperfect, I was standing or causing myself to stand.

| Sing. ἵστάμην | ἵστασον or ἵστω | ἵστάτο |
| Plur. ἵστάμεθα | ἵστασθε | ἵσταντο |
| Dual. ἵστάμεθον | ἵστασθον | ἵστασθην |

(B, 2) 1 aor. (middle), I did cause myself to stand.

| Sing. *ἐστησάμην | ἐστησῶ | ἐστησάτο |
| Plur. ἐστησάμεθα | ἐστησάσθε | ἐστησάντο |
| Dual. ἐστησάμεθον | ἐστησάσθον | ἐστησάσθην |
(C, 2) Pluperfect (passive), I had stood.

--- | --- | ---  
Sing. | ἐστάμην | ἐστάσο | ἐστάτο  
Plur. | ἐστάμεθα | ἐστασθε | ἐσταντο  
Dual. | ἐστάμεθου | ἐστασθον | ἐστασθην  

(D, 1) 1 aor. (passive), I stood.

Sing. | ἐστάθην | ἐστάθησ | ἐστάθη  
Plur. | ἐστάθημεν | ἐστάθηστε | ἐστάθησαν  
Dual. | ἐστάθητον | ἐσταθήτη | ἐσταθήτην  

(D, 2) 2 aor. (passive), I stood.

Sing. | ἐστην | ἐστησ | ἐστησ  
Plur. | ἐστημεν | ἐστηστε | ἐστησαν  
Dual. | ἐστητον | ἐστητη | ἐστητην  

(D, 3) 1 fut. (passive), I shall stand.

Sing. | σταθησομαι | σταθησει | σταθησεται  
Plur. | σταθησομεθα | σταθησεσθε | σταθησουται  
Dual. | σταθησομεθον | σταθησεσθον | σταθησεσθον  

(D, 4) 2 fut. (passive), see (C, 1).

(C, 3) Paulo-post fut. (passive), I shall remain standing.

*ἐστηξω | ἐστηξεις | ἐστηξεται, &c. (like στησω)  
or *ἐστηξομαι | ἐστηξει | ἐστηξεται, &c. (like στησομαι  

II. Imperative Mood.

(A) Present, stand thou (continue standing).

--- | ---  
Sing. | ἵστασο (ἵστω) | ἵστασο  
Plur. | ἵστασθε | ἵστασθωσαν or ἵστασθον  
Dual. | ἵστασθον | ἵστασθων  

1 This form is limited to the later Attic; see Elmsley ad Arist. Acharn. 597.
(B) 1 aor. (middle), cause thyself to stand (as one act).

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*στήσαι</td>
<td>στησάσθων</td>
</tr>
<tr>
<td>Plur.</td>
<td>στήσασθε</td>
<td>στησάσθωσαν</td>
</tr>
<tr>
<td>Dual.</td>
<td>στήσασθον</td>
<td>στησάσθων</td>
</tr>
</tbody>
</table>

(D, 1) 1 aor. (passive), stand thou.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>στάθητι</td>
<td>στάθήτω</td>
</tr>
<tr>
<td>Plur.</td>
<td>στάθητε</td>
<td>σταθήτωσαν</td>
</tr>
<tr>
<td>Dual.</td>
<td>στάθητον</td>
<td>σταθήτων</td>
</tr>
</tbody>
</table>

(D, 2) 2 aor. (passive), stand thou.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>στήθι</td>
<td>στήτω</td>
</tr>
<tr>
<td>Plur.</td>
<td>στήτε</td>
<td>στήτωσαν</td>
</tr>
<tr>
<td>Dual.</td>
<td>στήτον</td>
<td>στήτων</td>
</tr>
</tbody>
</table>

III. Subjunctive Mood.

(A) Present, I may stand or cause myself to stand.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ιστώμαι</td>
<td>ιστή</td>
<td>ιστήται</td>
</tr>
<tr>
<td>Plur.</td>
<td>ιστώμεθα</td>
<td>ιστήσθε</td>
<td>ιστήσθαι</td>
</tr>
<tr>
<td>Dual.</td>
<td>ιστώμεθον</td>
<td>ιστήσθον</td>
<td>ιστήσθον</td>
</tr>
</tbody>
</table>

(B) 1 aor. (middle), I may or shall have caused myself to stand.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*στήσωμαι</td>
<td>στήση</td>
</tr>
<tr>
<td>Plur.</td>
<td>στησώμεθα</td>
<td>στήσησθε</td>
</tr>
<tr>
<td>Dual.</td>
<td>στησώμεθον</td>
<td>στήσησθον</td>
</tr>
</tbody>
</table>

(D, 1) 1 aor. (passive), I may or shall have stood.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*σταθω</td>
<td>σταθῆσ</td>
</tr>
<tr>
<td>Plur.</td>
<td>σταθώμεν</td>
<td>σταθήτε</td>
</tr>
<tr>
<td>Dual.</td>
<td>σταθήτον</td>
<td>σταθήτον</td>
</tr>
</tbody>
</table>
(D, 2) 2 aor. (passive), *I may or shall have stood.*

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td>στῶ</td>
<td>στῆς</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td>στῶμεν</td>
<td>στῆτε</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td>στῆτον</td>
<td>στῆτον</td>
</tr>
</tbody>
</table>

IV. Optative Mood.

(A) Present, *I might stand or cause myself to stand.*

<table>
<thead>
<tr>
<th>Sing.</th>
<th>ἱσταίμην</th>
<th>ἱσταίο</th>
<th>ἱσταῦτο</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>ἱσταίμεθα</td>
<td>ἱσταῖσθε</td>
<td>ἱσταίντο</td>
</tr>
<tr>
<td>Dual.</td>
<td>ἱσταίμεθον</td>
<td>ἱσταῖσθον</td>
<td>ἱσταῖσθην</td>
</tr>
</tbody>
</table>

(B) 1 aor. (middle), *I might have caused myself to stand.*

*στησαίμην στήσαιο στήσαιτο, &c.*

(D, 1) 1 aor. (passive), *I might have stood.*

<table>
<thead>
<tr>
<th>Sing.</th>
<th>σταθείην</th>
<th>σταθείς</th>
<th>σταθείη</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>σταθείμεν</td>
<td>σταθείτε</td>
<td>(σταθείσαν)</td>
</tr>
<tr>
<td>(σταθείμεν)</td>
<td>σταθείτε</td>
<td>σταθείεν</td>
<td></td>
</tr>
<tr>
<td>Dual.</td>
<td>σταθείτον</td>
<td>σταθείτην</td>
<td>σταθείτην</td>
</tr>
<tr>
<td></td>
<td>σταθείτον</td>
<td>σταθείτην</td>
<td>σταθείτην</td>
</tr>
</tbody>
</table>

(D, 2) 2 aor. (passive), *I might have stood.*

<table>
<thead>
<tr>
<th>Sing.</th>
<th>σταίην</th>
<th>σταίης</th>
<th>σταίη</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>σταίμεν</td>
<td>σταίτε</td>
<td>(σταίσαν)</td>
</tr>
<tr>
<td>(σταίμεν)</td>
<td>σταίτε</td>
<td>σταίεν</td>
<td></td>
</tr>
<tr>
<td>Dual.</td>
<td>σταίτον</td>
<td>σταίτην</td>
<td>σταίτην</td>
</tr>
<tr>
<td></td>
<td>σταίτον</td>
<td>σταίτην</td>
<td>σταίτην</td>
</tr>
</tbody>
</table>

V. Infinitive Mood.

(A) Present, ἵστασθαι, *to stand or cause to stand.*

(B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), στησεσθαι, *to be about to stand or cause oneself to stand.*
INFLEXION. 213

(B, 2) 1 aor. (middle), στῆσασθαί, to have caused oneself to stand.
(D, 1) 1 aor. (passive), στάθηναι, to have stood.
(D, 2) 2 aor. (passive), στῆναι, to have stood.
(D, 3) 1 fut. (passive), σταθήσεσθαί, to be about to stand.

VI. Participles.

(A) Present, ἵσταμενος, -ην, -ου (204), standing or causing oneself to stand.
(B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), στησόμενος, -ην, -ου, being about to stand or cause oneself to stand.
(B, 2) 1 aor. (middle), στησάμενος, -ην, -ου, having caused oneself to stand.
(D, 1) 1 aor. (passive), σταθείς, -είςα, -εν (210, (c)), having stood.
(D, 2) 2 aor. (passive), στᾶς, στᾶσα, στᾶν (202), having stood.
(D, 3) 1 fut. (passive), σταθησόμενος, -ην, -ου, being about to stand.

VII. Verbal Adjectives.

στατός, "capable of standing;" στατέως, "required to stand."

318 We shall now subjoin a comparison of the different moods and tenses in the four conjugations of class A; (1) in the same mood and tense for the different verbs; (2) in different moods for the same verb in each conjugation.
### (1) Comparison of the Four Verbs

#### Active Voice.

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Present</th>
<th>Future</th>
<th>Perfect</th>
<th>Paulo-post Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>στα-</td>
<td>θε-</td>
<td>δο-</td>
<td>ζυγ-</td>
</tr>
<tr>
<td>&quot;I am setting up,&quot;</td>
<td>ἔστη-μι</td>
<td>τί-θη-μι</td>
<td>δι-δω-μι</td>
<td>ζεύγ-νῦ-μι</td>
</tr>
<tr>
<td>&quot;placing,&quot;</td>
<td>ἔστη-ς</td>
<td>τί-θη-ς</td>
<td>δι-δω-ς</td>
<td>ζεύγ-νῦ-ς</td>
</tr>
<tr>
<td>&quot;giving,&quot;</td>
<td>ἔστη-σι</td>
<td>τί-θη-σι</td>
<td>δι-δω-σι</td>
<td>ζεύγ-νῦ-σι</td>
</tr>
<tr>
<td>&quot;yoking,&quot;</td>
<td>ἔστη-τον</td>
<td>τί-θε-τον</td>
<td>δι-δο-τον</td>
<td>ζεύγ-νῦ-τον</td>
</tr>
<tr>
<td>B.</td>
<td>στή-σω</td>
<td>θή-σω</td>
<td>δώ-σω</td>
<td>ζεύξω</td>
</tr>
<tr>
<td>Future</td>
<td>στή-σεις</td>
<td>θή-σεις</td>
<td>δώ-σεις</td>
<td>ζεύξεις</td>
</tr>
<tr>
<td>&quot;I shall set up,&quot;</td>
<td>στή-σε-τον</td>
<td>θή-σε-τον</td>
<td>δώ-σε-τον</td>
<td>ζεύξε-τον</td>
</tr>
<tr>
<td>&amp;c.</td>
<td>στή-σε-τον</td>
<td>θή-σε-τον</td>
<td>δώ-σε-τον</td>
<td>ζεύξε-τον</td>
</tr>
<tr>
<td>στή-σε-τον</td>
<td>θή-σε-τον</td>
<td>δώ-σε-τον</td>
<td>ζεύξε-τον</td>
<td></td>
</tr>
<tr>
<td>στή-σο-μεν</td>
<td>θή-σο-μεν</td>
<td>δώ-σο-μεν</td>
<td>ζεύξο-μεν</td>
<td></td>
</tr>
<tr>
<td>C.</td>
<td>ἔ-στη-κα</td>
<td>τέ-θει-κα</td>
<td>δέ-δω-κα</td>
<td>wanting</td>
</tr>
<tr>
<td>&quot;I have been set up&quot; (310), &quot;I have placed,&quot; &quot;given.&quot;</td>
<td>ἔ-στη-κας</td>
<td>τέ-θει-κα</td>
<td>δέ-δω-κα</td>
<td>wanting</td>
</tr>
<tr>
<td>&amp;c.</td>
<td>ἔ-στη-κας</td>
<td>τέ-θει-κα</td>
<td>δέ-δω-κα</td>
<td>wanting</td>
</tr>
<tr>
<td>ἔ-στη-κας</td>
<td>τέ-θει-κα</td>
<td>δέ-δω-κα</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>ἔ-στη-κα-τον</td>
<td>τέ-θει-κα-τον</td>
<td>δέ-δω-κα-τον</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>ἔ-στη-κα-μεν</td>
<td>τέ-θει-κα-μεν</td>
<td>δέ-δω-κα-μεν</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>ἔ-στη-κα-τε</td>
<td>τέ-θει-κα-τε</td>
<td>δέ-δω-κα-τε</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>ἔ-στη-κα-σι(ν)</td>
<td>τέ-θει-κα-σι(ν)</td>
<td>δέ-δω-κα-σι(ν)</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>also ἔ-στάδα but chiefly in the plural</td>
<td>ἔ-στα-μεν</td>
<td>τέ-θει-κα</td>
<td>δέ-δω-κα</td>
<td>wanting</td>
</tr>
<tr>
<td>ἔ-στα-μεν</td>
<td>τέ-θει-κα</td>
<td>δέ-δω-κα</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>-τε</td>
<td>-θει-κα</td>
<td>-δω-κα</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>-âσι</td>
<td>-θει-κα</td>
<td>-δω-κα</td>
<td>wanting</td>
<td></td>
</tr>
<tr>
<td>C + B. Paulo-post Future</td>
<td>ἔ-στη-ξω</td>
<td>wanting</td>
<td>wanting</td>
<td>wanting</td>
</tr>
<tr>
<td>&quot;I shall remain set up.&quot;</td>
<td>&amp;c.</td>
<td>wanting</td>
<td>wanting</td>
<td>wanting</td>
</tr>
</tbody>
</table>
In the same Moods and Tenses.

Active Voice.

Indicative Mood.

A. Imperfect.

<table>
<thead>
<tr>
<th>στα-</th>
<th>θε-</th>
<th>δο-</th>
<th>ξυγ-</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵ-στη-ν</td>
<td>ἐ-τί-θη-ν</td>
<td>ἐ-δι-δω-ν</td>
<td>ἐ-ζεύγ-νυ-ν</td>
</tr>
<tr>
<td>ἵ-στη-ς</td>
<td>ἐ-τί-θη-ς</td>
<td>ἐ-δι-δω-ς</td>
<td>ἐ-ζεύγ-νυ-ς</td>
</tr>
<tr>
<td>ἵ-στη-(v)</td>
<td>ἐ-τί-θη-(v)</td>
<td>ἐ-δι-δω-(v)</td>
<td>ἐ-ζεύγ-νυ-(v)</td>
</tr>
<tr>
<td>ἵ-στα-τουν</td>
<td>ἐ-τί-θε-τουν</td>
<td>ἐ-δι-δο-τουν</td>
<td>ἐ-ζεύγ-νυ-τουν</td>
</tr>
<tr>
<td>ἵ-στα-τήν</td>
<td>ἐ-τί-θε-τήν</td>
<td>ἐ-δι-δό-τήν</td>
<td>ἐ-ζεύγ-νυ-τήν</td>
</tr>
<tr>
<td>ἵ-στα-μεν</td>
<td>ἐ-τί-θε-μεν</td>
<td>ἐ-δι-δο-μεν</td>
<td>ἐ-ζεύγ-νυ-μεν</td>
</tr>
<tr>
<td>ἵ-στα-τε</td>
<td>ἐ-τί-θε-τε</td>
<td>ἐ-δι-δο-τε</td>
<td>ἐ-ζεύγ-νυ-τε</td>
</tr>
<tr>
<td>ἵ-στα-σαν</td>
<td>ἐ-τί-θε-σαν</td>
<td>ἐ-δι-δο-σαν</td>
<td>ἐ-ζεύγ-νυ-σαν</td>
</tr>
</tbody>
</table>

B. I aor.

| ε-στη-σα  | ε-θη-κα  | ε-δω-κα  | ε-ζευξα  |
| ε-στη-σας  | &c.  | &c.  | &c.  |

but in the dual and plural, and in the moods and participles, the 2 aor. is used in preference.

C. Pluperfect.

| ει-στη-κεϊν | ε-θε-κεϊ-κεϊν  | ε-δε-δω-κεϊν  | wanting  |
| ει-στη-κες  | &c.  | &c.  | wanting  |

D. wanting

| ε-θη-ν  | ε-θη-ς  | ε-θη  | ε-θη-τουν  | ε-θη-την  | ε-θη-μεν  | ε-θη-τε  | ε-θη-σαν  | wanting  |
| 1 aor.  | 1 aor.  | used  | used  | ε-δω-ν  | ε-δω-ς  | ε-δω  | ε-δω-τουν  | ε-δω-την  | ε-δω-μεν  | ε-δω-τε  | ε-δω-σαν  | wanting  |
**Active Voice.**

### Definite Tenses.

<table>
<thead>
<tr>
<th>Mood</th>
<th>Stem</th>
<th>Tense</th>
<th>Tense</th>
<th>Tense</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imp. Mood</td>
<td>στα-</td>
<td>θε-</td>
<td>δι-</td>
<td>ζευ-νυ</td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>ἢ-στη</td>
<td>τλ-θε-ει</td>
<td>δι-δου</td>
<td>ζευνυ-νυ</td>
<td></td>
</tr>
<tr>
<td>“Be thou setting up,” &amp;c.</td>
<td>ἢ-στα-θι</td>
<td>τλ-θε-θι</td>
<td>δι-δο-θι</td>
<td>ζευνυ-νυ-θι</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ἢ-στα-τω</td>
<td>τλ-θε-τω</td>
<td>δι-δο-τω</td>
<td>ζευνυ-νυ-τω</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-τον</td>
<td>-τον</td>
<td>-τον</td>
<td>-τον</td>
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<td>-τε</td>
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<td>-τε</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ιστα-τωσαν</td>
<td>τλ-θε-τωσαν</td>
<td>δι-δο-τωσαν</td>
<td>ζευνυ-νυ-τωσαν</td>
<td></td>
</tr>
<tr>
<td></td>
<td>and</td>
<td>and</td>
<td>and</td>
<td>and</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ιστα-ντων</td>
<td>τλ-θε-ντων</td>
<td>δι-δο-ντων</td>
<td>ζευνυ-νυ-ντων</td>
<td></td>
</tr>
</tbody>
</table>

### Subj. Mood or Secondary fut.

1. Reduplicated or strengthened form.
   - ι-στ-ω | τλ-θω | δι-δω | ζευνυ-νυ-ω |
   - ἢ-σ | -ἡ-σ | -ἡ-σ |
   - ι-στ-τον | τλ-θε-τον | δι-δο-τον | ζευνυ-νυ-τον |
   - ἡ-τον | ἡ-τον |
   - ὥ-τον | ὧ-τον |
   - ἡ-τε | ἡ-τε |
   - ὧ-σι(ν) |

2. Simple form.
   - στή-σω | θω | δω | ζευξ-ω |
   - ἢ-σ | -ἡ-σ | -ἡ-σ |
   - ι-στ-τον | τλ-θε-τον | δι-δο-τον | ζευνυ-νυ-τον |
   - ἢ-τον | ἡ-τον |
   - ὧ-τον | ὧ-τον |
   - ἡ-τε | ἡ-τε |
   - ὧ-σι(ν) |

### Infin. Mood.

1. Present Tense.
   - ι-στα-ναι | τλ-θε-ναι | δι-δο-ναι | ζευνυ-νυ-ναι |

### Participle.

1. Present Tense.
   - ι-στας | τλ-θελς | δι-δους | ζευνυ-νυς |
   - (209) | (210) | (211) | (212) |

2. Fut. Tense.
   - στή-σων | θη-σων | δω-σων | ζευξ-σων |
   - (211) | (211) | (211) |

3. Perfect.
   - ἢ-στη-κως | τε-θελ-κως | δε-δω-κως | wanting |
   - (213) | (213) | (213) | wanting |
### Inflection

**Active Voice.**

#### Imp. Mood.

<table>
<thead>
<tr>
<th>B or D.</th>
<th>1 aor.</th>
<th>2 aor.</th>
</tr>
</thead>
<tbody>
<tr>
<td><code>στα-</code></td>
<td><code>θε-</code></td>
<td><code>δο-</code></td>
</tr>
</tbody>
</table>

**Indefinite Tenses.**

| `στή-σαι` | `θεί-ναι` | `δούναι` |
| `στή-σαι` | `θεί-ναι` | `δούναι` |

**Opt. Mood or Secondary aor.**

| `i-stai-ην` | `τι-θεί-ην` | `δι-δοί-ην` |
| `i-stai-ην` | `τι-θεί-ην` | `δι-δοί-ην` |

**Pres. Opt.**

| `i-stai-ηντον` | `&c.` | `δι-δοί-ντον` |
| `i-stai-ηντον` | `&c.` | `δι-δοί-ντον` |

**Simple form. Aor. Opt.**

| `στή-σαις` | `&c.` | `δούνας` |
| `στή-σαις` | `&c.` | `δούνας` |

**Infinitive.**

| `στή-σαι` | `θεί-ναι` | `δούναι` |
| `στή-σαι` | `θεί-ναι` | `δούναι` |

**Participle.**

| `στήσας` | `θείς` | `δούς` |
| `στήσας` | `θείς` | `δούς` |

(209) (210) (211) (209)
COMPARISON OF THE FOUR VERBS

Passive and Middle Voices.

Indicative Mood.          Definite Tenses.

A. στα-                      θε-                      δο-                      ζυγ-

Present. "I am being set up" or "I am setting up myself," &c.

ι-στα-μαι τί-θε-μαι δι-δο-μαι ζεύγ-νυ-μαι

-sαι or -α -σαι or -η &c. &c.

-ται &c.

-μεθον

-σθον

-σθον

-μεθα

-σθε

-νται

B. στή-σο-μαι θη-σο-μαι δά-σο-μαι ζεύξομαι

Future. "I shall set up myself," &c.

-σει &c. &c.

-σεται &c.

-σό-μεθον &c.

C. ἕ στά-μαι τέ-θει-μαι δέ-δο-μαι ε-ζευγ-μαι

Perfect. "I have been set up," &c.

-σαι &c. &c.

-ται &c.

C + B. ε-στήξομαι wanting wanting wanting

Paulo-post Future.

Same meaning as ἑστήξω.

D₁ + B. στα-θη-σομαι τε-θη-σομαι δο-θη-σομαι ζευγ-θη-σομαι

Future &c. &c. &c. &c.

Passive. wanting wanting wanting ζυγ-η-σομαι

D₂ + B. wanting wanting wanting
<table>
<thead>
<tr>
<th>Indicative Mood.</th>
<th>Indefinite Tenses.</th>
</tr>
</thead>
</table>
| **A.** Imperfect. | **στα-**  
| | **θε-**  
| | **δο-**  
| | **ξυγ-**  
| | **ι-στα-μην**  
| | **ε-τι-θε-μην**  
| | **ε-δι-δό-μην**  
| | **ε-ξευγ-υν-μην**  
| | **-σο**  
| | **-το**  
| | **-μεθον**  
| | **-σθον**  
| | **-σθην**  
| | **-μεθα**  
| | **-σθε**  
| | **-ντο**  
| **B.** | **ε-στη-σά-μην**  
| | **ε-θη-κά-μην**  
| | **ε-δω-κά-μην**  
| | **ε-ξευξά-μην**  
| | **-σω**  
| | **-σατο**  
| | **-σαμεθον**  
| | **&c.**  
| | **&c.**  
| | **&c.**  
| | **&c.**  
| | **&c.**  
| **C.** Pluperf. | **εστά-μην**  
| | **ε-τε-θει-μην**  
| | **ε-δε-δό-μην**  
| | **ε-ξευγ-μην**  
| | **-σο**  
| | **-το**  
| | **&c.**  
| | **&c.**  
| | **&c.**  
| | **&c.**  
| | **&c.**  

2 aor.  
(1) **ε-στα-θη-ν**  
(2) **ε-στη-ν**  
(3) **ε-τε-θη-ν**  
(4) **ε-δε-θη-ν**  
(5) **ε-ξευχ-θην**  
(6) **ε-τι-θη-ν**  
(7) **ε-δε-θη-ν**  
(8) **ε-ξευγ-θην**  

Wanting  
-ντον  
-νην  
-νμεν  
-νηε  
-νςαν

**IN THE SAME MOODS AND TENSES.**

*Passive and Middle Voices.*

"I was being set up," &c.

"I set up myself," &c.

"I had been set up," &c.
Passive and Middle Voices.

<table>
<thead>
<tr>
<th>Imperative Mood</th>
<th>Definite Tenses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>στα-</td>
</tr>
<tr>
<td>Present</td>
<td>θε-</td>
</tr>
<tr>
<td>A.</td>
<td>δο-</td>
</tr>
<tr>
<td>&quot;Be thou setting up thyself,&quot; &amp;c.</td>
<td>ζυγ-</td>
</tr>
</tbody>
</table>

A. ἔἔστα-σο τί-θε-σο δί-δο-σο ζεύγ-νυ-σο
and ὦ-στω τί-θε-στω δι-δό-στω
ο-σθον &c.
-σθων &c.
-σθε
-σθωσαν
and -σθων

Subjunctive Mood.
(1) Reduplicated ἰ-στ-ῶ-μαι τι-θῶ-μαι ἐ-δῶ-μαι ζευγ-νυ-μαι
or strength- -στ-ῦ-θ-ἢ -60 -ῇ
ened form. 'a 6 a 36-4 .
Present ἰ-στ-ῆ-ται -θ-ῆ-ται δι-δῶ-ται -ηται
Subjunctive. &c. &c. &c. &c.
(2) Simple form. στῶ θ-ῶ-μαι δ-ῶ-μαι wanting
Aor. Subj. ἦς -ῆ -ῷ -ώ &c. &c. &c.

Infinitive Mood.
A. Pres. ἵστασθαι τίθεσθαι δίδοσθαι ζευγ-νυσθαι
B. Fut. στήσεσθαι θήσεσθαι δώσεσθαι ζευγ-ξέσθαι
C. Perf. (ἔἕστασθα) τεθεῖσθαι δεδόσθαι wanting
D₄ + B. Fut. σταθήσεσθαι τεθήσεσθαι δοθήσεσθαι ζευγ-ξήσεσθαι
or ζυγ-ξεσθαι

Participle.
A. ἵσταμενος τίθεμενος διδόμενος 
B. στήσομενος θήσομενος δώσομενος
C. τεθείμενος δεδομένος 
D₄ + B. σταθήσομενος τεθήσομενος δοθήσομενος ζυγ-ή-σόμενος ζυγ-ή-σόμενος
Passive and Middle Voices.

Imperative Mood.

B, D. στη-σαι
1 aor. &c. "Set thou up thyself," &c.
2 aor. D_1, σταθη-τι "Be thou set up," &c.
D. στη-θι
-τω &c.

Indefinite Tenses.

στα-
θε-
δο-
ζυγ-

B, D. στη-σαι
1 aor. θού (θέσο) δού (for δό-σο) ζεύξαι
&c. &c. &c. &c. &c. &c.
στά-θη-τι τέθη-τι δό-θη-τι
&c. &c. &c. &c. &c. &c.
στη-θι -τω
&c. &c. &c. &c. &c. &c.

Optative Mood.

(1) (-ονται
Reduplicated or strengthened form. -άρσ
Present Opt.

B, στησασθαι D, σταθῆναι
&c. θε-εί-μην δι-δοι-μην ζευγεύν-οι-μην
&c. &c. &c. &c. &c. &c.
στη-μην δοθῆναι ζευχθῆναι
&c. &c. &c. &c. &c. &c.
θε-εί-μην δοι-μην wanting
&c. &c. &c. &c. &c. &c.

(2) σταί-νι

θε-εί-μην δοι-μην wanting
&c. &c. &c. &c. &c. &c.

Infinitive Mood.

B. στησασθαι wanting wanting ζευξάσθαι
D. σταθῆναι τεθῆναι δοθῆναι ζευχθῆναι
D. στηθῆναι

Participle.

B. στησάμενος wanting ζευξάμενος
D. σταθείς τεθείς δοθείς ζευχθείς
D. στάς ζυγείς

&c. &c. &c. &c. &c. &c.
(2) **Comparison of Tenses in the Different Moods of the Same Verb.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Indicative</th>
<th>Imperative</th>
<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present,</td>
<td>ἵστημι</td>
<td>ἵστατι</td>
<td>ἵσταν</td>
<td>ἵστάην</td>
<td>ἵσταναι</td>
<td>ἵστας</td>
</tr>
<tr>
<td>Imperfect,</td>
<td>ἴστην</td>
<td>ἴσταθι</td>
<td>ἴσταν</td>
<td>ἴσταην</td>
<td>ἴσταναι</td>
<td>ἴστας</td>
</tr>
<tr>
<td>1 aor.</td>
<td>ἐστησα</td>
<td>στήσου</td>
<td>στήσω</td>
<td>στήσωμι</td>
<td>στήσαι</td>
<td>στήσας</td>
</tr>
<tr>
<td>Present,</td>
<td>πίθημι</td>
<td>πίθητι</td>
<td>πίθευν</td>
<td>πίθευν</td>
<td>πίθευναι</td>
<td>πίθεις</td>
</tr>
<tr>
<td>Imperfect,</td>
<td>πίθην</td>
<td>πίθητι</td>
<td>πίθευν</td>
<td>πίθευν</td>
<td>πίθευναι</td>
<td>πίθεις</td>
</tr>
<tr>
<td>1 aor.</td>
<td>ἐπηκα, &amp;c.</td>
<td>ἰθεμεν, &amp;c.</td>
<td>θεέν</td>
<td>θεέην</td>
<td>θεέναι</td>
<td>θεές</td>
</tr>
<tr>
<td>2 aor.</td>
<td>ἐπηκα, &amp;c.</td>
<td>ἰθεμεν, &amp;c.</td>
<td>Ἰθεόν</td>
<td>Ἰθεόν</td>
<td>Ἰθεόναι</td>
<td>Ἰθεός</td>
</tr>
<tr>
<td>Present,</td>
<td>διδωμι</td>
<td>διδωθι</td>
<td>διδάην</td>
<td>διδώναι</td>
<td>διδώναι</td>
<td>διδώνος</td>
</tr>
<tr>
<td>Imperfect,</td>
<td>διδων</td>
<td>διδωθι</td>
<td>διδάην</td>
<td>διδώναι</td>
<td>διδώναι</td>
<td>διδώνος</td>
</tr>
<tr>
<td>1 aor.</td>
<td>ἔωσκα, &amp;c.</td>
<td>ἐδομεν, &amp;c.</td>
<td>ἐδών</td>
<td>ἐδών</td>
<td>ἐδώναι</td>
<td>ἐδώνος</td>
</tr>
<tr>
<td>2 aor.</td>
<td>ἔωσκα, &amp;c.</td>
<td>ἐδομεν, &amp;c.</td>
<td>ἐδών</td>
<td>ἐδών</td>
<td>ἐδώναι</td>
<td>ἐδώνος</td>
</tr>
<tr>
<td>Present,</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυθι</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυμι</td>
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<tr>
<td>Imperfect,</td>
<td>ξεύρνυν</td>
<td>ξεύρνυθι</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυμι</td>
<td>ξεύρνυμι</td>
</tr>
<tr>
<td>1 aor.</td>
<td>ξεύρξη</td>
<td>ξεύρξω</td>
<td>ξεύρξου</td>
<td>ξεύρξουμι</td>
<td>ξεύρξου</td>
<td>ξεύρξου</td>
</tr>
</tbody>
</table>
## Comparison of Tenses in the Different Moods of the Same Verb

<table>
<thead>
<tr>
<th>Passive and Middle Voices</th>
<th>Present, aor. and mid.</th>
<th>Imperfect, aor. and mid.</th>
<th>Perfect, subj. and ind.</th>
<th>Indicative, subj. and ind.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Participle</strong></td>
<td>ιστημενοι</td>
<td>ιστημενοι</td>
<td>ιστημενοι</td>
<td>ιστημενοι</td>
</tr>
<tr>
<td><strong>Infinitive</strong></td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
</tr>
<tr>
<td><strong>Optative</strong></td>
<td>ιστηθαι</td>
<td>ιστηθαι</td>
<td>ιστηθαι</td>
<td>ιστηθαι</td>
</tr>
<tr>
<td><strong>Imperative</strong></td>
<td>ιστησθε</td>
<td>ιστησθε</td>
<td>ιστησθε</td>
<td>ιστησθε</td>
</tr>
<tr>
<td><strong>Indicative</strong></td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
</tr>
<tr>
<td><strong>Present, aor. and mid.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 aor. mid.</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
</tr>
<tr>
<td>Imperfect, aor. and mid.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>2 aor. mid.</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
</tr>
<tr>
<td>Perfect, subj. and ind.</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Present, imperfect, subj.</td>
<td></td>
<td></td>
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<tr>
<td>1 aor. mid.</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
<td>ιστησθαι</td>
</tr>
</tbody>
</table>
General Observations on the Verbs in -μι.

I. Variation of forms in the conjugation in -μι.

Although the conjugation in -μι predominates in the formation of the verbs above adduced, collateral forms are also found according to the conjugation in -ω, especially in the following cases:

(1) Verbs in -νυμι exhibit, even in the 1 pers. pres., the form -υω by the side of -υμι, and the two are interchanged almost throughout all the forms.

(2) In verbs in -ημι, having the radical vowel ε, and in verbs in -ωμι and -υμι, the singular of the imperf. act. is generally formed according to the conjugation in -ω, with the usual contractions in the ε and ο verbs. Indeed the second and third persons occur almost exclusively in this form, while in the first person the two forms are interchanged with each other. On the contrary, in the verb ἵστημι collateral forms of the imperf. ἵστων, ἵστας, ἵστα, belonging to the conjugation -ω, occur only in the Ionic dialect.

(3) In the pres. the first person of the first three of these verbs is almost invariably found with the termination -μι alone; in the other persons, however, particularly the 2 and 3 sing., collateral forms according to the conjugation in -ω are in τίθημι not unusual even in the Attic dialect; in δίδωμι, on the contrary, διδοῖς for δίδωσι and διδοῖ for δίδωσι belong only to the Ionians.

(4) Also the subj. and optat. pass. and mid. of verbs in -ημι (radical vowel ε) and -ωμι have, especially in the Attic dialect, a collateral form according to the conjugation in -ω, in which the characteristic vowels ε and ο are entirely lost, and the accent proves that no contraction must be assumed; e.g. τίθωμαι, τιθοίμην; δίδωμαι, διδοίμην. In ἵστημι this form of the subj. and optat. does not occur, but an accentuation at least appears in the optat. which corresponds to those given forms; e.g. ἵσταιμην, ἵσταιο, ἵσταιτο for ἱσταίο, ἱσταιο. In all other verbs in -ημι, of which the characteristic vowel is α, the subjunctive also has this accentuation, e.g. δύνωμαι, δύνηται, ἐπίστωμαι, ἐπίστηται, &c. This analogy explains the varying accentuation of μεμνῶμαι or μέμνωμαι, &c.

(5) Verbs in -νυμι occasionally present traces of a pass. opt. in -υμην (for -νίμην), 3 pers. -υτο, and of a subj. in -υμαι, 3 pers. -υται,

1 These observations are taken from Rost.
e.g. διασκεδάννυται (Plat. Phaedon. p. 77 b), δαινῦτο (Hom. Il. xxiv. 665), δαινῦτο (Od. viii. 248), πήγνυτο (Plat. Phaedon. p. 118 a). The same analogy is followed by the aorists without a connecting vowel, e.g. φθίμην (Hom. Od. x. 51), φθῖτο (Ib. xi. 330) from φθίω. Much more rare are the examples of similar formations in the active for an opt. in -ῶν (for -ών), and a subj., in which ν absorbs the succeeding η of the termination, as in διασκεδαννυσί (for διασκεδαννύη, Plat. Phaedon. p. 77 b), ἐκδύμεν (for ἐκδύμεν, Hom. Il. xvi. 99), φύ (as opt. of φν, Theocr. Id. xv. 94).

II. Differences of the Dialects.

1. In the verb ἵστημι the Dorian substituted a for η, and therefore wrote ἵσταμι, ἵστασι, &c.

2. Instead of the termination -ςτι of the 3 pers. sing. the Dorians retained the original -τι, e.g. τίθητι, ἵστατι, δίδωτι, δείκνυτι.

3. In the 3 pers. plur. pres. ind. act. the Dorians retained the termination -ντι preceded by a short characteristic vowel, thus: τιθέντι, διδόντι, δεικνύντι for τιθέασι, &c. In Ionic the form ἱστέασι is used for ἱστᾶσι.

4. For ἐτίθην, as imperfect of ἵστημι, the Ionians wrote ἐτίθεα.

5. Instead of the termination -σαν in the 3 pers. plur. of the historical tenses, the Doric and epic writers used a simple -ν, which is appended to the short radical vowel; e.g. ἐτίθεν, έθεν, ἵσταν, ἔδον, ἐφυν for ἐτίθεσαν, ἔθεσαν, ἱστᾶσαν, ἔδοσαν, ἐφύσαν.

6. The lengthening of the termination of the historical tenses into -σκον, which is noticed below, 331, 1, 1, (a), appears in the verbs in -μι, chiefly in the Ionic dialect; e.g. ἵστασκον (for ἵστην), στάσκον (for ἔστην), τίθεσκον (for ἐτίθην), ἔσκον (for ἔθην), δόσκον (for ἔδων), &c.

7. As the subj. is formed in this conjugation by contraction, the Ionians again resolve it, adopting however ε instead of the radical sound a, and η instead of ο, thus: τιθέω, ἵστεω, δίδω, for τιθῶ, ἱστῶ, δίδω. This resolved form is found also in the epic writers, but in these it experiences, besides this, a twofold change, namely:

(a) The characteristic vowel is lengthened before the termination. In this case before ο is always changed into ε; but before η, it is lengthened into η, if a be the primitive sound of the verb; and if the primitive sound be ε, partly into ε, partly into η; e.g.
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>ὦ θέω</td>
<td>θέω</td>
<td>θείω</td>
<td></td>
</tr>
<tr>
<td>θῇς</td>
<td>θέγης</td>
<td>θείγης or θῆς</td>
<td></td>
</tr>
<tr>
<td>στῶ</td>
<td>στέω</td>
<td>στείω</td>
<td></td>
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<td>στῆς</td>
<td>στήγης</td>
<td>στήγης</td>
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<td>δῶ</td>
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<td>δῶσ</td>
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<td>δόμεν</td>
<td>δόμεν</td>
<td>δόμεν</td>
<td></td>
</tr>
</tbody>
</table>

(b) The long mood-vowel is shortened; e.g. θείομεν for θῶμεν, στήρευν for στήτου, δόμεν for δῶμεν.

(8) In the older language the inf. has the terminations -μεν and -μεναι, before which the short characteristic vowel is always retained, except in the inf. 2 aor. of verbs in -υμι and of those in -ημι whose characteristic is a; e.g.

<table>
<thead>
<tr>
<th>τιθέμεν</th>
<th>τιθέμεναι</th>
<th>for τιθέναι</th>
</tr>
</thead>
<tbody>
<tr>
<td>θέμεν</td>
<td>θέμεναι</td>
<td>θείαι</td>
</tr>
<tr>
<td>ιστάμεν</td>
<td>ιστάμεναι</td>
<td>ιστάναι</td>
</tr>
<tr>
<td>στήμεν</td>
<td>στήμεναι</td>
<td>στήναι</td>
</tr>
<tr>
<td>δίδομεν</td>
<td>δίδομεναι</td>
<td>δίδοναι</td>
</tr>
<tr>
<td>δόμεν</td>
<td>δόμεναι</td>
<td>δόναι</td>
</tr>
<tr>
<td>δεικνύμεν</td>
<td>δεικνύμεναι</td>
<td>δεικνύναι</td>
</tr>
<tr>
<td>δόμεν</td>
<td>δόμεναι</td>
<td>δόναι</td>
</tr>
</tbody>
</table>

(9) With the Ionians the 3 pers, plur. pass. changes ν before the terminations -ται and -το into a, in which case a preceding a is converted into ε; e.g. τιθέαται for τίθενται, ιστέαται and ιστέατο for ιστανται and ισταντο, διδόαται for δίδονται, ἐδεικνύατο for ἐδείκνυντο.

(10) The epic dialect, in compliance with the exigencies of the metre, sometimes retains the long vowel before those terminations, where otherwise it ought always to be shortened; e.g. τιθήμεναι and τιθήμενος for τιθέμεναι and τιθέμενος, δίδωθι and διδοῦναι for δίδοθι and διδόναι.

*Obs.* The differences of dialect with respect to the person-endings, in the secondary forms of the conjugation in -μι, are the same as those which occur in the conjugation in -ω.

**The Verbs εἰμι and εἶμι.**

320 As these primitive verbs in -μι express those simple actions which are of most frequent occurrence, and as the Greek, like every other copious language, has naturally more than one word to express every-day actions, we find in the verbs in -μι, as in other verbs of common occurrence, a sort of co-partnership between
two roots;—one furnishes the aorist, another supplies the future, and so on. The most important example of this is the substantive verb εἰμί, "I am," which is not only predicative of existence, but also furnishes the copula to connect any predicate with its subject. While therefore we may reserve to the list at the end the consideration of other defective verbs, the substantive verb, which is necessary to the full inflexion of the barytones, must be given at length in this place. And we shall add εἶμι, "I am going," for the sake of contrast and comparison.

(a) εἰμί.

321 The substantive verb in Greek, Latin, and Sanscrit, makes up its tenses from two roots ἐσ-, φυ-; es-, fu-; as-, bh-. We have given the present tense of εἰμί in the different cognate languages (312, (3)), and shall here compare both roots as they appear in the Greek and Latin languages.

In Greek the root ἐσ- furnishes only the present, imperfect and future. The root φυ- with the adjunct -ia supplies the aorist and perfect. The same is the case in Latin, except that the present of the root fu+ia is used, with a different perfect, as the passive of facio, and as a synonym for γίγνομαι. This will be made more clear by the following comparison.

| Root εα-, es-  |  |  |
|----------------|-------------------------|
| Pres. εἰμί = ἐσ- μί = sum = esum |  |  |
| Imp. ἦν or ἐα = ἐ- εσαμ = eram = ésam |  |  |
| Fut. ἐσομαι = ero = es-eso |  |  |
| Part. ἐόν = ἐόντ-ς = ἐσεντς = sens = esents |  |  |

Root φυ- = φα-, fu = fufs = fuc.

φύω = φάρα-μ, "I bring to light," fac-io (do.)

Aor. φυνσα =  ἐφνυσα = ἐφνυσα-μ (used with εἰμί)

With adjunct ia.

φυνα (Et. M. p. 254, 16)  | fio = fuiο.

Aor. εφυντε = εφυνια-μ (used with εἰμί)  |  |  |

Perf. πεφυκα (do.)  | fui or  |  |

= πεφυνιακα  |  |  |

fui = fufui (used with sum).  |  |  |

factus sum (used with fio).

1 For the inflexions see below, 323.
### INFLexion.

Part. υἱός =  

<table>
<thead>
<tr>
<th>Inflection</th>
<th>Latin Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>υἱός</td>
<td>φιός = φιώφοτς</td>
</tr>
<tr>
<td>φιός</td>
<td>φύς = φύντς</td>
</tr>
<tr>
<td>πεφυκός</td>
<td>πεφυινίκος = πεφυινίκος</td>
</tr>
</tbody>
</table>

and  πεφυκός = πεφυυφότς  in old Italian fius = flius.

The absorption of φ in ἐφύν is shown by the quantity of ν in the plural: comp. ἐφύμεν with ἐδεικνύμεν, and ἐστημεν with ἐθεμεν.

The following are the tenses of the verb εἰμί:

#### INDICATIVE.

1 **Present.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμί</td>
<td>εἰ</td>
<td>εἰσι</td>
</tr>
<tr>
<td>εἰμι</td>
<td>εἰσιν</td>
<td>εἰσιν</td>
</tr>
<tr>
<td>εστὶ</td>
<td>εστὶ</td>
<td>εστὶ</td>
</tr>
<tr>
<td>εστὶ</td>
<td>εστὶ</td>
<td>εστὶ</td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εστὸν</td>
<td>εστὸν</td>
<td></td>
</tr>
</tbody>
</table>

2 **Future.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εσομαι</td>
<td>εσήν</td>
<td>εσήν</td>
</tr>
<tr>
<td>εσομαι Dor.</td>
<td>εσην</td>
<td>εσην</td>
</tr>
<tr>
<td>εσομαι Dor.</td>
<td>εσην</td>
<td>εσην</td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ομεθον</td>
<td>-ομεθον</td>
<td>-ομεθον</td>
</tr>
<tr>
<td>-ομεθον</td>
<td>-ομεθον</td>
<td>-ομεθον</td>
</tr>
</tbody>
</table>

3 **Imperfect.**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦν</td>
<td>ἦσθα</td>
<td>ἦσιν</td>
</tr>
<tr>
<td>ἦν</td>
<td>ἦσθα</td>
<td>ἦσιν</td>
</tr>
<tr>
<td>and ἦ</td>
<td>ἦσθα</td>
<td>ἦσιν</td>
</tr>
<tr>
<td>ἦσθα</td>
<td>ἦσθα</td>
<td>ἦσιν</td>
</tr>
<tr>
<td>εκον</td>
<td>εκεῖν ἐπ., Ion.</td>
<td>εκεῖν ἐπ., Ion.</td>
</tr>
<tr>
<td>εκον</td>
<td>εκεῖν ἐπ., Ion.</td>
<td>εκεῖν ἐπ., Ion.</td>
</tr>
<tr>
<td>εκον</td>
<td>εκεῖν ἐπ., Ion.</td>
<td>εκεῖν ἐπ., Ion.</td>
</tr>
<tr>
<td>εκον</td>
<td>εκεῖν ἐπ., Ion.</td>
<td>εκεῖν ἐπ., Ion.</td>
</tr>
<tr>
<td>εκον</td>
<td>εκεῖν ἐπ., Ion.</td>
<td>εκεῖν ἐπ., Ion.</td>
</tr>
<tr>
<td>εκον</td>
<td>εκεῖν ἐπ., Ion.</td>
<td>εκεῖν ἐπ., Ion.</td>
</tr>
</tbody>
</table>

#### Dual.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦτον</td>
<td>ἦτην</td>
<td></td>
</tr>
<tr>
<td>ἦτον</td>
<td>ἦτην</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦστον</td>
<td>ἦστην</td>
<td></td>
</tr>
<tr>
<td>ἦστον</td>
<td>ἦστην</td>
<td></td>
</tr>
</tbody>
</table>
Instead of the perfect and aorist we may use the perf. γέγονα and 2 aor. ἐγενόμην of γίνομαι, or the perf. πέφυκα, aor. ἐφυν of φύω.

**Imperative.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἴσθι</td>
<td>ἔστω</td>
</tr>
<tr>
<td>ἔστω</td>
<td>ἔστε</td>
</tr>
<tr>
<td>ἔστωσαν or ἔστων</td>
<td>ἔστωσαν</td>
</tr>
<tr>
<td>ἔστωμι Ep., Ἑολ.</td>
<td>ἔστω Ep., Ἑολ.</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔστον</td>
<td>ἔστων</td>
</tr>
</tbody>
</table>

**Subjunctive.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὦ</td>
<td>ὦ</td>
</tr>
<tr>
<td>ὦ Ion.</td>
<td>ὦ Ion.</td>
</tr>
<tr>
<td>ἔρις Ep.</td>
<td>ἔρις Ep.</td>
</tr>
</tbody>
</table>

**Dual.**

|----------|----------|----------|----------|----------|

**Optative.**

1. **Present.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἶην</td>
<td>εἶης</td>
</tr>
<tr>
<td>εἶης Ion.</td>
<td>εἶης Ion.</td>
</tr>
<tr>
<td>εἶη Ion.</td>
<td>εἶη Ion.</td>
</tr>
<tr>
<td>εἶη Ἑνεργεῖα</td>
<td>εἶη Ἑνεργεῖα</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>εἶην</th>
<th>εἶης</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἶημεν</td>
<td>εἶητε</td>
</tr>
<tr>
<td>εἶημεν Ion.</td>
<td>εἶημεν Ion.</td>
</tr>
</tbody>
</table>

**Future.**

<table>
<thead>
<tr>
<th>εὔοιμην</th>
<th>-οι</th>
<th>-οιτο</th>
<th>-μεθα</th>
<th>-σθε</th>
<th>-ντο</th>
</tr>
</thead>
<tbody>
<tr>
<td>εὔοιμην</td>
<td>-οι</td>
<td>-οιτο</td>
<td>-μεθα</td>
<td>-σθε</td>
<td>-ντο</td>
</tr>
</tbody>
</table>

**Dual.**

<table>
<thead>
<tr>
<th>εὔοιμην</th>
<th>-οι</th>
<th>-οιτο</th>
<th>-μεθα</th>
<th>-σθε</th>
<th>-ντο</th>
</tr>
</thead>
<tbody>
<tr>
<td>εὔοιμην</td>
<td>-οι</td>
<td>-οιτο</td>
<td>-μεθα</td>
<td>-σθε</td>
<td>-ντο</td>
</tr>
</tbody>
</table>

**Infinitive.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἶναι</td>
<td>εὔοισθαι</td>
</tr>
<tr>
<td>εἷμαι</td>
<td>εἷμαι Ion.</td>
</tr>
<tr>
<td>εἷμαι Poet.</td>
<td>εἷμαι Poet.</td>
</tr>
<tr>
<td>εἷμαι Dor., Poet.</td>
<td>εἷμαι Dor., Poet.</td>
</tr>
</tbody>
</table>
### Inflection.

#### Participle.

<table>
<thead>
<tr>
<th>1 Present</th>
<th>2 Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὀνος</td>
<td>ὀν, κ.τ.λ.</td>
</tr>
<tr>
<td>ἐν</td>
<td>ἐν εἰρ.</td>
</tr>
<tr>
<td>ἐν</td>
<td>ὠσ</td>
</tr>
</tbody>
</table>

Dor.

#### (b) εἰμι.

322 To this we may add, by way of contrast, the inflexions of εἰμι, "I am going," i.e. "I shall go" (root ἵ-), which is used as the regular future of ἔρχομαι, although ἦν is used as the imperfect of that verb.

#### Indicative.

For the other tenses see ἔρχομαι, in the list of defective verbs.

<table>
<thead>
<tr>
<th>1 Future</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰμι</td>
<td>εἰ</td>
</tr>
</tbody>
</table>

**Dual.**

| ἵτον | ἵτον |

<table>
<thead>
<tr>
<th>2 Imperfect</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦειν</td>
<td>ἦειν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ἦμα and ἦμα</th>
<th>ἦμα and ἦμα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵν</td>
<td>ἵν</td>
</tr>
</tbody>
</table>

**Dual.**

| ἦετον | ἦετον |

<table>
<thead>
<tr>
<th>3 Imperfect</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦειν</td>
<td>ἦειν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ἦμα and ἦμα</th>
<th>ἦμα and ἦμα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵν</td>
<td>ἵν</td>
</tr>
</tbody>
</table>

**Dual.**

| ἦετον | ἦετον |

<table>
<thead>
<tr>
<th>4 Imperfect</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦειν</td>
<td>ἦειν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ἦμα and ἦμα</th>
<th>ἦμα and ἦμα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵν</td>
<td>ἵν</td>
</tr>
</tbody>
</table>

**Dual.**

| ἦετον | ἦετον |

<table>
<thead>
<tr>
<th>Imperative</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵθι</td>
<td>ἵτω</td>
</tr>
</tbody>
</table>

| ἵν | ἵν | ἵν | ἵν | ἤτε | ἤτε | ἤτε | ἤτε |

<table>
<thead>
<tr>
<th>ἦμα and ἦμα</th>
<th>ἦμα and ἦμα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵν</td>
<td>ἵν</td>
</tr>
</tbody>
</table>

**Dual.**

| ἦετον | ἦετον |

<table>
<thead>
<tr>
<th>IMPERATIVE</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵθι</td>
<td>ἵτω</td>
</tr>
</tbody>
</table>

| ἵν | ἵν | ἵν | ἵν | ἤτε | ἤτε | ἤτε | ἤτε |

<table>
<thead>
<tr>
<th>ἦμα and ἦμα</th>
<th>ἦμα and ἦμα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἵν</td>
<td>ἵν</td>
</tr>
</tbody>
</table>
INFLEXION.

Dual.

.SUBJUNCTIVE.  ἵω  ἵης  ἵη, κ. τ. λ.

.OPTATIVE.  ἵομι  ἵοις  ἵοι, κ. τ. λ.

.INFINITIVE.  ἵεναι

.PARTICIPLE.  ἵον  ἵοσα  ἵον

PARTICIPIE. ιτον and ιτων are Homeric.

323 Examples of Second Aorists belonging to Class Α.

Several verbs whose roots are (or originally were) pure (ending in -a, -e, -o, -u) form a 2 aor. act. (seldom 2 aor. mid.) like verbs in -μ. As all the 2 aor. in -ην, whose characteristic is a, correspond to ἐστην, we give here merely examples of the aorists in -αν, then of those in -ην, whose characteristic is ε, and finally of those in -νν and -ον. The aorists given are απέδραν from αποδιδράσκω, “to run away;” ἐῤῥήην from ῥέω, “to flow;” ἔγνων from γνώσκω, “to know;” and ἐφὺν, “I am disposed by nature,” from φύω.

Second Aorist.

.Indicator.

Sing.  απεδραν  ἐῤῥηην  ἐγνων  ἐφυν

Dual.  απεδρατον  ἐῥυητον  ἐγνωσων  ἐφυσων

Plural.  απεδραμεν  ἐῥυημεν  ἐγνωσεν  ἐφυσεν

.Subjunctive.

Sing.  αποδρομο  ῥυομο  γνωμο  φυομο (prob. ν)

Dual.  αποδρομοτον  ῥυητον  γνωτον  φυητον

Plural.  αποδρομεν  ῥυημεν  γνωμεν  φυομεν
### Optative.

| Sing. | ἀποδραίην | ῥνείην | γνοίην | φύοιμι or φῦν | φίονυ  
|-------|------------|--------|--------|---------------|--------
| ἀποδραίης | ῥνείης | γνοίης | φύοις | or φῦν |  
| ἀποδραίη | ῥνείη | γνοίη | φύοι | or φῦν |  

### Imperative.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>ἀπόδραθι</th>
<th>ῥυηθι</th>
<th>γνώθι</th>
<th>(φῦθι)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀποδράτω</td>
<td>ῥυητω</td>
<td>γνώτω</td>
<td>(φῦτω)</td>
<td></td>
</tr>
</tbody>
</table>

### Infinitive.

ἀποδράναι ῥυηναι γνῶναι φύναι

### Participle.

ἀποδράς ῥυεῖς γνοῦς φῦς

-άσα, -άν -είσα, -έν γνούσα, γνόν φῦσα, φῦν

---

§ XI. Class B. (a) or Barytone Verbs.

324 It is usual to select, as a type of this conjugation, the verb τύπτ-τ-ω, "I strike," root τυπ-, with strengthening affix τ-. As the intention of the Paradigm is to show not only the actual but also the analogically possible forms of the verb, it is necessary to select some verb, which has a strengthening affix in the present tense, otherwise the old form δ, or the 2 aorist, cannot be appropriately exhibited. The selection of τύπτω is due to the fact that it generally stands first in the strengthening forms of labial verbs (above, 299); and the student must be cautioned against supposing that it is so complete and regular a verb as is here assumed. Some of its peculiarities are mentioned below, where it appears in the list of irregular and defective verbs.

(1) **Active Voice.**

**I. Indicative Mood.**

**(A, 1) Present, I strike.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>τύπτω</th>
<th>τύπτεις</th>
<th>τύπτει</th>
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<td>Dual.</td>
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<td>τύπτετου</td>
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</table>
**IN Flexion.**

(B, 1) Future, *I shall strike.*

Sing. τύψω &c. τύψεις &c. τύψει &c.

(C, 1) 1 perf., *I have struck.*

Sing. τετυφά &c. τετυφᾶς τετυφε(ν)
Plur. τετυφάμεν τετυφάτε τετυφάσι(ν)
Dual. τετυφάτον τετυφάτον

Similarly 2 perf., τέτυφα.

(A, 2) Imperf., *I was striking.*

Sing. ἔτυπτον ἔτυπτες ἔτυπτε(ν)
Plur. ἐτύπτομεν ἐτύπτετε ἔτυπτον
Dual. ἐτύπτετον ἐτυπτέτην

(B, 2) 1 aor., *I struck.*

Sing. ἔτυφα ἔτυφας ἔτυφε(ν)
Plur. ἐτύφαμεν ἐτύφατε ἔτυφάν
Dual. ἐτύφατον ἐτυφάτην

(C, 2) Pluperf., *I had struck.*

Sing. ἐτετύφειν ἐτετύφεις ἐτετύφει
Plur. ἐτετύφεμεν ἐτετύφειτε ἐτετύφεισαν
Dual. ἐτετύφειτον ἐτετυφείτην

Similarly 2 pluperf., ἐτετύφειν.

(D) 2 aor., *I struck.*

Sing. ἔτυπον ἔτυπες ἔτυπε &c. ἔτυπε &c.

II. Imperative Mood.

(A) Present.

Sing. τύπτε τύπτέτω
Plur. τύπτετε τύπτετοσαν οί τύπτόντων
Dual. τύπτετον τύπτετον

(B) 1 aor.

Sing. τύψον τυψάτω
Plur. τυψάτε τυψάτωσαν οί τυψάντων
Dual. τυψάτον τυψάτον
**Inflection.**

(C) 1 perf.

Sing. τέτυφε τετυφέτω &c.

Similarly 2 perf., τέτυφε

(D) 2 aor.

Sing. τύψε τυπέτω &c.

III. Subjunctive Mood.

(A) Present.

Sing. τύπτω τύπτης τύπτη τύπτη &c.

Plur. τύπτωμεν τύπτητε τύπτητον τύπτητον &c.

Dual.  

(B) 1 aor.

Sing. τύψω τύψης τύψη &c.

(C) 1 perf.

Sing. τετύφω τετύφης τετύφη &c.

Similarly 2 perf., τετύψω.

(D) 2 aor.

Sing. τύπω τύπης τύπη &c.

IV. Optative Mood.

(A) Present.

Sing. τύπτοιμι τύπτοις τύπτοι τύπτοι &c.

Plur. τύπτοιμεν τύπτοιτε τύπτοιτον τύπτοιτον &c.

Dual.  

(B, 1) Future.

Sing. τύψοιμι τύψοις τύψοι &c.

(B, 2) 1 aor.

Sing. τύψαιμι τύψαις (or -ειας) τύψαι (or -ειε) τύψαιεν (or -ειεν)

Plur. τύψαιμεν τύψαιτε τυψαίτην
INFLEXION.

(C) 1 perf.

Sing. τετύφοιμι τετύφοις τετύφοι &c.

Similarly 2 perf., τετύφοις.

(D) 2 aor.

Sing. τύποιμι τύποις τύποι &c.

V. Infinitive Mood.

(A) Present, τύπτειν (B) Future, τύψειν (C) 1 perf., τετυφέναι (B, 2) 1 aor., τίψαι 2 perf., τετυπέναι.

(D) 2 aor., τυπεῖν.

VI. Participles.

(A) Present.

Sing. N.V. τύπτων τύπτουσα τύπτον (See above, 211).

(B, 1) Future.

Sing. N.V. τύφων τύφουσα τύφον (C) 1 perf.

Sing. N.V. τετυφώς τετυφυὶά τετυφός (See above, 213).

Similarly 2 perf., τετυπώς.

(B, 2) 1 aor.

Sing. N.V. τύψας τύψασα τύψαν (See above, 209).

(D) 2 aor.

Sing. N.V. τυπῶν τυποῦσα τύπον (2) MIDDLE VOICE.

I. Indicative Mood.

(A, 1) Present, I strike myself or cause myself to be struck.

Sing. τύπτομαι τύπτει (or -η) τύπτεται

Plur. τυπτόμεθα τυπτεσθε τυπτονται

Dual. τυπτόμεθον τυπτεσθον τυπτεσθον
(B, 1) Future, I shall strike myself.

Sing. τύψομαι
&c. τύψει (or -η) τύψεται
&c.

(A, 2) Imperf., I was striking myself.

Sing. ἑτυπτόμην
&c. ἑτύπτου ἑτύπτετο
Plur. ἑτυπτόμεθα
&c. ἑτύπτεσθε ἑτύπτουτο
Dual. ἑτυπτόμεθον
&c. ἑτύπτεσθον ἑτύπτέσθην

(B, 2) 1 aor., I struck myself.

Sing. ἑτυψάμην
&c. ἑτύψω ἑτύψατο
Plur. ἑτυψάμεθα
&c. ἑτύψασθε ἑτύψαντο
Dual. ἑτυψάμεθον
&c. ἑτύψασθον ἑτυψάσθην

(D) 2 aor., I struck myself.

Sing. ἑτυπτόμην
&c. ἑτύπτου ἑτύπτετο
&c.

II. Imperative Mood.

(A) Present.

Sing. τύπτου
&c. τυπτέσθω τυπτέσθω
Plur. τυπτέσθε τυπτέσθωσαν and τυπτέσθων
Dual. τυπτέσθον τυπτέσθων

(B) 1 aor.

Sing. τύψαι
tυψάσθω
Plur. τυψάσθε τυψάσθωσαν and τυψάσθων
Dual. τυψάσθον τυψάσθων

(D) 2 aor.

Sing. τυποῦ
tυπέσθω
&c.

III. Subjunctive Mood.

(A) Present.

Sing. τύψομαι
&c. τύψει τύψεται
Plur. τυψόμεθα
&c. τυψήσθε τυψώνται
Dual. τυψόμεθον
&c. τυψήσθον τυψήσθον

(B) 1 aor.

Sing. τύψομαι
&c. τύψει τύψεται
&c.
INFLEXION.

(D) 2 aor.

Sing. τύπωμαι τύπη τύπηται &c. &c.

IV. Optative Mood.

(A) Present.

Sing. τυπτοίμην τύπτωνο τύπτοιτο &c. &c.
Plur. τυπτοίμεθα τύπτωσθε τύπτωσθοτο &c. &c.
Dual. τυπτοίμεθον τύπτωσθον τυπτωσθην &c. &c.

(B, 1) Future.

Sing. τύψοιμην τύψω τύψωτο &c. &c.
Plur. τυψαίμεθα τύψασθε τύψασθον &c. &c.
Dual. τυψαίμεθον τύψασθον τυψασθην &c. &c.

(B, 2) 1 aor.

Sing. τυψαίμην τύψαιο τύψαιτο &c. &c.
Plur. τυψαίμεθα τύψασθε τύψασθον &c. &c.
Dual. τυψαίμεθον τύψασθον τυψασθην &c. &c.

(A) Present, τύπτεσθαι (B, 1) Future, τύψεσθαι
(B, 2) 1 aor., τυψασθαι (D) 2 aor., τυπέσθαι

VI. Participle.

(A) Present, τυπτόμενος -ν -ν εν. -ν, -ης, -νον
(B, 1) Future, τυψόμενος -ν -ν ασ Present.
(B, 2) 1 aor., τυψάμενος -ν -ν ... Present.
(D) 2 aor., τυπόμενος -ν -ν ... Present.

(3) Passive Voice.

I. Indicative Mood.

(A, 1) Present, like the Present Middle.

(C, 1) Perfect, I have been struck.

Sing. τέτυμμαι τέτυψαι τέτυπται
Plur. τετύμμεθα τετύψθε τετύμμενοι εἰσί
Dual. τετύμμεθον τετύψθον τετύμμενον εἰσί
(A, 2) Imperfect, like the Imperfect Middle.

(C, 2) Pluperf., I had been struck.

Sing. ἐτετύμμην  ἐτετυψο  ἐτετύπτο
Plur. ἐτετύμμεθα  ἐτετυφθε  τετυμμένοι ἦσαν
Dual. ἐτετύμμεθον  ἐτετυφθον  ἐτετύφθην

(D, 1) 1 aor., I was struck.

Sing. ἐτύφθην  ἐτύφθης  ἐτύφθη
Plur. ἐτύφθημεν  ἐτύφθητε  ἐτύφθησαν
Dual. ἐτύφθητον  ἐτυφθήτην

(D, 2) 2 aor., I was struck.

Sing. ἐτύπην  ἐτύπης  ἐτύπη &c.
Plur. ἐτύφθησαν &c.

(D, 3) 1 fut., I shall be struck.

Sing. τυφθήσομαι  τυφθήσει (or -ή) τυφθήσεται &c.

(D, 4) 2 fut., I shall be struck.

Sing. τυπήσομαι  τυπήσει (or -ή) τυπήσεται &c.

(C, 3) Paulo-post fut., I shall have been struck.

Sing. τετύψομαι  τετύψει (or -Ώ) τετύψεται &c.

II. Imperative Mood.

(A) Present, like the Present Middle.

(C) Perfect.

Sing. τέτυψο  τετύφθω
Plur. τετυφθε  τετύφθωσαν and τετύφθων
Dual. τετυφθον  τετύφθων

(D, 1) 1 aor.

Sing. τυφθήτι  τυφθήτω
Plur. τυφθήτε  τυφθήτωσαν and τυφθέντων
Dual. τυφθήτον  τυφθήτων

(D, 2) 2 aor.

Sing. τυπήθι &c.  τυπήτω &c.
III. Subjunctive Mood.

(A) Present, like the Present Middle.

(C) Perfect.

Sing. τετυμμένος -η -ουν  ὦ  ἦς  ὦ
Plur. τετυμμένοι -αι -α  ὄμεν  ἦτε  ὄσι
Dual. τετυμμένω -α -ω  ἦτον  ἦτον

(D, 1) 1 aor.

Sing. τυφθῶ  τυφθῆς  τυφθῆ &c. &c.

(D, 2) 2 aor.

Sing. τυτπῶ  τυτπῆς  τυτπῆ &c. &c.

IV. Optative Mood.

(A) Present, like the Present Middle.

Sing. τετυμμένος -η -ουν  εἶν  εἴης  εἴη
Plur. τετυμμένοι -αι -α  εἰμεν  εἴητε  εἴησαν
Dual. τετυμμένω -α -α  εἴμεν  εἴτε  εἴεν

(D, 1) 1 aor.

Sing. τυφθείν  τυφθείς  τυφθεί &c. &c.
Plur. τυφθείμεν  τυφθείτε  (τυφθείσαν) -είτε &c.
Dual. τυφθείτον  τυφθείτην &c.

(D, 2) 2 aor.

Sing. τυπείν  τυπείς  τυπεί &c. &c.

(D, 1 + B) 1 fut.

Sing. τυφθησοίμην  τυφθῆσοι  τυφθῆσοιτο &c. &c.

(D, 2 + B) 2 fut.

Sing. τυπησοίμην  τυπῆσοι  τυπῆσοιτο &c. &c.
Inflexion.

(C + B) Paulo-post future.

Sing. τετυφοίμην &c. τετυφοίοι &c. τετυφοίτο &c.

V. Infinitive Mood.

(A) Present, like the Present Middle.

(C) Perfect, τετυφθαί (D, 1) 1 aor., τυφθῆναι (D, 2) 2 aor., τυφηναι

(D, 1 + B) 1 fut., τυφθήσεσθαι

(D, 2 + B) 2 fut., τυφησεσθαι

(C + B) Paulo-post fut., τετυψεσθαι

VI. Participles.

(A) Present, like the Present Middle.

(C) Perfect, τετυμένος -η -ον &c.

(D, 1) 1 aor., τυφθεῖς -είσα -έν &c.

(D, 2) 2 aor., τυπεῖς -είσα -έν &c.

(D, 1 + B) 1 fut., τυφθησόμενος -η -ον &c.

(D, 2 + B) 2 fut., τυπησόμενος -η -ον &c.

(C + B) Paulo-post fut., τετυψόμενος -η -ον &c.

For the declension of τυφθεῖς and τυπεῖς, see above, 210.
### General View of the Cognate Tenses in the Different Conjugations of Barytone Verbs.

#### 325 First Conjugation.

<table>
<thead>
<tr>
<th></th>
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<tr>
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<td>πλέξομαι</td>
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<td>πλακηθῶ</td>
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**Inflection.**

326 Second Conjugation.
### Third Conjugation.

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### Fourth Conjugation

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### Active

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<th>2 pluperf.</th>
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### Middle

<table>
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<th>2 fut.</th>
</tr>
</thead>
<tbody>
<tr>
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### Passive

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<th>2 fut.</th>
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</table>
These assimilated verbs are conjugated according to their original characteristic; i.e. πέσσω like τύπτω, πράσσω like πλέκω.

### Sixth Conjugation.

<table>
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<tr>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Infinitive</th>
<th>Participle</th>
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<tr>
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<tr>
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<td><strong>Middle</strong></td>
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</table>

The verbs of this conjugation have no secondary tenses. For the σ in the perf. and 1 aor. pass. of this particular verb, see above, 302, d, (f).
General Observations on the Barytone Verbs.

331 Dialects.

I. Peculiarities of the older language in general, as preserved in the poets, and particularly in the epic dialect.

1 On the variation in the formation of particular tenses, we observe as follows:

(a) Besides the usual form of the imperf. and of the 2 aor. act. and mid., another also occurs in the sing. and in the 3 pers. plur. with a strengthened ending. It is called Ionic, because it is used also by Ionic prose writers. Its peculiarity consists in this, that it affixes -εσκον, -εσκόμην instead of -ον, -ομην, and -ασκον, -ασκόμην instead of -α, -αμην, and generally omits the augment; e.g.

\[
\begin{align*}
dινεύεσκε & \quad \text{instead of} \quad \text{δινευε} \\
καλέσκον & \quad \text{instead of} \quad \text{καλευν} \\
καλέσκετο & \quad \text{instead of} \quad \text{καλειτο} \\
γοάσκεν & \quad \text{instead of} \quad \text{γοα} \\
\text{ελάσκε} & \quad \text{instead of} \quad \text{ελασε} \\
\text{πωλεσκόμην} & \quad \text{instead of} \quad \text{πωλολυμην} \\
\text{δασάσκε} & \quad \text{instead of} \quad \text{δασασκε} \\
\text{ελεσκε} & \quad \text{instead of} \quad \text{ελε} \\
\end{align*}
\]

In some instances, in the epic writers, the termination -ασκον, otherwise appended only to the tense-form of the 1 aor., is affixed to the unchanged root of the present. In Homer the only forms of this kind are κρύπτασκον and ρίπτασκον (from κρύπτω and ρίπτω) together with ἀνασσείασκε (from ἀνασσείω, Hymn. in Apoll. 403). The Homeric form ἀγνώσασκε (as we should write it for ἀγνώσσασκε) is an epic contraction from ἀγνοήσασκε, and consequently of regular formation.

With this strengthened form a strengthened or intensive signification is also connected, all such forms being iterative, i.e. denoting the repetition of an action or a custom.

Obs. These forms sometimes occur in the Attic tragedians.

(b) The 2 perf. is so prevalent in epic language, that a 1 perf. appears only in vowel verbs, while all the rest invariably use the 2 perf. Even in some vowel verbs κ is rejected in epic Greek, and the form

\[\text{δινεύεσκε} \quad \text{instead of} \quad \text{δινευε}\]

1 From Rost.

2 There are very few cases in which the augment appears. In the common text of Homer only two instances occur: δρασακεν (II. xvii. 423) and εμισγέσκοντο (Od. xx. 7). The Harleian MS. however often inserts the augment, and it appears regularly in Apollonius Rhodius. Herodotus (iv. 130) has ελασασκεν.

3 See New Cratylus, § 386.
is thus assimilated to the 2 perf.; this occurs e.g. in the partic. βεβαρησ (from the obsolete βαρέω), κεκαφησ (from the unusual radical form καφεω, "to breathe with distress"), κεκαρησ (from χαφρω, "I rejoice"), πεπτησ (from πέπτω, "I fall"), τετησ (from πέτω, "I am grieved"), τετλησ (from τλῆμι, "I endure"); and in the 3 pers. plur. and partic. of βεβήκα (from βάινω, "I go"), εστησ, "I stand" (from ἰστήσαι), πέφυσ, "I am" (from φυω), and τεθνησ (from θνησκο, "I die"); but in these always by shortening the long vowel before the termination, so that we have βεβάσαι, βεβάσ, οστάσ, τεφύσαι, πεφύσαι, τεθνάσι.

(c) The pluperf. had originally the endings -ea, -eas, -ee(ν), which are universally retained in epic Greek, and of which traces still occur also in the Ionic and Attic dialects; e.g. γεεα, "I knew," Att. contr. γοηθ, 2 pers. γεεας, contr. γοιθς and γοιθθα, 3 pers. γεε(ν), contr. γοεθ(ν) or γοηθ. In the third person the epic dialect generally adopts the contracted form in -e and even in -ew.

(d) Respecting the irregular formation of the fut. and 1 aor. much is to be observed in the older language. Verba liquida, in the first place, whose characteristic is λ or ρ, frequently form a fut. with σ; e.g. κείρω, "I shear," fut. κέρσω, aor. κερσα; ἀρσ, "I join," fut. ἀρσω, aor. ἀρσα and ἀρσα. From κέλω, "I drive," the fut. κέλσω and aor. κέλσα have retained this formation even in the general language. On the contrary, in epic Greek the reverse of this also occurs, vowel verbs forming an aor. without σ; e.g. καίω, "I burn," aor. κηθα; σεω, "I drive," aor. ζεσεηα; χεω, "I pour," aor. χεω or ξεεα (Att. χεεα). In the fut. the σ is omitted, not only in forms like ντησω (I. XIII. 752) and κρημω (Ib. VII. 85), but also in ξησω (Ib. XI. 365) and ξησουσι (Ib. 454). As a special irregularity in the formation of particular aorists it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination -ov being appended to the tense-form of the 1 aor. (with σ), and, conversely, the termination -a to the root of the 2 aor. The first is exemplified in ἐπεσον (from πίπτω for πι-πέτω), and in the following Homeric forms:

ἀείσεο (as imperat. aor. mid. of ἀείδω, "I sing").

ἐξετε (as imperat. aor. of ἔγω, "I lead").

βῆσετο or ἐβῆσετο (3 sing. aor. mid. of βαίω, "I go"); besides βῆσαι, as imperat. So also ὄγετο or ἐόγετο, besides the imperat. ὄγεο (from ὄφαι, "I put on").

ἴσεο, ἢσε (as aor. act. of ἵκω, "I come").
λέξεω or λέξο, "lie down" (as imperat. aor. mid. of λέγω).

ὁρσεω, ὅρσευ and ὅρσο, "rise" (as imper. aor. mid. of ὅρω or ὅρνυμι). ¹

Of the opposite case, where the termination -α is added to the root of the 2 aor., we have the familiar examples εἶπα, besides εἶπον, "I said," and ἔνεικα, ἔνεικα or ἔνεικα, besides ἔνεικον (as aor. to φέρω, "I bear"). Lastly, in the epic dialect the reduplication of σ, when a short vowel precedes, is everywhere allowed and frequently adopted to meet the exigencies of the verse; e.g. καλεσσάμενος (from καλέω, "I call"), ὅμοσσε (for ὅμοε from ὅμνυμι, "I swear"), ἐγέλασσε (from γελάω, "I laugh"), κόμισσα (from κομίζω, "I bring"), ὀλέσσει (from ὀλλυμι, "I destroy"), ὀνόσσει (from ὀνόματι, "I shame").

2 With regard to the augment in general, see above, 311. Homer retains it, unless metre, euphony, or the structure of the sentence makes its omission desirable. This subject has been fully discussed by Grashof in a Programme of the Gymnasium at Düsseldorf (1852). Homer is followed by the other poets, with certain limitations. In the MSS. of Herodotus there is a good deal of caprice, especially with regard to the temporal augment. Its omission is most regular in those verbs which have a specially Ionic form, as ἀγινέω, ἀεθλέω, ἀλυκτάζω, ἀνασιμώ, ἀρροδέω, ἀρτέομαι, ἀνανώ, ἀπνον and ἀρξαν, ἀγγο (instead of ἀγγοι) and ἐπσώ (see W. Dindorf, Commentatio de dialecto Herodoti, prefixed to his edition, Paris, 1844, pp. xxi—xxiii). The temporal augment is sometimes omitted in forms beginning with a vowel, especially in ὀδα, and also in Homeric perfections like ἀνόγα, ἀνατήμενος, &c.; Herodotus omits it in ἐωθα, ὀκνηθαι, and in the 3 plur., perf. and plup., when the endings -αια and -αιο are substituted for -ναι and -ντο, as in ἀγωνίσαια, ἀρτέαται, βιοικάθαι, ἀκρεάτο, &c. The regular reduplication is omitted in a very few epic perfects, as δέμαια, δέκαται, δεγκένος. On the other hand, there are some forms in Homer in which the reduplication is strengthened by changing ε into εἰ, e.g. in δεικνιαί, δεάδειμαν, δεάδειτι (instead of δέδια, &c.), δειδάκταια (instead of δεδάκταια), δείκτεικτο (instead of δείκτεικτο), &c. The use of reduplication, confined in the general language to the perf. and pluperf., is extended by the epic dialect to other tenses. This is used most frequently in the 2 aor. act. and mid., less frequently in the 1 fut. act. and mid.; e.g. πείπθανα and πείπθησαν (from πείθω), ἔφαραν (from ἔφνω), ἀλαβεσθαι (from λαμβάνω), δεδέξαμαι (from δέξομαι), &c. Of the 1 aor. with reduplication, the only certain examples are ἀκάχησε (II. xxiii. 223) and ἔξαπάφησεν (Hymn. in Apoll. 376).

¹ ὅτε is the present tense. See below, in the list of irregular verbs.
3 The following observations apply to the person-endings and modal inflexions:

(a) The 3 pers. dual imperf. act. is formed by Homer in some instances like the second person, and consequently has the termination -τον instead of -την. Such forms are διώκετον (Il. x. 364), λαφύσσετον (Ib. xvii. 583), and τετεύχετον (Ib. xiii. 346).

(b) Besides the terminations -μεθον and -μεθα of the dual and plur. pass., the full-sounding -μεσθον and -μεσθα are used according to the exigencies of the metre, not only by the epic writers, but also by the Doric and Attic poets.

(c) In the 3 pers. plur. pass. the perf. and pluperf. very generally, and the optat. frequently, substitute the terminations -αται and -ατο for -νται and -ντο; e.g. κεχωριδαται (from χωρίζω), τυπτοιατο for τύπτουντο. The labial and guttural characteristics are aspirated; e.g. we have τετράφαται, ὀρωρέχαται, &c.

(d) In the 2 pers. sing. pass. the σ which follows a connecting vowel is rejected; but in that case εαι generally, and οο frequently, remain without contraction, and the termination -εο is either uncontracted, or takes the Ionic contraction into ευ, or the ε is even lengthened into ει, as e.g. ζερεο (from ζωμε). 

(e) In the 3 plur. of the pass. aor. the termination -σαν is changed into -αν, regularly in ΑΕolic and Doric, and frequently in epic Greek.

(f) The following peculiarities are to be observed in the subjunctive mood: (a) the epic dialect retains the fuller inflexions in -μι. This is very common in the 3 pers. sing.; e.g. we have λάβησιν and ἀγησι for λάβη and ἀγη. As examples of the 1 pers. with the ending -ωμι we have εἰπωμι (Od. xxii. 392), τῶμι (Π. xxv. 63), κτείνωμι (Od. xix. 490), ἄγγωμι (Π. xxiv. 717), ἱκωμι (Ib. ix. 14), ἐθέλωμι (Od. xxxi. 348), τύχωμι (Ib. xxii. 7). (β) Instead of -ς the 2 pers. sing. subj. has generally the fuller termination -σθα; e.g. ἐθέλησθα, εἴπησθα, for ἐθέλησ, εἴπησ. (γ) According to the exigencies of the metre, epic writers often shorten the modal vowel of the subj., so that ε is substituted for η, and ο for ω, and the form of the subj. in many cases assimilated to that of the indic.; e.g. εἴσωμεν for εἴσωμεν, ἴσωμεν for ἴσωμεν, φθιέσαι for φθίηται, &c.

(g) In epic the 3 pers. plur. imperat., both act. and pass., is always formed with the terminations -τουν and -σθον; e.g. πινόντων (not πινέτωσαν), ἑπέσθων (not ἑπέσθωσαν).

(h) The complete termination of the infin. act. was -έμεναι, by the abbreviation of which were formed partly -έμεν, and, by rejecting μ,
250 INFLEXION.

(εν) εν; partly -μεναι and -ναι. In the pres. and fut. infin. Homer interchanges the terminations -μεναι, -μεν and -εν; e.g. ἀκονέμεναι, ἄκονέμεν and ἄκονε, ἄμεμεναι, ἀμέμεν and ἀμέ. The inf. 2 aor. has the terminations -μεναι, -μεν, -εν and -εν; e.g. ἄνθημεναι, ἄνθημεν, ἄθεναι (from ἡλθον), βαλλεῖν (from βάλλω). The inf. perf. appears in Homer only in forms where κ has been rejected (comp. above, 1, (b)), and always takes with him the termination -μεναι or -μεν; e.g. τεθνάμεναι and τεθνάνειν, βεβάμεν, ἑστάμεν. Besides the common termination -εν of the infinitive, verbs in -άω and -έω have also -εμεναι, but contract the ε of the termination with the characteristic vowel into η; e.g. φιλέειν, φιλεῖν and φιλήμεναι (from φιλέω), πεινήμεναι (from πεινάω). The inf. aor. pass. has, besides the common termination -ηαι, also -ηαι; e.g. δαήμαι and δαήμεναι (from δαώ). All the remaining infinitives, as that of the 1 aor. act., and the whole of those in the pass., retain their simple termination unchanged.

(i) The terminations which have the circumflex in the common language, as -ῶ and -οῦμα in the fut. act. and mid., -ῦν in the inf. 2 aor. act., and -ῶ in the subj. of the aor. pass., are in epic frequently resolved; e.g.

αγγελέω (as fut. of αγγέλλω).
βαλλεῖν (inf. aor. of βάλλω).
πεινήμεναι (inf. fut. mid. to πίπτω).

In such resolved forms of the subj. 2 aor. pass. it not unfrequently happens that the ε is lengthened in ει; e.g. δαμείετε, as 2 pers. plur. to δαμείω.

(k) On the abbreviation of the termination -γσαι into -εν, see above, (c), and below, III. (5).

II. Peculiarities of the Ionic Dialect.

(1) The later Ionic dialect, as exhibited in the writings of Herodotus, possesses in common with the epic dialect just treated of, many peculiarities, which we shall therefore merely indicate by reference to the preceding. On the iterative tenses in -εκον and -εκόμην, see I. 1, (a). On the pluperfect -εα, see I. 1, (c). On -αται and -ατο for -νται and -ντο, see I. 3, (c). On the augment, see I. 2.

III. Peculiarities of the Doric Dialect.

(1) The change of η into α, so common to the Doric dialect, occurs in verbal forms in the dual termination -γν and the passive termination
-μην, which in Doric are therefore -αν and -μαν; e.g. ἴκόμαι for ἴκόμην. The change is usual also in the derivative tenses of verbs in -ωω and of some few in -ιω, which lengthen the characteristic vowel into -η; e.g. ἀγαπάω for ἀγαπήσω, ἐφίλασα for ἐφίλησα. Its occurrence however is extremely rare in the termination -ην of the aor. pass. In verbs beginning with α the a is retained even when the temporal augment is introduced, but then it is always long; e.g. ἀκούω, aor. ἀκοῦσα.

(2) The Dorians frequently form the 2 pers. sing. indic. in -ες instead of -εις; e.g. τύπτες, συρίζες for τύπτεις, συρίζεις. Instead of -ς at the end, the second person of all the moods of the act. had in the old language the termination -σθα, which is still of frequent use in the Doric dialect, and occurs in the epic writers chiefly in the 2 pers. subj., more rarely in the optat. The common language has retained this termination in the following forms: ἦσθα, “thou wast” (from εἰμι), ἦσθα, “thou wentest” (from εἰμι), οἶσθα and οἶδα, “thou knowest, knewest” (from οἶδα), and ἐφησθα, “thou saidst” (from φημι).

(3) The 1 pers. plur. of the active conjugation terminates in the Doric dialect in -μες instead of -μεν; e.g. ἐτύπτομες for ἐτύπτομεν. The Latin shows that this was the original form of the person-ending. In the passive they likewise use the fuller termination -μεσθον and -μεσθα for -μεθον and -μεθα (see above, I. 3, (b)).

(4) The 3 pers. plur. act. terminates in Doric in -ντι with a short connective vowel instead of -σι preceded by a long sound; e.g.

<table>
<thead>
<tr>
<th>ἀνατέλλοντι</th>
<th>ἀνατέλλονσι</th>
</tr>
</thead>
<tbody>
<tr>
<td>τρέψοντι</td>
<td>τρέψοσι</td>
</tr>
<tr>
<td>τύπτοντι</td>
<td>τύπτοσι</td>
</tr>
<tr>
<td>τετύφαντι</td>
<td>τετύφασι</td>
</tr>
</tbody>
</table>

The Latin shows that this was the original form.

In the 2 fut. the termination -εντι is contracted by the Dorians into -εντι, e.g. μενεόντι, μενεόντι for μενοῦσι, from μένω. Moreover it is to be remarked that this termination -ντι never receives the ν ἐφελκυστικόν. Instead of the termination -ουσι in the pres. and 1 fut., -ουσι also occurs, particularly in the poets, and this requires the ν ἐφελκυστικόν; e.g. φυλάσσουσιν for φυλάσσουσιν. And in Αἰολικ we find -αούσι for -άοι.

(5) The termination -ησαν in the 3 pers. plur. of the aor. pass. and of the optat. is shortened in Doric into -εν, e.g. ἐτύφθησαν for ἐτύφθησαν. This peculiarity is common also to the epic, where e.g. τράφεν for τράφησαν, and such like forms, are quite usual; and in the optat. this
abbreviated termination predominates throughout in the common language also; e.g. τυφθείεν for τυφθείησαν.

(6) The infin. act. instead of the termination -εν has in Doric -εμεν or generally -εν, and more rarely the lengthened -ην; e.g. τύπτεν and τύπτεμεν for τύπτεων, λαβέν and λαβήν for λαβείν.

In the infin. perf. act. we have sometimes -εν for -εναι, as γεγάκεν for γεγακάναι (Pind. Ol. vi. 49). And the Æolic has even an infin. in -ις, as γέλαις for γελάειν.

(7) In the terminations of participles the Dories use -αι instead of -ον, and -αι instead of ἀ; e.g.

<table>
<thead>
<tr>
<th>participle</th>
<th>for</th>
</tr>
</thead>
<tbody>
<tr>
<td>τύπτωσα</td>
<td>τύπτουσα</td>
</tr>
<tr>
<td>λαβοίσα</td>
<td>λαβούσα</td>
</tr>
<tr>
<td>τύφαισα and τύφαισα</td>
<td>τύφαισα, -άσα.</td>
</tr>
</tbody>
</table>

The partic. perf. act. is sometimes formed by the Dories with the termination of the partic. pres.; e.g. πεφρίκοντες (Pind. Pyth. iv. 183) for πεφρικότες. In some instances epic writers also adopt this formation; as e.g. κεκλήγοντες for κεκληγότες.

(8) On the formation of the 1 fut. act. and mid. we observe the following as Doric peculiarities: (a) All verbs in -ζω form the 1 fut. in -ζω. The same peculiarity is transferred also to the 1 aor. (b) The termination of the 1 fut. act. and mid. is circumflexed by the Dories and conjugated throughout entirely like the termination of the Attic fut.; e.g.

τυφῶ, -εις, -ει, plural τυφοῦμεν or -εύμεν, -εύτε, -ούντι or -εῦντι.

<table>
<thead>
<tr>
<th>Fut. mid.</th>
<th>for</th>
</tr>
</thead>
<tbody>
<tr>
<td>τυφοῦμαι</td>
<td>τυφωμαι, or -εμαι, &amp;c.</td>
</tr>
</tbody>
</table>

This contraction seems to have originated in an old fut. in -σω or -σομαι, which is found in some forms; as πραξίομαι for πράξομεν, χαριξίομαι for χαριῶμεθα, προλειπών, προλειπό. In some verbs, which form a fut. mid. with an active signification, this fut. has retained the Doric termination even in the common language, e.g. πεσοῦμαι and πευσοῦμαι, fut. of πίπτω and πυνθάνομαι. So also, besides the two already mentioned, are formed the fut. of θέω, κλαίω, νέο, παιζω, πλέω, πνέω, πνίγω, φεύγω and χέζω; thus, θευσοῦμαι, κλαυσοῦμαι, &c.

IV. Peculiarities of the Attic Dialect.

(1) The epic termination of the pluperf. -εα (see above, I. 1, (c)) passed also into the Attic dialect, assuming the contracted form in -η, to which -ης (for -εας) corresponds in the 2 pers. and -ει or -εαι (for -ε
or -eev) in the third. This termination, however, can be referred to with certainty only in the pluperf. of οἶδα, of which the following forms are usual in Attic Greek; 1 pers. ἤδειν and ἤδη, 2 pers. ἤδεις or ἤδεισθα and ἤδης or ἤδησθα, 3 pers. ἤδει and ἤδειν.

(2) In the 2 pers. sing. pass. the Attics, after rejecting σ, contract -εια into -ει. This appears to have been the only termination made use of in the older Attic language; subsequently it was interchanged with η, though in the 2 fut. mid. -ει is the predominant termination. According to modern critics the ending -ει is to be preferred in Aristophanes, η is most common in the MSS. of the tragedians, Thucydides, and Xenophon, and both endings are supported by authority in Plato and the orators (see Kühner, Excurs. ii. ad Xen. Memor.). The -ει appears without change in the fut. ἤπει, and in βούλει, “thou art willing,” and ὤι, “thou thinkest;” so that the use of βούλη and ὤη is invariably confined to the subjunctive.

(3) On the Attic future, see 302, n. 1, Obs. 3.

V. Peculiarities of the Alexandrian Dialect and of the later Language.

(1) In the 3 pers. plur. imperf. and 2 aor. the later language makes use of the termination -οιαν instead of -ον; e.g. εἰποσαν for εἶπον, &c.

(2) In the 3 pers. plur. perf. act. the termination -αν occurs instead of -αει; e.g. εἰρηκαν for εἰρήκασι, &c. Also in Cretan inscriptions we find ἀπεστάλκαν for ἀπεστάλκασι.

§ XII. Class B. (b) or Circumflexed Verbs.

332 The derivative verbs τιμάω, "I honour," from τιμή, "honour;" τοιέω, "I beget," "make of a certain kind" (from the root found in πῶου, ποι-μήν, ὀ-πυίω, φυίω, φύω, fac-ιο, φιο, pu-ερ, pu-βες, Sanscrit pu-tra, &c.); and μισθόω, "I let out for hire," from μισθός, "hire;" are thus inflected:

1 It is not derived from ποιός, for in that case the verb would be ποιόω, a form which actually occurs, e.g. Arist. Eth. Nic. iii. § 16, ὧν εἶ ἄρτος τοῦτο ἢ πέπεπται ἢ πεποίηται ὡς δεῖ: and we have ποιοῖς τινας ποιήσαι, Id. ibid. i. 9, § 8.
**Comparative Synopsis of the Contracted Conjugation in -ω.**

**Active Voice.**

**Present (A, 1).**

<table>
<thead>
<tr>
<th>I honour.</th>
<th>I make.</th>
<th>I let.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
<td>Dual.</td>
</tr>
<tr>
<td>(τιμάω) τιμῶ</td>
<td>(τιμάνεις) τιμῶσ</td>
<td>(τιμάει) τιμῶ</td>
</tr>
<tr>
<td>(τιμάεις) τιμᾶς</td>
<td>(τιμάεις) τιμῶσ</td>
<td>(τιμάει) τιμᾶς</td>
</tr>
<tr>
<td>(τιμάεις) τιμᾶς</td>
<td>(τιμάεις) τιμῶσ</td>
<td>(τιμάει) τιμᾶς</td>
</tr>
</tbody>
</table>

**II. Imperative Mood.**

<table>
<thead>
<tr>
<th>I honour.</th>
<th>I make.</th>
<th>I let.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
<td>Dual.</td>
</tr>
<tr>
<td>(τιμάεις) τιμᾶς</td>
<td>(τιμάεις) τιμῶσ</td>
<td>(τιμάεις) τιμᾶς</td>
</tr>
<tr>
<td>(τιμάεις) τιμᾶς</td>
<td>(τιμάεις) τιμῶσ</td>
<td>(τιμάεις) τιμᾶς</td>
</tr>
<tr>
<td>(τιμάεις) τιμᾶς</td>
<td>(τιμάεις) τιμῶσ</td>
<td>(τιμάεις) τιμᾶς</td>
</tr>
</tbody>
</table>

1 The unusual contraction of -όεις and -όης into -όις, as also of -όει and -όη into -όι, is founded upon the principle, that ι, as the chief vowel in the termination of the pres. and subj., must not be lost in the contraction.
III. Subjunctive Mood.

Sing. (τιμάω) τιμῶ (ποιέω) ποιῶ (μισθόω) μισθῶ
(τιμάης) τιμᾶς (ποιέης) ποιῆς (μισθόης) μισθοῖς¹
(τιμάη) τιμᾶ (ποιέη) ποιῆ (μισθόη) μισθοῖ¹

Plur. (τιμάωμεν) τιμῶμεν (ποιέωμεν) (μισθόωμεν)
(τιμάητε) τιμᾶτε (ποιέητε) ποιῆτε (μισθόητε) μισθῶτε
(τιμάωσι) τιμῶσι (ποιέωσι) ποιῶσι (μισθόωσι) μισθῶσι

Dual. — — —

(τιμάτον) (ποιέητον) (μισθόητον)
(τιμάτον) (ποιέητον) (μισθόητον)
(τιμάτον) (ποιέητον) (μισθόητον)

IV. Optative Mood.

Sing. (τιμάοιμι) τιμῶμε (ποιέοιμι) ποιοῖμι (μισθόοιμι) μισθοῖμι
(τιμάοις) τιμῶμε (ποιέοις) ποιοῖς (μισθόοις) μισθοῖς
(τιμάοι) τιμῶ (ποιέοι) ποιοῖ (μισθόοι) μισθοῖ

Plur. (τιμάοιμεν) τιμῶμεν (ποιέοιμεν) (μισθόοιμεν)
(τιμάοιτε) τιμῶτε (ποιέοιτε) ποιοῖτε (μισθόοιτε) μισθοῖτε
(τιμάοιεν) τιμῶεν (ποιέοιεν) ποιοῖεν (μισθόοιεν) μισθοῖεν

Dual. — — —

(τιμάουτον) (ποιέοιτον) (μισθόοιτον)
(τιμαοίτην) (ποιεοίτην) (μισθοοίτην)

Attic Form².

Sing. τιμών ποιῶν μισθῶν
τιμῆς ποιῆς μισθοῖς
τιμᾶ ποιῆ μισθῶ

Plur. τιμῶμεν ποιῶμεν μισθῶμεν
tιμῶτε ποιῶτε μισθῶτε
tιμῶεν ποιῶεν μισθῶεν

Dual. τιμάτον ποιεότον μισθοῖοτον
tιμαοίτην ποιεοίτην μισθοοίτην

¹ See note to present tense.
² On the use of this accessory form of the opt. the following is to be observed:
  (1) It is most common in verbs in -dω, but in both the other classes also the singular
V. Infinitive Mood.

(τιμάων) τιμᾶν
(τιμᾶων, -άωνσα, -άων)
ποιέων

VI. Participle.

(τιμῶν, -ώσα, -ών)
μισθῶν

Imperfect (A, 2).

Sing. (ἐτίμαων) ἐτίμων
(ἐτίμασε) ἐτίμασι
(ἐτίμαι) ἐτίμαι

Plur. (ἐτιμάωμεν) ἐτιμῶμεν
(ἐτιμάσει) ἐτιμᾶσι
(ἐτιμάται) ἐτιμᾶται
(ἐτιμάμεν) ἐτιμᾶμεν

Dual. (ἐτιμάωμεν) ἐτιμῶμεν
(ἐτιμᾶσε) ἐτιμᾶσε
(ἐτιμάται) ἐτιμᾶται

Passive Voice.

Present (A, 1).

I. Indicative Mood.

Sing. (τιμῶμαι) τιμῶμαι
(τιμᾶμαι) τιμᾶμαι
(τιμάω) τιμᾷ
(τιμάται) τιμᾶται

(μισθῶμαι) μισθῶμαι
(μισθῶμα) μισθῶμα
(μισθάοι) μισθάοι
(μισθόται) μισθόται

of this form occurs in Attic Greek more frequently than the usual one in -ομι. On the contrary, in the plural its use is almost wholly confined to verbs in -αω. (2) From the appellation Attic form it must not be inferred, that it belonged exclusively to the Attic writers, since it also occurs, although less frequently, in the other dialects.

1 The ι subscribed under the infinitive termination -ιαv should properly be omitted, because its admission into the termination -εια is owing solely to the contraction of -αε into -αι. As however it is invariably retained in the older editions of Greek writers, its use may be regarded as conventionally established.
Plur. (τιμαόμεθα) (ποιεόμεθα) (μισθοόμεθα)
   τιμώμεθα  ποιούμεθα  μισθούμεθα
   (τιμάεσθε) (ποιέσθε) (μισθόεσθε)
   τιμάσθε  ποιέσθε  μισθόεσθε
   (τιμάονται) (ποιούνται) (μισθούνται)
   τιμόνται  ποιούνται  μισθούνται

Dual. (τιμαόμεθον) (ποιεόμεθον) (μισθοόμεθον)
   τιμώμεθον  ποιούμεθον  μισθούμεθον
   (τιμάεσθον) (ποιέσθον) (μισθόεσθον)
   τιμάσθον  ποιέσθον  μισθόεσθον
   (τιμάεσθον) (ποιέσθον) (μισθόεσθον)
   τιμάσθον  ποιεῖσθον  μισθοῦσθε

II. Imperative Mood.

Sing. (τιμάου) τιμῶ  (ποιέου) ποιοῦ  (μισθόου) μισθοῦ
   (τιμάεσθω)  (ποιεόμεθον) (μισθοόμεθον)
   (τιμάσθω)  (ποιούμεθον)  μισθούμεθον

Plur. (τιμάεσθε)  (ποιεόσθε) (μισθόσθε)
   τιμάσθε  (ποιέσθε)  μισθόεσθε
   (τιμάεσθοσαν)  (ποιούμεθον)  μισθούμεθον
   τιμάσθοσαν  (ποιούμεθον)  (μισθούμεθον)
   or (τιμάεσθον)  or (ποιεόσθε)  (μισθοόσθε)
   (τιμάσθων)  (ποιούμεθα)  μισθούμεθα

Dual. (τιμάεσθον)  (ποιεόσθε)  (μισθόσθε)
   τιμάσθον  (ποιεσθον)  μισθούσθε
   (τιμάεσθον)  (ποιεόσθε)  (μισθόσθε)
   τιμάσθον  (ποιείσθον)  μισθοῦσθον

III. Subjunctive Mood.

Sing. (τιμάωμαι) (ποιεόμεθα) (μισθοόμεθα)
   (τιμώμαι)  (ποιούμαι)  μισθούμαι
   (τιμάη)  (τιμάη)  (ποιή)  (μισθόη)
   (τιμάηται)  (τιμάηται)  (ποιηταί)  μισθοηταί

Plur. (τιμαόμεθα) (ποιεόμεθα) (μισθοόμεθα)
   τιμώμεθα  (ποιούμεθα)  μισθούμεθα
   (τιμάεσθε)  (ποιεόσθε)  (μισθόσθε)
   τιμάσθε  (ποιεσθε)  μισθούσθε
   (τιμάονται)  (ποιούνται)  (μισθούνται)
   τιμόνται  (ποιούνται)  μισθούνται
### Dual.
- (τιμαώμεθον) (ποιεώμεθον) (μισθοώμεθον)
- (τιμάοιμην) (ποιεοίμην) (μισθοίμην)

### Sing.
- (τιμάοιμην) (ποιεοίμην) (μισθοίμην)
- (τιμάοιμην) (ποιεοίμην) (μισθοίμην)

### Plur.
- (τιμαοίμεθα) (ποιεοίμεθα) (μισθοίμεθα)
- (τιμαοίμεθα) (ποιεοίμεθα) (μισθοίμεθα)

### IV. Optative Mood.

<table>
<thead>
<tr>
<th>Dual.</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>(τιμαώμεθον)</td>
<td>(ποιεώμεθον)</td>
<td>(μισθοώμεθον)</td>
</tr>
<tr>
<td>(τιμάοιμην)</td>
<td>(ποιεοίμην)</td>
<td>(μισθοίμην)</td>
</tr>
<tr>
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<td>(ποιοίθε)</td>
<td>(μισθοίθε)</td>
</tr>
<tr>
<td>(τιμάοιμηθε)</td>
<td>(ποιεοίμεθα)</td>
<td>(μισθοίμεθα)</td>
</tr>
</tbody>
</table>

### V. Infinitive.
- (τιμάεσθαι) (ποιεσθαι) (μισθοεσθαι)

### VI. Participle.
- (τιμάομενος) (ποιεόμενος) (μισθοόμενος)

### Imperfect (Α, 2).

<table>
<thead>
<tr>
<th>Sing.</th>
<th>(έτιμαώμην)</th>
<th>(έποιεώμην)</th>
<th>(έμισθούμην)</th>
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</thead>
<tbody>
<tr>
<td>(έτιμαώμην)</td>
<td>(έποιεώμην)</td>
<td>(έμισθούμην)</td>
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<tr>
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<td>(έποιεοίμην)</td>
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<td>(έμισθοίθε)</td>
</tr>
<tr>
<td>(έτιμαοίμηθε)</td>
<td>(έποιεοίμεθα)</td>
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<td>(έμισθοίμεθα)</td>
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<tr>
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<td>(έποιεοίμεθα)</td>
<td>(έμισθοίμεθα)</td>
<td>(έμισθοίμεθα)</td>
</tr>
<tr>
<td>(έτιμαοίσθηθε)</td>
<td>(έποιεοίσθηθε)</td>
<td>(έμισθοίσθηθε)</td>
<td>(έμισθοίσθηθε)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
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<th>(ποιεοίμεθα)</th>
<th>(μισθοίμεθα)</th>
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</thead>
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<td>(τιμαοίμεθα)</td>
<td>(ποιεοίμεθα)</td>
<td>(μισθοίμεθα)</td>
<td>(μισθοίμεθα)</td>
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<tr>
<td>(τιμαοίμεθα)</td>
<td>(ποιεοίμεθα)</td>
<td>(μισθοίμεθα)</td>
<td>(μισθοίμεθα)</td>
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<table>
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<tr>
<th>Dual.</th>
<th>(τιμαοίμεθον)</th>
<th>(ποιεοίμεθον)</th>
<th>(μισθοίμεθον)</th>
</tr>
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<tr>
<td>(τιμαοίμεθον)</td>
<td>(ποιεοίμεθον)</td>
<td>(μισθοίμεθον)</td>
<td>(μισθοίμεθον)</td>
</tr>
<tr>
<td>(τιμαοίμεθον)</td>
<td>(ποιεοίμεθον)</td>
<td>(μισθοίμεθον)</td>
<td>(μισθοίμεθον)</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th>(τιμαοίμεθα)</th>
<th>(ποιεοίμεθα)</th>
<th>(μισθοίμεθα)</th>
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<tr>
<td>(τιμαοίμεθα)</td>
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<td>(μισθοίμεθα)</td>
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<td>(τιμαοίμεθα)</td>
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<td>(μισθοίμεθα)</td>
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</table>
**Inflection.**

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<td>ἐποιούμεθα</td>
<td>ἐμισθούμεθα</td>
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<tr>
<td>ἐτιμάεσθε</td>
<td>ἐποιεόθε</td>
<td>ἐμισθόθε</td>
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</tr>
<tr>
<td>ἐτιμᾶύντο</td>
<td>ἐποιέοντο</td>
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<tr>
<td>ἐτιμῶντο</td>
<td>ἐποιεύμεθα</td>
<td>ἐμισθούμεθα</td>
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</table>

<table>
<thead>
<tr>
<th>Dual.</th>
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<th>ἐμισθοόμεθον</th>
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<tbody>
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<td>ἐποιούμεθον</td>
<td>ἐμισθούμεθον</td>
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<td>ἐτιμάεσθον</td>
<td>ἐποιεόθε</td>
<td>ἐμισθόθε</td>
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<tr>
<td>ἐτιμᾶύντο</td>
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</table>

**I. Indicative Mood.**

**Perfect (C, 1) and Pluperfect (C, 2).**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>τετίμημαι</th>
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<th>μεμίσθωμαι</th>
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<tr>
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<tr>
<td>τετίμησαι</td>
<td>πεποίησαι</td>
<td>μεμίσθωσαι</td>
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</tr>
<tr>
<td>ἐτετίμησο</td>
<td>ἐπεποίησο</td>
<td>ἐμεμισθώσο</td>
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<tr>
<td>τετίμησται</td>
<td>πεποίησται</td>
<td>μεμισθώσται</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>Plur.</th>
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<th>πεποιήμεθα</th>
<th>μεμισθώμεθα</th>
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<td>τετιμῆσθε</td>
<td>πεποιήσθε</td>
<td>μεμισθώσθε</td>
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<tr>
<td>ἐτετιμῆσθε</td>
<td>ἐπεποιήσθε</td>
<td>ἐμεμισθώσθε</td>
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<tr>
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<td>μεμισθώσται</td>
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<tr>
<td>ἐτετιμῆσθε</td>
<td>ἐπεποιήσθε</td>
<td>ἐμεμισθώσθε</td>
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</table>

<table>
<thead>
<tr>
<th>Dual.</th>
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<th>πεποιήμεθον</th>
<th>μεμισθώμεθον</th>
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<tr>
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<td>ἐμεμισθώμεθον</td>
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<td>τετιμῆσθον</td>
<td>πεποιήσθον</td>
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<tr>
<td>ἐτετιμῆσθον</td>
<td>ἐπεποιήσθον</td>
<td>ἐμεμισθώσθον</td>
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<tr>
<td>τετιμῆσθον</td>
<td>πεποιήσθον</td>
<td>μεμισθώσθον</td>
<td></td>
</tr>
<tr>
<td>ἐτετιμῆσθον</td>
<td>ἐπεποιήσθην</td>
<td>ἐμεμισθώσθην</td>
<td></td>
</tr>
</tbody>
</table>

**II. Imperative**

| τετίμησο | πεποίησο | μεμίσθωσο |
|τετιμήσθω | πεποιήσθω | μεμισθώσθω |

| &c. | &c. | &c. |

**III. Subjunctive**

| τετιμημένος ὁ | πεποιημένος ὁ | μεμισθωμένος ὁ |
|&c. | &c. | &c. |

17—2
### All the remaining tenses are formed quite regularly.

#### Active.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Infinitive</th>
<th>1st Person Plural</th>
<th>1st Person Singular</th>
<th>2nd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 fut.</td>
<td>τιμήσω</td>
<td>τιμήσω</td>
<td>μισθώσω</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ποιήσω</td>
<td>ποιήσω</td>
<td>μισθώσω</td>
<td></td>
</tr>
<tr>
<td></td>
<td>μισθώσω</td>
<td>μισθώσω</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 aor.</td>
<td>ἐτίμησα</td>
<td>ἐποίησα</td>
<td>ἐμισθώσα</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>ἐτίμηκα</td>
<td>ἐποίηκα</td>
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</tr>
<tr>
<td>Pluperf.</td>
<td>ἐτετιμήκειν</td>
<td>ἐπεποίηκειν</td>
<td>μεμεμισθώκειν</td>
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</tbody>
</table>

#### Passive.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Infinitive</th>
<th>1st Person Plural</th>
<th>1st Person Singular</th>
<th>2nd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 aor.</td>
<td>ἐτιμήθην</td>
<td>ἐποίηθην</td>
<td>ἐμισθώθην</td>
<td></td>
</tr>
<tr>
<td>1 fut.</td>
<td>τιμηθήσομαι</td>
<td>ποιηθήσομαι</td>
<td>μισθωθήσομαι</td>
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</tr>
<tr>
<td>Paulo-p. fut.</td>
<td>τετιμήσομαι</td>
<td>πεποιήσομαι</td>
<td>μεμισθώσομαι</td>
<td></td>
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</tbody>
</table>

#### Middle.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Infinitive</th>
<th>1st Person Plural</th>
<th>1st Person Singular</th>
<th>2nd Person Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 fut.</td>
<td>τιμήσομαι</td>
<td>ποιήσομαι</td>
<td>μισθώσομαι</td>
<td></td>
</tr>
<tr>
<td>1 aor.</td>
<td>ἐτιμησάμην</td>
<td>ἐποιησάμην</td>
<td>ἐμισθωσάμην</td>
<td></td>
</tr>
</tbody>
</table>

### 333 General Observations on the Circumflexed Verbs.

1. In the common language the secondary tenses of these verbs are wanting, and only a few traces of them are found even in the older language.

2. For the more accurate definition of the rule, that contracted verbs lengthen the characteristic vowel in derivative tenses, namely, $a$ into $\eta$, &c., the following remarks must be added:

   a. Verbs in $-\alpha\omega$ almost invariably lengthen the characteristic vowel in the derivative tenses; but when $a$ is preceded by an $e$, or $i$, or $o$, they take not $\eta$, but long $a$; e.g.

   - ἐιάω, "I permit," fut. ἐιάσω, 1 aor. ἐιάσα.
   - ἐστιάω, "I entertain," fut. ἐστιάσω, 1 aor. ἐστιάσα.
   - δράω, "I do," fut. δράσω, 1 aor. δράσα.

   χράω, χράομαι alone takes an $\eta$ when $p$ precedes. On the contrary, ἀκροάω, "I hear," and μακκοάω, "I am senseless," take long $a$ instead...
of η; e.g. ἀκροάσομαι, &c. The following verbs are to be observed as special exceptions, for they retain the short a in the derivative tenses: γελάω, δαμάω, ἔλαιο, ἐραμαι, θᾶλα, ἵματο, κεράω, κλαίω, κρεμάω (in the transitive sense), πάομαι, σπάω and χαλάω,—thus: fut. γελάσω, δαμάσω, ἔλαιο, &c.

(b) Of verbs in -éw, the following retain in the derivative tenses the ε unchanged: αἰδέομαι, ἀκέομαι, ἀλέω, ἀρκέω, ἔραμαι, θλάω, ἱμάω, κεράω, κλάω, κρεμάω (in the transitive sense), πάομαι, σπάω and χαλάω,—thus: fut. αἰδέσομαι, ἀκέσομαι, &c.

Other verbs in -éw take the long vowel in some tenses, while in others they retain the short one. These are as follow:

αἰνέω, "I praise," fut. αἰνέσω, 1 aor. ἤνεσα, perf. ἤνεκα, 1 aor. pass. ἤνέθην, perf. pass. ἤνεμαι. The epic forms are αἰνήσω, &c.
αἰρέω, "I take," retains the short vowel only in the 1 aor. pass. ἤρέθην.
δέω, "I bind," has in the fut. δήσω, 1 aor. ἤδησα, but in the perf. δέθηκα, perf. pass. δέθηκα, 1 aor. pass. ἤδηθην.
ποθέω, "I desire," interchanges, according to the difference of dialects, between ποθέω and ποθήσω, &c. In the perfect only it always takes ἤ, πέθηκα, πέθηκα.

Six verbs in -éw, all implying a continuous motion, change the characteristic into ev in the fut., namely, θέω, "I run;" νέω, "I swim;" πλέω, "I sail;" πνέω, "I blow;" χέω, "I pour;" fut. θευσοῦμαι, πλεύσω, ρεύσω, &c.

(c) In verbs in -éw, the short vowel is retained in the derivative tenses only by ἄροω, "I plough," fut. ἄροσω, and ὁμῶ (obsolete radical form to ὁμίμημαι), aor. ὁμοσά.

(3) The subjunct. and optat. perf. pass. appear only in certain trisyllabic perfects, particularly of those which have a present significance, such as κέκτημαι, "I possess," from κτάομαι; μέμνημαι, "I remember," from μιμνήσκω; κέκλημαι, "I am called," from καλέω; e.g.
κέκτημαι, subj. κέκτομαι, opt. κέκτημιν and κεκτήμην, -ω, -ώτο, &c.
μέμνημαι, subj. μέμνομαι, opt. μεμνήσαμαι and μεμνήσημαι, -ώμαι, -ώτο, &c.

(4) On the application and neglect of contraction, the following are the general rules. The Attic writers use exclusively the contracted form. But in verbs in -éw, whose root is monosyllabic, contraction does not take place if ε is followed by one of the dull sounds ο, ω, οι, ου, or by an η; e.g. πλέω, πλεῖστο, πλεύ, πλέοσαι, πλέον, but πλέομεν, πλέοντον, πλέοντα, πλέοντα, &c. An exception is formed by δέω, "I bind," which is contracted even when a dull sound follows; e.g. δέομαι, δοῦμαι. On the
contrary, the Ionians adopt contraction in verbs in -άω and -έω, but not in those in -έω. On the peculiarities of the remaining dialects, in respect to contraction, see below, (6).


ζάω, ζῆς, ζῆ, dual ζῆτον, ζῆτον, plur. ζῶμεν, ζήτε, ζῶσι, inf. ζήν, imperf. ζέων, ζήσα, ζήν, &c.

In κνάω, “I rub ;” σμάω, “I smear ;” ψάω, “I scour ;” this, although not the only one in use, is the common mode of contraction.

(6) The following are the peculiarities of the different dialects in the use of contracted verbs :

(a) The epic dialect adopts or neglects contraction according to the exigencies of the metre. The following observations apply to the different classes of contracted verbs.

(a) In verbs in -έω, if ε is followed by ω, φ, οι and ον, contraction does not take place; but if another sound follows, it is partly omitted, partly applied, and εο is then contracted into ευ. Frequently also ε is lengthened into ευ, with the omission of contraction; e.g. τελείει, τελειετο (from τελέω) πλείειν and θείειν for πλέειν and θέειν. In epic Greek the termination -εαι of the 2 pers. sing. pres. pass. is not contracted into γ, but either remains in the resolved form, e.g. φιλέεαι, or the ε of the root is contracted with the ε of the termination into ευ, e.g. μυθείαι for μυθεῖαι, or one ε is rejected, e.g. μυθέαι. In the 2 pers. sing. imperf. and imperat. either εο is contracted into ευ, or, as most frequently happens, an ε is rejected; e.g. αἰτέο, φοβέο for αἰτέεο, φοβέεο.

(β) Verbs in -όω are either contracted in the usual manner, or they neglect contraction, and change the characteristic vowel o into ω; e.g. υπνώοντας (from υπνώω), &c. Also some forms in these verbs, as in verbs in -άω (see under (γ)), exhibit a lengthening of the sound, which presupposes a contracted form, and generally takes place with ω and ωφ; e.g.

ἀρόωσι for ἀρόουσι, ἀροῦσι, δηϊόωντο for δηϊόοντο, δηϊοῦντο, δηϊόφεν for δηϊόοιεν, δηϊοῖεν.

(γ) Verbs in -άω occur in epic Greek without contraction only in particular cases, chiefly when the root is monosyllabic, or the characteristic vowel a is long; e.g. χραε (from χράω), διψάων (from διψάω), and from ναυετάο, ναυετάουσι, ναυετάοντα, &c. In general, however, these verbs undergo contraction, and then again the contracted sound is frequently
lengthened, a similar and, for the most part, short sound being inserted before it; e.g.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Contr.</th>
<th>Epic Lengthened Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὁράω</td>
<td>ὁρῶ</td>
<td>ὁρῶ</td>
</tr>
<tr>
<td>ὁράεις</td>
<td>ὁρᾶς</td>
<td>ὁρᾶς</td>
</tr>
<tr>
<td>ὁράσθαι</td>
<td>ὁρᾶσθαι</td>
<td>ὁρᾶσθαι</td>
</tr>
<tr>
<td>ὁράομαι</td>
<td>ὁρῶμαι</td>
<td>ὁρῶμαι</td>
</tr>
</tbody>
</table>

Whether a long or short vowel must be inserted, is determined by the nature of the word and by the relation of the syllables to the metre. The short sound is inserted when the preceding syllable is short, as in all the above examples; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of other long syllables; e.g.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Contr.</th>
<th>Epic Lengthened Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>μνάσθαι</td>
<td>μνᾶσθαι</td>
<td>μνᾶσθαι</td>
</tr>
<tr>
<td>μενονέατε</td>
<td>μενονέατε</td>
<td>μενονέατε</td>
</tr>
<tr>
<td>ἡβῶσα</td>
<td>ἡβῶσα</td>
<td>ἡβῶσα</td>
</tr>
</tbody>
</table>

In rare instances, and only in certain forms of particular verbs, the inserted sound follows that of the contraction. This happens only in the mingled sound ω, when succeeded by ντ, and in ω, which is then lengthened into ων; e.g.

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Contr.</th>
<th>Epic Lengthened Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡβῶντες</td>
<td>ἡβῶντες</td>
<td>ἡβῶντες</td>
</tr>
<tr>
<td>δρῶμι</td>
<td>δρῶμι</td>
<td>δρῶμι</td>
</tr>
</tbody>
</table>

Obs. 1 In epic Greek the third pers. dual in -τὴν of some verbs contracts -αε into η; e.g. μεσοαυδήτην (from μεσοαυδάω). This contraction occurs in the same form of two verbs also in -ω, namely, in ἀπειλήτην (from ἀπειλέω) and ὁμαρήτην (from ὁμαρτέω). Also an η enters into infinitives of verbs in -ω and -εω, formed with the termination -μαι; e.g. γοήμεναι, πεινήμεναι (from γοάω, πεινάω); so also φιλήμεναι (from φιλέω), &c.

Obs. 2 In the epic writers, the imperf. in some verbs changes ι into ε; e.g. μενονέατε (from μενονέαω), δρῶντεν (from δρῶκλαω), ήτεν (from ἢταιω). On the further extension of this usage by the Ionians, see below, (b).

Obs. 3 In some verbs in -δως, the Ionic contraction of ον into ω (see below, (b)) occurs also in the epic language; e.g. επιβωσομαι for επιβοησομαι (from επιβοδώ). (b) In the Ionic dialect verbs in -εω are generally uncontracted, except that they frequently contract εω and eu into ev; e.g. ποιεύω for ποιοῦ, ποιεύμενος for ποιούμενος. Also in Ionic, as has been shown above ((a), (a)) in the case of the epic dialect, an ε is frequently rejected in the 3 pers. sing. imperf. pass. In verbs in -ωω the Ionians make use of the contracted sound ευ instead of ου; e.g. ἐδικαῖον for ἐδικαίου (from δικαίω). They also adopt the usual contractions in verbs in -δω. Verbs in -δω are likewise regularly contracted by them, although they frequently choose η instead of α as the mixed sound of contraction; e.g. ὁρᾶν for ὁρῶν: this particularly happens if an ι precedes; e.g. θυμηταί, ἱηθαί for
264 IN Flexion.

But in many cases the a of these verbs changes in Ionic into e, and contraction is then omitted; e.g. φοιτέω for φοιτάω, ἐρώτεων for ἐρώταον, &c. They frequently, however, adopt the contraction of ao into o, and insert an additional e before the mixed sound; e.g. χρέωνται for χράονται (from χράομαι), ἐκέντο for ἐκείντο (from κτάομαι), &c. As therefore verbs in -άω become in this manner verbs in -έω, they also admit of contraction into ευ (consequently for ao and aov); e.g. εἰρώτευν for εἰρώταον, ἀγαπέωντες for ἀγαπάοντες. It is remarkable that the Ionians, with whom the resolved form predominates, should adopt contraction in certain cases where the Attic writers reject it. This happens in the derivative tenses of verbs in -οάω, where οη is contracted into o; e.g. βώσω, ἐβώσα for βοήσω, ἐβόησα (from βοάω), ἀμβώσας for ἀναβοήσας. The epic prolongation in verbs in -άω and -ώω is rarely used by the Ionians.

(c) The Doric dialect, like the Ionic, contracts eo and eov into ev; e.g. ποιέωντι for ποιέοντι = ποιέουσι. In verbs in -άω the Dorian contracts ao, aov and aow into a; e.g. πεινάμες for πεινάομεν, contr. πεινῶμεν, πεινάντι for πεινάουσι, contr. πεινῶσι. On the contrary, it is worthy of remark that ae and ae are contracted by them not into a but into η; e.g. ἐρη and ἐρῆν for ἐρᾷ and ἐρᾶν, τολμῆτε for τολμάτε. Also verbs in -εω take the Doric infinitive termination -ην, contr. from -ην; e.g. κοσμῆν for κοσμεῖν. In very broad Doric we have φιλίω, φιλίομες, φιλίοντι for φιλέω, φιλέομες, φιλέοντι.

(d) On the Æolic dialect nothing can be advanced with safety, on account of the few and uncertain traces of its usage. A particular infinitive form of verbs in -άω and -ώω with the terminations -ας and -ος is given as a peculiarity belonging to it; e.g. γέλαις for γελᾷν, ὑψοῖς for ὑψοῦν.

(7) With respect to the accent in contracted verbs, attention must be paid to the general rules for the accentuation of verbal forms combined with the observations on the change of the accent in contraction.

§ XIII. Anomalous Verbs.

Although the verbs which have been given in the paradigms are called regular, the student has already seen that they are all liable to defects and anomalies; and even τύπτω, the most complete specimen of a regular conjugation, will be found again in the list of irregular verbs. In fact, the more common the occurrence of a verb is, the more liable it is to casual affections; and
the study of the irregular verbs is, in fact, a study of those verbs which the learner will meet with most frequently in the course of his reading.

335 The irregularities with which the student has to make himself acquainted, may be classed under two different heads. (I) Anomalies of signification. (II) Anomalies of form.

(I) Anomalies of Signification.

336 Anomalies of signification arise from some apparent contradiction between the form of the person-endings and the action expressed. Properly speaking, the person-endings which are equivalent to an instrumental case, such as -\(\mu\), -\(\mu\varepsilon\), &c., are appropriated to the active voice; while those which are equivalent to a locative case are appropriated to the middle or passive voice. Thus \(\delta\delta\omega-\mu\) means, “a giving by me;” \(\delta\delta\omega-\mu\varepsilon\), “a giving by us;” but \(\delta\delta\omega-\mu\alpha\), “a giving on or of me;” \(\delta\delta\omega-\mu\varepsilon\beta\alpha\), “a giving on or of us” (285). But the passive form of the person-endings is in many cases exclusively adopted by verbs which have no trace of a passive meaning, and which we call deponent, because they have entirely deponed or laid aside the signification proper to the person-endings. On the other hand we have seen that an insertion of the elements \(\theta\eta\) or \(\eta\) supersedes the proper force of the active person-endings, as affecting the voice of a verb (289, (g)). And with regard to the future, we shall see that the form in -\(\mu\alpha\), from \(B\) (290), or what is commonly called the first future middle, may be used in particular verbs as a passive (342), and in other verbs as an active future (344). In considering, therefore, the anomalies of signification exhibited by the Greek verb, it will be desirable to notice first the deponent verbs, in which the form is throughout inconsistent with the signification, and then to pass on to the anomalous use of particular tenses.

(A) Deponent Verbs.

337 The meaning of the deponent verbs and their relation to the middle voice will be explained in the Syntax. Here it is merely necessary to say that (1) if the aorist is formed in -\(\sigma\alpha\mu\nu\), according to the type of the middle voice, a verb of this class is
called "middle deponent" (deponens medium); as λογίζομαι, "I set down to any one's account," aorist ἐλογισάμην; but it is to be remarked that some of these verbs have by the side of their aorist middle with an active signification, also a passive aorist with a passive meaning; as ἐδωρησάμην, "I made a present," but ἐδωρήθην, "I received a gift."

(2) If the aorist in use has only the passive endings, a verb of this class is called "passive deponent" (deponens passivum); as ἐνθυμέομαι, "I lay to heart, I ponder," 1 aor. ἐνεθυμήθην.

But besides these there are

(3) Deponents with both passive and middle forms of the aorist, and among these (a) some prefer the passive form, as διαλέγομαι, "I converse," 1 aor. διελέχθην and διελεξάμην, the former being most used; (b) others prefer the middle form, as ἀποκρίνομαι, "I answer," 1 aor. both ἀπεκρίθην and ἀπεκρινάμην, the latter being most used; (c) others use both aorists indifferently, as πειράομαι, "I attempt," 1 aor. ἐπειράθην and ἐπειρασάμην.

(4) Deponents used only in the present and imperfect, as ἀναῤῥιχάομαι, "I clamber."

The following lists give examples of all these different classes:

338 1 Middle Deponents.

ἀγάζομαι, ἀγαίομαι, "wonder."
ἀνυγματίζομαι, ἀνίσσομαι, "speak obscurely."
ἀισθάνομαι, "perceive."
ἀποκρίνομαι, "inculpate."
ἀκέομαι, "heal."
ἀκρατίζομαι, "breakfast."
ἀκροάομαι, "hear."
ἀλλομαι, "leap."
ἀναβιώσκομαι, "restore to life."
ἀναίνομαι, "deny."
ἀνατυπνίζομαι, "wind up, reel off (threads from a cocoon, &c.)." 1 ἀποδιοπομπέομαι, "purify by an atoning sacrifice."

ἀράομαι, "pray."
ἀστάζομαι, "greet or welcome."
βιάζομαι, "compel."
βληχάομαι, "bleat."
βραυκανάομαι, "roar."
βριμάομαι, βριμέομαι, "snort with anger."
βρωμάομαι, "bray like an ass."
γίγνομαι, "come into being, become, exhibit or prove myself."
δειδίσκομαι, "greet." 1 δειδίσσομαι, δεδίσσομαι, "frighten, alarm."
δηλέομαι, "destroy, injure."
δηριάομαι, δηρίομαι, "strive."
diakalevōmaĩ, "encourage."
di'zeĩmai, "seek."
dōrōmaĩ, "make a present of."
ĕgkanaxájąmaĩ, "make a sound on something," e.g. a shell.
elēfaīromai, "cheat with empty hope, deceive."
ėpidoșpty̱mami, "eat after."
ėtōmaĩ, "follow."
ĕrgagōmaĩ, "work out."
eŭchōmaĩ, "pray."
ĕphlōmaĩ, "play."
ĕγhōmaĩ, "lead the way."
théōmaĩ, "behold."
iōmaĩ, "heal."
iĕrōmaĩ, "act as priest."
īknēōmaĩ, "arrive."
īptamai, "fly."
īptōmaĩ, "afflict."
kalumāomai, "glean."
keĩmaĩ, "lie."
kēlomaĩ, "exhort."
kivūromaĩ, "utter a plaintive sound."
klauðμurigōmaĩ, "whimper."
kivūdōmaĩ, "whine."
xinopptaōmaĩ, "watch nets."
xisōmaĩ, "beseech."
xohīzomai, "reckon or impute."
xobhāomai, "insult."
maiōmaĩ, "strive."
martirōmaĩ, "call to witness."
misōmaĩ or mascŭjąmaĩ, "chew."
mâxōmaĩ, "fight."
mēdōmaĩ, "care for."
mēkāomai, "bleat."
mēnukāomai, "ruminant, chew the cud."
muțlōmambi, "reflect."
mēxonâomai, "devise."
mümēomai, "imitate."
munīromai, "hum a tune."
musulâōmaĩ (mûstil-), "sop bread in gravy."
moromolı̱ptomai, "frighten."
muvēomai, "speak."
mukāomai, "bellow."
mukāomai and mumāomai, "mock."
vṉhōmaĩ, "swim."
xvleŭomaĩ and xvli̱xomaĩ, "fetch wood."
õgkâomai, "cry out, bray."
õ̱dōromai, "lament."
õ̱dusasōmaĩ, "hate."
oī̱chōmaĩ, "depart."
oīnûziomai, "derive auguries."
õlothûromai, "bewail."
õrχēomai, "dance."
õ̱smi̱omai, "smell."
õ̱seûomai, "derive auguries."
õ̱φrai̱nomai, "smell."
õ̱φrûomai, "act proudly."
õ̱ψâomai, "eat dainties."
palamâomai, "manage."
parkakalevōmaĩ, "exhort."
pαραμυθέομαι, "console."
parrhæzâomai, "speak freely."
pateomai, "eat."
péto̱maĩ, "fly."
pευ̱thomai, "learn by inquiry."
p̱λη̱kτί̱zomai, "fight."
p̱λωζâomai, "swim."
potnīâomai, "appeal to, implore."
p̱ragmatē̱romai, "am employed."
p̱rokallâomai, "challenge."
p̱ropomâ̱omai, "challenge."
p̱rofasoni̱zomai, "make excuse."
πτερύσσομαι, "flutter."
ρέγκομαι, "snore."
ρύομαι, "deliver."
ῥόμαι, "make haste."
σκαριφάομαι, "scratch with the feet."
σκοτιωρέομαι, "spy."
στημανίζομαι, "weave."
στοχάζομαι, "aim."
στωμύλλομαι, "chatter."
τοξάζομαι, "shoot with a bow."
ύπισχεομαι, "promise."

ὑποκορίζομαι, "flatter."
ὑποκρίνομαι, "answer, act a part."
φείδομαι, "spare."
φθέγγομαι, "speak."
φρυγανίζομαι, "collect firewood."

χαρίζομαι, "gratify."
χασμάομαι, "gape."
χελύσσομαι, "expectorate."
χρόομαι, "use, employ."
ὁνέομαι, "busy."
ὁρύομαι, "howl."

339 2 Passive Deponents.

In these verbs the middle future is either exclusively used, or is at least the prevailing form. And the same remark applies to the deponents of the third class, except that ἔραμαι has always ἔρασθήσομαι, and διαλέγομαι has both διαλεχθήσομαι and διαλέξομαι.

ἀντιόομαι and ἐναντιόομαι, "am opposed."
ἀπονοέομαι, "despair."
ἀπορέομαι, "am in difficulty."
βούλομαι, "desire."
δέομαι, "want, pray."
δέρκομαι, "see."
διανοέομαι, "think."
δύναμαι, "am able."
δυσαρεστέομαι, "am displeased."
ἐνθυμέομαι, "reflect."
ἐννοέομαι, "take thought."

ἐπιμέλομαι and ἐπιμελέομαι, "take care."
ἐπιστάμαι, "understand."
eυθυμέομαι, "am cheerful."
eιλαβέομαι, "am careful."
eπιτρέπομαι, "enjoy abundance."
κρέμαμαι, "am hanging."
οἴομαι, "think."
προθυμέομαι, "am heartily disposed."
σέβομαι, "revere."
ὑποτοπέομαι, "conjecture."

340 3 Deponents with Passive and Middle Aorist.

(a) The aor. pass. is the usual form.

ἀγαμαμαι, "admire."
αἰδέομαι, "respect."
ἁμιλλάομαι, "contend."
ἀρνεομαι, "deny."

dιαλέγομαι, "converse."
ἔραμαι, "love."
νεμεσάομαι, "am indignant."
φιλοτιμέομαι, "am ambitious."
(b) The aor. mid. is the usual form.

\[\begin{align*}
\text{ἀμείβομαι, } & \text{“answer.”} \\
\text{ἀποκρίνομαι, } & \text{“reply.”} \\
\text{ἀπολογέομαι, } & \text{“make a defence.”} \\
\text{βρυχάομαι, } & \text{“roar.”}
\end{align*}\]

\[\begin{align*}
\text{θουνάομαι, } & \text{“feast.”} \\
\text{μέμφομαι, } & \text{“blame.”} \\
\text{φιλοφρονέομαι, } & \text{“treat kindly.”}
\end{align*}\]

(c) Both aorists are used indifferently.

\[\begin{align*}
\text{ἀνθίζομαι, } & \text{“encamp.”} \\
\text{ἐπινοέομαι, } & \text{“purpose.”} \\
\text{ἰμείρομαι, } & \text{“desire.”} \\
\text{λοιδορέομαι, } & \text{“abuse.”} \\
\text{ὁδούμαι, } & \text{“think.”}
\end{align*}\]

\[\begin{align*}
\text{ὄνομαι, } & \text{“reproach.”} \\
\text{ὀρέγομαι, } & \text{“strive.”} \\
\text{πειράόμαι, } & \text{“attempt.”} \\
\text{προνόεομαι, } & \text{“have forethought.”}
\end{align*}\]

341 4 Deponents used only in the Present and Imperfect.

\[\begin{align*}
\text{ἄξομαι, } & \text{“am astonished.”} \\
\text{ἄνυμαι, } & \text{“take.”} \\
\text{ἀκουάξομαι, } & \text{“hear.”} \\
\text{ἀναρρίχαομαι, } & \text{“clamber.”} \\
\text{ἀντόμαι, } & \text{“meet.”} \\
\text{ἀποκραίναλίξομαι, } & \text{“sleep off a debauch.”} \\
\text{ἄρνυμαι, } & \text{“receive.”} \\
\text{βρέμομαι, } & \text{“roar.”} \\
\text{βρενθίομαι (-vvopar), } & \text{“bear myself proudly.”} \\
\text{δαιμονίζομαι, } & \text{“am possessed.”} \\
\text{ἐιλυσπάομαι, } & \text{“wriggle, crawl.”} \\
\text{ἐλίδομαι, } & \text{“desire.”} \\
\text{ἐμπράξομαι, } & \text{“pay attention.”} \\
\text{ἐρύπτομαι, } & \text{“feed on.”} \\
\text{ἐχετάομαι, } & \text{“pray.”} \\
\text{ἡμαί, } & \text{“sit.”} \\
\text{θρέομαι, } & \text{“cry.”} \\
\text{ἰνδάλλομαι, } & \text{“appear.”} \\
\text{κονειάξομαι, } & \text{“drink hemlock.”} \\
\text{λάξομαι (-ναι), } & \text{“take.”} \\
\text{λιλαίομαι, } & \text{“desire.”} \\
\text{μάρναμαι, } & \text{“contend.”} \\
\text{μέδομαι, } & \text{“take thought.”} \\
\text{μύρομαι, } & \text{“bewail.”} \\
\text{μῶμαι, } & \text{“desire.”} \\
\text{νεμεσίζομαι, } & \text{“become wroth.”} \\
\text{νίσσομαι, } & \text{“go.”} \\
\text{οδούμαι, } & \text{“have a care for.”} \\
\text{ὀπίζομαι, } & \text{“keep a revel.”} \\
\text{ὀσσομαι, } & \text{“conjecture.”} \\
\text{πένομαι, } & \text{“labour.”} \\
\text{πλίσσομαι, } & \text{“step out.”} \\
\text{σίνομαι, } & \text{“hurt.”} \\
\text{σκύξομαι, } & \text{“am enraged.”} \\
\text{σοῦμαι, } & \text{“rush.”} \\
\text{στεῦται, } & \text{“he is resolved.”} \\
\text{τρομέομαι, } & \text{“tremble.”} \\
\text{φέβομαι, } & \text{“am scared.”}
\end{align*}\]
(B) **Anomalous Use of particular Tenses.**

(1) **Anomalous use of the Future.**

342 The following are examples of the passive use of the so-called future middle:

- ἄρξομαι, "shall be ruled."
- ἀλώσομαι, "shall be taken."
- ἄνιάσομαι, "shall be grieved."
- δηλώσομαι, "shall be shown."
- ἔάσομαι, "shall be suffered."
- καλοῦμαι for καλέσομαι, "shall be called."
- ἀρξομαι, "shall be spoken of."
- μισήσομαι, στυγήσομαι, "shall be hated."
- ὀνειδιοῦμαι, "shall be reproached."
- τιμήσομαι, "shall be honoured."

(Also κεκλήσομαι, but κληθήσομαι is of rare occurrence in Attic Greek).

343 Sometimes the paulo-post future is used without any distinction of meaning for the passive future; thus we have βεβλήσομαι, κεκλήσομαι, μεμνήσομαι, in the same sense as βληθήσομαι, κληθήσομαι, μηθήσομαι.

344 Some active verbs always employ the middle form of the future in an active signification. The following is a list of these verbs:

- ἄδω, "sing," ἄσομαι.
- ἀκούω, "hear," ἀκούσομαι.
- ἀμαρτάνω, "err," ἀμαρτήσομαι.
- ἄπαντάω, "go to meet," ἄπαντασομαι.
- ἀπολαύω, "enjoy," ἀπολαυσομαι.
- βαδίζω, "walk," βαδίζομαι.
- βαίνω, "go," βήσομαι.
- βιώω, "live," βιωσομαι.
- βοῦω, "cry out," βοῦσομαι.
- γελάω, "laugh," generally γελάσομαι, but also γελάσω.
- γηράσκω, "grow old," γηράσομαι.
- γνωσκόω, "come to know," γνώσομαι.
- γρύζω, "grunt," γρύζομαι, but also γρύζω.
- δαρθάνω, "slumber," δαρθήσομαι.
διδράσκω, "run away," δράσομαι.
ἐσθίω, "eat," ἔδομαι and φάγομαι (Hellenistic: see Lobeck ad Phryn. p. 327).
θαυμάζω, "wonder," -άσομαι.
θέω, "run," θεύσομαι.
θηράω, "hunt," -άσομαι.
θυήσκω, "am dying," θανάσσομαι.
κάμνω, "am weary," καμοῦμαι.
κιχάνω, "overtake," κιχήσομαι.
κλάω, "weep," κλαύσομαι.
κλέπτω, "steal," κλέψομαι.
λαγχάνω, "obtain by lot," λήξομαι.
λαμβάνω, "receive," λήψομαι.
μανθάνω, "learn," μαθήσομαι.
οἰμώξω, "bewail," οἰμώξομαι.
ὁμνυμι, "swear," ὀμνύμαι.
πάσχω, "suffer," πέψομαι.
πίνω, "drink," πίομαι.
πίπτω, "fall," πεσοῦμαι.
πλέω, "sail," πλέψομαι and -σοῦμαι.
ῥοφέω, "gulp down," ῥήσομαι.
σιωπάω, "remain silent," σιώπομαι.
σιωπάω, "remain silent," σιώπομαι.
σκώπω, "mock," σκώψομαι.
σπουδάζω, "am busy," -άσομαι.
τυγχάνω, "hit the mark," τεύξομαι.
τρέχω, "run," τρέξομαι and δραμοῦμαι.
τρώγω, "nibble," τρώξομαι.
φεύγω, "flee," φεύξομαι and -ξοῦμαι.
φθάνω, "am first," φθήσομαι.
χαίνω or χάσκω, "yawn," χανοῦμαι.
χορέω, "go," χορήσομαι: but the active form also occurs in the compounds, as in τροσχωρήσω. Thucyd. ii. 80.

345 The following employ both forms:

ἁρπάζω, "seize," -άσομαι and -άτοιμαι.
διώκω, "pursue," -ώξομαι and -ώξοιμαι.
ἐπαινέω, "praise," -έσομαι, but also -έσοιμαι: likewise παραινέσω.
Soph. Κεδ. Κολ. 1181.
ζάω, "live," ζήσομαι and ζήσω.
272 INFLEXION.

θυγγάνω, "touch," θίξομαι and θίξω.
κολάξω, "chastise," κολάσομαι, κολόμαι, and κολάσω, κολῶ.
kωκύω, "utter wailings," -ύσομαι and -ύσω.
λάσκω, "sound," λακήσομαι and -ήσω.
ναυστόλεω, "navigate," -σομαι and -σω.
πνέω, "breathe or blow," πνεύσω and πνεύσομαι, -σομαι.
ποθέω, "long for," -έσομαι and -έσω.
τίκτω, "bring forth," τέξομαι and τέξω.
φροντίζω, "cogitate," -σομαι and -σω.

(2) Anomalous uses of the Aorist and Perfect.

346 The 2 aorist middle occasionally occurs in a passive sense; for example, in some compounds of σχέσθαι, as κατασχέσθαι, συνόξομαι. But it may be laid down that the 1 aorist middle is always confined to its proper middle or deponent signification. Thus, though πράξεσθαι might be passive, πράξασθαι must be middle.

347 There is a by no means inconsiderable number of active verbs which use their second perfect in a passive signification, and, perhaps on this account, the old grammars have erroneously classed this form of the perfect with the middle voice, supposing, for example, that πέποιθα means "I have persuaded myself." Such are

āγνυμι, "break,"
ἀνοίγω, "open,"
ἀφαίρισκω, "fasten,"
δαλω, "light up a fire,"
ἐγείρω, "waken,"
ἐλπιω, "give hope,"
μαίνομαι, "go mad,"
ὀλλομι, "destroy,"
ἐρνυμι, "excite,"
πείθω, "persuade,"

perf. ἐἀγα, "am broken."
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πέπεισθαι, "trust, or am persuaded."
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πέπηγα, "stick fast."
πέπρᾶγα, "have fared."
ἐῤῥωγα, "am burst open."
τέτηκα, "am melted."
πέφηνα, "appear."
Obs. There is no direct evidence to show whether this anomaly springs from the absorption of a passive ectasis, or from the cause suggested above, in the case of ἐστηκα (316). Such phrases as ἔχει καλῶς, when the Romans said bene se habet, may indicate the possibility of a change of usage without a change of form, and the peculiar case of ἥκω, "I am come," used as the perfect of ἐρχομαι, but obviously derived, like ἵκω (comp. ἵμερα, ἵμερα), from ἥκα the aor., or more probably from ἐκα, the perfect of ἕμα, "I send," and subsequently furnished with passive inflexions in ἰκνόμα, ἰκόμην, &c., shows that there was a good deal of caprice in these changes of application. In fact, as the perfect indicates the state consequent upon an action, its passive application in certain verbs springs rather from a habit of mind common to all nations than from any peculiarity in the Greek language. In almost all the cases, in which we find this transition in Greek, we find something similar in English. Compare, for example, the double use of ἡλαυνω with the English, the clouds drive; and ἤκω, ἥκω, "I have shot across the river; τέτευχα, "I am here at this moment" (Herod. II. 14), with such phrases as, I have just made the mouth of the river; and the intransitive ἖κα with our auxiliary, I have gone, walked, &c. Conversely, but for the same reason, some neuter verbs become active: thus, ἀνέρχομαι, lit. "I go up," means "I recount" (Eurip. Heracl. 200; Pind. Ol. viii. 54).

348 The same phenomenon is observable in the second aorist as well as in the perfect and pluperfect of certain verbs. Thus ἐστημι, "I set up, or cause to stand," δῦω, "I put on," φῦω, "I produce," make ἐστην, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἔστην, ἕστηκα, εἱστήκειν, "I stand or stood;" ἔδυν, δέδυκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἐσβήν, "I was extinguished," ἐσκέλη, "I was dried up." The verbs ἄραρίσκω and ὄρουμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἐστημι, ἐστηκα, ἐστήκειν, "I stand or stood;" ἔδω, ἐδῶκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέν

349 It is hardly correct to speak of such usages as οἶδα, "I know," from ἴδε, "to see;" δέδορκα, "I see," from δέρκω, "I try
to get sight of;” κέκτημαι, “I possess,” from κτώμαι, “I acquire,” &c. &c. as anomalies; for they spring from the primary signification of the perfect tense, as denoting the state consequent on an act; and in this way μέμνημαι, “I remember,” i.e. “I have been reminded,” is strictly analogous to the Latin memini. But there is a singular anomaly in the 1 aor. pass. ἐμνῆσθην, which is used, like the 1 aor. mid. ἐμνησάμην, in the sense “I mentioned,” as Thucyd. i. 10: ἀλλων μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνῆσθη, “he has not made mention of the others in regard to their size in the catalogue of the ships;” cf. Hom. II. p. 491: εἰ μὴ Μοῦσαι μνησαῖα ὅσοι ὑπὸ Ἴλιον ἦλθον, “unless the Muses (goddesses of memory) were to remind me how many came to the siege of Troy;” Dem. de Coron. 270, 7: ἀπορῶ τοῦ πρώτου μνησθὼ, “I am at a loss which to mention first;” Hypereides, Orat. Funerbr. col. 4, l. 26: νῦν δὲ πόθεν ἀρξομαι λέγειν ἣ τίνος πρώτον μνησθὼ; “but now whence shall I begin to speak, or of what shall I first make mention?” Ibid. col. 5, l. 14: ἀλλὰ περὶ τῆς παιδείας αὐτῶν ἐπιμνησθῶ; “shall I mention besides their education?” Pind. Ol. vii. 60: μνασθέντι δὲ Ζεὺς ἂν πάλιν μέλλεν θέμεν, “Jupiter was proceeding to cast lots again for him, when he mentioned it.” This anomaly can only be explained from the opposition between the perfect as indicating a state, and the aorist as predicating a single act, which is discussed in the Syntax. And this case is not at any rate more remarkable than the usage of πράξεσθαι as passive, but of πράξασθαι as active (see on Pind. Pyth. iv. 243). In Thucyd. v. 41, § 2: οὐκ ἐώντων Λακεδαιμονίων μεμνῆσθαι περὶ αὐτῆς, it almost seems as if the perfect was used as the passive of the aorist, for the meaning must be, “the Lacedaemonians not allowing mention to be made of it.” We may perhaps compare with ἐμνῆσθην the isolated use of γνώσομαι, “I will celebrate,” in Pind. Ol. xiii. 3: γνώσομαι τὰν ὀλβίαν Κόρινθου.

350 Deponent middle verbs sometimes use a perfect of the passive form, with both an active and passive signification; the following are examples: εἰργάσμαι, “I have done” and “I have been done,” from ἐργάζομαι, “I do;” the pass. tense is particularly emphatic in the phrase ὡς ἐπ᾽ ἐξειργασμένοις, “when things are throughly done and cannot be undone;” κεκτημένοις means both “possessing” and “possest,” and even κατακέχρηται, which governs the dative, is used in a passive sense. Isoer. Panegyr. 74. So
also with regard to the passive aorists of such verbs: ἐκτήθην = ἐκτησάμην, εἰργάσθην = εἰργασάμην, &c. There are even irregularities in the use of the present tense: thus, ὠνούμενα is passive in Plat. Phaed. 69. Perhaps the greatest difficulty which can arise from these anomalies of signification, is the employment of a middle form, which is strictly discriminated by common usage from the active, in a merely deponent or active sense. See especially the case of διδάσκομαι, which is discussed in the Syntax (below, 434).

(II) Anomalies of Form.

351 Anomalies of form, or irregularities in the inflexions of verbs through their moods and tenses, arise either from the practice of making up the different tenses of verbs by forms derived from different but synonymous roots, as in the case of εἶμι (above, 321); or from the use of some strengthening affix in the present tense, which is neglected in the other tenses: such affixes are -θι-, -σκ-, -ν-, -υρ-, -υν-, -ια-, -τα-. The explanation of these forms is given in the next part of the Grammar (below, 366). But it belongs to the subject now before us to remark that the affixes -θη- (η) and -σκ- are used to form tenses within the domain of a regular verb. Thus we have seen (above, 291), that the former is used regularly to make the passive aorist, and that the latter is employed by the Ionic writers to construct a set of iterative tenses from the imperfect and aorist tenses of the indicative mood (331, I, 1, (a)); e.g. imperf. κλαίεσκον, “I continually bewailed,” of a continuous act continually repeated; aor. λάβεσκον, “I kept taking,” of a single act continually repeated. As the augment is always omitted, these tenses may be compared with the optative mood, to one usage of which (i.e. the iterative) they fully correspond.

The following tables (from Krüger’s Grammar) classify the irregularities found in the forms of anomalous verbs:

352 I. Verbs in -ω, with collateral forms in -εω or -εσκαί.

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀλέξω, “ward off”</td>
<td>ἄλεξησω</td>
<td>ἄλεξησαι</td>
<td>ἁλέξησα</td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>βόσκω, “feed”</td>
<td>βόσκησω</td>
<td></td>
<td>βοσκησάμην</td>
</tr>
<tr>
<td>(ἐ)θέλω, “will”</td>
<td>(ἐ)θελήσω</td>
<td></td>
<td>ἥθελησα</td>
</tr>
</tbody>
</table>

18—2
Présent. ἡ ἐῤῥῶ, "take oneself off" εὕδω, "sleep" ἐψω, "boil" Passive μέλει, "it is a care" μέλλω, "am going" μένω, "remain" νέμω, "distribute" Passive ὀξζήσω, 'smell. (of)'' ὀφείλω, "owe (ought)" τύπτω, 'beat" Passive χαίρω, 'rejoice" Passive ἂνθομαί, "am vexed (at)" ἄχθομαι, "am vexed (εἰ) ἀχθέσ(θης)- βούλομαι, "will, choose" [ἐρομαί], "ask" μάχομαι, "fight" μέλομαι, "care for" οἴομαι, "think" οἴχομαι, "am gone” Passive γαμέω, "marry’' Middle γαμῶ γαμοῦμαι δοκέω, "seem" δόξω θίς θέω, "throw" θήσω θήσομαι θῆθης θείσα θείσαι θείσαι θέω, "thrust" οἴσω(οθήσω) οἴσομαι Passive οἴχομαι, "am gone” Passive γαμέω, "marry" Middle γαμῶ γαμοῦμαι δοκέω, "seem” δόξω θίς θέω, "throw" θήσω θήσομαι θῆθης θείσα θείσαι θέω, "thrust" οἴσω(οθήσω) οἴσομαι Passive οἴχομαι, "am gone” Passive γαμέω, "marry" Middle γαμῶ γαμοῦμαι δοκέω, "seem” δόξω θίς
### III. Verbs with -α\(\text{-}\)-ω, -\(\text{-}\)-ομαι appended to the simple root, to which are added some verbs ending in -νω, -\(\text{-}\)-νω = -αν\(\text{-}\)-ω, -\(\text{-}\)-νομαι, -\(\text{-}\)-νομαι.

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁμαρτάνω, “miss, sin”</td>
<td>ἁμαρτήσομαι</td>
<td>ἥμαρτον</td>
<td>ἥμαρτηκα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td>ἁμαρτηθῇ-ναι</td>
<td>ἥμαρτημαι</td>
</tr>
<tr>
<td>ἀὔξ(άν)ω, “increase”</td>
<td>ἀὔξησω</td>
<td>ἥὔξησα</td>
<td>ἥὔξηκα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td>ἀὔξη(θη)σο-μαι</td>
<td>ἥὔξημαι</td>
</tr>
<tr>
<td>βλαστάνω, “bud”</td>
<td>βλαστήσω</td>
<td>εὐβλάστον</td>
<td>(β)εβλάστηκα</td>
</tr>
<tr>
<td>δάρθανω, “sleep”</td>
<td>δαρθήσωμαι</td>
<td>εὐδαρθοῦν</td>
<td>δεδάρθηκα</td>
</tr>
<tr>
<td>ὀλισθάνω, “slip”</td>
<td>ὀλισθήσω</td>
<td>ὑμελίσθηκα</td>
<td>(ὐ)ολίσθηκα</td>
</tr>
<tr>
<td>ἀίσθάνομαι, “perceive”</td>
<td>ἀἴσθησαι</td>
<td>ὑμεᾶθη</td>
<td>ὑμεῖθαμαι</td>
</tr>
<tr>
<td>ἀπεκχάνομαι, “become hated”</td>
<td>ἀπεκχάθησαι</td>
<td>ἀπηχθόμην</td>
<td>ἀπηχθημαι</td>
</tr>
<tr>
<td>τίω, “pay”</td>
<td>τίσω</td>
<td>ἐτισα, τίσαι τέτικα</td>
<td></td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td>ἐτισάμην</td>
<td>τέτισμαι</td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>φθάνω, “come before”</td>
<td>φθάσομαι</td>
<td>εὐφθάσα</td>
<td>εὐφθάκα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>δέκνω, “bite”</td>
<td>δήκομαι</td>
<td>κατάδεκτον</td>
<td>δέκνημαι</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>κάμνω, “become weary”</td>
<td>καμάμαι</td>
<td>ἐκάμον</td>
<td>κέκαμικα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>τέμνω, “cut”</td>
<td>τεμῶ</td>
<td>ἔτεμον</td>
<td>τέτμηκα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>βαίνω, “go”</td>
<td>βάνοιμαι</td>
<td>ἐβαίνου</td>
<td>βέβακα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐλαύνω, “drive”</td>
<td>ἐλαῦθην</td>
<td>ἐλαθῆμαι</td>
<td>ἐληθημαι</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐσφραῖνομαι, “smell”</td>
<td>ἐσφράθησαι</td>
<td>ὀσφράνθησαι</td>
<td>ὀσφρημαι</td>
</tr>
<tr>
<td>ἰκνέομαι, “come”</td>
<td>ἰκνομαι</td>
<td>ἰκόμη</td>
<td>ἰγμαι</td>
</tr>
</tbody>
</table>

### IV. Verbs with -άνω, -ανομαι appended to a root shortened and strengthened by the insertion of ν.

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>λαυθάνω, “am hid”</td>
<td>λῆσον</td>
<td>ἐλαθῶν</td>
<td>λέληθα</td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>μαυθάνω, “learn”</td>
<td>μαθήσομαι</td>
<td>ἐμαθῆμαι</td>
<td>μεμάθηκα</td>
</tr>
<tr>
<td>λαυβάνω, “take”</td>
<td>λήψομαι</td>
<td>ἐλαβοῦν</td>
<td>εἰληφα</td>
</tr>
</tbody>
</table>
**Inflexion.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Future</th>
<th>Aorist</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Passive</strong></td>
<td><strong>Middle</strong></td>
<td><strong>θυγγάνω, “touch”</strong></td>
<td><strong>τιξομαι(-ω)</strong></td>
</tr>
<tr>
<td><strong>λαγχάνω, “receive by lot”</strong></td>
<td><strong>λίξομαι</strong></td>
<td><strong>ελαχω</strong></td>
<td><strong>ειληχα</strong></td>
</tr>
<tr>
<td><strong>τυγχάνω, “hit a mark”</strong></td>
<td><strong>τεύξομαι</strong></td>
<td><strong>ετυχον</strong></td>
<td><strong>τετυχικα</strong></td>
</tr>
<tr>
<td><strong>πυνθάνομαι, “inquire”</strong></td>
<td><strong>πεύσομαι</strong></td>
<td><strong>επυθομην</strong></td>
<td><strong>πετυσομαι</strong></td>
</tr>
</tbody>
</table>

V. Verbs with -σκω appended to the simple root.

<table>
<thead>
<tr>
<th>γηρά(σκ)ω, “grow old”</th>
<th>γηράσο-</th>
<th>εγήρασα</th>
<th>γεγήρακα</th>
</tr>
</thead>
<tbody>
<tr>
<td>ηβά(σκ)ω, “grow up”</td>
<td>ηβησω</td>
<td>ηβησα</td>
<td>ηβηκα</td>
</tr>
<tr>
<td>αρέσκω, “please”</td>
<td>αρεσω</td>
<td>αρησα</td>
<td>(αρηρεκα)</td>
</tr>
<tr>
<td>εὑρίσκω, “find”</td>
<td>εὑρησω</td>
<td>εὑρον</td>
<td>εὑρηκα</td>
</tr>
<tr>
<td><strong>Passive</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ανάλισκω, “spend”</td>
<td>αναλωσω</td>
<td>αναλωσα</td>
<td>αναλωκα</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>αμβλίσκω, “miscarry”</td>
<td>αμβλωσω</td>
<td>αμβλωσα</td>
<td>αμβλωκα</td>
</tr>
<tr>
<td>θνήσκω, “die”</td>
<td>θανουμαι</td>
<td>θαναν</td>
<td>θεινηκα</td>
</tr>
<tr>
<td>διάλασκομαι, “propitiate”</td>
<td>διασωμαι</td>
<td>διασαμην</td>
<td></td>
</tr>
<tr>
<td><strong>Passive</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀλισκομαι, “am taken”</td>
<td>ἀλωσομαι</td>
<td>ἀλων</td>
<td>ἀλωκα</td>
</tr>
<tr>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

VI. Verbs with -σκω appended to the reduplicated root.

| βιβρωσκω, “eat” | [βρωσομαι] | [βρωσα] | βεβρωκα |
|----------------||-----------|---------|---------|
| **Passive** | | | |
| γνωνσκω, “know” | γνωσομαι | γνωσα | γνωσκα |
| **Passive** | | | |
| τιτρωσκο, “wound” | τρωσομαι | τρωσα | τετρωμαι |
| **Passive** | | | |
| μιμνησκω, “put in mind” | μνησομαι | μνησα | μεμνημαι |
| **Passive (=remember)** | | | |
| διδρασκω, “run away” | δρασομαι | δεδραν | δεδρακα |
| **πιτρασκω, “buy”** | **πεπρασομαι** | **επραθην** | **πεπρακα** |

1 Only in compounds with ἀπό, ἐξ and διά (as above, 323).
VII. Verbs with -νυμί appended to a consonantal root.


ἄγνυμι, "break" ἄξω ἐάξα ἐάγα

Passive δείκνυμι, "show" δείξω ἐδείξα δεδείχα
ζεύγνυμι, "bind" ζεῦξω ἐζεῦξα

Passive μύγνυμι, mix" μίξω ἐμίξα (μέμιχα)

Middle οἴγνυμει, οἴγω, "open" οἴξω ἐοίξα, ἐοῖξα ἐοῖχα

Middle ὀμόργνυμι, ὀμό, "open" ὀμόρξαι ὀμορᾶṁ

Future. ἄξω δείχω ἐδείχα δεδείχα
ζεῦξω ἐζεῦξα

Middle θείξω ἐθείξην (ἐθείξθην)
μίξω ἐμίξα (μέμιχα)

Middle ἐπιθῇ ἐπίθην

Middle ἐκρέα (ἐκρέκα)

Middle ἐκρέσα (ἐκρέσμαι)

Middle ἐσφησα (ἐσφησμαι)

Middle ἐστόρεσα —

VIII. Verbs with -νυμί appended to a vowel root.

ἄμφιέννυμι, "put on (clothes)"

Middle ἀμφιέσομαι ἀμφιέσαι ἀμφιέσαι

κορέννυμι, "satisfy" (κορέσω) ἐκόρεσαι [κεκόρηκα]

Passive σβέννυμει, "extinguish" σβέσω ἐσβέσειν

Passive σβήσομαι ἐσβήσειν

Intransitive στορέννυμι, "strew, spread"

στορέω ἐστόρεσαι ἐστόρεσαι
(Comp. στρώννυμι) κεράσω (?)
κεράννυμι, “mix” κεράσω (?)
Passive [ἐστορέσθην] ἐστόρεσμαι
eκέρασα κέκρακα (?)
[ἐκράθην] (κέκραμαι)
[ἐκεράσθην] [κεκεράσμαι]
eκερασάμην?
Middle
cρεμάννυμι, “hang”
κρεμῶ ἐκέρασα (?)
(trans.)
κρεμάμαι, “hang” (in-
trans.)
κρεμῖσομαι
πετάννυμι, “spread out, extend”
πετάσω, πετῶ ἐπέτάσα [πεπέτάκα]
Passive
eπετάσθην πέπτάμαι
σκεδάννυμι, “scatter”
σκεδῶ ᾿ ἐσκέδᾶσα
σκεδάμαι, “scatter” ἐσκέδασμαι
ζώννυμι, “gird”
ζώσω ἔζωσα [ἔζωκα]
ζώσμαι
cρεμάσω ἐκρέμᾶσα?
πετάσω, πετῶ ἐπέτάσα [πεπέτάκα]
Middle
cρεμίσομαι
πετάσω, πετῶ ἐπέτάσα [πεπέτάκα]
πετάσω, πετῶ ἐπέτασα [πεπέτακα]
πετάσω, πετῶ ἐπέτασα [πεπέτακα]
Middle
cρεμίσομαι
πετάσω, πετῶ ἐπέτάσα [πεπέτακα]
πετάσω, πετῶ ἐπέτασα [πεπέτακα]
πετάσω, πετῶ ἐπέτασα [πεπέτακα]
Middle
cρεμίσομαι
πετάσω, πετῶ ἐπέτασα [πεπέτακα]
πετάσω, πετῶ ἐπέτασα [πεπέτακα]
IX. Verbs with tenses derived from other roots.

<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰρέω, “take”</td>
<td>ἐλ-</td>
<td>αἱρήσω</td>
<td>ἐλλον</td>
<td>ἱρήκα</td>
</tr>
<tr>
<td>εἰπέω, “say”</td>
<td>ἐρ-</td>
<td>ἐρῶ</td>
<td>ἐπέπω(-α)</td>
<td>ἱρήκα</td>
</tr>
<tr>
<td>ἐρχόμαι, “go”</td>
<td>ἐλευθ-</td>
<td>ἐλευθόριον</td>
<td>ἑλθον</td>
<td>ἑλθηλίθωθα</td>
</tr>
<tr>
<td>ἐσθίομαι, “eat”</td>
<td>ἐδ-, φαγ-</td>
<td>ἐφαγον</td>
<td>ἑδόδοκα</td>
<td></td>
</tr>
<tr>
<td>ἐχω, “have”</td>
<td>σχ-, σχε-</td>
<td>ἐσχω, σχήσω</td>
<td>ἑσχον</td>
<td>ἑσχηλίθα</td>
</tr>
<tr>
<td>Passive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Present.

**Borrowed Root.** | **Future.** | **Aorist.** | **Perfect.**
--- | --- | --- | ---
Middle | ὑσσωμαι | ὑσχυμην | ὑσχηκα
| ὑσσωμαι | ὑσχυμην | ὑσχηκα
**Passive**
| ὑσσωμαι | ὑσχυμην | ὑσχηκα

| ὑσσωμαι | ὑσχυμην | ὑσχηκα

### § XIV. List of Defective and Irregular Verbs.

#### 353 Roots are distinguished by capitals; poetical words by an asterisk.

**A.**

- **ΑΑ-**, "I damage or stultify," ἄασα, contr. ᾱσα, ἄσσθην, ἄασά-μην, of which the 3 sing. ἄσατι is used in an active sense, as is also the 3 sing. pres. middle ἄᾶται. Both a’s may be made long or short according to the exigencies of the metre.

- **᾿Αγαίομαι** and ἄγαμαι, "I admire," ἀγάσομαι, ἠγάσηκα and ἠγάσαμη.

- **᾿Αγείρω**, "I collect," another form of ἐγείρω, 3 pl. 2 aor. mid. ἐγείροντο, 3 pl. plup. pass. ἐγείρερατο, lengthened forms ἀγείρεραται, ἀγείρερεθαι, aor. part. ἀγείρόμενοι, all with passive significations.

- **᾿Αγνοέω**, "I am ignorant," epic ἀγνοϊεω*, fut. ἀγνοϊοσμαι, according to the grammarians (see Thom. M. 7), but ἀγνοςω in Demosth. (885, 1; 1266, 19), who uses ἀγνοϊοσμαι as passive (310, 7), 2 sing. aor. iterat. ἀγνώσασκε (above, 331, I, 1, (a)).

- **᾿Αγ-νυ-μι**, "I break," root ἈΑΓ- (cf. ἀγ-νυ-νυ-μι), fut. ἀξω, aor. ἄαξα, ἄαγην, 2 perf. ἄαγα with pass. signification. Instead of κατ-άξαις, 2 sing. 1 aor. opt. act. we have κατάξαις = καΦΦάξαις.

- **᾿Αγω**, "I lead," 2 aor. ἦγαγον, perf. ἠχα and ἄγησχα.

'Αείρω, “I raise,” contr. αἰρό: see αἰρέω.

'Αημη, “I blow,” takes no augment and retains the η in the dual and plural, and in the derived tenses, e.g. dual ἄητον, inf. ἄημαι, pass. pres. part. ἄημενος, imperf. ἄητο, but in the 3 pl. pr. act. ἄεσαι (with irregular accent), part. ἄεις. In Homer we have an aorist ἄεσα.

Αἴδομαι, “I reverence,” fut. αἰδόσομαι, epic αἰδήσομαι, aor. ἁδεσάμην, ἁδέσθην. There are epic by-forms αἴδομαι, imp. αἴδετο.


Αἴνυμαι, “I take,” exists only in the pres. and imperf., and the latter has no augment.

Αἰρέω, “I take,” αἱρῆσω, 1 aor. pass. ἱρέθην, 2 aor. act. (from root 'ΕΛ-) έλθων. In the middle, αἱροῦμαι signifies “I choose,” i.e. take for myself. Distinguish this from αἰρέω, “I raise,” for αἰρέω, 1 aor. act. ἄειρα, 3 sing. subj. ἄερον, 1 aor. mid. ἄραμαι for ἄεράμην, infin. 1 aor. act. ἄραι, mid. ἄρασθαι, plup. pass. ἄωρο.

Αἴσθανομαι, “I perceive,” fut. αἰσθήσομαι, 2 aor. ζήσαμην. Ἂκιω, “I hear,” only in the pres. and imperf., the latter unaugmented. The Ionic prose writers have the compound ἔπαιω with the irregular 3 per. pl. 1 aor. επήσαι.

ΑΚ-, “point,” ἀκακέςωσι, “pointed.”

Ακακήζω, “I humble or afflict,” from ΑΧ-, aor. ἥκακον, fut. ἀκακήσω, 1 aor. ἀκάκησα, perf. pass. ἀκακημαι, ἀκακήμενος or ἀκηκέμενος, with irregular accent.

Ακέομαι “I heal,” fut. ακέσομαι, 1 aor. ἄκεσθην, with pass. signification.

Ακούω, “I hear,” fut. ἀκούσομαι, 1 aor. ἄκουσα, perf. act. ἀκήκωσι, perf. pass. ἄκουσμαι.


Αλείφω, “I anoint,” perf. ἀλήλιφα, perf. pass. ἀλήλιμμαι, later ἀλίμμαι, 1 aor. pass. ἀλίφθην, rarer form ἀλίφην.

Αλέξω*, “I ward off,” fut. ἀλεξῆσω and ἀλέξομαι, 1 aor. mid. ἀλέξασθαι, from ΑΛΕΚ-, ΑΛΚ-, probably strengthened by θι-; comp. αὐξώ.
'Αλέομαι*, "I avoid," also ἀλέοιμαι, 1 aor. ἠλενάμην, inf. ἀλέσθαι and ἀλεύσθαι. Another form in Homer is ἀλεείνοι*.

'Αλέω, "I grind," later ἀλήθω, fut. ἀλέσω, Attic ἀλῷ, perf. pass. ἀλῆσσαι.

'Αλ-ίσκομαι, "I am taken," fut. ἀλώσομαι, 2 aor. ἥλων or ἑλῶν, "I was taken," infin. ἀλῶναι, part. ἀλοῖς, perf. ἑλωκα, ἥλωκα, from 'ΑΛΟ-. comp. ἀμβλ-ίσκω.

'Αλταινο*, "I offend," fut. ἀλτησίω, 2 aor. ἥλιτον, part. perf. pass. ἀλτίσθησην, with deponent signification.

"Αλ-ίσκομαι, "I am taken," fut. ἀλοίμαι, 1 aor. ἥλιμην, ἀλασθαί. Hence in Homer ἁλσο, ἁλτο, ἁλμενος for ἁλασο, ἁλατο, ἁλάμενος.

'Αλφαίνοι*, "I find, acquire," 2 aor. ἥλφον.

'Αμαρτ-άνω, "I err," fut. ἁμαρτήσομαι, perf. ἡμάρτηκα, pass. ἡμάρτημαι (as if there were also a form ἁμάρτημα) 2 aor. ἁμαρτινο (in Homer ἡμβροτον); the fut. ἁμαρτήσω is Ionic.

'Αμβλίσκω, "I make an abortion," fut. ἀμβλωκός, &c., 2 aor. ἀμβλωκο

'Αμπλακίσκω, "I fail, miss," 2 aor. ἠμπλακων, inf. ἀμπλακεῖν, fut. ἀμπλακήσω.

'Αναινομαι, "I deny or refuse," only pres. and imperf. and the aor. ἀνηνάμην, inf. ἀνήνασθαι.

'Αναλ-ίσκω, ἀναλόω, "I take up and consume," fut. ἀναλώσω, 1 aor. ἀνάλωσα, perf. act. ἀνάλωκα, perf. pass. ἀνάλωμαι, 1 aor. pass. ἀνάλωσθην. Comp. ἀλεσκομαι, which contains the same root, although the quantity of the first syllable differs.

Obs. As the second a in this verb is already long, it receives no augment in the old Attic writers, though ἀνήλωσα appears to have been said in the language of common life.

'Ανδάνω, "I please," from ΦΑΔ- with double nasal, imperf. ἡνδανον, ἐνδανον and ἐνδανον*, 2 aor. ἥδαν, perf. ἥδα, fut. ἥδησω.

'Αμνήθεν*, "it stands up," as if derived from the root ΑΝΘ- in ἄνθος.

'Ανοίγω and ἀνοίγνυμι, "I open," fut. ἀνοίξω, 1 aor. ἀνέφιξα, perf. act. ἀνέφεχα, perf. pass. ἀνέφγυμαι, 2 perf. ἀνέφηρα; less frequently ἀνοίξα, &c.

'Ανογω, ἀνογίμω, "I order," imperf. ἀνογον, fut. ἀνόξω, 1 aor. ἥνωξα, a secondary verb from an old perf. ἀνογα*, with a present meaning, pluperf. ἡνόγειν, Ionic ἡνόγεια, imperat. ἀνοχθι and ἀνώγει. So Γεγώνω, γεγονέω, "I speak aloud," from the old perf. γέγονα*, ἥκω from εἶκα, &c.
"Απαφίσκω*, "I deceive," 2 aor. ἤπαφον, inf. ἀπαφεῖν, subj. ἀπάφω, &c. The other tenses from ἀπατάω.

"Απεχθάνομαι, "I am hated," fut. ἀπεχθήσομαι, perf. ἀπεχθημαί, 2 aor. ἀπεχθήθημην.

"Απούρας*, ες having separated," and ἀπουράμενος*, "being deprived," in a passive sense, 1 aor. part. from ὄΤΡ-=ΑΤΡ-=ΦΑΡ-, which is also found in ἐπ-αυρ-ίσκομαι, "I derive advantage from," fut. ἐπ-αυρ-ίσκοι, aor. ἐπηυρον. Comp. also ἐυρ-ίσκον.

We have from the same root the imperf. ἀπηύρον*, 1 aor. ἀπηύρα*, part. ἀπηύρας, 1 aor. mid. ἀπηύράμην.

Ἀράομαι, "I pray," is regular, except the 2 aor. pass. inf. ἀρήμεναι* (Hom. Od. xxii. 322).

"Αρέσκω, from ἈΡ-, "I please," fut. ἀρέσω, aor. ἄρεσα, aor. pass. ἄρεσθην.

Also in the sense, "I render favourable," fut. ἀρέσω*, ἀρέσομαι, aor. ἄρεσα, mid. ἄρεστασθαί.

"Αριστάω, "I breakfast," in colloquial Attic had ἱρίσταμεν and ἱριστάναι as 1 pl. and inf. perf. (Athen. x. p. 423).

"Ἀρνημαί* "I gain," has only the pres. and imp. ἀρόω, "I plough," fut. ἀρόσω, perf. pass. ἀρήρομαι.

"Ἀρπάζω, "I snatch," has ἀρπάμενος* in the later poets.

"Αὐξάνω, ἀέξω", αὔξω, "I increase," fut. αὔξησω, 1 aor. ἄρεσα, perf. pass. ἀρήρομαι.

"Αὐτέω, "I cry οὐ,᾽ fut. ἄτεω, aor. ἄδοσα.

"Αφάσσω , "I touch," 1 aor. ἄφεσα.

"Ἀχθομαι, "I am angry," fut. ἀχθέσομαι and ἀχθεσθήσομαι, 1 aor. ἄρεσθην.

"Ἀω*, "I satisfy," inf. ἀμεναι, contr. for ἀμεναι, fut. ἀσω, aor. ἀσα. We have ἄται (Hesiod, Sent. 101), for which it is proposed to read ἄται, "he satisfies himself."

B.

Βαίνω, "I go," from BA-, with affix ν and metathesis, fut. βήσομαι, perf. βέβηκα, pl. βέβαμεν, βέβατε, βεβᾶσι, subj. βεβῶ, inf. βεβάναι, part. βεβώ, -ῶσα, 2 aor. ἄτεω, imperat. βῆθι, in com-
pounds βά, as κατάβα, intrans.; fut. βήσω, 1 aor. ἐβησα, transit. The Ionic subjunctive is βέω. In Homer we find βείομαι, “I shall go.” From the fut. βήσομαι comes an epic imperf. ἐβησόμην.

From the same root we have βιβάω, βήμι, βίβημι.

Some compounds have a perfect and aorist passive; as παραβε-βάσθαι, παραβαθείς.

Βάλλω, “I cast,” fut. βαλῶ, and in the Attic poets sometimes βαλλόμαι, 2 aor. ἐβαλόν, 2 aor. mid. ἐβαλόμην, perf. βέβληκα, &c. Epic forms are, 3 dual 2 aor. act. βλήτην, inf. βλημέναι, &c., as from ΒΙΒΛΗΜΙ.

Βιβρώσκω, ΒΟΡ-, ΒΡΟ-, βρωμί, “I eat” (fut. βρώσομαι), perf. βέβρωκα, part. βέβρώς, pass. βεβρωμαι, paulo-post fut. βεβρω-σομαι, 1 aor. ἐβρώθην, 1 fut. βρωθήσομαι, 2 aor. ἐβρῶν. Another form, βεβράθω, occurs in Homer.

Βιώω, “I live,” fut. βιώσομαι, 1 aor. ἐβιώσα, 2 aor. ἐβίων, as from βίωμι, whence βίωθι, βίφην, βιώναι, ΒΙΟΥΣ. We have also βιώμενθα, “we shall live,” in Hom. Ημν. Αρ. 528, where Wolf reads βέβομενθα.

Βλαστάνω, “I bud,” fut. βλαστήσω, 2 aor. ἐβλαστον, perf. βεβλαστήκα and ἐβεβλαστήκα, pluperf. βεβλαστήκειν.

Βοάω, “I shout,” fut. βοήσομαι, Ionic βώσομαι, 1 aor. ἐβώσα, ἐβώσθην, perf. βέβωμαι.

Βίσκω, “I feed,” fut. βοσκήσω.

Βουλομαι, “I am desirous,” fut. βουλήσομαι, perf. pass. βεβολ-λημαι, 1 aor. ἐβουλήθην, ἢβουλήθην, poetic 2 perf. βέβουλα, as in προβεβουλα*.

Βραχεῖν*, ἐβραχεῖν, “it made a sudden noise” (clashed, shrieked, roared, rattled, &c.).

ΒΡΟξ-, “to swallow up,” in the forms ἀναβρόξειν, κατα-βρόξειν and ἀναβροχέν, part. 2 aor. pass.

Βρύχω*, “I bite or gnash with the teeth,” perf. part. βε-βρύχες (Π. ΧΙΠ. 393), also βεβρύχεοι (Ιb. ΧΥΠ. 246), ἐβεβρύχει (Οδ. ΧΡ. 242) of the noise of the sea.

Βυνεῖ, “I stop up,” βύσω, ἐβύσα, ἐβύσθην, βέβυσμαι.

Γ.

Γαμέω, “I marry”¹, from ΓΑΜ- or ‘ΑΜ-, “together,” Attic fut. γαμώ, mid. γαμομαι, 1 aor. ἐγήμα (in the New Testament ἐγάμησα), perf. γαμάμηκα; 1 aor. ἐγαμήθην is found in late writers.

¹ Active, to marry a wife (uxorem ducere); middle, to marry a husband (nubere).
Γεγόνω, see Ἄν ό γον.

Γέντο*, "he took," an epic form for ἐλετο = εἴλετο, see αἰρέω, and compare κέντο for κέλετο.

Γεύμεθα (Theocr. Id. xiv. 51) is probably a mutilated form of the perf. pass. γεγεύμεθα.

Γηρά-σκω, "I grow old," tenses supplied from γηράω. The Attics, for γηράσαι, said γηράναι, γηράς, as if from γήρημι.

Γηρώ-σκω, Attic, γηρώσκω in writers not Attic, "I know," from ΓΝΩ-, fut. γνώσομαι, perf. ἐγνωκα, perf. pass. ἐγνωσμαι, 1 aor. pass. ἐγνώσθην. As from ΓΙΓΝΩΜΙ, 2 aor. ἐγνων, imperat. γνωθι, opt. γνῶθι (Attic γνῶθι), plur. γνωίμεν, γνωήν, subj. γνῷ, infin. γνῶ, part. γνώς.

Γίνομαι, or commonly Γέρομαι, "I come into being," root ΓΑ- = ΓΕΝ- (107), fut. γενήσομαι, perf. mid. γέγονα, perf. pass. γεγένμαι, 2 aor. ἐγένομην, 1 aor. ἐγενώμην, "I begat" or "brought forth." The form γείνομαι occurs in Ionic and Doric poets.

Also with the usual evanescence of ν (above, 107), perf. ἐγείρα, plural ἐγείραμεν, ἐγείρατε, ἐγείρασι, infin. ἐγείρατι, ἐγείραμεν, part. ἐγείρως, Attic ἐγείρος.

Two other presents formed from the perfects are γεγήκω, γεγάω. Γοάω and Γόναι, "I bewail," 2 aor. ἔγον.

Γρηγορέω, see ἐγείρω.

Δ.


Hence, 1st, causative, διδά-σκω, "I teach," διδάξω and διδα-σκηόω, δεδίδαχα; 2nd, διό (in a future sense), "I shall find," (Hom. Il. xiii. 260), infin. δεδάασθαι, "to search out" (Od. xvi. 361).

ΔΑ-, "I burn," δάω, perf. δέδα, 2 aor. mid. subj. δάηται.

Hence, δηίως, "a ravager," δηίω, "I lay waste."

ΔΑΙ-, "I divide," perf. pass. 3 pers. pl. Ionic δεδαισται, with derivative forms, as from a dental verb, 1 aor. mid. ἐδασσόμην, perf. pass. (in Homer) δεδασται; hence δαινμ, "I give to eat," fut. δαιῶ, 1 aor. ἐδαῖσα, aor. part. pass. δαινθείς. We have also a by-form δατέομαι, 1 aor. δατέασθαι.

ΔΑΚΝΟ, "I bite," fut. δηξομαι, perf. δέδηχα, perf. pass. δέδημαι, 1 aor. ἐδήχθην, 2 aor. ἐδακον.
Δάμνημι, δαμάω*, "I subdue," fut. δαμό*, perf. δέδμηκα, pres. pass. δέδμημαι, plurperf. ἐδεδμήμην, 3 pers. pl. in Homer δεδμήσατο, 2 aor. pass. ἐδάμην, part. δαμείς. Another form, δαμάζω, is regular. Comp. δέμω, which probably contains the same root.

Δαρθάνω, "I sleep," fut. δαρθήσομαι, 2 aor. ἐδαρθοῦν, in the poets ἐδαρθοῦν, perf. δεδάρθηκα.

Δέατο*, "it appeared" (Hom. Od. vi. 242), also δοάσσετο as aor. with the subj. δοάσσεται instead of δοάσσηται. The old grammarians, who read δόατο for δεάτο, derived this form from δοιάζω, "I doubt," and Apollonius Rhodius uses other forms in this personal signification, as the opt. aor. δοάσσαι (III. 955), and the indic. δοάσσατο (III. 770).

Δεδίσκομαι* or δειδίσκομαι, "I welcome," connected with δεικνυμι.

Δεικνυμι, δεικνύω, "I show," root ΔΕΚ-, "to hold out the hand," fut. δείξω, 1 aor. ἔδειξα, perf. pass. δεδειγμαι, 1 aor. pass. ἔδειχθην, &c., imperat. δεικνύ for δεικνύθι. In the Ionic it is δέξω, ἔδεξα, &c.

Δειπνέω, "I sup," regular, with the exception of the epic forms δεδείπναμεν, δεδειπνάναι.

Δέμω, "I build," 1 aor. ἔδεμα, perf. δέδημικα.

Δέρκομαι, "I see," perf. δεδέρκα in the same signification as the present; aor. ἔδρακον, ἐδράκην and ἐδέρχθην as deponents.

Δέρω, "I flay," Ionic and poetic δείρω, Attic δαίρω, fut. δερῶ, aor. ἔδειρα, perf. pass. δεδαρμαι, aor. ἔδάρην.

Δέχομαι, "I hold out my hand to take or receive," Ionic δέκομαι, syncopated aor. ἔδεκτο, δέχθαι. Perf. pass. part. δεδεκμένος and δεδεκμένος, "watching," "lurking." Same root as δεἰκνύω and δοκ-έω.

Δέω, "I bind," paulo-post fut. as simple fut. δεδήσομαι. From an obsolete δίδυμι we have δίην as 3 pers. sing. imp. (Hom. II. xi. 105), and δίδεασι as 3 pers. pl. pres. (Xen. Anab. v. 8, § 24).

Δέω, "I want," used impersonally, δεί, fut. δεήσει; pass. δεομαι, "I need," "I entreat," fut. δεήσομαι.


Διδράσκω generally used in composition, "I run," fut. δράσσομαι, 1 aor. ἔδρασα, perf. δεδρακα. We have also, but only in composition with ἀπό, ἐκ and διά, 2 aor. ἔδραυν, δρῶ, δραίην, δράναι,
δρός, as from a verb in -μ. The root is δρα-, δραπ- or δραμ-. Comp. δραπήτης and ἐδραμον, δραμεῖν.

Δίζημι*, "I seek," fut. διζήσομαι, aor. ἐδίζησάμην. The 2 sing. δίζει, δίζεο seem to belong to a form δίζομαι.

Δικεῖω*, "to throw," aor. indic. ἐδικον, is used only in this tense.

Διώκω, "I pursue," fut. διωξω and διώξομαι, with lengthened form διωκάθω.

Δοκεῶ, "I seem," fut. δοκησώ*, perf. δεδοκηκα*. Also fut. δόξω, 1 aor. ἔδοξα, perf. pass. δεδογμαί. The root is ΔΕΚ-, as in δέχομαι and δείκνυμι.

Δραμεῖν, see διδράσκω and τρέχω.

Δύναμαι, "I am able," imperf. ἐδυνάμην, Attic ἠδυνάμην, fut. δυνήσομαι, 1 aor. mid. ἐδυνησάμην, 1 aor. pass. ἐδυνήθην (Attic ἐδυνήθην), sometimes ἐδυνάσθην, perf. pass. δεδύνημαι.

Δύω, transitive, "I put on," δύω, intransitive, 2 aor. ἔδυν, "I went into," δῦθι, δῦναι, ἐδύνασθη, cf. ἐφυ, τέφυκα. For ἔδυ, 3 pers. sing. 2 aor., we find ἔδυναι. The 2 fut. δύσω, 1 aor. ἔδυνα, are active, with a distinct opposition to the middle (below, 432, 1, αα, β).

Δωρέομαι, "I present," fut. δωρήσομαι, aor. ἐδωρησάμην; but perf. δεδώρημαι is used also as pass., and this is the only use of ἐδωρηήθην.

Ε., "Eadén*, "it clung," a form referred to ἅπτω, and occurring only in Hom. Π. xiii. 543, xiv. 419.

'Εγείρω, "I wake," perf. ἐγήγερκα, ἐγήγερμαι, aor. ἐγήγερθην and ἐγήγερμην. Also ἐγρήγορα, "I am awake." The root is 'ΑΓΓΕΡ-, "to gather" or "collect." From this we have the secondary form ἐγρηγορεῖν.

ΕΔ-, "I eat," see ἐσθίω.

'Εξέλιτομαι*, "I wish," for ἐξέλιτομαι. Similarly ἐξέλεμαι for εἴλω, ἐξέλιπομαι for ἐλπομαι, ἐξέργοι for εὔργω.

'Εξέλομαι, "I seat myself," more frequently used in the compound καθέζομαι, fut. καθεδοῦμαι, aor. καθήζομαι.

'ΕΘ-, "I am accustomed," perf. εἰθάθα, part. ἐθών in Homer.

'Εθέλω, "I wish," also θέλω, fut. θελήσω, θελήσω, perf. θέληκα.

ΕΙΔ-, or more properly ΦΙΔ-, "I see," 2 aor. ἐιδον (Homer ἐδον), ἴδε, ἴδω, ἴδοιμαι, ἴδεῖν, ἴδον. These complete the tenses of
ὁράω, which has no future or aorist. Pres. mid. εἰδομαι, “I seem,” videor, 1 aor. εἰσάμην. The 2 aor. εἰδόμην has an active sense, “I see with interest,” “I behold” or “gaze on;” imperat. ἱδοῦ perispomenon (ἴδον oxytone, ecce).


The following table shows the different tenses of this verb which were in common use:

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<thead>
<tr>
<th>Tense</th>
<th>Sing.</th>
<th>Plur.</th>
<th>Dual.</th>
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<tbody>
<tr>
<td>Indicative</td>
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<td>Perf.</td>
<td>οἶδα</td>
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<td>Dual.</td>
<td>εἰδείητον εἰδείης</td>
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1 In the Ionic and epic writers we have ἵμεν, and οἴδαμεν, οἴδατε, οἴδασι also occur in Ionic and later writers. οἴδαμεν is found in Antiph. 2, 3; οἴδατε in Aristoph. Achr. 294; and οἴδασι in Eurip. Alcest. 780.
Infinitive. Participle.
eidévaï (Ep. and Ion. ἓδουει and ἓδουει) eidoâs (Ep. fem. ἓδωά)

The verb ἰσημι is found only in the Doric poets, and is a later variation.

ΕΙΚ-:, "I resemble," 2 perf. oîka, ἕοικα, pl. ἑομένην, plup. ἐοκανεώ; another Attic form is eîka, fut. eîξω. For eîkasiv the Attics said eîξεσιν.

Εἰλω*, eîλλω or ἐείλλω, also eîλεω, "I roll together," aor. ἐλσα, inf. ἐλσα- or ἐελσα-, perf. pass. ἐελμα-, 2 aor. pass. ἐελην or ἐελην, 3 pl. ἐλεν, inf. ἐληναι or ἐληναι, also ἐλήμεναι, 3 sing. plup. pass. ἐελητο, according to which Pindar has the 3 sing. imp. act. ἐελεί.

Εἰμαρται, see μείρομαι.

Εἰρω*, "I say," only epic; see under ἜΠ-.

Εἴρω, "I string together," aor. εἰρα and εἴρσα, perf. pass. εἴρμαι, plup. εἴρμην.

Εἴκελετο*, see κέλομαι.

Ελαμνω, "I drive" (i.e. both vehe and veher), for ἐλα-νυω, root ΕΛΑ- (above, 144), fut. ἐλάσω, Attic ἐλῶ, 1 aor. ἡλασα, perf. ἐελ-λακα, perf. pass. ἐεληλαμαι, 1 aor. ἡλαθην.

Ελέγχω, "I confute," perf. pass ἐεληλεγμαι.

Ελισσω, "I wind," perf. pass. εἰλημαι, and in the unattic writers ἐεληλυμαι.

Ελκω, "I drag," forms 1 aor. and perf. as from ἐλκυ-.

Ελπω, "I cause to hope," ἐελπομαι, perf. ἐελπτα, "I hope." "Ελ-, "I take," see αἰγεος.

ΕΛΤΘ-, "I come," see ἐρχομαι.

Επεε, "I vomit," perf. ἐπεμεκα.

ΕΝΕΚ-, ΕΝΕΙΚ-, ΕΝΕΓΚ-, "I bear," see φέρω.

Ενίπττω*, "I chide," an Homeric word, has two forms of the 2 aor. ἡνίπττων and ἐνείπτον.

Εννυμι*, "I put on," fut. ἐσω, ἐσσω, ἐσσομαι, 1 aor. ἐσα, ἐσα, ἐσἀμην, perf. pass εἴμαι, pluperf. 2 pers. sing. ἐςςο, 3 ἐςτο, 3 pl. ἐισαι, aor. pass. ἐςθην (εἰςαι and εἰςαι are also from εἴω).

In prose, only ἀμφίσεννυμι occurs, fut. ἀμφίσεσαι and ἀμφίω (from ἀμφίεσω), 1 aor. ἀμφίσεσα, perf. pass ἀμφίσεσαι.

ΕΝΟΘ-*, "I shake" (?), 2 perf. ἐνηνοθε, "it lies upon." (See Buttmann, Lexil. pp. 110, 133, Eng. Tr.).
'Επίσταμαι, “I understand,” middle of ἐφίστημι, Ionic ἐπιστήμη, imperf. ἠπιστάμην, fut. ἐπιστήσομαι, 1 aor. ἐπιστήθην, Attic ἠπιστήθην.

'ΕΠ-, or more properly ΦΕΠ-, “I say,” ἐνέπω, ἐννέπω, 2 aor. ἐπινόω, εὐπέ, εὐπω, εὐπομι, εὐπείν, εὐπών, 1 aor. ἐπα, an Ionic form, whence the Attics said ἐπισάς (2 pers. sing. indic.), also εὐπάτω, εὐπάτων, εὐπατε, and sometimes ἐπαν or ἐπαν, in the imperat.

For ἐπο the poets used ἐσπο, whence ἐνίσπο.

Tenses supplied from 'ΕΠ- are fut. ἔρω (ἐρέσω) Ionic, ἐρῶ Attic; perf. act. ἐρηκα, perf. pass. ἐρημαι, 1 aor. pass. ἐρήθην, Ionic ἐρήθην, fut. ἐρήσομαι. The middle, in a causative sense, “I cause to speak,” is used to form tenses of ἐρωτάω, “I ask.” In this sense we have an aorist ἡρόμην, ἢρο, ἢρωμαι, ἢρέσθαι, and a fut. ἢρήσομαι. From ἐρημαί are derived ῥήμα, ῥήτωρ, ἕο.

Ἐπεφνον*, see ΦΕΝ:*.

"Επισταμαι, "I understand," imper. ἐπιστάσο and ἐπιστῶ, imperf. ἠπιστάμην, fut. ἐπιστήσομαι, aor. ἠπιστήθην.

"Επιτάσσαμι*, see τεύχω.

"Επλευ*, ἔπλεο, ἔπλετο, see πέλω.

"Επο*, “I am employed about anything” (in Homer, and the compounds in Attic prose), imperf. ἐπαν, 2 aor. ἐσπο, as in ἔπεσπο, ἐπισπές, ἐπισπῶ, ἐπισπομι, ἐπισπείν, ἐπισπών, fut. ἐφέσω. Whence the middle

"Επομαι, “I follow,” imperf. ἐπόμην, 2 aor. ἐσπόμην, imperat. στέο, στεῖο, fut. ἐσπομαι. Poets after Homer had also ἐσπομαι, ἐστομα, ἐστεθαι.

"Επώχατο* (Π. xiii. 340), see εχω.

"Εραω, “I love” (in epic, &c. ἔραμαι, 1 aor. ἠρασάμην), 1 aor. ἠράσαθη, amavi, part. pass. ἐρώμενος, “loved.”

ΕΡΓ-, or more properly ΦΕΡΓ-, “I do,” fut. ἔρξω, 1 aor. ἔρξα, 2 perf. ἔργα: other forms of the present are ἔρδω and ρέξω. Hence 'Εργάζομαι, “I labour at” (see 354).

"Εργω, “I inclose,” “keep off,” in Homer and Herodotus; in the former frequently ἔργω. Hence ἐργαται, ἐργατο, ἀπέργαι, ἀπεργμένοι.


"Ερδω, “I do,” see ρέξω.
᾽Ερείδω, "I lean against," plup. pass. 3 sing. ἥρηρειστο, 3 pl. ἥρηρεότατο, "was fixed firm" or "rested."

῾Ερειπω, "I dash down," 2 aor. ἥριπων, intr., but also in a passive form, as appears from the participle ἐριπεῖς, perf. ἐρηρίπτα, intr., but also in a passive form, ἐρηρίμμαι.

Obs. These verbs, though almost contradictory in signification, are often confused by students, and sometimes even by lexicographers and commentators, as in Aristoph. Eq. 627, 8, where, and in Pind. Pyth. iv. 264, 267, the two verbs occur in immediate contrast.

῾ΕΡΙΔ-, "I contend," 1 fut. ἐριδήσω, 1 aor. ἐριδήσασθαι, perf. with pres. signification ἐρηρίσμαι. Hence ἐρίζω and ἐριδαίνω.

῾Ερίνω, "I go slowly" or "to my sorrow," fut. ἐρρήσω, &c.

῾Ερυγγάω, "I eructate," also ἐρεύγομαι, aor. ἠρυγγόν.

῾Ερυθαίνω, "I make red," ἐρείθω, fut. ἐρεύσω, ἐρυθήσω, perf. ἡρύθηκα.

῾Ερύκω, "I draw back," 2 aor. ἠρύκακων.

῾Ερύω, "I draw," has v short in flexion; μηρύω, though another form of the same word (117), has the v long. We have, however, εἰρύσατο, ῥῦσθαι, &c.

The forms and meanings of this word occasion some difficulty.

(1) In the middle sense, "I draw to myself," we have fut. ἐρύσομαι and ἐρύμαι, aor. ῥυόμαι, ἐρυθάμην, ἐρυχόμαι, ἐρυκάμην, plup. 3 sing. εἰρῦτο, 3 pl. εἰρῦστο. (2) In the sense, "I deliver," we have ῥύομαι, fut. ῥύσομαι, aor. ῥυσάμην, but in epic poetry also ῥισάμην (H. xv. 29). Other varieties occur, which explain themselves.

῾Ερχομαι (from ῬΧ-, ῬΧ-, connected with ῬΧΕ-, "I make a straight line for myself," "I go forward," "I come," is the most irregular verb in the Greek language. The imperfect ἡρχομαι is never used by Attic writers (see Cobet, Var. Lect. p. 32). The complement of tenses is made up from ἰ-, which furnishes the imperfect ἰεῖν or ἰα, and the future ἰμί (322); from ἘΛΤΘ-, which furnishes the aorist ἦλθον (Hom. ἦλθον), future ἐλήθομαι (very rare in good Attic), perfect ἐλήθυθα (Hom. ἐλήθυθα); from ἰ-, which furnishes the imperfect in the sense, "I am come," gen. ἰκω, ἰκω, ἰκάνο, ἰκνόμαι (above, 347, Obs.); in the sense, "I am gone," ἵχωμαι, ἰχῶκα, the past tenses of these verbs representing the pluperfect. The infinitive present is gen. ἰέναι, and the participle ἵνον.

῾Εσθίω, ἔσθω, "I eat," from ἘΔ-, perf. act. ἐδήδοκα, perf. pass. ἐδήδεσμαι, 2 perf. ἔδηδα, fut. ἔδομαι: from ΦΑΓ-, 2 aor. ἕφαγον. The future ἐφαγμαί is Hellenistic.
INFLEXION. 293

Εἰδῶ, καθεύδω, “I sleep,” fut. εὐδησῶ, καθευδήσω, imperf. εκαθεύδω, more rarely καθηῦδον and καθεύδον.


Ἐχω, “I have in my hand,” i.e. “I possess,” or, perhaps primarily, “I hold forth and give,” fut. ἔξω, 2 aor. ἔσχον, imperat. σχέσ, subj. σχῶ, opt. σχοῖν, inf. σχεῖν, part. σχόν, 2 aor. mid. ἐσχόμην, σχόν, σχώμαι, σχοίν, σχέσθαι, σχόμενω. Also fut. σχήσω, mid. σχῆσομαι, perf. ἕσχηκα, perf. pass. ἕσχημαι, 1 aor. ἕσχηδην, fut. σχεθῆσομαι. Hence a new present σχέθω. From ἕχω are also formed ἔσχω = ἔχ-σκω and the compounds ὑπίσχομαι, ὑπισχνεόμαι, “I promise.” Ἄμπεχω, “I clothe,” has a mid. ἀμπισχεύμαι. The perfect ὀκωκχα, in the Homeric συνοχώτατε (II. π. 218), is a peculiar formation, and we have also ἐπώχατο as the 3 pl. pluperf. from ἐπέχω.

There are the following irregularities in the compounds of ἕχω:

1. ἀνέχομαι makes imp. ἱενεχόμην, aor. ἱεσχόμην, infin. ἱανασχέσθαι.

2. ἀμπέχω makes imp. ἀμπεῖχον, fut. ἀμφέξω, aor. ἀμπισχεῖν, inf. ἀμπισχεῖν, and the middle ἀμπέχομαι or ἀμπισχεύμαι makes imp. ἀμπεισχόμην, fut. ἀμφέξωμαι, aor. ἀμπισχόμην.

3. ὑπισχεύμαι or ὑπίσχομαι has fut. ὑποσχήσομαι, aor. ὑπεσχέμαι, imperf. ὑπόσχου, perf. ὑπέσχημαι.

Ἐ-, “I place” or “set up,” 1 aor. εἶσα, mid. εἰσάμην, perf. pass. ἤμαι, “I sit,” derivative forms ἐξομαι, ἐξω, q. v.

Ἐψω, “I cook,” fut. ἐψήσω and ἐψήσομαι, verbals ἐφθός, ἐψητός, ἐψητέος.

Ζώω, “I live” (ζω, ζης, ζῇ, above, 333, (5)), imperat. ζη and ζηθεῖ, imperf. ζηων and ζην, -ης, -η, fut. ζησω and ζησομαι. The Attics use the aorist ζηων, ζηων, ζηον, and the perf. βεβίωκα.

Ζεύω, “I boil,” fut. ζέσω, verbal ζετός.

H.

Ἡγεόμαι, “I lead the way,” “I consider” (like the two meanings of duco), perf. with pres. signification ἅγημαι, part. τὰ ἁγημένα, “that which is usual” (Demosth. in Macart. p. 1072, 28), where Dindorf writes ἁγημένα.

ἩΔ-, “I please,” see ἀνδάνω.
"Hμαι, "I sit," perf. pass. of 'Ε-, "I set," pluperf. 3 pers. pl. ἐστο and εἶστο for ὤντο, imperat. ἤςο, infin. ἤςθαι, part. ἤμενος, not ἤμενος, on account of the present signification.

Compound κάθημαι, κάθησο, καθοίμην, κάθωμαι, καθήσθαι; imperf. ἐκαθήμην. See ἢξο.

"Hμι, see φημι.

"Hμιω, "I sink," is irregular only in the Homeric perfect ὑπεμνήμυκε (II. xxii. 491), which seems to present the Attic reduplication with a shortening of the first vowel.

"Hνεγκα, ἱνεγκον, see φέρω.

Θ.

ΘΑΓ-*, "I am astonished," or "perplexed," used only in the poets, 2 perf. τέθητα, 2 aor. ἕταφον. Hence τάφος, "astonishment," θαϊ-μα = θά-φ-α-μα, θάμοι (only in the Doric poets and in the forms θάμεθα, θάθε, θάσαι, &c.), θαίμαι, &c.

Θαλέθω*, "I bloom" or "flourish," a poetic variety for θάλλω, for which Homer uses θηλέω, and the later epic poets θαλέω, fut. θηλήσω, perf. τέθηλα, part. τεθαλήσα.

Θάπτω, "I bury," fut. θάψω, perf. pass. τέθαμαι, 1 aor. έθάφθην, 2 aor. έτάφην.

Θέλω, see έθέλω.

Θέρομαι*, "I warm myself," only in the pres. and imperf., in the fut. θέρομαι, aor. έθέρην, subj. θέρεω.

Θέω, "I run," fut. θεὸσμαι. See τρέχω.

Θυγγάνω, "I touch," ΘΙΤ-, fut. θίξω and θίξομαι, 2 aor. έθυγον.

Θηνάκω, "I die," from ΘΑΝ-, fut. θανώμαι, 2 aor. έθανον, perf. τεθνήκα, plural τεθναμεν, -ατε, -άτο, imperat. τεθναθε, subj. τεθνηκο, optat. τεθνα&auml;νην, inf. τεθναναι, part. τεθνεως, τεθνηως and τεθνειως. From τεθνηκα comes a new verb τεθνηκο, fut. τεθνηξω, τεθνηξομαι.

Θρύπτω, "I break up," 2 aor. pass. ἑτρύφην, fut. θρυφθήσομαι.

Θρόσκω, "I leap," from ΘΟΡ-, fut. θοροῦμαι, 2 aor. έθορον, perf. τεθρόδηθα, plural τεθρομεν, -ατε, -ατο, imperat. τεθροθε, subj. τεθρηκο, optat. τεθρανήν, inf. τεθραναι, part. τεθρεως, τεθρηως and τεθρειως.

Θύω, "I sacrifice," perf. τεθύκα, 1 aor. pass. ἑτύθην.

Ι.

"Ἰδρύω, "I establish," has, instead of its 1 aor. pass. ἱδρύθην, the Homeric by-form ἱδρύνθην.
"Ιξω, καθίζω, "I seat myself," root 'ΕΔ-, fut. καθιω, aor. ἐκάθισα and καθίσα, fut. middle καθιζόμαι. We find also καθέζομαι as from έξω, imperfect ἐκαθεζόμην, in the tragedians καθεζόμην used as an aor., fut. καθεδόμαι.

"Ισμε, "I set a going," root 'Ι-; the following forms are in use:
Active, pres. ἰημι, ἵς, &c. ἰάσων or ἰείσων, ἵει for ἴεθι, ἵω, ἴειν, ἵειαι, ἱεῖσι; imperf. ἵην and ἵουν (in comp. ἄφιονω or ἄφιον, also ἄφιειν), 3 pl. ἄφιεσαν, fut. ἵσω, 1 aor. ἴκα, Ionic ἵκα, perf. ἵκα. The 1 aor. is used only in the sing. In the plural we have ἰμεν, ἰτε, ἰσαν, or with the augment ἰμεν, ἰετε, ἰεσαν (ἄφιεσαν, &c.), as from 2 aor. ἵν. Also in the moods ἵ, ὸ, ἵν, ἵναι, ἱεῖσι.
Passive and middle like τίθημι, i.e. ἰημαι, &c. Perf. pass. ἰεμαι, ἵσθαι, ἱεμένος, 1 aor. middle ἰκάμην, 2 aor. middle ἰμην or ἰμήν, 1 aor. pass. ἵδῃν or ἱδῆν. The 1 aor. middle is used only in the indic. In the moods we have ἰδ, ἰμην, ἵμεν, ἵεται, ἱμένος, ἱδητί, ἱθό, ἱδείμην, ἱδὴναι, ἱδεῖς.
From the perf. act. with an intransitive signification we have (above, 347, Obs.) ἵκανεμαι, "I come," by the side of ἵκω and ἰκάω, fut. ἰξομαι, 2 aor. ἰκόμην, perf. (only in composition) ἰφεγμαι.

'Ιλάσκομαι, "I conciliate" or "propitiate," from ἰδάσκω, fut. ἱλάσωμαι, imperat. ἱλῆθι or ἱλάθει, pres. mid. ἱλαμαι.

"Ιπταμαι, see πέτομαι.

"Ισημε, "I know," in the sing. occurs only in the Doric ἵσαμι and ἵσατι for ἵσημι. See ΦΙΔ-.

"Ισχω, see ἵχω.

K.

Καί-νυ-μαι, root ΚΑΘ-; the dental is also omitted (above, 87) in καί-νυς and κα-λός; perf. pass. κέκασμαι, "I surpass," also "I am distinguished by," pl. perf. ἐκεκάσμην, part. κεκασμένος and κεκαδμένος.

Καίω, "I burn" (υρο), Attic κάω, fut. κάισω, 1 aor. ἐκαίνω, ἐκρα, part. κέας, κείας, and in later writers καίσας, perf. pass. κέκαμαι, 1 aor. ἐκαίνθην, 2 aor. ἐκάνη, 1 aor. mid. ἐκειάμην.

Καλέω, "I call," fut. καλέσω, contr. καλῶ, aor. ἐκάλεσα, perf. κέκλημαι, aor. pass. κέκληθην, perf. pass. κέκλημαι, opt. κεκλήμην, κέκλη, fut. pass. κληθέσμαι and κεκλήσσομαι, fut. mid. καλοῦμαι.
Κάμνω, "I grow weary," fut. καμοῦμαι, 2 aor. ἔκαμον, perf. κέκμηκα, part. κεκμηκώς, κεκμηῶς.

Κανάξαις*, see ἄγνυμι.

Κεῖμαι, "I lie down" (a syncopated perfect), imperat. κείσο, subj. κέωμαι, opt. κεοίμην (as from κέομαι), inf. κείσθαι, part. κείμενος, imperf. ἐκείμην, fut. κείσομαι.

Κέλομαί*, "I order," fut. κελήσομαι*, 2 aor. ἐκεκλόμην*

Κεντέω, "I goad," is regular, except that we have the epic aor. κένσατι* for κεντήσαι.

Κεράννυμι, "I mix," fut. κεράσω, contr. κερῶ, 1 aor. ἐκερᾶσα, perf. pass. κεκράμαι and κεκέρασμαι, 1 aor. ἐκράθην and ἐκεράσθην. Also κιρνάω, κίρνημι.

Κερδαίνω, "I gain," fut. κερδάνω, Ionic κερδάνεω, 1 aor. ἐκέρδας, perf. κέκρᾶμαι and κεκέρασμαι, 1 aor. ἐκέρασα. Also κιπνάω, κίπνημι.

Κέρω, "I conceal," has the epic aor. κέκῦθον.

Κεκήδω, root KAA-, "I make anxious," "I afflict," "I bereave," κήδησω, aor. κέκαδον, perf. κέκδηδα, fut. pass. κεκαδήσομαι. We should refer to this root the form κεκάδοντο, which is generally connected with χαξομαί. The anxiety of the enemy when the warrior was about to shoot (Hom. Il. iv. 497, xv. 574) was as natural as their retreating; and as in one case the foeman is shot through the temple, in the other through the breast, the mention of retreat is rather out of place. The preposition too is ἐν, and not ἀνά.

Κεκίχανω, "I overtake," from KIX-, 2 aor. ἐκιχῶ, fut. κιχήσω, 2 aor. ἐκιχῆς, κιχείη, κίχω, κιχῶναι, κιχεῖς. We have also the Attic present κιχάνω.

Κέκρημι, "I lend," fut. χρῆσω, 1 aor. ἐχρησά.

Κλάγω, "I clang," "make a noise," fut. κλάγξω, perf. κέκλαγγα, 2 perf. κέκληγα, 2 aor. ἐκλάγον.

Κλαίω, "I weep," Attic κλάω, fut. κλαίσω, κλαῦσω, κλαύσομαι and κλαυσοῦμαι.

Κλάω, "I break," fut. κλάσω, has an aor. partic. ἀποκλάς (Anacr. fr. 16).

Κλεπτώ, "I steal," has the perf. κέκλοφα and the aor. ἐκλάπην.

Κλίνω, "I incline," fut. κλίνω, aor. ἐκλίνα, perf. κέκλικα, aor. pass. ἐκλίθην, also ἐκλίνθην, and rarely fut. κατακλινήσομαι.

Κλίνω*, "I listen," imperf. ἐκλινον, imperat. κλίθι, κλίτε and κέκλιθι, κέκλιτε.
Kopέννυμι, "I satisfy," fut. κορέω, 1 aor. ἐκόρεσα, perf. κεκόρημα*, p. pass. κεκόρημαι*, Attic κεκόρεσμαι, 1 aor. pass. ἐκόρέσθη.

Κράζω, "I crow," fut. κεκράξομαι, 2 aor. ἐκραγον, perf. κέκραγα, imperat. pass. κέκραχθι, as if from a verb in -μι.

Κρεμάννυμι, "I suspend," from ΚΡΕΜΑ-, fut. κρεμάσω, contr. κρεμῶ, 1 aor. ἐκρέμασα, 1 aor. pass. ἐκρεμάσθην, middle κρέμαμαι, "I hang," like ἵσταμαι, fut. κρεμήσομαι. Another form is κρήμνην, imperat. κρήμνη*, pass. κρήμναμαι.

Κρίνω, "I judge," has κρινῶ, ἔκρινα, κέκρικα, ἐκρίθην and ἐκρίνθην*. Comp. κλίνω.

Κτάομαι, "I acquire," has κέκτημαι and ἐκτημαί, "I possess."

Κτείνω, "I kill," root ΚΤΑ-, fut. κτενῶ, 1 aor. ἐκτεινα, perf. ἐκτένθη (in Homer only), 2 aor. ἐκτανούν and also ἐκτάν, inf. κτάμεναι, part. κτάσ; mid. (with passive signification) κτάσθαι, κτάμενος.

Κτίζω, "I build," has the part. pass. κτίμενος*.

Κυέω and κυύσκω or κυύσκομαι, "I conceive," fut. κυήσω. The aor. ἐκύσε signifies "he fecundated," and κυσαμένη is intransitive like the usual active form.

Κυλίνδω and κυλινδέω, "I roll," from κυλίω, fut. κυλίσω, 1 aor. ἐκύλισα, pass. ἐκυλισθήν.

Κυνέω, "I kiss," fut. κύσω, aor. ἐκύσα.

Κυρέω, "I hit upon," is regular, but has also the primary forms κύρομαι, ἐκύρου, κύροσω, ἐκύρσα.

Κυσαμένη, see κυέω.

Λαγχάνω, "I receive by lot," from ΛΑΧ-, fut. λήξομαι, perf. ἐλήξα, 2 aor. ἐλαξον. An old perf. was λέλογχα. Homer has λελάχω, "I give by lot."

Λάζξομαι and λάζυμαι*, "I take," only in the pres. and imperf.

Lambdaνάω, "I take," from ΛΑΒ-, fut. λήψομαι, perf. ἐλήφα (Ionic λελάβηκα), pass. perf. ἐληψάμην or λέλησμαι, 1 aor. ἐλήφθην, 2 aor. ἐλαβον. Ionic forms are λάμψομαι, ἐλαμψάμην, λέλαμμαι, ἐλάμφθην.

Lambdaνάω, "I am hidden," root ΛΑΘ-, mid. λανθάνομαι and λήθομαι, "I forget," from λήθω, fut. λήσω, perf. λέλησμαι, 2 aor. ἐλαθον, ἐλαθόμην, mid. perf. λέληθα. Homer has λελάθω, "I cause to forget."
Λάσκω*, "I speak aloud," 2 aor. ἔλακον, fut. λακήσομαι, 1 aor. ἐλάκησα, perf. λέληκα (epic) or λέλάκα, with the signification of the present.

Λάω*, "I wish" or "will," only in Doric poetry and in 2 sing. λῆς, 3 sing. λῆ, 3 pl. λῶντι.


Λείπω, "I leave," perf. λέλουπα, perf. pass. λέλειμμαι, aor. ἐλείφθην, rarely ἐλίφθην (Callim. Hymn. in Cer. 94) or ἐλιπτην (Dio Cass. xxxvii. 43).

Λείχω and λειμάομαι, "I lick," is regular with the exception of the participle λειμαμμέτες.

Λιλαίομαι*, "I desire" (connected with λάω), perf. with pres. signification λέλημαι for λελίημαι.

Λιμπάνω, by-form of λείπω, used only in pres. and imperf.

Λίσσομαι* and λίττομαι (fut. λίσσομαι), 1 aor. ἐλισσάμην and ἐλυτόμην.

Λούω, "I wash," from ΛΟΨ-, fut. λοέσω, λοῦσω, 1 aor. ἐλόεσα, ἐλόεσσα, Attic pres. λοῦμαι (from λόμαι), imperf. plur. ἐλουμεν.

Λύω, "I loose," λύσω, ἐλύσα; but ἐλῦθην, λέλύμαι. Homer has a 2 aor. pass. λύμην, λύτο, λύντο, and opt. λελύτο. Pindar has imper. λύθι (Fragm. 55).

Λώ, see λάω.

Μ.

Μαίνομαι, "I am mad," μανοῦμαι, ἐμάνην, μέμηνα, synonymous with the present. But 1 aor. act. ἐμηνα means "I made mad" (Eurip. Ion, 520, Iph. A. 581, according to Hermann, Arist. Thest. 561).

Μανθάνω, "I learn," from ΜΑΘ-, 2 aor. ἐμαθον, fut. μαθήσομαι, Doric μαθεῦμαι, perf. μεμάθηκα.

Μάρπτω*, "I seize," perf. part. μεμαρπτώς, 2 aor. μέμαρπτον, opt. μεμαρπτουειν, inf. μαρπτέειν.

Μάχομαι, "I fight," fut. μαχέσομαι and (as from μαχέομαι) μαχήσομαι, Attic μαχοῦμαι, 1 aor. ἐμαχησάμην, and in Homer ἐμαχησάμην, perf. pass. μεμαχησάμενος.

Μαίομαι, "I seek" or "desire," root ΜΑ-=ΜΕΝ- (above, 107, cf. 160), perf. μέμαια, μεμάασι, μέμονα, μεμαώς, also syncopated
INFLEXION.

μέμαμεν, &c., pres. mid. μῶμαι, imper. μῶεο, 1 fut. μᾶσομαι, 1 aor. ἐμερ-
ςάμην: cf. δαίω, δάσασθαι, &c. The root MEN- appears in the
present μένω, “I am fixed” or “remain,” with perf. μεμένηκα.
Also in μι-μη-σκω.

Μείρομαι*, “I obtain a share,” perf. ἐμορα, perf. pass. εἰμαρ-
ται, “it is fated,” part. εἰμαρμένος.

Μέλλω, “I am minded to do,” fut. μελλήσω, imperf. ἐμελλόν
and ἤμελλον.

Μέλω, “I am an object of concern” (Hom. Od. ix. 20), μέλομαι,
“I lay to heart,” fut. μελήσω, μελήσομαι, poetic form μέμβλομαι,
perf. mid. μέμηλα. The active is generally impersonal, as μέλει
μου, “it concerns me,” &c. The compound μεταμέλει, “it repents,”
is always impersonal.

Μενονάω*, “I think,” imp. μενολίνεον.

Μένω, see μαιομαι.

Μιαίνω, “I defile,” aor. ἐμίλνα or ἐμίλνα, pass. aor. ἐμίλανθη
with 3 pl. ἐμίλανθεν*.

Μηκάομαι, “I bleat,” 2 aor. ἐμακον, perf. μέμηκα, part. μεμη-
kωσ, μεμηκνία, and μεμηκνία.

Μέγιμμι, “I mix,” and μίσγμον* for μίγ-σκω from MΠ-, fut.
μίγω, perf. pass. μέμιγμαι, 1 aor. pass. ἐμίχθην, 2 aor. ἐμίγην.

Μιμησίκοςω, “I remind,” root MEN-=MA-, fut. act. μνήσω,
“I will remind,” mid. μνήσομαι, “I will remember,” perf. pass.
μεμησίμαι, but 1 aor. ἐμνήσθην and ἐμνησάμην, “I made mention”
(above, 349).

ΜΟΛ-, “I come,” fut. μολομαι, aor. ἐμολον, perf. μέμβλωκα*.
The ordinary present is the inchoative βλάνσκω.

Μυκάομαι, “I roar,” fut. μυκήσομαι, 2 aor. ἐμύκκον, perf. μέμωκα.

N.

Nαιστάω*, “I dwell,” part. ναιστάουσα for ναιστάουσα.

Ναϊω*, “I dwell,” 1 aor. ἐνάσσα, “I made to dwell,” 1 aor.
middle ἐνασσάμην, 1 aor. pass. ἐνάσθην. C.f. δαίω and μαίομαι.

Νάσσω, “I stop up,” fut. νάχω, perf. pass. νένασμαι.

Νεικέω, “I quarrel,” fut. νεικέσω.

Νείσσομαι*, see νέομαι.

Νέμω, “I distribute,” fut. νεμόν or νεμήσω, aor. ἐνείμα, perf. νενέ-
μηκα, aor. pass. ἐνεμήθην and ἐνεμέθην. There is a by-form νεμέθω.

Νέω occurs in four different senses:
(1) Νέω, “I heap,” 1 aor. ἐνησα, perf. pass. νενησαι and νενησμαι.
(2) New, “I spin,” conjugated regularly. Hence the derivative νήθω.

(3) New, “I swim,” fut. νευσοῦμαι, 1 aor. ἐνευσα, perf. νευευκα (e.g. Plat. Resp. 441 c; but ἀτένευσα, Plat. Theat. 165 Α; ἀτονευέκαμεν, Arist. Rhet. i. 1, § 11, must be referred to ἀπονεύω). Hence νήχω, fut. νήχομαι.

(4) Nεομαί* (used only in the poets), “I go,” “return;” in Homer also νείμαι. Hence the form νίσσομαι or νείσσομαι, fut. νίσσομαι.

Νίξω, “I wash,” tenses supplied from νίπτω.

Νυστάξω, “I nod,” fut. νυστάσω and νυστάξω.

Νωμάω, a by-form of νέμω.

Ξ.

Ξέω, “I cut with the edge,” root ΞΕF- (found in ξίφος, cf. βρίω, βρέφος), fut. ξέσω; also under the form ξέω, ξίσα. From this we have ξύρω, ξυρέω, ξυράω, “I shave,” mid. ξύρομαι, ξυράμην, pass. ξυράμηαι.

Ξηραίνω, “I dry up,” fut. ξηρανόω, aor. ξηράνα, perf. pass. ξηράμαι.

Ο.

"Οζώ, “I emit a smell,” from ζΩA-, fut. ζήσω, Ionic ζέσω, perf. ζώδα, with sense of present.

"Οθομαί [“I have a care for,” imperf. θόμην. Found in Homer (only in the Iliad) and in Apollonius Rhodius, always with ov. Rost and Palm’s Lex. in voc.]

Οίγω, see οίνιγω.

Οίδα, see above, under EΙΔ- = ΦΙΔ-.

Οίδαίνω, οίδάνω, “I swell,” from οίδέω, fut. οἰδήσω, perf. οἰδήκα.

Οίμαι and οίμαι, “I think,” imperf. φόμην and φόμην: the other persons and moods are taken as from οἴμαι, fut. οἴσσομαι, aor. φόθην. Homer has οἶο, ὀίο and οἴμαι.

Οίσω, “I carry.” Pind. Pyth. iv. 102, uses the infin. as a present, and we have frequently the imperat. οἶσε, οἰσέτω, οἴσετε. The aor. ἀνώσαν occurs in Herod. 1.157; cf. also the compound οἰσοφάγος.

Οἴχομαι, “I am gone,” also οἴχνευο, fut. οἰχήσομαι, perf. οἰχημαι, οἴχωκα and οἴχηκα. See οἰχομαι.

"Ολισθάνω, ὀλισθάνω, “I slide” or “slip,” fut. ὀλίσθησο, 2 aor. ὀλίσθουν.

"Ολλυμι, “I destroy,” from ΟΛ- with affix -νυ- (above, 102), fut. ὀλέσω (Attic ὀλώ), 1 aor. ὀλεσα, perf. ὀλόλεκα; mid. ὀλιμαί,
fut. ὀλοῦμαι, perf. ὀλῶα, "I am undone," 2 aor. ὀλόμην, 1 aor. pass. ὀλέσθην. The participle ὀλόμενος, ὀλόμενος is used as an adjective signifying "fatal," "destructive."

"Ομηθης., "I swear," fut. ὀμοῦμαι, 1 aor. ὄμοσα, ὄμεθης, perf. ὄμομοκα, perf. pass. ὄμομοσμαι, 3 pers. ὄμομοται and ὄμομοσται, 1 aor. part. ὄμοθεις.

'Ομοκλάω*, "I call," imperf. ὄμοκλεον.

'Ομοργυμη, "I wipe off," from 'ΟΜΟΡΓ- or 'ΑΜΕΡΓ-, fut. ὑμόρξω, 1 aor. ὑμορξα.

'Οὐνήμη, "I benefit," fut. ὄνησω, 1 aor. ὄνησα, pres. mid. ὄναιμαι, aor. ὄνηθην, ὄνημην, and later ὄνάμην, imper. ὄνησο, opt. ὄναιμην. For the imperf. act. ὄφέλον was used.

"Ονομαι*, "I reproach," fut. ὄνοσομαι, aor. ὄνοσέμην and ὄνόσησθην, also ὄνάμην, 2 pl. ὄνυσθε (Hom. Π. xxiv. 241), for which Buttmann prefers ὄνυσθε.

'Οξινω, "I sharpen," perf. ὑξινυκα, perf. pass. ὑξυμαι.

'ΟΠ-., see ὑρω.

'Οραω, "I see," imperf. ἐωρων, perf. act. ἑωρακα, perf. pass. ἑωράμαι. The other tenses are supplied from ΟΠ- and ΦΙΔ-, fut. ὑφομαι, perf. pass. ὑμαι, ὑφαι, ὑπται, inf. ὑφθαι, 1 aor. ὑφθην, 2 perf. ὑπωπτα in the poets. See ΦΙΔ-.

'Ορέγομαι, "I reach after," aor. ὄρεχθην and ὄρεξαμην. There is a strengthened form ὄργυμαι.

"Ορνυμι*, "I excite," fut. ὄρνυσο, 1 aor. ὄρνα, perf. pass. ὄρνεμαι, aor. ὄρνημην, 3 sing. ὄρτο, imperat. ὄρσο, inf. ὄρθαι, part. ὄρμενος, 2 perf. ὄρωρα, "I am risen," and aor. ὄρωρα, generally transitive. Hence a new present pass. ὄρωρομαι, 2 aor. ὄρωμην. Homer has ὄροσω, as if from a present ὄρωσαι.

'Οσφρινομαι, "I smell," fut. ὀσφρήσομαι, aor. ὀσφρόμην and ὀσφράμην.

Οὐτάω*, οὐτάζω, "I wound," 3 pers. 2 aor. ὦτα, perf. part. pass. ὦταιμενος for ὦτασμενος.

"Οφείλω, "I owe," "must," fut. ὀφειλήσω. The aor. ὀφελον occurs only as the expression of a wish, εἴθ᾽ ὀφελον (Ionic εἴθ᾽ ὀφελον). Homer also doubles the λ, as ὀφελλον.

"Οφλισκάνω, "I owe," "am guilty of," "incur," 2 aor. ὀφλεῖν.

Παίζω, "I sport," fut. παίζομαι and παίζομαι, but 1 aor. ἐπαισα, perf. τέπαικα, perf. pass. τέπαισμαι and τέπαιγμαι.
Πάλλω, "I shake," 2 aor. pass. ἑπάλην. In epic poetry we have ἀμπεπαλῶν*; 2 aor. act. part. from ἀναπάλλω, and πάλτο as 3 sing. 2 aor. pass.

Πάσασθαι*, "to acquire," perf. πέπάμαι, plup. πεπάμην. We must not confuse with this the forms derived from πατέομαι.


Πατάσσω, see πλήσσω, which furnishes the passive.

Πατέομαι*, "I eat," ἐπασάμην, πέπασμαι; cf. δατέομαι, δά-σασθαι.

Πεῖθω, "I persuade," pass. "I believe" or "obey," to which signification also belong πείσομαι, πέπεισμαι. But 2 perf. πέ-πουθα signifies, "I trust." So also the future πιθήσω*, and the aor. part. πιθήσας*.

Πελάξω, πέλαω, see πίλνημι.

Πέλω* or πέλομαι, "I move round," "I am in a certain place or employment" (cf. versor); a poetic word used also in Doric prose; it has the pres. and 2 aor. 2 pers. ἔπλεο, 3 pers. ἔπλετο, ἔπλεν (II. xii. 11), and part. περιπλόμενος. Homer has also the strengthened form πωλέομαι.


Πέσσω, πέττω, "I digest," fut. πέψω, as if from πέπτω, perf. pass. πέπεμμαι, 1 aor. ἐπέφθην.

ΠΕΤ-. This root appears in three verbs with the cognate significations: (1) "I fall." (2) "I spread out wings in falling." (3) "I fly" or "remain suspended in the air."—(1) "I fall," with reduplication πίπτω, with ν affixed πέτνω, 2 aor. Doric ἔπετον, in other dialects ἔπεσον, fut. m. πεταοῦμαι, perf. πέπτωκα or πέπτηα, part. πεπτηώς, πεπτεώς or πεπτῶς.

(2) ΠΕΤΑ-, in Πετάννυμι, "I expand," fut. πετάσω (Attic πετῶ), 1 aor. ἑπέτασα, perf. pass. πεπέτασμαι, Attic πέπταμαι, 1 aor. ἑπετάσθην.

(3) Πέτομαι, "I fly," 2 aor. ἑπετομῆν, by sync. ἑπτομῆν. Hence mid. ἑπταμαι, fut. πτήσομαι, πετήσομαι, 2 aor. ἑπτήν, πτῶ, πταῖνη, πτήναι, πτῶς (mid. πτάσθαι, πτάμενος). Πέταμαι occurs, but not in Attic: also ποτάομαι, ποτέομαι and πωτάομαι; but πετάομαι in later writers.

Πέφυν*, see ΦΕΝ-.
Πήγνυμι, πηγνύω, "I fasten," fut. πήξω, 1 aor. ἐπήξα, perf. pass. πέπημαι, 1 aor. ἐπήκτην, 2 aor. ἔπηγνυ, perf. πέπημα, "I am fixed."

Πίλνημι, pass. πιλνμαι, "I approach," from πελάω*, πελάζω, fut. πελάσω, perf. pass. πέπλημαι, 1 aor. ἐπιλάσθην or ἐπιλάθην, 3 plur. 2 aor. πιλήντο, as if from πιλήμι.

Πύμπλημι, "I fill," from ΠΛΕ- (πλήθω, "I am full"), imperat. πλήσο, opt. πλήμνη, fut. πλήσω, 1 aor. ἐπλήσα, perf. πέπλημα, perf. pass. πεπλησμαι, 1 aor. ἐπλήσθην. In compounds, if μ precedes πύμπλημι, the first μ is dropt, as in ἐμπύπλημα; but we have ἐνεπύπλασαν, &c.

Πύμπρημι, "I burn," "set on fire," as ἵστημι, fut πρήσω, 1 aor. ἐπρήσα, perf. act. πέπρημα, perf. pass. πέπρησμαι, 1 aor. ἐπρήσθην. In compounds, if μ precedes the verb, the first μ is dropt, as in ἐμπύραντες; but it is resumed if the augment intervenes, as in ἐνεπύρασαν.

Πίνω, "I drink," fut. πίσοι (πιοῦμαι was later), 2 aor. ἔπινυ, imperat. πιέ (the Attics said πιθ). The other tenses are from ΠΙΙΟ-, perf. πέπομαι. Hence also πιπίσκω, "I give to drink," fut. πισό.

Πυπράσκω, "I sell," from περάω, fut. περάσω, Attic περῶ (περάω, "I pass over," makes περάσω), perf. act. πέπρακα, perf. pass. πεπράμαι, 1 aor. ἐπράθην, Attic fut. pass. πεπράσαμαι. For the middle forms, signifying "I cause to be sold," i.e. "I buy," see πράσαθαι and ὠνέομαι.

Πύπτω, "I fall," see ΠΕΤ- (1).

Πλέω, "I sail," root ΠΛΕΕ-, fut. πλεῦσομαι and πλευσάμαι, 1 aor. ἐπλέυσα, perf. πέπλευκα, 2 aor. ἐπλην*. An Ionic form is πλώ.

Πλήσω, "I strike," fut. πλήξω, &c., 2 aor. ἐπλήγην, in compounds ἐπλάγνην, as κατεπλάγνην, "I was struck with terror," 2 aor. with redupl. πέπληγον*. The Attic writers use πατάσσω as the active of this verb.

Πλύνω, "I wash," 1 aor. pass. ἐπλύνθην and ἐπλύθην.

Πνέω, "I blow," root ΠΝΕΕ-, fut. πνεύσομαι and πνευσάμαι*, 1 aor. ἐπνευσα, perf. act. πέπνευκα, perf. pass. πέπνυμαι*, "I reflect," "am prudent." Homer has a form πνύω; ἀμπνυ, "recover thyself." We have the same root in πνυσσω, πνύσκω, "I make wise," i.e. "inspire."
Πνύω, "I stifle," 2 aor. pass. ἐπνύην.
Πορεῖν, ἐποροῦ, "I gave," "I distributed," whence πέρισταλ, part. περιστρωμένος, "it is fated?" cf. μεῖρομαι.
Πρίασθαι (ἐπριάμην, πρίασο or πρίω, πρίωμαι, πριάμην, πριάμενος), used as the aor. of ὀνέομαι.
Πτάρνυμαι, "I sneeze," aor. ἐπταρνοῦ.
Πτῆσω, "I crouch," from ΠΕΤ-, "I fall," 2 aor. dual καταπτήνηται, as if from κατάπτημμα, perf. mid. part. πεπτηθύνω. The other tenses are regular, πτῆξα, ἐπτήξα, ἐπτήχα.
Πυθάνομαι, "I learn by inquiry," also πεύθομαι, fut. πεύσομαι, perf. πέπυσμαι, 2 aor. ἐπυθήθην.

Παίεω, "I sprinkle," Ep. 2 plur. imper. ράσσατε*, perf. pass. ἐρράσσατε, 3 pl. ἐρράδαται*.
Πέχω, ἐρῶ, "I do," fut. ἐρέχω, ἐρξώ, 1 aor. pass. ἐρέχθης, 2 perf. ἐροργα.
Πέω, "I flow," root ΠΕΦ-, fut. ρέομαι, 1 aor. ἐρένεσα, 2 aor. pass. ἐρρήνη, fut. ῥήσωμαι, perf. ἐρρήνηκα, as from ρέω.
Πηγνυμι, ῥηγνύω, "I break," "rend," from ΨΡΑΓ-, ῥήσω, fut. ῥέξω, 2 aor. pass. ἐρράγην, 2 perf. ἐρρώσα, intransitive.
Πυγεώ, "I shudder," 2 perf. with pres. signification ἐρρυνγα*.
Πιπτῶ and ῥιπτέω, "I throw" and "I keep throwing" (jacio and jacto) ; in the pres. and imperf. both forms are in use, but all the other forms are from πιπτῶ only. The i is long; hence ῥιπτε, ῥιπτα, aor. pass. ἐῥίφθην and ἐῥίφην. For ῥιπτασκόν see above, p. 246.

Σαίω*, "I save," occurs only as σώ, but σαοῖς, σαοί, σαοῦσι, imperat. σαοῦ. We generally find the secondary form σώζω, fut. σώζω, 1 aor. ἔσωσα, perf. σέωσκα, pass. σέωσμαι and σέωσαι, 1 aor. ἐσώθην; sometimes resolved in Homer, as in the fut. σώζω, &c.
Σβέννυμι, "I extinguish," fut. σβέσω, perf. pass. ἐσβέσμαι, 2 aor. ἐσβῆνη, inf. σβήναι, perf. ἐσβηκα in an intransitive sense, "I am extinguished."
Σεῖω*, "I shake" or "drive," from ΣΕΦ- (whence also σέιω, σώ, σῶ, σώ), 1 aor. ἐσεῦσα, mid. ἐσεύσαμαι, perf. pass. ἐσούμαι,
"I rush," plup. ἐσσύμην, 1 aor. ἐσύθην or ἐσύθην (Eurip. Hel. 1302). From σώω come the 3 pres. imperat. mid. σοῦσθω, 2 pl. σοῦσθε, and the 3 pres. ind. σοῦται, pl. σοῦνται. There is a Laconic form ἀπέσσουα, "he is gone" (Xen. Hell. i. 1, § 23).

Σκεδάνυμι, "I disperse," fut. σκεδάσω, Attic σκεδῶ, perf. pass. σκεδάσσαμαι. Another form is σκίδνημι, σκίδναμαι; also κεδάω*, κεδαι* and κίδνηµ*.

Σκέλλω, "I dry up," transitive, fut. σκελῶ, mid. σκελούμαι, fut. σκαλῶ or σκαλῆσω, 1 aor. ἔσκηλα, perf. ἐσκληκά, part. ἔσκληως, "being dried up," 2 aor. ἔσκλην, "I was dried up," fut. mid. σκλήσομαι.

Σκέπτομαι, "I consider," generally in Attic takes its pres. and imperf. from σκοπέω, but fut. σκέψομαι, aor. ἐσκεψάµην, perf. pass. ἐσκεψαµαι.

Σμάω, σμήχω, "I smear," fut. σμήσω, from σμάω, Ionic σµέω; 1 aor. pass. ἐσμήχθην. Σμήχω is not Attic in the present.


Στερέω and στερίσκω, "I deprive," in pass. στέρομαι, aor. ἐστέρην, part. στερείς.

Στορέννυμι, στόρνυμι, "I strew" or "lay down," and στρώννυμι, fut. στορέσω and στρώσω, 1 aor. ἐστόρεσα or ᾿Ν υϑὰς perf. pass. ἐστρωµαι, aor. pass. ἐστορέσθην.

Στυγέω, "I abominate," 2 aor. ἔστυγον. But 1 aor. ἐστυξα, "I cause to shudder."

Σφάξα, "I slaughter," 2 aor. pass. ἐσφάγγην.

Σώξω, see σαώ.

Τ.

ΤΑΛ- = ΤΛΑ-, "I bear," "dare," fut. m. τλήσοµαι, 1 aor. in Homer ἐτάλασσα, perf. τέτληκα, pl. τέτλαµεν, part. τετληώς in the poets; 2 aor. ἔτλην, τλῆθι, τλῶ, τλαίν, τλῆναι, τλάς (in Homer τετλαθί, τετλαίην, τετλάναι).

TA-, "I stretch out the hand to," imperat. τῇ. Hence 2 perf. τέταγα and a new pres. τετάγω. From this verb τείνω borrows its perfects τέτάκα and τέτάµαι. Cf. ΓΕΝ- γέγαα, ΜΕΝ- µέµαα; and see above (107).

Ταράσω, "I disturb," has the by-form θράττω (chiefly in Attic poetry), and the epic perfect τέτρηχα*.

Τέµνω, "I cut," fut. τεµῶ, Ionic ταµέω, 2 aor. ἔτεµον, rarely
ἔταμον in Attic, 2 aor. mid. ἑτεμόμην, more frequently ἑταμόμην, perf. τέτμημα, perf. pass. τέτμημα.

Τέρπω, "I delight," has the pass. aor. ἑτάρφθην, ἑτάρπην, besides the regular ἑτάρφθην, and in the epic the 1 pl. subj. τραπείσων.

Τερσαίνω*, "I dry," has 2 aor. pass. τερσήματι, and 1 aor. act. ἑτερσα.

Τέτμων*, "I found," has the subj. τέτμω, &c.

Τεύχω, "I make" or "construct," is regular, τεύξω, ἑτεύξα, τέτυχημα, ἑτύχθην. But although we have τετεύχαται, "they are made," the active form τέτευχα is also used in a passive sense (above, 347, Obs.). Hence we have the secondary verb τυγχάνω, "I hit the mark," "I light upon," "I am successful in obtaining" or "I happen on a place or person," "I am somewhere just at a particular time:" fut. τεύξομαι, aor. ἑτυχοῦ (epic ἑτύχησα), fut. τετύχηκα. In Pindar τόσσαι is an aor. synonymous with τυχεῖν:
cf. τόξον, which contains the same root.

The form τυτύσκομαι unites the meanings of τεύχω and τυγχάνω; for τυτύσκεσθαι τι is "to make ready something," but τυτύσκεσθαι τινος, "to aim at something."

Τίκτω, "I bring forth," fut. τέξομαι, perf. τέτοιοι.

Τίνω, "I pay," "expiate," fut. τίσω, perf. τέτικα, perf. pass. τέτισμαι, mid. τίνομαι, "to punish:" τίνω Ionic, τίνῳ Attic.

ΤΟΡ-, "I pierce," found only in the aor. ἑτορων, τορεῖν. Hence (1) Τετράω, "I bore," Attic τετραίνω, fut. τετρανέω, Ionic 1 aor. ἑτέτρηνα, also ἑτρησα, 1 aor. pass. ἑτετράνθην, perf. pass. τέτρημαι.

(2) Τετρώσκω, "I wound," from fut. τρώσω, perf. pass. τετραμαι, 1 aor. ἑτρώθην, fut. pass. τρωθήσομαι and τρώσομαι.

Τόσσαι*, see τεύχω.

Τωμήω*, "I cut," 1 aor. ἑτμήξα, 2 aor. ἑτμαγον, intransitive 2 aor., part. pass. τωμηεῖς, these two in compounds. See τέμων.

Τρέπω, "I turn," perf. τέτραμα, perf. pass. τέτραμμαι.

Τρέφω, "I nourish," fut. θρέψω, perf. act. τέραμα, perf. pass. τέθραμμαι, 1 aor. ἑθρέφθην, 2 aor. ἑτράφην. The 2 aor. ἑτραφον has in Homer a passive sense, as ἑτραφεν, "he was bred."

Obs. The forms τέραμα and τέτραμα are interchanged in this verb and τρέπω, but it seems that the o belongs to τρέφω, and the a to τρέπω.

Τρέχω, "I run," fut. ὅρεξομαι, 1 aor. ὅρεξα rare. More com-
monly from ΔΡΑΜ-, fut. δραμοῦμαι, 2 aor. ἔδραμον, perf. act. ἑ-δράμηκα, pass. δεδράμημαι, perf. m. δεδρομα.

Τρώγω, "I nibble" or "eat with the front teeth," fut. τρώξο-μαι, 2 aor. ἔτραγον.

Τυγχάνω, see τεύχω.

Τύπτω, "I strike," fut. τυπτήσω, perf. τετύπτημαι, but also regular.

Τ. Τφαίνω, "I weave," aor. ἱφθανα, perf. ἱφαγκα, perf. pass. ἱφασμαι.

Τεπεμνήμυκε*, see ἤμυσ.

Τπισχοῦμαι, "I promise," from υπίσχομαι, fut. υποσχήσομαι, perf. υπέσχχμαι, 1 aor. υπεσχέθη, imperat. υποσχέθητε, 2 aor. υπεσχόμην. See ἐχω.

Φ. ΦAΓ-, "I eat," has only the fut. φάγομαι (which is Hellenistic), and 2 aor. ἐφαγον. The other tenses are formed from ἐσθίω and 'ΕΔ-.

Φαινω, "I show," aor. ἐφηνα; intransitive εφάνην, εφάνη, φανοῦμαι, φανήσομαι, πέφασμαι, πέφηνα, "I am manifest" (above, 347).

Φείδομαι, "I spare," fut. φείσομαι, perf. πέφεισμαι, epic aor. πεφειδῆμαι.*

ΦΕΝ-, "I kill," has aor. ἐπεφυνυ, and perf. pass. πέφαμαι, 3 sing. πέφαται, 3 pl. πέφανται, inf. πεφάσθαι, fut. πεφήσομαι. Cf. MEN-, &c., and see above (107).

Φέρω, "I bear," root ΦΕΡ-, only in the pres. and imperf.; the other tenses are supplied from ΟΙ- = ΦΕΓ- (comp. "weigh," &c.), 'ΕΝΕΚ-, 'ΕΓΚ-, Ionic ἐνείκω, fut. οἰσω, οἰσόμαι (also as a pres. inf. οἰσειν, imperat. οἰσε), aor. ἤνεγκα and ἤνεγκον (Ionic ἤνεκα), perf. act. ἔνεινχα, pass. ἐνείνεγμαι (Ionic ἐνείνεγμαι), 1 aor. ἤπενχθην (Ionic ἤπενχθην), fut. pass. ἐνεχθήσομαι and οἰσθῆσομαι. The derivative φορέω is conjugated regularly, but there is an epic infin. φορήναι.

Φέυγω, "I flee," fut. φεύξομαι and φεύξομαι, perf. πέφευγαι, 2 aor. ἔφυγον, perf. pass. πεφέυγμαι.

Φημί, "I say," root ΦΑ-, like ἵστημι; but the imperfect ἔφην is generally an aorist like ἔιτον, the frequentative φάσκω, ἐφασκον 20—2
being used to express the continuous act of speaking. In conversations we find the shorter form ημι, as in ο ημι, παι, παι, "boy! boy! I say;" ην δ’ ἐγώ, "said I;" η δ’ ος, "said he," and in epic writers η, "he said."

Φθάνω, "I come before," "anticipate," from φθάω, fut. φθάσω, 1 aor. ἐφθάσα, perf. act. ἐφθακα. Also fut. φθήσομαι, 2 aor. ἐφθην, φθω, φθαίνη, φθήναι, φθάς, 2 aor. mid. part. φθάμενος.

Φθίω, "I destroy," trans., and φθίω, "I fall" or "waste away," which takes its tenses from the middle voice of φθίω, fut. φθίσομαι, pass. ἐφθίμαι (3 pl. ἐφθινται), part. φθίμενος. Hence φθινέω and φθινύθω.

Φράζω, "I say," 2 aor. epic πέφραδον* or ἐπέφραδον*. The mid. and pass. signify "to remark," and the middle also means "to consider."

Φρεώ*, "I carry quickly," from φορέω, occurs only in composition, ἐκφρεῖν, εἰσφρεῖν, διαφρεῖν, imperat. εἰσφρεῖ, as if from a verb in -y.

Φυζάναι (= φυγεῖν, Hesych. as from φύζημι), "to flee," 2 perf. part. πεφυζόν* (Hom. Il. xxii. 6, &c.). The grammarians also give a form φυζάω, whence part. aor. pass. φυζηθέντες, Nic. Ther. 825.

Φυλáσσω, "I watch," is regular, but in Hom. Hymn. Apoll. 538, we have the imper. 2 aor. προφύλαχθε.

Φύω, "I bring forth," fut. φύσω and φίσομαι, perf. πέφυκα, πέφυ*; 2 aor. ἐφύν, "I am by nature" (above, 323). "Εφύην is a later form.

Χάζοι, see κήδο.

Χαίρω, "I rejoice," fut. χαίρησω, in later writers χαρίσομαι, 2 aor. ἐχάρην, perf. act. κεχάρηκα, pass. κεχάρημαι and κέχαρμαι. In epic, 2 aor. κεχαρόμην, 1 fut. κεχαρήσω, and 1 aor. mid. κεχαρίμην.

Χαλάνω, "I grasp" or "contain" (as a vessel), 2 aor. ἐχάδον, perf. κέχανδα, fut. χείσιμαι. Cf. σπένδω.

Χέω, "I pour," fut. χεύσω, Attic χέω, 1 aor. ἔχενα, ἔχενσα, Attic ἔχεα, perf. act. κέχυκα, pass. κέχυμαι, 1 aor. κέχυθην.

Χραίσμεν*, "to help," indic. 2 aor. ἐχραίσμων, fut. χραίσμηςω, 1 aor. ἐχραίσμησα.

1 In Hom. Od. v. 110, 133, vii. 251, we should read ἐφθινεν for ἐφθινεν.
Χράω has five different formations and meanings:

1. Χράω, "I deliver an oracle," infin. χρῆν, aor. pass. ἐχρῆσθην, perf. κέχρησμαι.


3. Χράομαι, "I use," is regular; but κέχρημαι in epic Greek means "I stood in need."

4. Χρη, "it is necessary," oportet (impers.), opt. χρείη, subj. χρῆν, inf. χρηναι, χρὴν, imperf. ἐχρῆν, more frequently χρὴν, part. χρέων, Attic for χράων, fut. χρῆσει.

5. Ἀπόχρη, "it is enough," 3 pl. ἀποχρῶσιν, inf. ἀποχρην, part. ἀποχρῶν, -ώσα, ἀποχρῆν, imperf. ἀπέχρη, fut. ἀποχρήσει. The Ionians wrote ἀπέχρα.

Χρώνυμι, χρωνυώ, "I colour," from χρώω, χρώω, χρώξω (all properly signifying "to touch the skin" or "surface"), fut. χράσω, 1 aor. ἐχρωσα, perf. pass. κέχρωσμαι.

Ψ.

Ψάω, "I rub," infin. ψῆν, fut. ψῆσω, &c.
Ψύχω, "I cool," 2 aor. pass. ἐψύγην, &c.

Ο.

᾿Οθέω, "I push," fut. ὀσω or ὀθῆσω, imperf. ἐωθοῦν, 1 aor. ἐωσα, inf. ὀσαι, perf. act. ἐώσα, pass. ἐωσμαι, 1 aor. ἐώσθην, fut. pass. ὀσθῆσται.

᾿Ονέωμαι, "I buy," has the pass. aor. ἐωνήθην with syllabic augment, and the perf. ἐωνημαι both passive and deponent. The Attic writers also used, as the aor. of this verb, ἐπριάμην, πρίασο or πρίω, πρίωμαι, πριαίμην, πρίασθαι, πριάμενος, from the same root as πυμάκα. Cf. Demosth. Nicostr. 1249. 21, 23.
PART IV.
DERIVATION AND COMPOSITION.

§ I. Prefatory Remarks.

354 From the formation of individual words, and their inflexion through the various modifications of the noun and verb, Greek Grammar naturally passes on to consider the cognate, but subsequent, procedure, by virtue of which (1) an existing noun or verb develops itself into a secondary noun or verb, or (2) two distinct words are combined in one, and furnished with a single set of inflexions: the former we call derivation; the latter is termed composition.

§ II. (1) Derivation.

355 In considering the subject of derivation, which was at one time regarded as including the whole of etymology, but which comparative grammar has reduced to a subordinate position, we have two distinct questions proposed to us. We have to examine, on the one hand, the process of derivation, or the machinery by which the new form is produced; and, on the other hand, the origin of the new form, or the classification of the derivatives according to the kind of words of which they must be regarded as modifications or extensions. The former of these inquiries is the most profound and difficult that could be proposed to the philological student. We must therefore be contented in this place with indicating rather than developing the results¹. The latter is a very easy and simple task, and it is of great practical utility to the student. It shall therefore be exhibited with all the necessary details.

§ III. (A) Process of Derivation.

The process of deriving one word from another is effected in the same way as the formation of words in the first instance,

¹ The subject is fully discussed in the New Cratylus, book III. chap. 3.
namely, by the addition of pronominal elements, so that a new crude form becomes the vehicle of the inflexions. There is naturally more variety in the secondary formations of nouns than in those of verbs. For while the person-endings of the verb have anticipated one prominent distinctive use of all three pronominal elements, the cases of the noun are, as we have seen, connected only with a special development of the second and third elements. Hence, in the derivative forms we find the converse. In the nouns all three pronominal elements are used, in their distinctive senses, and in combination with one another, to form nominal derivatives, while the verbal derivatives are limited to that special development of the second and third elements, which we find in the cases of the noun.

(a) Derivative Nouns.

356 In the formation of nominal derivatives we observe that the first pronominal element expresses that the thing proceeds from, or immediately belongs to, the subject; the second, that it has a relation to the subject; the third, that it is a mere object, or something removed from the proximity of the subject.

a. The first pronominal element, in the derivative forms of nouns, appears generally as μ-; rarely, if ever, as π-.

b. The second very frequently as σ-, i-, γ-, κ-, τ-, τυ-, v-, θ-, δ-.

c. The third only as τ- or ν-.

d. The forms ρ-, λ-, as degenerations from the other dental liquid ν, representing the third element, play a prominent part in the formation of nouns.

e. The first element is combined with the third, under the forms μ-ν, μ-τ; with the second, after the third, in μ-ν-ι, μ-ν-κ-.

f. The second element is combined with the first under the form σ-μ-; with the third as ι-τ-, σ-μ-, i-ν-, τυ-τ-, δ-ν-; with ρ-, as τυ-ρ-.

g. The third element is combined with λ, ρ, in τ-λ-, τ-ρ, and doubled in -τ-τ-, -ν-τ.

357 The following are examples of these formations:

a. τυ-μη, "an honouring" or "appreciation" proceeding from the subject; μνη-μη, "a calling to mind;" πότ-μος, "a falling."
Often with σ, θ prefixed (above, 91), as δεσ-μός, "a binding;" θεσ-μός, "a placing." The force of this ending is well shown by a comparison between the Latin primus, "the first of a series beginning with the subject," and the Greek πρῶ-τος, "the last of a series ending with the subject:" between al-mus, "the nourisher," and alu-m-nus, "the nourished."

b. μύη-σις, "an imitation;" φιλ-λα, "a friendliness;" ἱππό-της = ἱππο-νίς = ἱππε-ύς, "equestrian" or "having relation to a horse;" ἐδη-τύς, "an eating;" μουρ-δίος, "of or belonging to fate;" δημό-σιος, "popular," and the like, are all relative or qualitative words, and recall the sense which properly attaches to the genitive case. Sometimes -η appears for -α, as in εἰχ-η, "a praying."

c. γραπ-τός, "written;" χρισ-τός, "anointed;" δει-νός, "dreaded;" σεμ-νός or σεμ-τός, "revered," are all objective words, expressing the results of an action.

d. Words in -λος and -ρος generally correspond to those in -νος; comp. δει-νός with δει-νός, and both with divus; μεγά-λος with mag-nus; λυγ-ρός with στυγ-νός; ἐχθ-ρός with [ἐ]ξέ-νος, &c.

e. A combination of (a) and (c) expresses the action, proceeding from the subject, in connexion with its results (above, 79): thus, from πράγ-γα-μι we might have πραγ-μός, "a doing," and πραγ-μήν, "a doer" (a), and we have really πολυ-πράγ-μων, "he who does much," πράξ-νυς = πράξ-νυς, "a relative doing" (b), πράγμα-σ = πράγμα-τ and πρακ-τος, "done" (c), and by a combination of (a) and (c) we have πράγ-μα-τ-ε = πράγμ-μεν- (107) and πε-πραγ-μέ-νον, "done as the result of doing." This last combination may take in addition (b), as in ἀρ-μο-νι-κός, ἀρ-μο-νι-κός, in which case the quality connected with or produced by the result is expressed, as well as the result itself: for we have ἀρ-μός = "a joining;" ἀρ-μο-νι-κό-ς = "the sort of person who possesses such a quality."

f. When (b) is combined with (a), the relative word becomes subjective, as ἀλώ-σις, "a taking;" ἀλώ-σις-πισ, "a song of triumph on taking." When we have (b + c), the relative word becomes objective, as φως = φῶ-τ, "that which is of the quality of light;" καλλο-σύνη, "that which is of the quality of beauty" (nearly equal to κάλλο-ς = κάλλο-τ); ἀληθ-νός, "made up of that
which is true;" ισό-της = ισό-τγα-τ-ς, "equality;" ἀχθη-δών, "an-
noyance," i.e. that which is of the quality of grief or pain. When
τι- is combined with ρ-, we have only a qualitative extension of
the meaning of τι-; compare οἰκή-τωρ with οἰκη-τής; δο-τήρ, δώ-
tερα with δό-της, &c.

g. We have the combination τ + ρ (sometimes θρ) in the com-
paratives of adjectives, and in words signifying instrumentality, or
a thing carried farther in a certain direction; τ + λ is more rarely
used in the same sense; compare σοφώ-τερος, "farther in wisdom;"
βάρα-θρον, "farther in depth;" ἐχέ-τλη, "the handle at the end of
the plough." The combination τ + τ marks the superlative, as
σοφώ-τατος, "first of a series of wise men." The combination
υ-τ, which is the third person-ending of the plural verb, is of con-
stant use in the formation of active participles; it implies collection:
compare πᾶςτ = πᾶ-ντ-ς with qua-ntus, and the names of towns, such
as Τάρας = Τάρα-ντς with Tarentum.

(β) Derivative Verbs.

358 In order to see what verbs are derivative and what are
primitive, it is necessary to classify all verbs according to the
genesis or origination of their crude forms. The conjugations given
above (299) are arranged according to the characteristic of the root,
and are designed for the convenience of the learner. The true clas-
sification, however, depends upon the contrivances adopted for the
formation of a present tense from the root as exhibited in the
second aorist.

359 I. Primitive verbs, or those which are not formed from
existing nouns or verbs.

(a) The simplest and oldest verbs are those which are formed
from a monosyllabic root, which is prefixed to the person-endings
(a) without any change, as ει-μι = ει-μι; (b) with guna or some
ectasis involving perhaps a vowel of connexion, as φη-μέγα-μι;
(c) with reduplication without guna, as πι-πτω (root πετ-); (d) with
reduplication and guna, as τι-θη-μι = τι-θέτα-μι; (e) with an hy-
perthesis of guna (above, 145), as στείβω for στίβ-γω, φεύγω for
φύγγω, Lat. fugio.

Obs. The vocalization shows that even such verbs as λέγω and
στρέφω must have been formed by some strengthening insertion or affix
(above, 20).
Another class adds v to the root, as in τέμ-ν-ω. This is sometimes accompanied by an euphonious ectasis of a labial or guttural in the root, as in λα-μ-βά-νω, τυ-γ-χά-νω, which is perhaps due to hyperthesis (above, 110). The same element sometimes appears as τ, after labials and gutturals: thus we have τύπ-τ-ω, root τυπ-, κρύπ-τ-ω, root κρυ-, τίκ-τ-ω, root τεκ-. In some verbs we have a combination of ν and F in this strengthening adjunct: this appears as νη = ν-ια in δάμ-νη-μι, πιλ-νη-μι, &c.; as νυ in ζεύγ-νυ-μι, where there is also a γuna or expression of να, indicated in such cases as σβέ-ν-νυμι by a reduplication of the ν. The vowel in νυ-, and even in νυ-, may precede the liquid which it articulates. Thus we have φαίνω, ἐλαίνω from the roots φα- and ἐλα-. 360 II. Secondary verbs, or those which are obviously derived from existing nouns or verbs.

The pronominal affixes used to form derivatives of this class are the same in kind with those used to strengthen the present in the other case, and most of them are found in the derivative nouns.

The terminations most in use for this purpose are the following: -άω, -έω, -δω, -έξω (= αδ-γω), -ήω (= εδ-γω), -ύςω (= νδ-γω), -ήηκω, -ήσκω, -εύω, -αινω, -ύνω; as τι-μά-ω from τιμή, φιλ-έ-ω from φίλος, μισθ-ό-ω from μίσθος, σκευ-ά-ξω from σκευή, νομ-ι-ξω from νόμος or νέμ-ω, γαμ-ί-ςκω from γαμη, μεθύ-σκω from μεθύω, ταϊδ-εύ-ω from ταίς (ταϊδ-ς), σμ-αινω from σμίμα, ευθ-ύ-νω from ευθύς: the termination -έ-θω, -υ-θω seems to be appropriated to derivatives from simple verbs; for instance, φλεγ-έ-θω from φλέγω, φθιν-ύ-θω from φθίνω, where it will be observed that the ε represents ο, which often follows γ, and v belongs to the νν of the primitive form. The termination -ι-κω-, -υ-κω- is inserted between the root and the strengthening pronominal adjunct ν in the verbs ὕφλ-ισκ-ά-νω, ἄλ-υ-σκ-ά-νω, &c.

Obs. 1 There are some verbs in -άω, -έω, which must not be classed among these secondary derivatives. Such are δρα-ω = δράφω, which must be connected with δρατε- = θερατε-: cf. δραπέτης: καλέω = καλέκω, connected with κλέκως, κλώ, &c.

Obs. 2 On the other hand, a derivative affix is not unfrequently lost by assimilation, and the verb becomes a simple barytone: thus we have πράσσω for πράγ-γω from πράγ-ος (79, 103), ἀγγέλλω for ἀγγέλ-γω from ἀγγέλος, ποικίλλω for ποίκιλ-γω from ποικίλος, καθαίρω for καθαρ-γω from καθαρός, πυρέσσω for πυρέτ-γω from πυρέτος, &c.
§ IV. (B) Classification of Derivatives.

(a) Derived Substantives.

361 Substantives are derived (1) from verbs, (2) from adjectives, (3) from other substantives.

(1) Substantives derived from Verbs.

(a) Substantives denoting the agent or person who carries out the action of the verb.

(aa) The most common termination is -της (gen. -του), fem. -τρις (gen. -τριδος), -τρος (gen. -τρου), -τωρ (gen. -τωρος) or -τριа (gen. -τριας) or -τις (gen. -τιδος); less common is -τηρ (gen. -τηρος), fem. -τειρα (gen. -τειρας). These nouns are formed in the same way as the verbals in -ρες and -ρεος, and there is no doubt that the terminations are connected. Thus we have αὐλήτης, "a flute player" (from αὐλεῖν), fem. αὐλήτρις and αὐλήτρια; κελευστής, "a commander" (from κελεύω); μαθητής, "a disciple" (from μαθέω); ὀρχήστης or ὀρχήστρη, "a dancer" (from ὀρχέσθαι), fem. ὀρχήστρια; δράστης or δρήστηρ, "a labourer" (from δράν), fem. δρήστις; προδότης, "a traitor" (from προδιδόναι), fem. προδότις; ἰατρός, "a healer" (from ἰάσθαι); σωτήρ, "a saviour" (from σωσθων, σώ-ζειν); εὐναστήρ, εὐναστήρ οΥ εὐνατήρ, "a husband" (from εὐνᾶν, εὐνήτηρ or εὐνατήρ, "a husband" (from εὐνᾶν, εὐνήτηρ), fem. εὐνάστειρα, εὐνάστειρα, εὐνήτειρα; βήτωρ, "an orator" (from the root of εἰ-ρη-κα) and secondary derivatives like ἀπάτωρ, ἀμήτωρ from πατήρ, μήτηρ. Words formed with the ending -της have sometimes, but rarely, a passive sense; thus γενέτης means "a son" (Soph. Εδ. T. 470); ἄτιτης, "dishonoured" (J.Esch. Αγαμ. 72); κισσοδέτης, "bound with ivy" (Pind. Fr. 45, 9).

Obs. With regard to the accentuation of these derivatives, it is to be observed (a) that the nouns in -της are paroxytone when they are proper names, when they are dissyllabic, or when, being polysyllabic, they have a short penultima; thus we find ὁρέστης, φευστῆς, δεσπότης. But if the penultima is long, the word is oxytone; thus we find πομητῆς, δικαστῆς. Exceptions: κρίτης (but in compounds with any other word than a preposition it draws back its accent, as in ὁμορρόπης), εὐρετῆς, διωνόστης; and in Attic Greek derivatives from liquid verbs, as ψαλτῆς, τοικαλτῆς, &c. (b) The nouns in -τηρ and -τρια are oxytones. (c) Those in -τρια and -τειρα are proparoxytones.

(bb) The terminations -ης (gen. -ου) from verbs in -εω, -ας (gen. -ου) from verbs in -άω, and -ος (gen. -ου) from consonantal...
verbs, are less common and are generally confined to compounds; such are *σιυτοπώλης*, "a corn-factor" (from *πωλεῖν*); *δρυποθήρας*, "a fowler" (from *θηράν*); *στρατηγός*, "a general" (from *άγειν*); but we have simple nouns, such as *τροφός*, "a nurturer" (from *τρέφω*); *ταγός*, "a marshallers" (from *τάσσω*); *πομπός*, "a conductor" (from *πέμπειν*); *αοιδός*, "a singer" (from *άειδεῖν*).

Obs. Nouns in -ης and -ας are paroxytone, but verbal derivatives in -ος are oxytone, perhaps to indicate the loss of a consonant affix; this distinguishes them from words like *ζωγράφος* and *λιθοβόλος*, which, as we shall see, are not derived from *γράφω* and *βάλλω*, but from *γραφή* and *βολή*.

(cc) It is difficult to decide whether the nouns of agency in -ένς are derivatives from verbs, or from other nouns; according to their meaning they are verbal derivatives; thus *ἵππεύς*, though it is anterior to *ἵππεύω* and *ἵππεια*, cannot come immediately from *ἵππος*, but must involve some derivative verb, now lost; similarly *σκαφεύς*, "a digger" (from *σκάπτειν*); *κναφεύς*, "a fuller" (from *κνάπτειν*); *γραφεύς* and *γραμματεύς*, "a writer"; *πομπεύς*, "an attendant" (cf. *πομπός*), &c., bear verbal significations quite as immediate as the corresponding verbals in -η or -εια (below, (hh)). See however (3), (d), (aa).

(b) Substantives denoting the action or result of the action.

(aa) Nouns in -σις (-ξις, -ψις) and -σία (all fem.) denote generally the action itself, as incomplete or in progress; thus we have *πράξις*, "the doing" (from *πράσσειν*); *αὔξησις*, "the increasing" (from *αὔξάνειν*); *θυσία*, "the sacrifice" (from *θύειν*); *δοκιμασία*, "the scrutiny" (from *δοκιμάζειν*). But some of these denote the result of the action, as *δόσις*, which means both "a gift" and "a giving" (cf. the English "dose").

(bb) Nouns in -σα (fem.) have the same meaning as those in -σίς. Compare *δόξα* with *δόκησις*, both from *δοκεῖν*.

(cc) Nouns in -τις and -τύς (all fem.) correspond in meaning and in origin with those in -σις and -της, only they are rarer and more poetical; of these we have *φάτις*, "a speaking" (from *φάναι*); *μῦτις*, "a thinking" (from *μαίεσθαι*); *πύστις*, "an inquiring" (from *πυνθάνεσθαι*); *ἐδητύς*, "an eating" (from *ἐσθίειν*); *ἐπητύς*,

1 Πομπεύς, in the sense "one who goes in a procession," is found only in Thucyd. vi. 58.
"a friendly speaking" (from εἰπεῖν, cf. ἐπητής); ὀρχηστύς, "a dancing" (from ὀρχεῖσθαι, cf. ὀρχηστής).

(dd) Nouns in -μος (all masc.) generally and properly express the action itself, but, like some of those in -σις, denote also the result of the action; thus we have διωγ-μός, both "a pursuit" or "pursuing" and "a being pursued" (from διωκεῖν); θεσ-μός, "a laying down" or "the law as laid down" (from τιθέναι); σεισ-μός, "a shaking" or specifically "an earthquake" (from σείειν); σπασ-μός, "a drawing" or "cramp" (from σπᾶν); σταθ-μός, "a standing" or "station" (from ἱστάναι); πορθ-μός, "a passing" or "place for passing," "a ferry" (from πείρειν). By the side of these we seem to have nouns of agency in -μήν or -μών, as ποι-μήν, "a shepherd;" πυθ-μήν, "a depth;" ἡγε-μών, "a leader;" κηδε-μών, "one who cares for;" δαιτυ-μών, "a feaster;" γνώ-μων, "an indicator;" besides many adjectives, simple and compound (below, 362, (2), (c)).

(ee) Nouns in ματ = μεντ (all neuter) denote sometimes the result of an action, sometimes the product of the act, and sometimes the object which causes the verbal state; and they seem to be formed from the nouns of agency in -μεν (-μην) or -μον (-μων) which have just been mentioned: thus we have πράγμα, "a deed" or "result of action" (from πράσσειν), compare ἀ-πράγ-μων, πολυ-πράγ-μων, &c.; ποίημα, "a poem" or "product of composition" (from ποιεῖν); μνήμα, "a memorial" or "that which causes remembrance" (from μιμνήσκειν), compare μνήμων; κώλυμα, "a hindrance" or "what hinders" (from κωλύειν); νόημα, "that which is perceived" (from νοεῖν), compare νοήμων.

(ff) Nouns in -μη (all fem.) correspond in meaning rather to the neuters in -ματ than to the masculines in -μος; thus we have γραμμή, "a line drawn" (from γράφειν), cf. γράμμα, "a thing written;" δέσμη, "a bundle" (from δεῖν), cf. δεσμός, "a binding; a band, bond or fetter;" τιμή, "honour, price" (from τιέν); φήμη, "a report" (from φάναι); μνήμη, "record," "memory" (from μιμνήσκειν), cf. μνῆμα, "a memorial."

Obs. It will be observed that the accentuation of these derivatives is not consistent, and the attempts to explain the inconsistency are not in accordance with the facts, or with a correct view of etymological analysis. One of these explanations is that nouns derived from the perf. pass., 2 perf., and 2 aor. act. are oxytone; but this does not apply to μνήμη, or explain πυγμή, δεσμή, σπαθιμή, &c. Another explanation is that the
318 DERIVATION AND COMPOSITION.

accent remains on the root syllable when it is strengthened by some special ectasis; but this again does not apply to τίμη. It seems to us that the variations spring from an original but no longer obvious difference of form. Thus τίμη is formed from τι-μα-έα, involving the affix μα=ματ; whereas μνήμη, γράμμη, &c. are merely parallel to the forms in -ματ-, with which they are nearly synonymous, and do not presume their intervention.

(gg) Nouns in -ος=οτ- (gen. -εος, -ους), which are necessarily neuter, stand on precisely the same footing as the nouns in -ματ, with which, as we have seen (above, 182), they ultimately agree in flexion. They denote the result or product of the action; thus we have κῆδος, "sorrow" (from κήδειν); γένος, "birth" (from γέν-νεσθαι); φάος, φῶς, "light" (from φαίνειν); τεῖχος, "a wall" (from τεύχειν, cf. τεῦχος, τοῖχος); ψεύδος, "a lie" (from ψεύ-δεσθαι).

(hh) Nouns in -ος (masc.) and -η or -α (fem.) express the action of the verb, and sometimes the result also; as λόγος, "a speaking or discourse" (from λέγειν); γραφή, "a writing or painting," both as the act and as the result or production (from γρά-φειν); φυγή, "a fleeing or exile" (from φεύγειν); μονή, "a remaining," also "an abode" (from μένειν); σπόρος and σπόρα, "a sowing" and "the seed" (from σπείρειν); φορά, "carrying," "bringing," "motion," but φόρος, "the thing brought" (from φέρειν). The ending -ια is confined to nouns of this class derived from verbs in -έων, as βασιλεία, "a reigning" (from βασιλεύειν); μαντεία, "a prophesying" (from μαντεύεσθαι).

Obs. The rule for the accentuation of these nouns is generally suggested by the fact that η involves a special affix with a consonantal initial, so that η=ια=γάσα; thus while we have σπόρο-ς we have σπορ-ά=σπορ-γάσα, while we have εὖχο-ς (gen. -ους) we have εὖχ-η=εὖχ-γάσα. But there are many words in -η in which this affix must have represented ει=σά; compare δόξα, μοῦσα with δίκ-η, νίκ-η, κόμ-η, τύχ-η, βλάβ-η.

(2) Substantives derived from Adjectives.

Abstract nouns corresponding to our words in -ness, -dom, -hood, &c., are formed in -ια (εια, -ια), -ης (gen. -ητος), -υνη, -ας (gen. -αδος)—all feminines—and -ος (gen. -ους), necessarily neuter—from the corresponding adjectives; thus we have σοφία, "wisdom" (from σοφός); ἀληθεία, "truthfulness" (from ἀληθῆς); εὐνοια, "kindness" (from εὐνούς); βραδύτης, "slowness" (from
βραδύς; μικρότης, "littleness" (from μικρός); δικαιοσύνη, "righteousness" (from δίκαιος); σωφροσύνη, "sound-mindedness" (from σωφρον); μόνας, "oneness, unity, an unit" (from μόνος); τάχος, "temporary swiftness," and ταχυτής, "habitual swiftness" (from ταχύς).

Obs. 1 Nouns in -της, -τητος are generally paroxytone; the following are oxytone: ποτής, δηϊοτής, βραδυτής, ταχυτής, ἀνδροτής; but τραχυτής and κουφοτής are so accentuated only in the Attic dialect.

Obs. 2 Nouns in -ουνη are generally derived from adj. in -ων, and δικαιοσύνη is the only word in common use formed from an adj. in -ος. Some few of these are formed from substantives; such are διευθυνη from διευθυντής, θεμιστοσύνη from θέμις, κλεπτοσύνη from κλέπτης, μαντοσύνη from μάντις, παλαισμοσύνη from πάλαισμα, τεχνοσύνη from τέχνη.

(3) Substantives derived from other Substantives.

(a) From nouns of agency in -της and -τηρ (τρος), -ευς, we have other substantives in -τηρίον, -τρον, -τεῖον, -τρα, signifying the place, means, or instrument of action; thus from πότης we have ποτήριον, "a cup;" from ἐργάστης or ἐργάστηρ we have ἐργαστήριον, "a workshop;" from ἀκέστης, "a mender," we have ἀκέστρα, "a darning-needle;" from ἰατρός, "a surgeon or physician," we have ἰατρεῖον, "a surgery." So also we have τροφεῖον, "the pay for nurture," from τροφεύς; λογεῖον, "the speaking-place" (the stage), from λογεύς; κουρεῖον, "a barber's shop," from κουρεύς.

(b) From nouns of action in -σίς, -ος, -η, and the like, we have formations in -σίον, -ειον of the same meaning as the last named; thus from γυμνασίς, "exercise," we have γυμνάσιον, "a school for exercise;" from λόγος, "speaking," we have λόγιον, "an oracle;" from φθόρος or φθορά we have φθόριον, "a means of destruction," &c. In the case of compounds this formation is very common; thus we have συμμπόσιον, κυνηγέσιον, ναυάγιον, κατηγόριον, ἀρχαιρέσιον, λειποτάξιον, &c.

(c) Feminine designations are derived from the masculine nouns, as mentioned above (151, cf. 361, (a), (aa)).

(d) Personal designations signifying locality (gentile names) or parentage (patronymics) are thus derived from their primitive nouns:

(aa) Gentile names are formed in -εις, fem. -ης (gen. -ηδος), -υνης, fem. -υτις (gen. -υτιδος), -άτης, fem. -άτις (gen. -άτιδος), -ήτης,
fem. -ἡτις (gen. -ἡτίδος), -ὁτης, fem. -ὁτις (gen. -ὁτίδος), or as adjectives in -ιος (-αιος, -ευος), -ινός, -ηνός, -ινος, the latter being generally appropriated to places beyond the limits of Greece proper; thus we have Μεγαρέως, fem. Μεγαρίς, from Μέγαρα; 'Αβδηρήτης, fem. 'Αβδηρίτις, from 'Αβδήρα; Σπαρτιάτης, fem. Σπαρτιάτις, from Σπάρτη; Αἰγινήτης, fem. Αὐγινῆτις, from Αιγίνα; Σικελιώτης, fem. Σικελιῶτις, from Σικελία; Κόρινθιος from Κόρινθος; 'Αθηναίος from 'Αθήναι; 'Αργεῖος from 'Αργος; 'Ασιανός from 'Ασία; 'Αθηναῖος from Ἀθῆναι; Τάραντιος from Τάρας; Φλιάσιος for Φλινώντιος from Φλινώς (above, 107).

(b) Patronymics are formed with the endings -ίδης (-είδης, -οίδης), fem. -ίς (gen. -ίδος); -άδης, -άδης, fem. -άς (gen. -άδος); and in the poets -ίον (gen. -ώνος), fem. -ιώνη and -ίνη; thus, Δαρδανίδης, fem. Δαρδανίς, a descendant of Δάρδανος; Πηλείδης, Πηλεῖας, a descendant of Πηλέως; Παιδίσκη, a daughter of Παιδίτης; Βορεάδης, fem. Βορεάς, a child of Βορέας; Κρονίων, a son of Κρόνος; Ἀκρισιώνη, a daughter of Ἀκρισίως; Ἀδραστίνη, a daughter of Ἀδραστός.

c) Conversely the name of the locality is derived from that of the person; thus we have Ἰταλία from Ἰταλός; Δακωνία from Δάκων. The designation Ἰταλός is sometimes used as the feminine of Ἰταλία, in the signification "Grecian," and more frequently, with perhaps an ellipsis of γῇ or χθών, it denotes the land in which the Ἰταλόν dwelt. There are also derivative adjectives, Ἐλληνικός, Ἐλλήνιος and Ἐλληνίς, and the first and last of these are used as proper names.

(f) Words signifying diminution or exaggeration are thus derived:

(aa) Diminutives are formed in -ιον, -ιον, -ις, -ικος, -ικη, -άριον, -ώλλιον, -ωλλίς, -ώδριον, -ώφιον, and in the case of lower animals, in -ιδεύς, all of which seem to belong to the same class as the gentile names and patronymics; thus we have παιδίον, παιδάριον, παιδίκος, παιδίσκη from παις; μειράκιον and μειράκιλλιον from μειράξ; νησίδιον, νησίς and νησίδριον from νῆσος; ακακυλλίς from ακακυλα; γενετυλλίς from γενέτης; ἰχθύδιον from ἰχθύς; ξού-φιον from ξῦδον; δετιδεύς from δετός.

Obs. 1 The accentuation of the other diminutives is invariably as given above; for those in -ιον the following rule holds, with the single
exception of πεδίον: if the diminutive has more than three syllables, or if all its three syllables are short, it is proparoxytone, as παιδάριον, μεράκιον, μόριον; but trisyllables which constitute a dactyl are paroxytone; as βιβλίον, θηρίον, κρανίον, φορτίον, παιδίον.

Obs. 2 Some of these diminutive forms are used without any diminutive meaning; as θηρίον, “a wild beast;” βιβλίον, “a book;” φορτίον, “a burthen;” πεδίον, “a plain,” &c. Just so a diminutive has become the only designation for the thing, and the primitive is lost, in other languages; e.g. puella is the only Latin word for “a girl,” puera being obsolete; and the French abeille represents the Low Latin apícula.

(bb) Amplificatives are formed in -ων (gen. -ωνος) and -αξ, as γάστρων from γαστήρ, κεφάλων from κεφαλή, πλούταξ from πλοῦτος.

(g) Appropriated places are indicated by derivatives.

(aa) In -ῶν (rarely -εῶν), and from names of plants in -ωμά (Arcad. p. 99), as ἀγών, “a place of assembly” (cf. ἀγορά and ἀγέλη), πυλών, “a place of gates;” ἀνδρῶν, “a man’s apartment;” γυναικών, “the women’s apartment;” ἱππών, “the stable;” τερπιστερεών, “a dove-cot;” δαφνών, “a laurel-hedge;” ροδών and ροδωνιά, “a bed of roses;” κρινών and κρινωνιά, “a bed of lilies.”

(bb) In -ἰον (-ατον, -ετον, -φον), chiefly as designations of places and temples dedicated to gods and heroes; as Ἀπολλώνιον, Ἡραίων, Θησείον, Λητών, Ἄσκληπιείον or Ἀσκληπείον. A word of class (aa), Παρθενών, properly “the virgin’s chamber,” was used to denote the temple of Ἀθηνᾶ Παρθένος at Athens.

(β) Derived Adjectives.

362 Adjectives are derived (1) from substantives, (2) from verbs.

(1) Adjectives derived from Substantives.

(a) Qualitative adjectives are formed, probably from the old genitive, by adding -ιος for -σιος, generally to the root, but more properly to the crude form; thus we have δημό-σιος from δῆμος, gen. δημόσιο, more recently δήμοιο; ποτάμ-ιος from ποταμός; πλούτως from πλοῦτος (18, d); εἰρήναίος from εἰρήνη; βασίλειος from βασιλείας; αἰδοῖος from αἰδώς; ἡρώος from ἡρως. There is also a common form in -ικός; thus we have both φιλικός, and φιλικός; both εἰρηνικός and εἰρηνικός; both βασιλικός and βασιλικός. Some of the adjectives in -αίος and -ειος do not immediately connect themselves with any known crude form, and we must
suppose that some other crude form or some longer affix is involved; thus we have ὸμήρειος, "Homeric;" ἀνθρώπειος, "human;" γυναικεῖος, "feminine;" σκοταῖος, "dark;" χερσαῖος, "terrestrial;" where we do not recognize the ε or α in the crude form of the nouns, though the accentuation, as we shall see, shows that this must have been the case in the last three.

Obs. In the accentuation of these derivatives it is to be observed that, if there is a combination of α or ε with the ι of the affix, the adjective is properispome, otherwise proparoxytone; thus we have ἀγοραίος from ἀγορά, ἀγελαῖος from ἀγέλη, σπονδαῖος from σπονδή, νομαῖος, "belonging to the pasture," from νομή (to be thus distinguished from νόμαιος, "customary," from νόμος), νυμφεῖος from νύμφη, σκοταῖος from ἁμβέλη. The exceptions are (1) Of those in -αιος; (a) proparoxytones like μέθυσος (from root μέθυ), βίαιος (from Bia), δίκαιος (from δίκη), μάταιος (from μάτην); (b) properispomes like σκοταῖος, κατεῖος (probably from the dat. or loc. κατά, "in the darkness"), χερσαῖος (perhaps from χερση or χερσία), and derivatives from the ordinals δευτέρα, τρίτη, &c., with νυμφεῖος implied, as δευτεραῖος, τριταῖος, &c.; (c) oxytones like σκοτάς, γυναικεῖος and γεραῖος, τοῦλος, ἀμαῖος, δήμαιος, ἡμέρα, κραταῖος, which probably result from an original consonantal ending, cf. the Latin secundus; to these may be added δεξιός, κυριοῖς, βαῖος and τοῖος. (2) Of those in -εος, the properispomes ἀνθρεῖος, γυναικεῖος, παιδεῖος, παρθενεῖος, ἠθεῖος, ἑταρεῖος, οἰκεῖος, ὄμερος, μεγαλεῖος, Καλεῖος, in which there seems to be an absorption of the ending -ικός, of the case of the second perfect. Of the adjectives in -αιος, ὄμερος and γέλοιος are proparoxytone in the Attic dialect only.

(b) Adjectives denoting the material are formed in -eos and -wos; thus we have χρυσ-εος, "golden;" χάλκ-εος, "made of bronze or copper;" ἀργυρ-εος, "of silver;" ξύλ-ινος, "of wood;" λίθ-ινος, "of stone;" λαμπρ-ειος, "of genuine or true materials." The former seem to be derived from the genitive, the latter from the old locative in -ν. These formations in -νος or -ων, being in this secondary use oxytone like ἀληθινός, are used also to denote not so much the materials as the time and the place; thus we have χρεινός, "belonging to yesterday;" θερινός, "in the summer;" ὀπωρινός, "in the autumn;" χειμερινός, "in the winter;" φαεινός, Αἰολic φαεινός, "in the light" (φαεί); ὄρεινος, "in the mountain;" and even ταχινός, "with speed" (from τάχυς).

(c) Adjectives denoting the complete possession of the quality, and often expressed in English by the affixes -ful or -able, are formed in -ός (-ερός, -νέρος), -ςτερός, -εις (-είς, -νέις, -νείς); as οἰκτρός, "full of οἰκτός," piti-ful, piti-able; λυπηρός, "sorrowful;" θερ-σαλέος, "full of confidence;" φθονερός, "full of envy;" χαιρεις, "graceful;" υληείς, "abounding in wood;" ἀστερεοείς, "full of stars."
(d) Adjectives in -νς derived from nouns in -ος (-ous) are generally compounds, as εὐτείχης, “well-walled,” &c. (above, 193), and to this class we must refer σαφῆς, “clear,” from σα = σίν and φάος. There are a few, like ψευδῆς, “false,” from ψεῦδος, πλήρης, “full,” πρανής, “prone,” which are either derived from simple nouns, or have lost their immediate primitives.

(2) Adjectives derived from Verbs.

(a) Adjectives in -σύμος or -σώς express suitableness or capability for the action of the verb, and may be regarded as derived either directly from the verb itself or from some abstract noun in -σις, -ς or -η; thus we have χρή-σιμος, “useful” (cf. χρῆσις); ἐδώδ-ιμος, “eatable;” πότ-ιμος, “drinkable;” θανά-σιμος, “deadly” (cf. εὐθανασία); τρόφ-ιμος, “nutritious” (cf. τροφή).


(c) Adjectives in -μων, like the nouns of agency in -μόν, make the action of the verb the prominent attribute of the person; thus we have αἰδή-μων, “bashful;” ἔλεή-μων, “compassionate;” μνήμων, “mindful;” ἐπιθήρη-μων, “forgetful.” There are also many compounds of this form, as ἅππο-βά-μων, προβατο-γνώμων, ἀλλοτριο-πράγμων, &c.

(d) Regular verbals in -τέως and -τέος, which have been already exemplified (above, 302, D, (h)).

(γ) Derived Verbs.

363 Verbs are derived (1) from nouns, (2) from other verbs.

(1) Verbs derived from Nouns.

(a) Verbs which imply to be or to have that which the name signifies are formed in -άω, -έω, -έω, -ώσσω or -ώττω, -άζω and -ίζω; thus from χολή, “gall,” we have χολάω, “I have gall;” from κόμη, “long hair,” κομάω, “I have long hair;” from τόμη,
"daring," τολμάω, "I have daring;" from φιλός, "a friend," φιλέω, "I am a friend;" from κοίρανος, "a ruler," κοιρανέω, "I am a ruler;" from φονεύς, "a murderer," φονεύω, "I am a murderer;" from ἀληθής, "true," ἀληθεύω, "I am truthful;" from ὑπνός, "sleep," ὑπνώσω, "I am sleeping;" and verbs in -ώσσω are generally intransitive, though we have ὑγρώσσω, "I moisten:" from Δώριος, "Doric," δωρίζω or δωρίζω, "I am Doric in speech or action;" from "Ελλην, "Greek," ἐλληνίζω, "I speak Greek or play the Greek?" from Μῆδος, "a Mede or Persian," μηδίζω, "I favour the Persians."

(b) Causative verbs, which express that we carry into act that which is proper to the noun, are formed in -όω, -έω, -όζω, -ύνω (-ανω); thus from δοῦλος, "a slave," we have δουλέω, "I make a slave;" from πόλεμος, "war," πολέμαι, "I make hostile," and πολεμιζω, "I make war" (but πολέμεω, "I am at war," according to (a)); from αἷμα, "blood," αἵματιζω, "I make bloody;" from πλοῦτος, "riches," πλούτιζω, "I make rich" (but πλουτέω, "I am rich"); from ἁρμός, "a joining," ἁρμοζω, "I fit;" from ηῦς, "sweet," ηύνω, "I sweeten;" from σήμα, "a sign," σημαίνω, "I signify;" from κοῖλος, "hollow," κοιλαῖνω, "I make hollow."

Obs. There are some traces of verbs in -aw being causative by the side of verbs in -ew, which retain their usual signification. Thus πονάω seems to have signified "I effect by labour," while πονέω always means "I suffer." (See Büchel ad Pind. Pyth. iv. 236; Herrmann, De dial. Pind. p. 15; Opusc. i. p. 259). It seems that some verbs in -ew had a causative meaning; this at least is clear in ποιέω (above, p. 253). And verbs in -aw are often immediately connected with nouns in -ην; thus we have πομήν, πομαινώ, φρήν, εὐφραίνω, &c.

(2) Verbs derived from other Verbs.

(a) Frequentatives are formed in -άζω, -έζω, -ήζω and sometimes in -έω, -άω, with a change of the root vowel e or o into o or ο; thus from στένω we have στενάζω; from ὁθέω, ὁθίζω; from ἔρπω, ἐρπύξω; from φέρειν, φορεῖν; from στρέφειν, στρωφᾶν.

(b) Inchoatives are formed in -σκω; thus we have ηβάσκω from ηβάω; μεθύσκω from μεθύω, and the like.

(c) Desideratives are either an old future in -σεω, of which the corresponding aorist is found in the so-called Æolic optative in -σεια, or we have forms in -στάω, -τάω, -ώω; thus we find from γελάω, γελασείω; from πολεμέω, πολεμησείω; from δράω, δρασείω;
from ἀπαλλάσσω, ἀπαλλαξεῖο; and from κλαῖο, κλαύσομαι or the verbal κλαύνω, κλαυνιάω; from στρατηγέω or the verbal στρατηγικός, στρατηγιαώ; from the verbal θάνατος, θανατάω. These forms sometimes merely denote an affection, as ἐλυγμάω, "I have a dizziness," from ἐλυγγος; κελαινιάω, "I grow black," from κελαινός.

§ V. (2) Composition.

364 A compound word is an union of two or more words, represented at least by their roots, and conveying their separate and combined signification, of which, however, the last only is inflected, the inflexions being entirely lost in the first part of the compound. From this definition it follows that composition, in the proper sense of the term, can only exist in an inflected language, and can only apply to combinations of inflected words. It may happen, however, that an uninflected word, especially an ordinary preposition, will assume the functions of a regular prefix. But if this prefix is separable, and if the two parts of the word may exist distinct from one another, it cannot be said that a new form has arisen; and if we wish to give the name of compound to such a combination, we must adopt some term which will imply at least that the process of fusion and derivation has not taken place, and that the elements of the new word may at any time return to their original functions. The Greek grammarians have fully perceived this, and while they call the real or organic compounds, involving a process of derivation, by the name synthetic, from σύνθεσις, "composition," they designate the provisional or temporary compounds as parathetic, from παράθεσις, "juxtaposition."

365 The Greek language, more perhaps than any other form of human speech, retained to the last a peculiar facility for the formation of compounds. For while it admits of every form and variety of juxtaposition, and allows the heaping together of a number of separable prefixes, it imposes no limit on the fabrication of new compounds by the fusion together of the longest series of inflected and intelligible words. Thus, while we have not only parathetic compounds of verbs with a single preposition, as παρατίθημι, συντίθημι, but two or more prepositions in the same combination, as προ-κατα-λαμβάνω, ἀντ-ἐπι-βουλεύω, ὑπ-ἐκ-φεύγω, ὑπ-ἐκ-προ-φεύγω, ἀντι-παρ-ἐξάγω; the dithyrambic and comic writers were allowed to revel in the most ludicrous coacervations of independent

366 In considering the different forms of compound words, it will be convenient to take first the parathetic compounds, because they exhibit the first process in the formation of these new words. And we shall then be able to pass on to the synthetic compounds, in which the elements or ingredients, originally independent and self-sufficing, have become inseparably united in a word which conveys their meaning in subordination generally to some one part of the compound.

§ VI. A. Parathetic Compounds.

367 The first step towards the parathesis, or regular juxtaposition, of two independent and separable words is when some oblique case of a substantive, generally a dative, which is the most adverbial of all the cases, is prefixed to an adjective which it qualifies. This sort of parathesis is naturally of rare occurrence, for it is the tendency of all such juxtapositions, in a language like the Greek, which so easily admits of synthesis, to pass on into the form of an inseparable compound. We have, however, some undoubted instances. According to the definition of a true compound in our own language, namely, that it exhibits a change of form or accent, we may call some of the juxtapositions now under
DERIVATION AND COMPOSITION.

327 Consideration by the name of compounds; for although the two forms are complete and separable, they are written as one word, and are subordinated to a single accent. Thus we have ναυσικλυτὸς for ναυσὶ κλυτὸς, "famous for ships;" γαστρίμαργος for γαστρὶ μάργος, "greedy in belly;" τείχεσιπλήτης for τείχεσὶ πελάτης, "one who approaches or draws near to walls," "a besieger of cities" (though the common construction of πελάτης is with the genitive); κυνόσομα, "hound’s tomb" (the name of several places); κυνόσουρα, "dog’s tail" (a constellation), &c. In some few cases this sort of parathesis has to be detected in the syntax, as in the case of λόγῳ παλαιός, "old in story" (Aesch. Agam. 1198; Soph. Æd. Tyr. 1395), and χρόνῳ κλυτὸς, "time-honoured" (Pind. Pyth. xi. 32; Aesch. Choëph. 641); where the separate terms are as distinct and complete in themselves as those in the Latin pater familias. Some of these quasi-compounds pass by a regular series of changes into the synthetic combination; compare δικασ-πόλος = δίκας πολέων with οἰωνο-πόλος; νυκτι-πόρος = νυκτὶ πορεύμενος and ὅδοι-πόρος = ὁδῷ πορεύμενος with ποιτό-πορος; θεός-δοτός = θεοὶ δῶτος with θέοδωτος, θεόδωτος; ἔχεσ-φόρος = ἔχεσ φέρων; σακεσ-παλός = σάκος πάλλων; φωσ-φόρος = φῶς φέρων with ἁγος-φόρος; ὀρεσ-βίος = ὄρεσι βιοτεύων, ὀρεσ-κῶος = ὄρεσι κείμενος, ὀρεσσι-βατής = ὄρεσι βαίνων, &c. with ἄγρο-νομος and the like. A converse example is furnished by καλοκἀγαθός, which, though it has only one accent and has lost the flexion of its first adjective, is merely the three words καλὸς καὶ ἀγαθός melted roughly into one form.

368 From the use of the oblique case in the first part of the compound to that of the adverb, representing, in some corrupted form, the oblique case of a noun or pronoun, the transition is very easy. And we not only find separable juxtapositions in which one or both members are adverbs, as οὐκέτι for οὐκ ἔτι; οὐδείς ΟΥ οὐθείς for οὐδὲ els; Οὐτίς, "Mr Nobody," Οὐκαλέγων, "Dreadnought" (as imaginary proper names); οὐδεμία for οὐδὲ μιά; οὐδετέρος for οὐδὲ έτερος; εὐάγγελος for εὖ ἄγγελος, &c.; or combinations of particles with the article, as τοῦν, ταῦν, τοπολλάκις, τοπρωτότον, &c.; but also adverbs like λάξ, "with the heels," or πῦξ, "with the fist," either in combination with words which might stand alone, as λακ-πατεῖν for λαξ πατεῖν, or in words which have become synthetic compounds, viz. πῦγ-μαχος, πυγ-μαχία,

369 By far the most common of the uninflected words, which stand at the beginning of parathetic and separable compounds, are the eighteen ordinary prepositions; namely, ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς or ἐς, ἐκ or ἐξ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ύπέρ, ύπό: and the student must bear in mind that these are the only prefixes with which a verb forms a parathetic compound, or in which a verb can appear without passing into a derivative form. The exceptions to this rule (see Lobeck ad Phrynichum, pp. 560—632) are not such as would affect the general analogy of the language. Some of them are obviously corruptions of genuine forms, others belong to a degraded period of the language, and in one case, that of νοῦν ἔχω with the adverb νοῦν ἐχόντως (264), we have a parathesis with the complete case of the noun, like those mentioned above (367), which has passed into a synthetic compound in νους χῆς. With regard, however, to parathetic compounds with the eighteen ordinary prepositions enumerated above, the following rules are general:

(1) Any verb, whether primitive or derived, may be combined unaltered with any one or more of these prepositions, as καθίστημι, περιπατέω, ἀντιπαῤῥησιάζομαι.

(2) The prepositions so prefixed are liable to elision before vowels, and to the usual affections before consonants; thus we have ἀνέχω, ύφιστημι, ἐφοράω, προὐχω, and συμβάλλω, συῤῥέω, συλλαμβάνω, συνεστεῖο, συσκευάξω, ἐμπίπτω, ἐλλείπω;; but ἐνράπτω and ἐνσείω.

Exceptions are to be made (a) in the case of περί, which never elides its final ι, though the Ἀἰōlians write περὶ in compounds whether a vowel or consonant follows, as in περάπτω, πέροδος, πέρθω, περφερέες (see Böckh, Not. Crit. ad Pind. Ol. vi. 38, ad Fragn. p. 631; New Cratyl. § 178); (b) sometimes in the case of ἀμφί, for we have both ἀμφέτω and ἀμφιέτω; (c) and in epic poetry, where there are traces of the digamma, as in ἀποεἶπε, δια-εἴδεται, &c.

(3) A preposition in composition is liable to tmesis (above, 112), because the preposition is regarded as necessarily a separable adjunct.
DERIVATION AND COMPOSITION.

(4) For the same reason the augment and reduplication are attached to the verb compounded with a preposition, just as though it had no prefix (above, 308).

Obs. Notwithstanding the distinct and separable nature of the constituent parts in a parathetic compound of preposition and verb, we find that in many of these combinations a new and single meaning has superseded those of the preposition and verb as taken by themselves; this is particularly observable, for instance, in the compounds of γιγνώσκω, "I know," which have acquired specific meanings, as follows: ἀναγιγνώσκω, "I read;" καταγιγνώσκω, "I condemn;" ἐπιγιγνώσκω, "I discover or decide;" μεταγιγνώσκω, "I change my mind or repent;" συγγιγνώσκω, "I pardon." In some cases the construction follows the assumed meaning; thus ἔξισταμαι, "I stand out of," in the sense "I avoid," governs the accusative and not the genitive (below, 430, (6d)).

§ VII. B. Synthetic Compounds.

370 It is the essential characteristic of a synthetic or organic compound, which represents two or more words under the form of one, that the inflexions of the earlier part of the combination should be more or less modified, so as to appear in a dependent, inseparable, and construct state. If this does not take place, there will be a mere parathesis, as in λόγῳ παλαιός, ναυσὶ κλυτὸς, and the like, unless the last part of the word is modified, so as to affect its independent use. It will also happen that the former or latter of the syllables in contact at the point of junction between the two parts of a compound, or even the latter part itself, will admit of euphonic changes, in the way of ectasis or otherwise. With a view then to the methodical discussion of synthetic compounds, we must consider in order, (1) the modifications of the former part of the compound; (2) the euphonic changes at the point of junction or in the latter part of the compound; (3) the formation or inflexions of the compound considered as one word.

(1) Modifications of the former part of the Compound.

371 Synthetic compounds are made up generally of the following clauses or constructions: a substantive preceded by its epithet, as μεγαλό-πολις for μεγάλη πόλις, "the great city;" ὀρθό-μαντις, ἀριστό-μαντις, σεμνό-μαντις of prophets (Pind. Nem. 1. 92; Soph. Phil. 1338; Æd. T. 556); a noun preceded by a dependent case, as σιδηρο-μήτωρ for σιδήρου μήτηρ (Æsch. Prom.
DERIVATION AND COMPOSITION.

330 DERIVATION AND COMPOSITION.

301); a verb or verbal governing a case, when the verbal either precedes, as in ἀρχέκακος from ἀρχὴ κακῶν; or follows, as in παιδάγωγος from παιδῶν ἀγωγή; or, finally, some uninflected particle, as in παλύκοτος from πάλιν and κότος. In considering then the modifications of the former part of the compound, it will be most convenient (a) to class together all the cases in which an ordinary noun, whether substantive or adjective, precedes, and to distinguish those in which (b) the former part is of verbal origin, or (c) is an uninflected particle.

(a) When the former part is an ordinary Noun.

372 Here again we must distinguish (aa) when the first part is an adjective; (bb) when it is the dependent case of a substantive.

(aa) When the former part is an adjective, it is generally represented by its crude form; thus we have μεγαλό-δοξος from μεγάλη δόξα; πολύ-πους from πολλοὶ πόδες; παντο-μίσης from πάντος μίσους, &c. But adjectives of which the crude form ends in -es for -or (above, 193) generally substitute -ο, as in ὠκριβό-λογος from ἀκριβὴς λόγος; ἀληθό-μυθος from αἱθὴς μύθος. And adjectives, in which a liquid precedes the termination, often accept this as the ending of the crude form; thus we have μελάν-δρυον, μελάγχολία, παν-δόκος, παμ-φάγος.

Obs. Exceptions to this rule may generally be referred to something in the construction included in the compound. Thus μεσαι-πόλιος, “half-gray,” seems to involve μέσῃ κεφαλῇ, and μεσαι-γεως is derived from μέσῃ γε. With regard to μαλακαιτοδες Ὡραι, in Theocr. xv. 103, it has been proposed to read μαλακαὶ τόδας. In καλοκαγαθός we have only a slight modification of the parathesis καλὸς καὶ ἀγαθός. The numerous cases in which we have compounds beginning with καλλι- by the side of others beginning with καλο-, as καλλι-όπη, καλλι-νικος, καλλι-παίς, καλλι-γύναιξ, &c., point to another form of the adjective καλός = καδ-λός or καλλός, which we find in the compar. and superl. καλλίων, καλλιστος, and in derivatives such as καλλύνω. Such forms as ἀκράχολος, διδυμά-τοκος, νοθαγενής do not admit of easy explanation.

(bb) When the former part of the compound is a substantive, it is represented by the nearest approximation to the crude form which euphony allows, except in those instances in which the involved construction is still represented by some traces of the original parathesis. We distinguish therefore the following cases:
DERIVATION AND COMPOSITION. 331

(2) Whenever the noun included exhibits o in its last syllable, the end of the crude form may be that vowel, and it is elided if the second part of the compound begins with a vowel; thus we have λογο-ποιός = λόγον ποιητής, νομο-θέτης = νόμον τιθείς and νομ-άρχης = νόμον ἀρχην, παιδ-τρίβης from παιδός τριβήν and παιδ-αγωγός from παιδός ἀγωγή, φυσιο-λόγος = φύσιος λόγος and ταξι-αρχος = τάξιον ἀρχην, σωματ-φύλαξ = σώματος φύλαξ, and σωματ-ἐμπορος = σώματος ἐμπορος.

Obs. 1 Nouns in -ματ not unfrequently drop their termination, and are treated as if the crude form ended in -μα-; thus we have αἰμορραγής, αἰμόρρυτος, as well as αἰματόῥυτος, κυμοδέγμων, στερμοφάγος, αἰμοπότης, στομαλγία, χειμάῤῥους, &c. The v of the comparative is omitted in κρεισσότεκνος (Aesch. Sept. 766, read κρεισσοτέκνον, and cf. ἀριστοτέκνης, Pind. Fr. 29). We have similarly the proper name ᾿Ελπινίκη for ᾿Ελπιδονίκη. But it is a mistake to suppose that ἑλπιδο-νόμος is for ἑλπιδονόμος, as well for other reasons, as because this omission of the formative letter does not take place when the preceding vowel is long by nature.

Obs. 2 If the second word had originally an initial digamma, the -o is not elided; this applies to compounds in which the second part is the root of εἶδος, ἐπος, ἔργον, or εἴκο; and ἐκω falls within the rule, with the exception of καχεξία. Thus we have μνησειάς, θυμειάς, δημουργός, ὀρθοεπής, μενήφρος, ῥαβδοῦχος, and sometimes with crasis and the accent drawn back, as in αἰνιγματώδης, μυθώδης, ἰχθυώδης.

(8) When the noun included exhibits ὦ in its last syllable, that vowel is retained in the compound. This applies to the nouns declined in -ω (above, 170), including γῆ or γαῖα under the form γεω-. Hence we have λεω-φόρος, νεω-κόρος, ὄρεω-κόμος, γεω-μέτρης, γεω-γραφία, λαγω-βόλος.

(γ) Nouns of the 1 decl. in -ῶ and -η retain this vowel in the compound; thus we have ἀγορά-νόμος, γενεά-λογία, νυκτ-φόρος, χοη-φόρος, σκια-γραφία.

Obs. 1 Some nouns exhibit α or η by the side of o; as βιβλια-γράφος and βιβλιο-γράφος, γυμν-φόρος and γυμνο-φόρος, εὐφυ-φόρος and εὐφυ-φόρος, σκευη-φόρος and σκευο-φόρος. In these cases it is possible that a plural is sometimes represented by the side of the singular.

Obs. 2 Such compounds as ἐλαφη-βόλος, θανατη-φόρος seem to refer to obsolete forms of the included noun. Compare, for the latter, the verb θανατάω.

(δ) Semi-consonantal nouns in -ι or -ν sometimes terminate the first part of the compound with this characteristic. Thus we have πτολε-πορθος, ὀρχι-πεδον, μαντι-πολος, λεξι-θηρεω by the
side of φυσιο-λόγος, &c., and ἀστυ-νόμος, πελεκυ-φόρος, δρυ-τόμος, δρυ-κολάπτης, δακρυμβρεώ by the side of ἰχθυο-φάγος, μνο-κτόνος, δρυνο-κολάπτης, &c. The same is observable when the first word is βοῦς or ναῦς; thus we have βου-κόλος, βου-φορβός, ναυ-μαχία.

Obs. The numerous forms in αἰγι-, as αἰγι-βότης, the words ἀργι-ποὺς, χαλκί-οικός, μυστί-πολος, seem to involve obsolete forms in -ts or -tos.

(e) The oblique case of the parathesis is sometimes retained by the former word, although the whole has become synthetic. Some instances have been already mentioned (367). Less obvious cases are νεώς-οικός, ἀργει-φόντης, ἀνδρει-φόντης, in the last two of which the involved genitive is explained by the form of the possessive adjectives Ἄργειος, ἀνδρείος.

(b) When the former part is a Verb or Verbal Noun.

373 Here we distinguish the two classes: (aa) when the compound represents the parathesis of a verb governing its case; (bb) when the verb in the first part is reduced to the form of a verbal noun.

(aa) This class is comparatively small: we have λευπτο-ταξία from λειπτω τάξιν, φαινο-μηρίς from φαίνω μήρους, λάμπ-ουρος from λάμπει οὐρά, ἀμαρτο-επῆς and ἀμαρτό-λογος from ἥμαρτον ἐπεσει vel λόγοι, φιλ-έληνη from φιλεῖ Ἑλληνας, and the like.

(bb) More usually the verb included appears as a verbal in -σις or -η; thus we have λυςι-ποὺς from λύσις πόνου, βίψ-ασπις from βίψις ἀσπίδος, πλήξ-υππος from πλήξις ἔππου, ἐγερσι-μαχος from ἐγερσις μάχης, παῦσι-ἀνέμος from παῦσις ἀνέμου, ἀρχι-κακος from ἀρχη κάκου, ἀρχι-θεωρος from ἀρχη θεωρίας, λαθι-κηδής from λήθη κηδος, φερ-ασπις from φορὰ ἀσπίδος, φυγ-μαχως from φυγη μάχης, &c.

Obs. The verbal is often so disguised by the weight of the form that we cannot distinguish between the first and second of these classes. Thus φέρασπις, ἑξεβαρβάρος, ἑκεχιτως, τερτικέρανως might seem to involve the verb with its case; but the longer forms φερέσ-βιος, ἑκεσι-πεπλος, ταμεσι-χρως, &c. indicate a verbal in these cases. Again, ο has taken the place of ι in μιξο-βαρβαρος, μιξο-παρθενος, and other compounds involving μεις, and the ο is elided according to the rule in μιξ-ἀνθρωπος, μιξ-ἐλληνες, &c.
When the former part is an uninflected Word.

Prepositions are liable to the same changes in organic as in parathetic compounds, i.e. they are assimilated or elided, as the case may be. We have, however, ἐπιεικής and ἐπίορκος without elision, even in ordinary Greek.

Adverbs and words used adverbially are treated in the same way as prepositions when they appear in synthetic compounds; but though they have not the power of forming a separable parathesis with verbs, some of them exist as separate words, and must therefore be distinguished from those which exist only in compounds.

Separable adverbs which enter into composition are ἄγαν, ἄγχι, ἀμα, ἀρτι, εὖ, πάλαι, πάλι, πάν, πλήν, τῆλε or τηλοῦ, with the substantival words λάξ, "with the heels," and τύξ, "with the fist," and the numeral adverbs. Of these ἄγχι is generally elided, as in ἄγχωμαλος, though it retains its ι in ἄγχιλας; ἄγαν retains its ν before vowels and ν, as in ἄγανακτέω, ἄγάνυφος, assimilates it before ρ, as in ἄγάρρος, and loses it in other cases, as ἄγακλειτός, Ἀγαμέμνων; πάλαι sometimes loses its ν in poetry, as in παλακτέω, παλίμβαμος, παλίλλογος, παλίρροος, παλίσσυτος; λάξ and τύξ, as has been mentioned above (368), lose their σ and have κ for ξ in composition; the assumed form τῆλυ is found only in the proper names Τῆλυς and Τηλικάτης, and in τηλικό-γετος, for which some have proposed a different etymology (ἄταλος or τέλος); but the common form τῆλε is found in a great number of words, as τηλε-γονος, τηλε-βολος, τηλε-μαχος, τηλε-πυλος, &c., and the ε is elided in τηλουρός. The numeral adverbs appear in the following compounds: δύς in such forms as δι-μήτωρ, "twice mothered," i.e. "twice born," δις-εφθος, "twice boiled," δις-καλμος, "with two row-locks," δις-ρύομος, "with two poles;" τρίς in such forms as τρισ-άθλιος, "thrice wretched," τρις-γονος, "triangular," τρις-ρύομος, "with three poles;" τετράκις in such forms as τετρά-μετρος, "having four metres," τετρά-σκελής, "having four legs," and so of the others.

Inseparable prefixes are the following:

α, ἤμι-, "half," as ἤμι-ονος, "half an ass," i.e. a mule, ἤμι-εφθος, "half-boiled," ἤμι-οβολιαίος, "worth half an obol."
DERIVATION AND COMPOSITION.


c. ὁ- d-, the copulative or collective prefix, probably the residuum of ὁ- or σα-, found in ἁμα and σα-φης; this is found in ἁ-κοιτις and ἁ-λοχος, "a sharer of the same bed;" ἁ-κόλουθος, "a sharer of the same way;" ἁ-δελφος, "sprung from the same womb;" ἁ-γαλάκτες, "sharers in the same milk;" ἁ-τάλαντος, "of equal weight;" ἁ-οξος, "belonging to the same stem;" ἁ-πτερος, "equally winged," &c. In Plato, Theæt. 149 b, ἁλοχος has the negative prefix, and this is often the case with ἁπτερος.

d. ἀ-, the intensive prefix, probably a residuum of ἀνα, in the sense of remoteness, distance, extent; this is found in ἀ-τενης, "exceedingly stretched" (the only instance of this prefix in ordinary Greek); ἀ-χανης, "extremely gaping;" ἀ-στερχες, "very eagerly;" ἀ-σκελες and ἀ-σκελεως, "very obstinately.

e. ἀ-, ἀνα-, ἀν-, the negative prefix, probably a residuum of ἀνα, in its sense of negation, which flows from that of farness; this is found in a very great number of words, as ἀ-φρον, "without mind, far from mind, foolish;" ἀνα-ἐδως, "without a dowry" (there are only four words, this, ἀνα-ἐπτος, ἀνα-πενεστος and ἀνα-γραμματος, in which the full form of the negative prefix is found); ἀ-ματαιης, "speechless;" ἀν-νεφελος, "without clouds;" and generally when the next word begins with a vowel, as ἀν-ἀπρεπος, "numberless," also ἀν-νερθυς. In this latter case, i.e. when the vowel of the following word is euphonically lengthened, the initial vowel is often dropt in epic poetry; thus we find νώνυμος for ἀνώνυμος, νηλέης for ἀν-nηλέης, νηποιος for ἀν-νηποιος, and even when the following word begins with a consonant, as in νηκερδης.

f. ἀρι- (from the same root as ἄρης), ἑρι- (connected with ἑυρις), δα- and ζα- (corruptions of δια) are used as intensive prefixes; thus we have ἀρι-πρεπης, "exceedingly conspicuous;" ἑριβεμετης, "extremely noisy;" δα-σκιος, "very shady;" ζα-θεος, "most divine," &c.

(2) Euphonic changes at the point of junction or in the latter part of the Compound.

375 When a synthetic compound is considered as an individual word, without reference to its origin, it is liable to euphonic
changes, which may be inconsistent with the development of its separate parts. The most common of these changes is an ectasis at the point of junction or in the first syllable of the final word, which is perhaps due to an euphony of the same kind as that which is observable in the reduplicated perfect and aorist (307). The doubling of ρ at the point of junction in such words as ἵστρο-ποσ, κατάρ-ρυτος, &c. is invariable (above, 105). Synaes- resis often takes place when the last vowel of the former word is not elided before the initial vowel of the latter part of the com- pound; thus we have ῥαβδοῦχος for ῥαβδό-εχος; κακοῦργος for κακό-εργος; θεωρός for θεά-όρος; πυλωρός for πυλά-όρος; φροῦδος for πρό-όδος, &c. But independently of these cases we often have an arbitrary ectasis at the beginning of the latter word, when its initial letter is ι, ε or ο, the two former vowels being changed into η, and ο becoming ω. The words which most regularly admit of this ectasis in composition are the following: ἄγω, στρατηγός; λοχάγος; ἀγορεύω, κατήγορος; ἀκη, ἀμφηκής; ἀκέομαι, ἀνήκεστος; ἀκούο, ὑπήκοος; ἀνεμος, εὐήνεμος; ἀνήρ, εὐήνωρ; ἀνύω, ἀνήνυτος; ἀραρίσκω, τριήρης, τοδήρης; ἀλάυνο, ἀλάχλατος; ἀδείν, ἀπήλις; ἀφέσω, ἀφετήμοσ, ἀφετήρης; ὀβολός, τριώβολον; ὀδύνη, ἀνώδυνος; ὀξώ, ὀξυόδης; ἄλλυμι, πανώλης; ὀμαλός, ἀνώμαλος; ὀμυμι, ἀνώματος; ὀμιμα, συνώμιμος; ὀπωπα, δυσωπία; ὀρώμος, θυρώμος; ὀρος, ὑπωρεία; ὀφελος, ἀνωφελης. These are found in common Greek; the following are poetical only: ἀμείβω, ἐξημοιβός and ἐπημοιβὸς; ἀριθμός both ἀνάριθμος and ἀνήριθμος; ἀρόω, ἀνήροτος; ἐράω, πολυήρατος; ἐρίζω, ἀμφήριστος, but ἀνέριστος; ὀδινος, ἀμφοδόνω, but ἀμφόδους, χαυλώδους, &c. The cases of ἀπολλήγειν, Ἰππόδαμος, Παρθενίπαιος, &c., Ἰπ- πομμέδων, Ἀλφεσίβοια are peculiar results of the constitution of the liquids.

Obs. The ectasis does not take place in the parathetic compound of preposition and verb; thus we have ὑπάγω, ὑπάκοιο, &c. This needs no explanation.

(3) Formation or inflexions of the whole Compound.

376 A synthetic compound, viewed as an undivided whole, appears either (α) as a noun, or (β) as a verb. And this suggests the main subdivision in this class of words. But when the word as a whole performs the functions of a noun, we have still to
DERIVATION AND COMPOSITION.

consider (α) whether the included word represented by the last part of the compound is an ordinary noun, or (β) of verbal origin. And when it is an ordinary noun, we must inquire (aa) whether it is a substantive, or (bb) an adjective. With an examination of these different cases we shall conclude the subject of compound words.

(a) The whole compound constitutes a Noun.

(α) The latter part represents a Noun.

(aa) The latter part is derived from a Substantive.

377 Even in this case we must seek a further distinction; for although the last part of the compound may be derived from a substantive, it may not only (aa) retain its substantival value, but may also (ββ) perform the functions of an adjective, and the latter is much more common than the former.

(aa) The substantival value is retained.

The first part of the word is generally an uninflected prefix; but there are cases in which a noun preceded by its epithet or a dependent case becomes a synthetic compound; thus, while we have ὁμό-δουλος, σύν-δουλος, ἡμι-ονος, ἐπί-μετρον, we have ἀκρό-πολις, μεγαλό-πολις, ἱππό-δρομος, ἀλι-πολις, &c.

Obs. It is doubtful whether such words as συγγραφή, σύγγραμμα, ἔπιμωσις, ἐπιμυτή, and the like, are themselves parathetic compounds or are derived from verbal parathetics; most probably the latter. Such words as συγγραφεύς, εἰσαγωγεύς, &c. are manifestly derivatives.

(ββ) An adjectival value is assumed.

1 The substantive retains its form, as in ἀ-παις, "childless;" δυσ-ἔρως, "ill-starred in love;" μακρό-χειρ, "long-handed;" πολύ-πονος, "many-footed;" ἐν-θεός, "possessed by God;" μισό-πονος, "labour-hating;" φιλό-πατρις, "country-loving;" δεισι-δαιμων, "fear the lower deities," &c. 2 An adjectival ending is appended, as in σύν-δειπνος, "dining together;" ἀ-χρήματος and ἀ-χρήμων, "money-lacking;" ἀ-στόμων, "without a mouth;" ἀ-στυμοίων and ἀ-σώματος, "incorporeal;" παραλληλό-γραμμος, "bounded by parallel lines;" λεπτό-γεως, "having a light soil;" εὐ-ήθες, "having a good or simple character;" εὐ-μήκης, "of a good length;" ἄν-αλκις, "cowardly;" ἀ-δάκρυς, "tearless," &c.
Obs. Nouns in -ν and -ηρ generally form the compound in -.evος, -ερος, as ἀ-λίμενος, “without harbours;” εὐ-άστερος, “bright with stars.” But compounds of φρήν, and some nouns in -ηρ, merely change η into ω; thus we have ἄφρων, ἐμφρων, σώφρων, ἀπάτωρ, εὐπάτωρ, εὐήνωρ, ἀμήτωρ, προγάστωρ.

(6b) The latter part is derived from an Adjective.


(β) The latter part is of verbal origin.

In interpreting a compound, of which the latter part includes the meaning of a verb, we have always to inquire whether the verb involved is to be taken transitively or intransitively. This is sometimes shown by the ending, sometimes by the accent, and sometimes left indeterminate. The endings are as follows:

1 -ος, -ον. This is the most numerous class of compounds ending with a verbal, and the meaning of the included verb is generally determined by the accent, according to the following rule: When the meaning is transitive, and the first part of the compound is any noun excepting πᾶς and πολύς, the compound is oxytone if the penultima is long, and paroxytone if the penultima is short; but all transitive compounds are proparoxytone when the first part of the compound is a preposition, an adverb, or one of the nouns πᾶς and πολύς; and the same is the case with all intransitive compounds. Hence, although words compounded with prepositions, adverbs, πᾶς and πολύς, do not indicate their meaning by the accentuation, we may tell by the position of the accent whether the other class of compounds represents a transitive or intransitive construction; thus, λιθο-βόλος from λίθον βολή, “a flinging of stones,” means “a person who pelts with stones,” but λιθό-βολος is “one who is pelted;” μητρο-κτόνος would refer to Orestes the matricide, but μητρό-κτωνοι to the children of Medea, who were slain by their mother. The following examples will illustrate the different classes:
DERIVATION AND COMPOSITION.

Transitive Compounds. | Intransitive Compounds.
---|---
στρατηγός | ἐλαφηβόλος | ἄβολος | ἀνάγωγος
λοχᾶγός | λιθοβόλος | τηλέβολος | λιθόβολος
παιδαγωγός | δημοβόλος | πολύβολος | διώσπορος
βουφορβός | ἱδόκος | πάνδοκος | πρωτότοκος
χρησμωδός | ἀνδροφόνος | πολύφονος | νεόφωνος
σκυθρωπός | μητρόκτονος | παντόκτονος
παιδαγωγός | κακολόγος | πολύλογος
τελεφερός | σκυτοτόμος | πολύφορος
δελτογράφος | ἀντύγραφος
ζωγράφος | ἰδιόγραφος
λογογράφος | λεπτόγραφος
δικογράφος | αὐτόγραφος
βροτολουγός | ὀψοφάγος | πάμφαγος
χρυσαμοιβός | ἀριστομάχος | τηλέμαχος | ἀμάχος

Obs. There are some exceptions to this rule: (1) The epic compounds ἱππόδαμος, ἐγχέσπαλος, σακέσπαλος, πτολίπορθος are proparoxytone, though the meaning involved is undoubtedly transitive. (2) Compounds with ἄρχω and συλάω are proparoxytone, as ἱππαρχος, ἱερόσυλος. (3) Compounds with ἔχω are proparoxytone or properispome, as ἡνίοχος, ἀντόργας, ἀμαῖος, &c. (4) By a peculiar refinement, words compounded with ἐργ-άζομαι are oxytone when they signify a bodily or material action, but proparoxytone, or by contraction properispome, when they denote a moral action, or an operation and habit of the mind; thus we have λιθουργός, “a worker in stone;” γεωργός, “a husbandman;” ἄμπελουργός, “a vine-dresser;” but πανοῦργος, “an unscrupulous rogue;” κακοῦργος, “a criminal;” περίεργος, “a busy-body;” &c.

2 -ης, -ες. These generally express the intransitive meaning of the verb, or at least a condition resulting from it; as θεο-φιλής, “beloved of God;” ἀλουργής, “made of purple;” ἀπρεπής, “unbecoming;” εὐμαθής, “easily taught, docile;” ἀυταρκής, “self-sufficing, complete.” But ἱππομανής, “horse-maddened” of mares, and “horse-madding” of a luxuriant meadow, seems to contain both meanings of the verb.

3 -ης or -ας, gen. -ον. Generally substantives denoting the agent, and therefore transitive; as νομο-θέτης, “the law-giver;” εἰ-εργείς, “the benefactor;” οἶνο-πότης, “the wine-drinker;” ὀρνιθο-θήρας, “the bird-catcher;” πατρ-αλοίας (ἀλοιάω), “the parricide.”
DERIVATION AND COMPOSITION.

4 -ξ. This is rare and generally poetical. If the first part is a substantive, the verb included is generally understood in a transitive sense; otherwise it is passive; thus we have νομο-φύλαξ, "a guardian of the laws;" βου-πληξ, "striking the oxen;" κυαμό-τρωξ, "eating beans;" but ἀποῤ-ῥώξ, "broken off;" νεο-σφάξ, "newly slaughtered."

(b) The whole compound constitutes a Verb.

378 It is a fixed law of the Greek language that a synthetic compound never constitutes a verb except as a derivative from one of the synthetic compounds which we have just discussed. In other words: "Verba non possunt nisi per flexuram quandam cum aliis orationis partibus prater prepositiones consociari" (Lobeck ad Phrynichum, p. 560; see above, 369). To express by a single word the combination of a noun or adverb with a verb, it is generally necessary to pass through a series of derivations; thus, from ἵππον τρέφω, "I keep a horse," we have ἵππου τροφή, "the keeping of a horse," from this the synthetic adjective ἵπποτρόφος, "keeping a horse," and from this the derivative verb ἵπποτροφέω; from λίθον βάλλω, "I throw a stone," we have λίθου βολή, "a throwing of a stone," from this λιθοβόλος, "throwing stones," and from this again λιθοβολέω, "I throw stones;" similarly with an adverb, we may have τηλε βάλλω as two separate words, "I throw once from afar," from this τηλε βολή, "a throwing from afar," τηλέβολος, "throwing from afar or thrown from afar," τηλεβολέω, "I habitually throw from afar;" or with the fixed case of a noun, as πυξ μάχεσθαι, "to fight with the fists," πυξ μάχη, "a fighting with fists," πυγμαχάς, "habitually fighting with fists, a boxer," πυγμαχέω, "I am a boxer," πυγμαχία, "a boxing match;" or with the instrumental case of the noun, as χειρὶ γράφω, ἡ χειρὶ γραφή or χειρὸς γραφή, "writing with the hand," πυγμαχέω, "I write with my hand," ἡ χειρὶ γραφή or χειρὸς γραφή, "the writing with the hand," χειρογράφος, "writing with the hand" (which is assumed from the meaning of the verb), and χειρόγραφος, "written with the hand" (which occurs in the word τὸ χειρόγραφον), hence χειρογράφω, "I write habitually with the hand, I am a抄写员," and finally χειρογράφημα, "a thing written with the hand" (in the same sense as τὸ χειρόγραφον). The unity of the compound is generally and regularly indicated by the place of the augment and reduplication (above, 309).
Obs. 1 As a general rule the synthetic verb is a derivative in -έω, according to the examples given, because the weight of the compound noun recommended the shortest form of derivation for the verb; but other derivative forms, though unusual, are not impossible. Thus τιμάω being itself a derivative form, its opposite, though derived from ἄτιμος, is ἀτιμάζω instead of ἀτιμέω, and ἀτίς is found in Theognis (621), where perhaps the true reading is ἀτίς from ἀτίτης. From δρέω we have δρέω. And there are some few irregularities in other verbs, but the general analogy of the language is indubitable.

Obs. 2 For the anomalies in the place of the augment or reduplication of synthetic verbs, see above, 310.
PART V.
SYNTAX OR CONSTRUCTION.

CHAPTER I.
ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT IN PARTICULAR.

§ I. General Considerations.

379 Construction or Syntax (Σύνταξις) gives the rules for expressing and connecting Sentences.

380 A Sentence expressed in words is called a Proposition or Enunciation.

381 Every Proposition consists of three parts—Subject, Copula and Predicate. Thus, if we say, ὁ Θεός ἐστιν ἀγαθός, "God is good," ὁ Θεός is the subject or thing spoken of; ἀγαθός is the predicate or that which is said of the subject; and ἐστίν is the copula or substantive verb, which always connects the subject with the predicate, with or without the negative particle ὥ, according as the subject and predicate disagree or agree.

a. In the Greek language the copula is very often implied in some form of a finite verb, which contains the predicate also; thus we say, ὁ ἵππος τρέχει —ἦ ἵππος ἐστὶ τρέχων, "the horse is running."

b. And even the subject may be contained in this verbal form; for τρέχει may be equivalent to ὁ δείκνυ ἐστι τρέχων, "a certain person is running;" and σαλπίζει may express ὁ σαλπιατης ἐστι σαλπιζων, "the trumpeter is sounding his horn." With certain verbs this implication of the subject is almost invariable. Thus we almost always understand ἀήρ, Θεός or Ζεύς with verbs describing natural phenomena; as ὑεῖ, "it or he (Jupiter) rains," and so
nificei, “it snows,” βροντά, ἀστράπτει, “it thunders, it lightens,” συνκοτάξει, “it grows dark,” ἐσείσε, “he (Poseidon) shook,” i.e. “there was an earthquake.” The poets, however, sometimes supply the nominative which is intended.

c. Impersonal verbs explain this usage by the apposition of a sentence which follows; thus, χρή σε μύμνειν = τοῦτο—τὸ μύμνειν σε—χρεῶν ἐστιν, or “it is fitting that you remain” = “that you remain is fitting.”

d. This explains the fact that the neuter plural, which is strictly speaking an objective case (above, 156), is construed with a singular verb; so that τὰ ζῶα τρέχει, “the animals are running,” really means, “as to the animals, it runs” or “there is running” (curritur quod animalia).

382 In Logic, propositions are divided according to their substance, their quality and their quantity. Syntax does not concern itself with the latter divisions, and still less with the modern distinction of synthetical and analytical propositions; but its rules are dependent on the division of propositions according to substance, that is, according as they are categorical or hypothetical.

383 Categorical propositions contain a direct assertion or predication, either unqualified, as ὁ Θεός ἐστιν ἀγαθός, “God is good;” or qualified, as ὁ ἄνθρωπος ἴσως ἁμαρτάνει, “the man perhaps is in error.” The former are called pure, the latter modal or adverbial categoricals. All words and sentences, which thus qualify the main predication, are of the nature of adverbs or secondary predicates (below, 435 sqq.).

384 The hypothetical proposition consists of two sentences. If it is a conditional hypothetical, one of these is a categorical proposition, and the other a sentence dependent upon it; as εἰ τι ἔχει, δίδωσιν, “if he has anything, he gives.” If it is a disjunctive hypothetical, both members are categorical, but they are rendered hypothetical by the conjunction which connects them, as ἢ ἔχει ἢ οὐκ ἔχει, “he either has or has not;” and if the conditional is then applied, this inference follows: ἢ δίδωσιν ἢ οὐ δίδωσιν, “he either gives or does not give.”

385 These differences refer only to the predicate. The subject is regulated by the same laws in every kind of proposition. Con-
sequently, the methodical discussion of syntactical rules should begin with (I) those which concern the subject; and should then consider in their order (II) the categorical proposition, and under this head the different kinds of predicates; (III) the hypothetical proposition, so far as it is relative or adverbial, i.e. of the nature of a secondary predicate, and under this head the doctrine of the moods and negative particles; and (IV) the co-ordinate and subordinate sentences, which assume an external appearance of distinctness and independence, and generally call in the aid of the conjunctions.

§ II. The Article and Relative.

386 The chief instrument of Greek syntax is the demonstrative pronoun ὅς. When it appears in the form ὅς, ἦ, ὄ, it is called the relative pronoun; when in the form ὅ (ὁς), ἦ, τό, it is termed the distinctive pronoun or definite article (above, 229, (4) and (5)).

387 If we compare the inflexions of ὅς, ἦ, ὄ, and ὅ, ἦ, τό (above, 237, 238), we shall observe that the latter, in all the objective cases, loses its connexion with the second element, and takes, in its stead, the third element. This points to the fact, that, whereas the relative pronoun signifies here in all its cases, the distinctive pronoun expresses this relation only in the nominative, masculine and feminine; while in the objective cases it expresses the opposed relative there, and throughout its use corresponds to that of the indicative pronouns ὅδε, ὅτος and ἐκεῖνος, as opposed to ὅς, ἦ, ὄ.

388 The distinctive pronoun is written ὅς, ἦ, τό when it stands by itself, but it loses the nominative sign in the masculine when it stands in apposition to a noun, or serves the purpose of a definite article. This is best explained by the converse practice in modern High German, in which we write gut-er Mensch, “a good man,” but de-r gute Mensch, “the good man.”

389 In the older Greek, as represented by Homer, the pronoun ὅ, ἦ, τό is used in its distinctive and demonstrative sense, with an immediate and generally retrospective reference, as in Il. i. 9: Λητοῦς καὶ Διὸς υἱός ὁ γὰρ βασιλῆι χολωθείς, κ.τ.λ. v. 12: ὅ γὰρ ἠλθε, κ.τ.λ. Even when it has an apposition of the noun
referred to (below, 407, (a)), and so is passing on to the common use of a prepositive article, we can see that it retains its pronominal value. This is particularly observable in proper names, whether they follow the article immediately, or with some words interposed; thus we have (Il. i. 11): οὖνεκα τοῦ Χρύσην ἡτίμησ' ἀρητήρα Ἀτρείδης, “because Atreides treated disrespectfully him—that well-known person, whose wrongs gave occasion to the wrath of Achilles—Chryses, in his capacity of priest,” for he came στέμματ' ἔχων ἐν χερσὶν ἐκείσουλον Ἀπόλλωνος. Similarly in v. 33: ὡς ἔφατ', ἐδείσεαι δ' ὦ γέρων, “so he spake, but the other, the old man, I mean, feared.” That this is really the meaning is shown by the passages, in which the noun, whether common or proper, is separated from the article by other words interposed; as in Il. i. 348: ἢ δ' ἀέκουσ' ἀμα τοτισ γυμῆ κλεν, “she unwillingly with them, I mean, the woman, went;” and v. 488: αὐτάρ ὁ μήνει νηυλι παρήμενος ὀκυτῶροι Πηλέως νύdv, “but he raged, sitting by his fast ships, I mean, the Jove-born son of Peleus;” and vii. 425: ἢ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις, “she therefore having thus spoken departed, to wit, the swift-footed Iris.” As the antecedent to a relative it generally follows the noun to which it gives a demonstrative emphasis, as in Od. x. 73: οὖ γάρ μοι θέμις ἐστί κομιζεμεν οὐδ' ἀποπέμπειν ἄνδρα τοῦ, ὅς κε θεόισιν ἀπέχθηται, “it is not lawful for me to receive or to send away a man, that one, I mean, who is hateful to the blessed gods;” Il. xvii. 172: ἢ τ' ἐφάμην σε περὶ φρένας ἐμμεναι ἄλλων τῶν δοσιν Λυκίην ναιετάουσιν, “assuredly I declared that you were superior in understanding to others, all those, I mean, who inhabit Lycia.” And sometimes when the same pronoun follows as relative (below, 392), as in Od. xxi. 42, 43: ἢ δ' οτε δὴ θάλαμον τοῦ ἀφίκετο διὰ γυναικὸν αὐδον τε δρύινον προσεβήσατο, τὸν τοτε τέκτων ἐξέσεν, “but she, when she came to the vaulted chamber, that one to wit, the divine woman I mean, and the threshold of oak, which the carpenter had formerly smoothed.” As the later Greeks used juxtapositions of ἄλλος and other particles, even after a preposition, to denote reciprocity, as πρὸς ἄλλοτ' ἄλλων, “now to one and now to another” (AESch. Prom. 276), so in Homer we find a repetition of this old demonstrative, as in Il. x. 224: ξίν τε δὴ ἐρχομένω καὶ το τρῴ τοῦ ἐνόησεν, “when two go together, then also the one takes thought for the other” (and vice versa), i.e. ὧ πρὸ τοῦ, ὧ πρὸ τοῦ.
390 As marking the simple antecedent, the use of ὁ (ὅς), ἡ, τό is comparatively rare in Attic Greek. We have indeed such phrases as ὁι τοι μόραιμον ἐστιν, τό γένοιτ' ἀν (Æschyl. Suppl. 1055). But generally the Attic writers do not use ὁ (ὅς), ἡ, τό as a demonstrative, except when partition coupled with diversity is implied; and then most frequently when the opposition is marked by μὲν—δέ; as τῶν πολεμίων (or οἱ πολέμιοι) οἱ μὲν ἐθαύμαζον τὰ γεγονόμενα, οἱ δὲ ἐθάνον, οἱ δὲ συνεσκευάζοντο; or without the μὲν, when only one opposition is referred to; as λύκος ἁμῶν εἰδίωκεν, ὁ δὲ εἰς ναὸν κατέφυγε. In the oblique cases, to signify "such and such," "such or such" persons or things, we may join the opposed pronouns by καί, or τε καί, or ἂν ἢ; as ἀδυνατὸ τὸν καὶ τὸν βελτίων πολείων; and εἰ το καὶ τὸ ἐποίησεν, οὐκ ἂν ἄπέθανεν; and Ζεὺς τὸ τε καὶ τὰ νέμει; and ἢ τοίς ἢ τοῖς πόλεμον αἱρεθαί μέγαν. Adverbially we have τῇ καὶ τῇ, "here and there; and πρὸ τοῦ or προτοῦ, "before this."

391 When, in this opposition between two subjects, we refer not to a thing but to a person, it is customary to substitute καὶ ὁς for ὁ δέ; as καὶ ὁς, ἀκούσας ταῦτα, ἔσωσεν αὐτὸν ἐκ τῆς τάξεως. And persons thus opposed in the nominative are coupled by καί, just as we have seen in the similar use of the objective cases and adverbs; as ἐπιόρκηκεν ὁς καὶ ὁς, "such and such a person (so and so) has perjured himself." In narrating a dialogue, ἢ δ' ὁς signifies "said he" (like the Latin inquit). In Demosth. de Coron. p. 248, we have ἃς μὲν—εἰς ἃς δὲ for τὰς μὲν—εἰς τὰς δὲ.

392 Originally, no doubt, the relative pronoun was nothing more than an emphatic repetition of this distinctive pronoun. Thus Homer wrote (II. 1. 125): ἀλλὰ τὰ μὲν πολίων ἐξ ἐπράθομεν, τὰ δὲ δέδασται, "the things we sacked from the cities, these things have been divided." See also Od. xxi. 43 (quoted above, 389). And this use of the demonstrative for the relative, which was regularly adopted by the Ionians, was retained occasionally by the older Attic poets: as in Æschyl. Ag. 642: διπλῇ μάστιγι, τὴν ὧν Ἀρης φιλεῖ. But in the stricter Attic syntax, ὁ (ἅς), ἡ, τό, like ἢδε, οὗτος and ἐκεῖνος, is opposed to ὁς, ἂν, ὁ, as its correlative or antecedent; and while the latter, as relative pronoun, is limited in its application to some sentence containing a finite verb, with which it is intimately connected, the former, as a definite article, may stand before any word or sentence, which is capable of
performing the functions of subject or epithet, and may even convert to this use the relative sentence itself.

393 That the student may see at the outset how entirely the proper understanding of Greek syntax depends upon the use of the relative and article, it may be convenient to mention beforehand their various applications.

(a) The article marks the subject as opposed to the predicate.

(b) When the relative sentence has a definite antecedent, it is equivalent to the sentence preceded by the article. Thus ὁ ποιητὴς is equally represented by ὁ ἄνθρωπος, ὁ ποιῶν, and ὁ ἄνθρωπος, ὃς ποιεῖ.

(c) But if the antecedent is not definite, the relative sentence is the dependent member of a hypothetical proposition. And here the student will observe, that whatever holds good of a relative pronoun is equally applicable to an adverb or conjunction of relative origin. Thus, ὅστις ποιεῖ ταῦτα, ἄγαθός ἐστιν = εἴ τις ποιεῖ ταῦτα, ἄγαθός ἐστιν. And ἢ δίδωσιν ἢ οὐ δίδωσιν = εἴτε δίδωσιν εἴτε οὐ δίδωσιν stands on the same footing; for ἢ, like εἴ, is a relative particle.

(d) The student will also observe, that the indefinite antecedent is sometimes expressed without any effect on the relative clause. Thus in ἄνδρες τε καὶ ἐποίη, which means, "where horses, there men," τε is an indefinite antecedent to the relative καί; and in εἴ τις ταῦτα ποιοῦ, ἄγαθός ἄν εὐη, which means, "as often as any one did these things, he would so often be a good man," the particle ἄν is the indefinite antecedent to the relative εἴ.

§ III. Use of the Article Proper.

394 The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied. Thus we write ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἡ δ᾽ εἰρήνη ἀκίνδυνος, because we mean to imply that all that is contained in the general phrase ἀνεῦ κινδύνων, "without dangers," must be negativised in speaking of the particular thing called πόλεμος, "war," and that all that is contained in the general attribute ἀκίνδυνος, "undangerous," "safe," may be predi-
cated of the particular thing called εἰρήνη, "peace." But although
this is the general rule, and though the machinery of the secondary
and tertiary predicates requires, as we shall see, this distinction of
the subject from the predicate by means of the article, special cases
arise in which (α) the subject is not marked by the article, or (β)
the article appears with the predicate.

(α) The Subject is not marked by the Article.

(α) If the predicate is so wide and general that the limitation
of the subject is presumed in the terms of the proposition, the article
is omitted with the latter; thus in the celebrated aphorism of Pro-
tagoras, πάντων μέτρον ἄνθρωπος, "man is the common standard
of all things," the universality of the predicate πάντων μέτρον
sufficiently limits the subject ἄνθρωπος, and the article, which
might have been prefixed to the latter, is omitted to give greater
terseness to the saying. Similarly in the phrase quoted above,
although the opposition of ὁ πόλεμος to ἡ εἰρήνη makes it necessary
to prefix the article to both, the proposition πόλεμος οὐκ ἄνευ
κινδύνων might stand without the article, because, as we shall see,
the noun with its case is specially adapted to form a predication,
and there could be no doubt as to the meaning; but unless the
copula were inserted, the subject εἰρήνη could not dispense with
the article in the other proposition, stated independently.

(β) If the subject is a proper name, the article is generally
omitted, unless there is some emphasis or reference to a previous
mention of the name. Thus we have Θουκυδίδης Ἀθηναῖος ξυν-
έγραψε τὸν πόλεμον, "Thucydides of Athens wrote a history of
the war;" Ἀστυάγης Μῆδων βοσιλεύς, "Astyages, a king of the
Medes;" Μίνως ναυτικὸν ἐκτήσατο, "Minos got together a fleet."
But ὁ Κῦρος πολλὰ ἔθηκε κατεστρέφατο, "the well-known Cyrus
subdued many nations;" and in repeated mention, as (Xen. Anab.
vii. 2, § 12): μετὰ ταῦτα Ἐξενοφῶν ἔπρατε, κ. τ. λ. (§ 13): ὁ δὲ
Ἐξενοφῶν ἔλεγε, κ. τ. λ. Even when a definite emphasis is given to
the proper name by the addition of an explanatory term, the proper
name is generally without the article; as Θουκυδίδης Ἰ Ἀθηναῖος,
"Thucydides, the well-known or celebrated Athenian;" Κῦρος
ὁ τῶν Περσῶν βασιλεύς, "Cyrus, that well-known king of the
Persians." But a special emphasis or reference may demand the
article with both, as in Demosth. adv. Macart. § 26: η Φυλομάχη
SYNTAX OR CONSTRUCTION.

ἡ μήτηρ ἡ Εὐβουλίδου καὶ ὁ Πολέμων ὁ πατήρ ὁ Αγνίου ἀδελφοὶ ἦσαν. Thucyd. iv. 46: αὐτοὺς ἐς τὴν νῆσον τὴν ΠΠτυχίαν διεκόμισαν. The proper name and its apposition are sometimes combined under the influence of one article; as τὸ Αὐγάλεων ὄρος, τὸ Σούνιον ἄκρον; but if they are of different genders, a complete and distinct apposition is necessary, whether the proper name precedes, as in Thucyd. iii. 116: ἐπὶ τῇ Αὐτνη τῷ ὄρει; or follows, as in Thucyd. iii. 85: ἐς τὸ ὄρος τὴν Ἰστώνην.

(c) If the subject is of itself sufficiently definite, the article may be omitted; e.g. in such words as οὐρανός, γῆ, θάλασσα, ἕλιος, σέληνη, ἀνεμος, ἄδης, βασιλεὺς (of the king of Persia), θεοί, πόλις, ἄγροι, and names of relationship, though this is more common in poetry than in prose; thus we have

μέγας δὲ βασιλεὺς οἴχε διὰ τούτον κομᾶ;

(Arist. Plut. 170),

“and does not Great-king pride himself, owing to this God?” for here a particular “great king,” i.e. the Shah of Persia, is referred to: so that μέγας βασιλεὺς is almost equivalent to a proper name. Compare the compound Μεγαλόπολις for ἡ μεγάλη πόλις. There are, however, instances of the use of βασιλεὺς ὁ μέγας with the article, when the king of Persia is intended (see Herod. i. 188).

(d) The article is necessarily omitted, if the subject, though certain, is indefinite; as

ἔπτως ἔτεκε λαγάνος, “a certain mare (equa nescio quae) brought forth a hare;”

γυνὴ τις ὄρνιν ἐἶχε, “a woman,” i.e. some one in particular (mulier quaedam), “had a hen.”

(e) The article is also omitted, if it is implied that the subject and predicate are so intimately connected that either may be predicated of the other; as

οὐκ ἄρα σωφροσύνη ἄν εἶ ἄιδώς (Plato, Charm. 161 Α), i.e. “sophrosynē and aídōs would not appear to be identical.”

(β) The Article appears with the Predicate.

(α) In the case just mentioned, when the subject and predicate are convertible, they may both have the article, if they are expressed by infinitives or other words which do not become nouns.
without such a prefix; thus we have ἀρ’ οὐ τὸ μανθάνειν ἐστὶ τὸ σοφώτερον γίνεσθαι περὶ τὸ μανθάνειν (Plato, Theaeet. 145 ε), i.e. “does not learning amount to becoming wiser about the object of learning?—are not these convertible terms?”

(b) Both subject and predicate have the article when they appear with a verb of calling or naming; as οἱ ἵπποβόται ἱπποβόται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων (Herod. v. 77), “the equestrian order of the Chalcidians were called the men of substance.” And so also in the oblique construction; as τοὺς ἰδιότους λέγεις τοὺς σώφρονας; (Plato, Gorg. 491 ε), “do you call fools temperate?—do you designate the foolish and the temperate by one name?” Similarly ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν (Xen. Cyrop. III. 3, § 4), “giving the name of good man to their benefactor.” Cf. Plat. Lach. 195 d; Gorg. 491 c; Resp. 531 b; Xen. Anab. VI. 4, § 7.

(c) The predicate has the article when it appears as an apposition; as ἰκανὸν ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθῆ λέγω, τὴν πενίαν (Plat. Apol. p. 31 c), “my poverty, which I adduce as a witness that I speak the truth, is a sufficient witness.” Similarly τὸν βοῦν ἔλαβε τὸ νικητήριον (Xen. Cyrop. VIII. 3, § 33), “he took the ox as his prize.”

(d) The predicate may have the article in reference to a preceding mention of the same word; thus in Herod. r. 68, where the reference is to the terms of the oracle in the preceding chapter, we have τοὺς ἀνέμους, τὸν τὸν ἀντίτυπον and τὸ πῆμα ἐπὶ πῆματι, though the same words appear in the oracle as subjects and without the article.

395 Independently of the relation of subject to predicate, the article is prefixed in all cases analogous to the last mentioned, namely, when we are referring directly to some person or thing, which has been already mentioned; thus, ἐπιπέπτει χίων κατακεμένων δὲ καθ’ ἦν ἔτη πεπτυκμεῖα, “there was a fall of snow, but the snow after it had fallen was warm as they were lying down,” ἦν παιδιὰ χάριν ἀναπαύσεως ἐστὶν τὴν δ’ ἀνάπαυσιν ἀναγκαῖον ἤδειαν εἶναι, “amusement is for the sake of rest, but it is necessary that the rest should be pleasant.”

396 For a similar reason the article is used when the person or thing designated, though not mentioned before in the passage,
is so well known that the mere mention of it appears as a repeated reference; thus Xen. Anab. I. 2, § 10: \( \text{E} \nu \text{i} \nu \alpha \varsigma \tau \alpha \Lambda \upsilon \kappa \alpha \alpha \tau \alpha \varepsilon \kappa \alpha \iota \alpha \delta \gamma \nu \chi \varepsilon \kappa \alpha \iota \nu \varepsilon \tau \nu \delta \varepsilon \) \( \delta \varepsilon \) \( \alpha \theta \lambda \alpha \) \( \dot{\eta} \zeta \alpha \upsilon \upsilon \sigma \tau \upsilon \varepsilon \gamma \gamma \iota \delta \varepsilon \) \( \chi \upsilon \rho \sigma \alpha \upsilon \) \( \dot{\varepsilon} \theta \nu \sigma \rho \ iota \) \( \delta \varepsilon \) \( \tau \nu \delta \varepsilon \) \( \alpha \gamma \omega \nu \alpha \) \( \kappa \alpha \iota \) \( \text{K} \upsilon \rho \sigma \), "Xenias performed the (well-known) sacrifice called Lyceae, and established a contest; but the prizes (because every contest involved prizes) were golden scrapers; and Cyrus also was a spectator of the contest (i.e. that which had been already mentioned)." Thucyd. II. 59: \( \eta \nu \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma \sigma 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is, ‘those individuals who happen to be parents or poets love their
own works;’ for here the subjects of the proposition are quite equiva-
lent to relative sentences or participles with the article prefixed, such
as οἱ τεκνοποιοῦντες καὶ οἱ ποιητικῇ χρώμενοι τέχνῃ.

397 As a general rule, if a noun in the genitive is dependent
on another noun, and if the main noun has the article, the genitive
has it likewise, whether it is included between the former and its
article, or placed by its side; thus we have, Plato, Polit. p. 281 A:
tο τῆς τοῦ ξαίνοντος τέχνης ἔργον, ‘the work of the art of him who
cards wool.’ Theaetet. 178 D: ἡ τοῦ γεωργοῦ δόξα, ἀλλ’ οὐχὶ ἡ τοῦ
κιθαριστοῦ, κυρία, ‘the opinion of the husbandman, and not that of
the harp-player, is decisive.’ Thucyd. init.: Θουκυδίδης ξυνέγραψε
τῶν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων, ‘Thucydides wrote
a history of the war between the Peloponnesians and Athenians.’
III. 43: φθονόςαντες τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν τὴν φανε-
pav ὠφελίαν τῆς πόλεως ἀφαιροῦμεθα, ‘feeling a grudge on account
of the uncertain opinion of their being corrupted, we are deprived
of the manifest advantage of the state.’

The only exceptions to this rule, which is distinctly given by
Apollonius (de Syntaxi, i. 4, § 42, pp. 83, 84 Bekker), are (a) when
one of the nouns is a proper name, or (b) such a word as βασιλεύς,
meaning the king of Persia, (c) when the dependent noun is some
word, which, in the particular instance, rejects the article, or
(d) when the main word could not admit a definite prefix: thus
we find such phrases as (a) ὁ ᾿Αριστάρχου γνώριμος, ‘the ac-
quaintance of Aristarchus;’ (b) ὁ βασιλεύς οἰκέτης, ‘the king’s
servant;’ (c) ἡ ἀδικός τε καὶ ἀτεχνος συναγωγῆ ἀνδρὸς καὶ γυναι-
kός, ‘the unjust and unscientific bringing together of a man
and a woman;’ (d) πολλοὶ τῶν σοφῶν, ‘many of the wise,”
for οἱ πολλοί, as we shall see, would have a different meaning.

398 The idiom of the Greek language requires the article
with many words, which in English do not require or admit
that prefix.

(a) The article is used with words accompanied by the indi-
cative pronouns ὅδε, οὗτος and ἕκεινος, and it is even prefixed to
correlative pronouns, such as τοιούτως and τοσοῦτος. Thus we
have τῆνδε τὴν πόλιν οὐ τὴν πόλιν τῆνθε—οὗτος ὁ ἀνήρ οὐ ἢ ἀνήρ
οὗτος—κατ’ ἕκεινον τὸν χρόνον οὐ κατά τὸν χρόνον ἕκεινον—ὁ
The general rule for the use of the article with the subject, as distinguished from the predicate, explains the absence of the article in those cases where the indicative pronoun does not appear in an adjectival relation to the noun, but the noun is either an apposition or a predicate. Thus we say, ταύτην ἔχει τέχνην, not “he has this art,” but “he has this as an art;” τούτῳ παραδείγματι χρῶνται, not “they adduce this example,” but “they adduce this as an example;” κίνησις αὕτη μεγίστη δὴ ἐγένετο, “this was the greatest commotion that ever happened,” not “this commotion was the greatest;” αὕτη ἔστω ἱκανὴ ἀπολογία, “let this be a sufficient defence,” not “let this defence be sufficient.” But conversely the substantive has the article if the indicative pronoun appears as a guide to the predicate, and not as a subject; thus we find (Plato, Resp. i. p. 338 B): αὕτη ἡ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάκειν, παρὰ δὲ τῶν ἄλλων περιϊόντα μανθάνει, “the (well-known) cleverness of Socrates is this—not to be willing to teach of himself, but to go about and get instruction from others.”

The pronoun may stand between the article and its noun, if the former is followed by some definitive word or phrase; as Thucyd. viii. 80: αἱ τῶν Πελοποννησίων αὗται νῆες. Plat. Protag. p. 313 B: τῷ ἀφικομένῳ τούτῳ ξένῳ. Xen. Anab. tv. 2, § 6: ἢ στενὴ αὐτὴ ὁδός. Dem. Phil. ii. § 21: οὐ γὰρ ἀσφαλεῖς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὐταί λίαν ὁμιλίαι.

The possessive is used with the possessive pronoun, especially in Attic prose, whenever a definite person is intended; thus ὁ ἐμὸς γιός means “my son,” being some individual indicated by the context or otherwise; but ἐμὸς γιός is “a son of mine,” any individual of whom that relationship can be predicated. In the dramatists the article is often omitted, as in Soph. El. 597: εἰ καὶ σῆς δίχα γυνώμης λέγω, which would certainly have been τῆς σῆς γυνώμης in prose. The possessive generally stands between the article and noun, as above; but it may follow, as in Soph. El. 566: πατήρ ποθ' οὐμόσ. 588: πατέρα τῶν ἀμών. Plat. Soph. 225 D: κατὰ γυνώμη τὴν ἐμήν, especially when there is an emphatic repetition, as in Soph. El. 625: τὰμ' ἔση καὶ τάργα τάμα.
λίαν, "on account of friendship for you;" ἡ ἡμετέρα εὔνοια, "good will towards us;" τάμα νουθετήματα, "the admonitions given to me."

Obs. 2 Unless the objects referred to belong to different persons or otherwise require to be specially distinguished, the Greek idiom substitutes the article alone for the possessive which would otherwise have accompanied it; thus we find (Xen. Anab. i. 8, § 3): Κῦρος ἀναβὰς ἐπὶ τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας δέλαβεν, "Cyrus having mounted the (i.e. his own) horse took the (i.e. his own) darts into the (i.e. his own) hands;" for no other person is mentioned, and therefore these particulars are appropriated to the subject of the sentence.

(c) The possessive pronoun being merely an adjectival form derived from the genitive of the personal pronoun, we find that the latter, and the indicative pronouns when they take the place of possessives, are also brought under the control of the article. With regard to the position of these genitives, the following laws have been observed:

(a) The first and second pronouns are generally used in the enclitic forms μου, σου, and these, together with αὐτός, as a mere pronoun of reference, are either placed before the article, or follow the substantive without any repetition of the article; thus we have ὁ ἐμὸς λόγος or μου ὁ λόγος or ὁ λόγος μου: ὁ σὸς δοῦλος or σου ὁ δοῦλος or ὁ δοῦλός σου: αὐτοῦ τὸ σῶμα or τὸ σῶμα αὐτοῦ.

(β) The genitives of the reflexive and demonstrative pronouns are either placed between the article and its substantive, or follow the latter with a repetition of the article; thus we have ὁ ἐμαυτοῦ λόγος or ὁ λόγος ὁ ἐμαυτοῦ: τὸ ἑαυτοῦ σῶμα, or, with an insertion of the nominative, τῶν αὐτῶν αὐτοῦ πατέρα ἀπῆλασεν: τὰ ὑποζύγια τὰ ἑκείων, and the like.

Obs. 1 To these general rules there are as usual some exceptions. Occasionally we find the genitives πολύς, ὀλίγος and ἄλλος, as a mere pronoun of reference, are either placed before the article, or follow the substantive without any repetition of the article; thus we have ἡ μικρότερος ἡμέρα: τὰς λήμας ἐμοῦ: (Id. Nub. 905): τὸν πατέρ᾽ αὑτοῦ.

Obs. 2 The genitive αὐτῶν is sometimes added to the plural possessives ἡμέτερος, ὑπέτερος, σφέτερος: as τὰ ἡμέτερα αὐτῶν ἔργα; τοῖς ὑπέτεροις αὐτῶν ὀφθαλμοῖς; τὰ σφέτερα αὐτῶν πάργαμα. This is more rare with the singular possessives, though we find such phrases as (Soph. El. 252): τὸ σὸν καὶ τοὺμὸν αὐτῆς. See below, 407, (η).

(d) With cardinals and the adjectives πολύς, ὀλίγος and ἄλλος, the article introduces some special modification of the meaning.
Thus we find that the article indicates, in accordance with our idiom, some well-known number of functionaries, as οἱ ἑννέα ἀρχοντες, "the nine archons;" οἱ τριάκοντα, "the thirty tyrannical oligarchs;" or some number already notified, as τῶν εἰκοσι εξάδευς οὐ παρουσίαν, "since the twenty ships (previously mentioned) were no longer on the spot." But it is also used apparently to fix the gender of the uninflected cardinals, as ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀρθοδόχους, ὁ δὲ λόχος ἐκαστὸς σχεδὸν εἰς τῶν ἐκαστῶν, where we should not express the article in English. And the same use is found even when the gender is fixed by the noun, as ῥν δὲ ὁτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἦτη (Xen. Anab. II. 6, § 15), "he was about fifty years old when he died." Of the other adjectives, πολύς signifies "much," but ὁ πολύς, "the well-known or usual amount," and οἱ πολλοί, οἱ πλείους or οἱ πλείστοι, "the majority or the greater number," "the commonalty;" ὀλίγος signifies "few," but ὁ ὀλίγος, "the well-known or previously specified paucity," and οἱ ὀλίγοι, "the lesser number," "the nobles;" ἄλλος signifies "another," but ὁ ἄλλος, οἱ ἄλλοι, "the other," "the rest." With the ordinals the use of the article does not differ from the English idiom.

(e) The adjective πᾶς in the singular number, without the article, and sometimes with the indefinite τις, signifies "every" or "every one," with reference to all the units in a collection and without making any distinction between one and the other; thus (Soph. Aj. 1366): πάνθ᾽ ὁμοῖα πᾶς ἀνὴρ αὑτῷ πονεῖ, "in all things alike every man labours for himself;" (Plat. Protag. p. 324 A): ἔνθα δὴ πᾶς παντὶ θυμοῦται, "on this every man is angry with his neighbour," i.e. "they are all angry one with another;" (Arist. Eth. Nic. init.): πᾶσα τέχνη καὶ πᾶσα μέθοδος, "every art and every science" without distinction; (Herod. iii. 79): ἐκτείνον πᾶντα τινὰ τῶν μάγων τὸν ἐν τοις γενέμενον, "they killed every one of the magi who came in their way;" but ἐκαστὸς, which signifies "each" or "every" with reference to a definite individual, requires that the noun with which it is joined should have the article, whenever we can say in English, "each of the" persons or things, and then ἐκαστὸς precedes the article; but if it means "each person or thing severally," or "the persons or things each by itself," we have ἐκαστὸς prefixed to the substantive without an article, or following the substantive and its article; thus, καθ'
ἕκαστην τὴν ἡμέραν, “on each of the days” (Isocr. Areopag. § 78), but καθ᾽ἑκάστην ἡμέραν, “on every day” (Aesch. in Cles. § 165); ἐν ἑκάστοις τοῖς κινδύνοις, “in each of the dangers” (Plat. Apol. p. 39 Α.), but η ἡ τάξις ἑκάστη ἐφ’ ἑνὸς ἐτω (Xen. Cyr. v. 3, § 36), “let the ranks advance, each of them one deep.” And αὐτὸς ἑκάστος may follow πᾶς τις to individualize the reference; as in Thucyd. vii. 70: πᾶς τις ἐν ὧν προσετέτακτο, αὐτὸς ἑκάστος, ἦπεργέτο πρώτος φαινέσθαι, “every one where he was posted bestirred himself, each for himself, to appear the first.” In the plural and without the article πάντες signifies “all;” as πάντες θεοὶ ἀμα καὶ πᾶσαι, “all gods and goddesses together.” With the article prefixed to the accompanying noun, and either preceding or following according to the intended emphasis, πᾶς whether in the singular or the plural denotes “all the” circumstances included in the noun; as πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ, “I will tell you all the truth;” βοηθῆσαι τῇ πόλει πᾶσῃ, “to assist the city in general;” λέγω ἐν ἀπάσαις ταῖς πόλεσιν ταῦτον εἶναι δίκαιοιν, “I maintain that in all the cities there is the same definition of justice;” τὰ μεγάλα πάντα ἑπισφαλή, “great things are all of them precarious.” Following the article, πᾶς, whether in the singular or plural, denotes “the whole,” “the total;” as τὰ πάντα μέρη τὸ πᾶν εἶναι ωμολόγηται, “it has been admitted that the totality of the parts is the whole;” ἀνθρώποις τοῖς πᾶσι κοινόν ἔστι τοῦξαμαρτάνειν, “to err is common to the whole race of men.”

**Obs. 1** Πᾶς with or without an article may be appended to a noun, in the sense of “in all” or “altogether;” as Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιοῦσι τριήρεις ταῖς πάσαις τάσισι τάσισι καὶ τριάκοντα, “the Athenians passed over into Sicily with thirty-four triremes in all;” παντάπασιν ἀν διαφθαρεῖν ἐν πασῇ πολεμίᾳ τῇ Σικελίᾳ, “they would be altogether destroyed in Sicily as a whole, or altogether, hostile to them.”

**Obs. 2** Πᾶς, in the singular, may bear the sense “every” or “in every case,” even when it refers to a term defined by the article; as πᾶς ὁ κλών τοῦ λέξαντος χαίρει μᾶλλον, “the hearer in every case, every listener, takes more pleasure than the speaker;” οὐ γὰρ πᾶς ὁ δὲ ἕδωκεν τι πρᾶσσων ἐστιν ἀκόλαστος, “he who does a thing on account of pleasure is not in every case an intemperate man;” ὁ ἄκρατης μεταμελητικός πᾶς, “the incontinent man is always, in every case, liable to repentance.”

399 Reverting to the fact that the substantive, which generally accompanies the article, was originally added to make the reference intended more distinct, we shall understand the idiomatic
omission of the substantive in those cases, in which there can be no doubt as to the particular word to be supplied. These omissions fall into two classes; (a) when a substantive just named would otherwise be repeated in the same sentence; (b) when the substantive is some general term, which is implied in the words accompanying the article.

(a) The following are examples of the former class of omissions, where the article is generally expressed in English, according to its original value, by a demonstrative pronoun: μετρία ἡ θεῷ δουλεία, ἀμετρὸς δὲ ἡ τοῖς ἀνθρώπων; “the service of God is moderate, but that of men is immoderate;” oi πολέμιοι καὶ τὴν ἥμετέραν δύναμιν φοβοῦνται καὶ τὴν τῶν συμμάχων, “the enemies fear both our power and that of our allies;” πολλοὶ ἀμφισβητοῦσι πότερον ἐστιν ἠλέαθαι τῶν βίων τῶν ἰδιωτεύντων μὲν, ἑπιτεικὸς δὲ πραττόντων, ἡ τῶν τῶν τυράννων, “many doubt whether it is right to choose the life of those who live in privacy but are tolerably well off, or that of those who exercise arbitrary power.”

(b) The most common of the words which are presumed or taken for granted are the following:

(a) Names of relationship, as νἱός, παῖς, θυγατήρ, more rarely πατὴρ, μήτηρ, γυνὴ, ἀδελφός, when a proper name is followed immediately by another name in the genitive case, as ᾿Αλέξανδρος ὁ Φιλίππου, “Alexander the son of Philip;” Ῥομής ὁ Μαίας τῆς ᾿Ατλαντος, “Hermes the son of Maia, the daughter of Atlas.” Sometimes the article is also omitted, as in Δημοσθένης Δημοσθένους.

Obs. Students must be on the guard, lest they should confuse the genitive which follows the article with the name of an Attic deme, when the preceding word is also in the genitive; thus Φορμίων ὁ Δίωνος τοῦ Φρεάριον δοῦλος means “Phormion the slave of Dion of Phrearrhi.” Another confusion to which learners are liable is occasioned by the mention of a well-known dramatist in the genitive with the name of one of his characters; as ὁ Θεοδέκτου Φιλοκτήτης, “the Philoctetes of Theodectes;” ὁ Καρκίνου ἐν τῇ ᾿Αλόπῃ Κερκύων, “the Cercyon in the Alope of Carcinus.”

(β) General terms referring to location, possessions or employments, especially when they are expressed in the neuter plural: such are γῆ, χώρα, οἰκία or οἶκος, ἱερόν, χρήματα and πράγματα; as ἡ ἥμετέρα, “our own land;” ἡ πολέμια, “the enemies’ country;”
ἡ οἰκουμένη, "the inhabited world;" πορεύεσθαι εἰς τὴν Ἀλεξάνδρου, "to go into Alexander's territory;" εἰς φίλου, εἰς διδασκάλου, εἰς Πλάτωνος, "to a friend's, to a teacher's, to Plato's house;" εἰς ἄδου, ἐν ἄδου, "to, in the mansions of death;" εἰς τὸ τῶν σεμνῶν θεῶν, "to the temple of the Eumenides;" ἕκαστός τις ἀποδημήσας φοβεῖται περὶ τῶν οἴκων, "every one when abroad is afraid for his affairs (πράγματα) at home;" τὰ ἡμέτερα μικρά ἐστιν, "our property (χρήματα) is small;" κληρονόμος τῶν πατρών, "heir to his father's property." The omission of πράγμα or πράγματα is regular, whenever we wish to express as generally as possible all that belongs to or proceeds from the person or thing signified by the accompanying word; thus we have τὰ τῶν θεῶν, "all that proceeds from or belongs to the gods;" τὰ τῆς πόλεως, "the state and all that belongs to it;" τὰ τοῦ πολέμου, "war and its consequences;" τὰ κατ' ἐμὲ πάντα, "all that belongs to me;" τὰ καθ' ἡμέραν, "every-day affairs;" τὰ τῆς ἐλευθερίας, "what relates to liberty;" τὰ τοῦ νηπίου, "childish things;" τὰ τῆς εἰρήνης, "the things which make for peace;" τὰ τῆς οἰκοδομῆς, "things wherein we may edify (improve religiously) one another;" τὸ περὶ τι, τὸ κατά τι, "the particular circumstance;" τὸ πρὸς τι, "relation;" τὰ παρὰ τινος, "whatever proceeds from a person," information, commands, presents, and the like.

(γ) The word ἄνθρωπος is constantly omitted when we wish to express association, dependence, time or locality, with reference to certain persons; hence we have οἱ ἀμφί τινα, περὶ τινα, οἱ σύν τινι, μετὰ τινος, "a man's associates or party;" οἱ κατά τινα, "a man's contemporaries;" οἱ από τινος, "his descendants or sect;" οἱ ὑπὸ τινι, "his dependents;" οἱ ἐν τῇ πόλει, ἐκ τῆς πόλεως, "the inhabitants of a certain city;" οἱ ἐνθάδε, "the people of this place;" οἱ κατ' ἐκείνου τῶν χρόνων, "the people of that time." In the later writers such phrases as οἱ περὶ τῶν Δημοσθένη means not only "the party or associates of Demosthenes," but "Demosthenes and his party," and even Demosthenes himself, considered as the representative of a particular party in the state.

(δ) Certain terms expressing the words or works, the sentiments or condition of a person—such as ρῆμα, ἔργον, γνώμη, πάθος, μοῖρα—are inferred from the structure of the sentence or the gender of the article; hence we have τὸ τῶν Θεμιστοκλέους εἴπεν ἐχεῖ, ὅς τῷ Σερφίῳ ἀπεκρίνατο (Plat. Resp. i. p. 329 E), "the saying (ῥῆμα)
of Themistocles is happily expressed, who made answer to the man of Seriphos, "&c.; τὰ φίλων οὐδέν, ἦν τις δυστυχῆ, "if one is unfortunate, the doings (ἐργα) of one's friends are naught;" ἐὰν ἡ ἐμὴ νικᾶ (Plat. Resp. III. 397 d), "if my opinion (γνώμη) prevails;" κατὰ γε τὴν ἐμὴν (Id. Phileb. p. 41 b), "according to my opinion at least;" δοκεῖς μοι τὸ τοῦ κυνὸς πεπουθέναι, "you seem to me to have experienced what happened (πάθος) to the dog;" ἐπ' ἵσθη καὶ ὁμοία, "on fair and equal terms (μοιρα.)," and the like. Similarly we have τρέχειν τὸν περί ψυχῆς, "to run the race (δρόμος) for life," like Hector; τὴν ἐναντίαν τίθεσθαι (Plat. Lach. p. 184 d), "to give the opposite vote (ψῆφος);" and in this last case even when there is a difficult metaphor, as in Soph. Aj. 798: τὴν δὲ ἐξοδον ὀλεθρίαν Ἄιαντος ἐλπίζει φέρειν, "he fears that this going forth gives (φέρει, Ausch. Humen. 680) the death-vote (όλεθριαν ψῆφον, cf. Aisch. Sept. 180) of Ajax."

(ε) The terms way and day (ὁδὸς, ἡμέρα) are constantly indicated only by the gender of the article or an adjective; thus, ἡ εὐθεία, "the straight (ὁδός) way;" with verbs of going, as ἵναι τὴν ἐπὶ τὸ τεῖχος, ἄγειν τὴν ἐπὶ θανάτω; or in adverbial phrases, as τὴν ταχύστην, τὴν πρώτην (Xen. Mem. 111. 6, 8 10). Similarly ἡ τρίτη, "the third day (ἡμέρα) of the month;" ἡ ἐπιοῦσα, ἡ ἑξῆς; ἡ ὑστεραία, "the following day." To this class belongs the omission of χείρ with ἡ δεξιά, ἡ ἀριστερά.

(ζ) The word τέχνη, "art," is regularly omitted with adjectives in -ὑκή; as ἡ ρητορική, ἡ ποιητική, ἡ ἰατρική, ἡ χαλκευτική, &c. In citations and in the grammatical writers we have regular omissions in literary references; as τῇ δεύτερᾳ τῶν "Ἑλληνικῶν, "in the second book (βίβλος) of the Hellenics;" τὸ περὶ τῆς ἀστρολογίας, "the treatise (βιβλίον, σύγγραμμα) about astronomy;" ἡ ὀρθή, "the right case, casus rectus (πτῶσις);" ἡ παράλληγον, "the penultimate syllable (συλλαβή);" ἡ ὀξεία, "the acute accent (προσῳδία);" ἡ διὰ πασῶν, "the accordant string (χορδή)," &c.

400 From these different idioms we may ascend to the following general rules respecting the use of the article:

(α) All predicative and hypothetical words or sentences may be turned into subjects, or their epithets, by prefixing the article to them; as
a. Adjectives:
oǐ ἄγαθοι εὐδαιμονοῦσι, "the good (men) are happy."

b. Participles:
o ὁ τύπτων, "he who strikes."

c. Infinitives:
tὸ εὖ πρᾶσσειν, "the faring well," i.e. "success" or "prosperity."

d. Adverbs:
oὶ πάλαι, "the (men) of olden time—the then men."

e. Cases of nouns without a preposition:
o Ὁ Διός, "the (son) of Zeus."

f. Cases of nouns with a preposition:
oὶ ξὺν τῷ βασιλεῖ, "those with the king."

g. A categorical sentence:
tὸ οὐχ ὅρα ὅκε ἐπιστατὰλ ἐστιν, ἐπὶ καὶ τὸ ὅρα ἐπισταται, "if he sees is (equivalent to) he knows, he sees not must be (equivalent to) he does not know."

h. A dependent sentence:
ἡ πρὶν ἄρξαι αὐτὸν ἀρετή, "the virtue he showed before he came to the throne."

i. A conditional clause:
tὸ ὃν πείσωμεν ὑμᾶς, "the alternative that we shall persuade you."

k. A relative sentence:
oὐδὲν τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα, "none of all those things which tend to shame."

l. The oblique case of a personal pronoun:
tὸν ἑαυτὸν ἔγκωμισαν ἐτέ, "praising the himself," i.e. "his worthy self."

(β) Hence, we may place between a substantive and its article any words or phrases which may thus be converted into subjects or epithets, and that too, if necessary, by repeated insertions; as
η (((τῶν ((τὰ (τῆς πόλεως) πράγματα)) πραττόντων))) ἀρετή, “the virtue of (((those who manage ((the affairs of (the state.”

(γ) Consequently, whatever words or phrases have the article prefixed, or stand between the article and its substantive, describe and define, i.e. they are epithets; and conversely, if the article is prefixed to a substantive, and the adjectival word or phrase, which agrees with it, neither has the article prefixed nor stands between the article and substantive, that word or phrase is not an epithet, but a predicate. Thus, οἱ ψευδεῖς λόγοι or οἱ λόγοι οἱ ψευδεῖς, means “the false words or sayings;” and similarly in the oblique cases.

But in the following passages ψευδεῖς is a predicate:

Either (A) primary (below, 416), in οἱ λόγοι ψευδεῖς εἶσιν, “the words are false.”

Or (B) secondary (below, 441), in οἱ λόγοι ψευδεῖς ἐλέχθησαν, “the words which were spoken and they were false” = “the words which were spoken were false” (cf. Plat. Resp. 364 B: οἱ λόγοι θαυμασιώτατοι λέγονται, “the words which are spoken are most wonderful”).

Or (C) tertiary (below, 489), in ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, “the prophet speaks words, and they are false” = “the words which the prophet speaks are false” (Soph. ΕEd. Tyr. 426).

Obs. The qualifications to these general rules, arising from special usages, have been given in the preceding articles; but it is important to remark generally, that when several words are connected together by copulative conjunctions, the domain of the article is extended to more than one of the words thus combined, although they do not fall within the same definition, but may even be opposed to one another; thus while ὁ καλὸς καὶ ἀγαθὸς or ὁ καλοκαγαθὸς is really equivalent to a single epithet, as the synthetic form of the final combination fully shows, we find the same appearance of one article prefixed in the most direct oppositions of epithets; thus Plato, Euthyphr. p. 7 c: περὶ τοῦ μείζονος καὶ ἐλάττονος, περὶ τοῦ βαρυτέρου καὶ κουφοτέρου; ib. p. 6 d: τὸ τε δίκαιον καὶ τὸ ἄδικον, καὶ καλὸν καὶ αἰσχρόν, καὶ καλὸν καὶ κακόν; Gorg. p. 459 d: ἀρα τυχήνει περὶ τὸ δίκαιον καὶ τὸ ἄδικον, καὶ τὸ αἰσχρόν καὶ τὸ καλὸν, καὶ ἀγαθὸν καὶ κακὸν, οὕτως ἔχων ὁ ῥήτωρικός; where we find that the article is prefixed to the first of the two epithets, to both of them, or to neither. The same is observable in the enumeration of distinctive nouns; as Xen. Anab. 1. 7, § 2: συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς. Thucyd.
§ IV. The Relative and its Attraction.

401 The relative may be either in the nominative case, expressing the subject of the verb which follows it, or in some oblique case, expressing the object of the verb or the subordinate relation of some noun. But, as a general rule, it agrees with its antecedent in gender, number and person; as

οἵπερ τὸ πλέον τῆς αἰτίας ἔξομεν, οὗτοι καὶ καθ᾽ ἡσυχίαν τι αὐτῶν προϊδωμεν (Thucyd. 1. 88), “let us, who will have the greater part of the blame, quietly consider beforehand somewhat of the results.”

tί ποτ᾽ οὖν ἐστιν ὅτῳ πιστεύει τὸ μειράκιον (Plat. Alcibd. τ. 123 Ε), “what is it that the boy trusts to?”

dεινόν γέ σ᾽ οὖσαν πατρός, οὗ σὺ παῖς ἔφυς κείνου λελῆσθαι (Soph. El. 341),

“it is shameful that you, being from the father, whose born child you are, should forget him.”

The relative may also be dependent on some participle, or may agree with the participle in the genitive absolute; as

πολλά σοι διηγήσομαι, ὃ σὺ ἀκούσων ἐκπλαγήσει (Plat. Euthyphr. p. 6 c), “I will narrate to you many things, which hearing (i.e. on hearing which) you will be astonished.”

ἄμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχὴ πᾶσα ἄφοβός καὶ ἀήττητος (Plat. Resp. p. 375 Β), “the will is irresistible and invincible, which being present (and in the presence of this) every soul is fearless and not to be overcome.”

Or the relative may depend on some adjective; as

οὐχ ἃ κρείσσων ἤδει ὦν, ταῦτα προϊκαλεῖτο τοὺς συνόντας, ἀλλ᾽ ἀπερ εὖ ἠδεὶ εαυτὸν ἔτονα ὄντα (Xen. Cyr. 1. 4, § 4), “he did not challenge his companions to those exercises
in regard to which he knew himself to be superior, but to those wherein he was conscious of his own inferiority.”

**Obs.** In regard to the gender and number of the relative pronoun there are the following exceptions to the general rule that it agrees with its antecedent.

(a) If the antecedent, though neuter or feminine, refers to a male person, the relative may be masculine; as Διὸς τέκος, ἧ τε παρίστασαι (of Minerva, Hom. Π. x. 278): τέκνον, οὐς ἥγαγε (Eurip. Suppl. 12): δὲ μὲλα ψυχῆ, δ’ μηδ’ ἤσθη (of Philoctetes, Soph. Phil. 714).

(b) A collective noun, though neuter or feminine, serves as the antecedent to a masc. plur. relative, when men are referred to; as τὸ ναυτικόν, οὗ ὀρμῶν (Thucyd. iii. 4). Or conversely, the sing. masc. relative, in the general form ὅστις or ὅς ἂν, may follow a masc. plur. antecedent; as ἀνθρώπους τίνοσι, ὅσις κ’ ἑπίορκον ὁμόστη (Π. xix. 260), or with a plur. demonstr. following; as ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ ἢ κτλ., οὗτοι διαπτυχθέντες ὁφθησαν κενοί (Soph. Ἀντ. 707).

(c) A plural relative follows a singular antecedent, when the latter is supposed to indicate a class rather than an individual; as θησαυροποιοῦς ἄνηρ, οὕς δῆ (that class of men whom) καὶ ἐπαυεῖ τὸ πλῆθος (Plat. Resp. p. 554 Α).

(d) The relative is neuter, without regard to the gender of its antecedent, when the latter is regarded as an object in general; as ἡ ἡμετέρα ἐγέννησεν ἄνθρωπον, ὃ (a creature or animal which) συνέσει ὑπερέχει τῶν ἄλλων (Plat. Menex. p. 237 Β).

(e) With verbs of being, naming, believing, and the like, as the relative refers both to the antecedent and to the predicate in its own sentence, it may take its gender and number from the latter; as ἡ τοῦ βεύζοντος ἔκλοω προτίθη, δ’ ἵμερον Ζεὺς ὄνομασεν (Plat. Phaedr. p. 255 c): τὸν οὐρανόν, οὕς δῆ πόλους καλούσιν (Id. Cratyl. p. 405 c).

(f) When the predicate of the antecedent is neuter, this gender is adopted by the relative; as δική ἐν ἀνθρώπους πώς οὐ καλὸν (a noble thing), δ’ (which thing) πάντα ἡμέρωκε τὰ ἀνθρώπων (Plat. Legg. p. 937 β).

402 To mark the fact, that the connexion between the definite antecedent and the relative sentence is identical with that between the definite article and the clause to which it gives a fixed value, Greek syntax allows the relative to agree with its antecedent in case also, if the antecedent is in the genitive or dative, and the relative would otherwise appear in the accusative, thus making one objective relation suffice for both clauses; accordingly we find

μεταδίδως αὐτῷ τοῦ σίτου οὐπερ αὐτὸς ἔχεις, for ὅνπερ. εῦ προσφέρεται τοῖς φίλοις οῖς ἔχει, for οὕς.
This usage is called the attraction of the relative into the case of its antecedent.

Obs. 1 If an antecedent demonstrative pronoun is affected by a preposition, the antecedent may be omitted and the preposition transferred to the attracted relative; as

μετεπέμπετο ἄλλο στράτευμα πρὸς ὃ πρόσθεν εἶχε, for πρὸς ἑκείνῳ ὃ πρόσθεν εἶχε.

Hence we have phrases such as οὐνεκα for τούτων ἐνεκα ὧ, ἄνθ' ὃν for αὐτὶ τούτων ὧ, &c.

Obs. 2 But if the antecedent is retained with its preposition, the latter is not repeated with the relative; as τὸν πλοῦν ἐποιησάμην ἐν τῷ πλοίῳ ὃ Ὅρωδης οὖτος.

403 The correlatives οἷος, ὅσος, ἡλίκος, when they should appear regularly in the accusative, may also be attracted into the genitive or dative; as τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἦν μὴ τις αὐτὰς διοικητής τοιοῦτος ἢ διείσνει, οὗοι Ἐλαγόρας εἶχεν (Isocr. Εὐαγ. 48). Μήδεν, ὅσων ἑώρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (Xen. Κύρ. i. 3, § 2).

Obs. 1 As in the case of the other relatives (402, Obs. 2), the preposition of the antecedent clause is not repeated with the correlative; as οἷς περί ὁμάτων ἢ ἀκοφοβίησις, οἷς τοιοῦτων περί σκέψις, ὅσων ἡμῖν πρόκειται.

Obs. 2 The phrase οὖν τι, οἷος ἡπίν, is sometimes absorbed by attraction into the antecedent clause, and becomes a mere epithet; thus we have

εἴμαι οἷον σοῦ ἀνδρός for εἴμαι ἀνδρός τοιοῦτον οἷος συ εἰ.

And this attraction may be declined throughout the cases; as

G. δέομαι οἷον σου άνδρός, "I want such a man as you."

D. τιμεῖσθω οἷον σοι άνδρι, "I trust such a man as you."

A. φιλῶ οἷον σε άνδρα, "I love such a man as you."

And if an antecedent noun is wanting, οἷος or ἡλίκος is still placed in the case of the antecedent with the article prefixed; as

τοῖς οἷοι ἡμῖν τε καὶ ἡμῖν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (Xen. Hellen. ii. 3, § 25), for

τοιοῦτοις άνδράσιν οὐε ἐσμεν ἡμεῖς τε καὶ ἡμεῖς.

ἔκεινο δενόν τοιοῦν ἡλικοδικος νῦν (Arist. Εκόλ. 465), for

τηλικοῦτοις άνδράσιν ἡλικοί ἐσμέν ἐγὼ τε καὶ συ.

But Demosthenes (Fals. Leg. 421, 16), neglecting the attraction, writes: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους.
Obs. 3. The relative is similarly absorbed into the antecedent clause, and becomes a mere epithet, in ἐστιν ὅς, ὅστις = ἐστι τις ὅς, which runs through the cases, except the nom. pl. masc. and fem., and may be interrogative as well as categorical. Thus we have τῆς ἀλλῆς Ἑλλάδος ἐστιν ἀναμφίβολος (Thucyd. 1. 12), “some places;” ἐστιν οὐσίως τεθαύμακας ἐγερὸς σοφία (Xen. Mem. 1. 4, § 6); “have you admired any men for their wisdom?” The same remark applies to the past tense; as ἦν οἷς ἤλαυνεν (Xen. Anab. 1. 5, § 7); and to adverbial constructions like ἐστιν οὗ or ὅπου, “somewhere;” ἐστιν ὅπως, ὅ or ὅτι, “in some way or other;” oύκ ἐστι ὅπως, “in no way;” oύκ ἐστι ὅπως οὗ, “in every way.”

There is a similar omission of the antecedent in the phrases ὁσημέραι = ὅσαι ἡμέραι εἰσίν, quotidie, “every day;” ὁσα ἡμη, quotannis, “every year;” ὅσοι μῆνες, “every month.”

Obs. 4. The relative sentence οἷός ἐστιν is omitted after τοιοῦτος in such phrases as οὗ γὰρ δὴ ἁρμονία γέ σοι τοιοῦτόν ἐστιν ἡ ἂπεικάζεις (Plat. Phæd. 92 B, where some read ὅ), for τοιοῦτον ἐστιν, οἷόν ἐστιν ἐκεῖνο ὃ ἂπεικάζεις.

Obs. 5. The correlative οἷος is sometimes repeated in the same clause for the sake of emphasis, when we should substitute the antecedent for one of the two; thus we have oτι ἐργα δράσας οἷα λαγχάνει κακά (Soph. El. 751), “what a disaster he meets with after having done such deeds;” οἷος οἷον αἴτιος ὧν τυγχάνει (Plato, Symp. Ῥ. 195 A), “what kind of person he is to be the cause of such things;” πρὸς οἵας ἐμπειρίας καὶ τόλμας μετὰ οἷας ἀνεπιστημοσύνης καὶ μαλακίας γενήσοιτο (Thucyd. v. 7), “with what ignorance and cowardice it would have to contend against such skill and boldness.”

404 Sometimes the antecedent is attracted into the case of the relative; as in Eurip. Orest. 1629:

Ἐλένην μὲν ἤν σὺ διώλεσαι πρόθυμος ὁν ἥμαρτες, ὀργὴΝ Μενελέω ποιούμενος, ὡς ἐστιν, ἢν ὅρας ἐν αἰθέρο πτυχαίς, σεσωσμένη τε κοὐ ἁθανοῦσα πρὸς σέθεν,

where we have a sample of both constructions.

This sort of inverse attraction is very common in such phrases as

ἡμιφωσμένου θαυμαστὰ δὴ ὅσα (Plat. Symp. 220 A),

and θαυμαστῶς ὡς ἐπείσθην ὑπ᾽ αὐτοῦ (Id. Phæd. 92 A).

So in demonstrative particles: βῆναι κεῖθεν ὅθεν περ ἣκει (Soph. Ed. Col. 1227) for κεῖσε ὅθεν.

405 We find the same and similar peculiarities in the use of those correlative phrases which have emanated from the direct

1 It is an error to suppose that ὅτιν οὗ or ἐστιν αὐτὸς is allowable (see Haase, Lucubrationes Thucydideæ, pp. 72—75).
interrogative: for as the relative answers to the definitive sentence, so does the indirect to the direct question. Thus τίς ἐστίν; would be answered by οὐκ οἶδα ὅστις ἐστίν. And from the intimate connexion between the interrogative and the negative sentence, we find ὅστις after the negative οὐδεὶς, as in οὐδεὶς ἐστιν ὅστις οὐ, which may assume the case of the correlative throughout, the verb ἐστι being omitted; thus,

N. οὐδεὶς ὅστις οὐκ ἄν ποιήσειε ταῦτα for οὐδεὶς ἐστιν ὅστις οὐ κ.τ.λ.
G. οὐδένος ὅτου οὐ κατεγέλασε for οὐδεὶς ἦν ὅτου οὐ κ.τ.λ.

and so on.

Compare this with interrogative sentences, such as τίνα οἶδες ὅντινα οὐκ ἀποστήσεται; (Thucyd. III. 34) for τίς ἐστιν, ὅντινα οὐκ ἀποστήσεται;

Obs. 1 When this coalition of clauses takes place in comparative sentences, there is still greater harshness in the construction. Thus we have in Herodotus, vii. 145: τὰ δὲ Γέλωνος πρήγματα μεγάλα ἔλεγετο εἶναι, οὖν ἦν Ελληνικῶν τῶν οὐ πολλὸν μείζω, “the power of Gelo was said to be great, much greater than that of any Greek state” (οὐδαμὰ ἦν Ἑλληνικά, ὄν οὐ πολλὸν ἦν μείζω). And there is a still more remarkable passage in Sophocles, Ajax, 1416: τῶν ἀνδρῶν πονῶν τῷ πάντ᾽ ἀγαθῷ κατεγέλασεν Αἴαντος, ὅτ᾽ ἦν τότε φωνῶ, “the power of Gelo was said to be great, much greater than that of any Greek state” (οὐδαμὰ ἦν Ἑλληνικά, ὃν οὐ πολλὸν ἦν μείζω). And there is a still more remarkable passage in Sophocles, Ajax, 1416: τῷ δ᾽ ἀνδρὶ πονῶν τῷ πάντ᾽ ἀγαθῷ κατεγέλασεν Αἴαντος, ὅτ᾽ ἦν τότε φωνῶ, where Hermann reads γ᾽ ὅτι for τῶν, and supposes that Sophocles meant καὶ οὐδεὶς λ ὅν ἤτοι καὶ οὐδεὶς λ ὅν, but having written by attraction ὅτι τῶν, he was obliged to substitute Αἴαντος for οὐ. If this is the true reading and explanation, the attraction is carried to its utmost limit. Dindorf omits the line Αἴαντος ὅτ᾽ ἦν τότε φωνῶ, and reads in the preceding line, κοῦντὸς π ω λ ὅν θνητῶν, comparing Trach. 811, πάντων ἀριστῶν ἀνδρὰ τῶν ἐπὶ χοῦν κτείνασα, ὃποίον ἄλλον οὐκ ὡς ὥσαὶ τοῖς. But the ὅτ᾽ ἦν τότε φωνῶ seems to be supported by the Homeric phrase εἴ ποτ᾽ ἐην οὐ εἴ ποτ᾽ ἐην γε (Il. iii. 180, xi. 762; Od. xv. 268, xix. 315), which obviously means “when I (he) formerly existed,” implying that this is no longer the case in the same sense or to the same extent.

Obs. 2 The student must learn from the first to distinguish between those usages according to which the relative or adjectival sentence is attracted into or absorbed by the antecedent, and the converse practice according to which the antecedent loses its power, and the relative passes over into a primary predicate, and even into a secondary predicate, or adverbial phrase. Thus, we have seen above, that the qualitative relative οἷος may become by attraction a mere epithet (403, Obs. 2), and οἷός ἐστι may be omitted between its antecedent τοιοῦτος and another relative (403, Obs. 4). But conversely, by an idiom which has passed from the Ionic into the Attic dialect, οἷός τε, with an omission of its antecedent
§ V. The Noun as Subject.

406 The substantive, which forms the subject of a proposition, is often used (a) with an extension of its meaning even in the singular, (β) with a limitation of its meaning in the plural, (γ) with a change of application in either number, (δ) in the genitive as part of a periphrasis.

(a) Singular for Plural.

This is effected in regard to the names of animals by prefixing the feminine article; thus ἡ ἵππος signifies "cavalry," Herod. 1. 80; similarly ἡ κάμηλος is "a troop of camels;" and ἡ βοῦς, "a herd of oxen" (above, 166, (5)).

Without any change of gender names of materials may denote in the singular a collection of objects made from them; as ἄργυρος, χρυσός, χαλκός, "silver-, gold-, copper-utensils;" κέραμος, "earthenware;" χάραξ, "palisades," &c. Similarly ἐσθής, "garments;" στρώμνη, "bedding;" ἀμπέλος, "vines," &c.

Ethnic names sometimes denote collective plurality; as ὁ Πέρσης, ὁ Μακεδών, "the Persian or Macedonian army." Similarly ὁ πολέμιος, ὁ πέλας, "our enemies, our neighbours."

The singular name of an implement may denote a collection of persons using it; as δόρυ, "an army;" ἀσπίς, "a body of heavy-armed men;" κώπη, "a crew of rowers."
(e) In poetry inanimate objects often express plurality though the form is singular; thus κῦμα means "the sea;" δάκρυ, "tears;" ἀκτίς, "the sun's light," &c.

(β) Plural for Singular.

Conversely, the plural is used where a single object is intended:

(a) When something plural is implied; thus γάμοι means "a marriage-feast," i.e. the festivities of a marriage prolonged through several days; ταφάλ, "a funeral;" ῥύποι, "filth," i.e. a collection of filthy objects; πλούτοι, "wealth," i.e. collected treasures; νύκτες, "night," i.e. the midnight hours. Hence names of feasts, as τὰ Διονύσια, τὰ Ἐλευσίνια, are in the plural.

(b) In the poets the plural is used to denote a single object; as γονεῖς καὶ τοκεῖς, of a father and mother; τὰ παιδεύματα, of a single child; τὰ φίλτατα, of a single relative; οἱ φίλοι, of a single friend.

(c) In the first person the poets use or imply ἡμεῖς when ἐγώ is intended; as Eurip. Herc. F. 858: ἡμῖν μαρτυρόμεσθα δρῶμεν ἡμῖν ῶν ἕνανὶ; Id. Andr. 142: δεσποτῶν ἐμῶν φόβῳ ἡσυχίαν ἄγομεν; Id. Troad. 904: ὡς οὗ δικαίως, ἤν θάνω, θανούμεθα.

(d) Even proper names may be used in the plural to express persons of a particular class; thus, Γοργίαι τε καὶ Φίλιπποι, "persons like Gorgias or Philippus" (Aristoph. Av. 1701); ὁρῶν αὖ Φαίδρους, ᾿Αγάθωνας, ᾿Ερυξιμάχους, Παυσανίας, 'Αριστοδήμους τε καὶ 'Αριστοφάνας, "when I see here a Phaedrus, an Agathon, &c." (Plat. Sympos. p. 218 Α).

(γ) Change of application.

Either in the singular or plural the name of an object may denote the place where it is sold; thus ἐχθύς and ὄψον mean "the fish-market;" λάχανα, "the vegetable-market;" σιδηρός, "the iron-monger's shops;" ἐλαιον, "the oil-market;" μύρον, "the perfume-market." In Homer δώκος signifies "an assembly," and κεπρός, or, as some write it in this case, κοπρός, "a farm-yard."

(δ) Periphrasis of the Subject.

Single objects, especially persons, are designated by the Greek poets and sometimes by the prose writers in a periphrasis with the genitive.
SYNTAX OR CONSTRUCTION.

(a) The epic poets make the governing word fill the place of an epithet appropriated to the person; as μένος Ἄρης, "the impetuous Ares;" ἱερὸν μένος Ἀλκινόος, "the divinely impetuous Alcinous;" ἱερὴ τοῦ Τελεμάχου, "the divinely vigorous Telemachus;" σθένος Ἐκτόρος, "the strong Hector;" Πατροκλῆος λάσιον κῆρ, "the manly-hearted Patroclus."

(b) The tragic poets use a periphrasis with δέμας, "body;" κάρα, "head or face;" ὀμομυ, "eye;" to express characteristics or to strengthen endearments; thus, Ἀγαμέμνων δέμας, "the stately Agamemnon;" ὦ κοινὸν αὐτάδελφον Ἰσμηνῆς κάρα, "O my own dear sweet sister Ismene;" ὦ φίλτατ᾽ Αἴας, ὦ ξύναιμον ὄμμ᾽ ἐμοί, "O dearest Ajax, O sweet brother."

(c) Both in the poets and the prose writers the word χρῆμα is used periphrastically to denote conspicuous magnitude; as συὸς μέγα χρῆμα (Herod. i. 36), "a great monster of a boar;" κλέπτων τὸ χρῆμα τἀνδρός (Aristoph. Vesp. 933), "the monster of a man is a thief."

(d) The poets combine two nearly synonymous words in a periphrase; thus, εὐνῆς λέκτρον, "the bed's lair;" νηὸς σκάφος, "the ship's hull;" ἁρμάτων ὄχοι, "the chariot's carriage;" μάχης ἀγών, "the fight's struggle," meaning really the object mentioned in the genitive.

(e) In speaking of persons we have sometimes a periphrase with the genitive; as νεῖς Ἀχαιῶν, "sons of the Achæans;" παῖδες Ἐλλήνων, "children of the Hellenes;" or the word ἄνδρες used with the apposition or adjective; as ἄνδρες Ἀθηναίοι, "men of Athens;" ἄνδρες δικασταί, "gentlemen of the jury."

§ VI. Apposition to the Subject.

407 It is a general rule of grammar that nouns which belong to the same regimen are placed side by side (apponuntur) in the same case. This apposition, as it is called, is found equally in the subjects and in the predicates of sentences; and as it need only be discussed once for all, it may find its proper place here, especially as it more generally agrees in its nature with the epithet as distinguished from the predicate.
(2) There can be little doubt that the use of the article, which is the instrument of Greek syntax as distinguishing the subject from the predicate, may be traced back to an apposition of the name of the thing to the pronoun of reference. This, as we have seen (above, 389), appears clearly from such a passage as the following (Hom. II. i. 11): οὕνεκα τὸν Χρύσην ἡτίμησ’ ἀρητῆρα, “because Atreides dishonoured him, the well-known person, namely, Chryses, being a priest;” where the position of ἀρητῆρα, without another article, makes it impossible to regard that word as the defining circumstance. The case is, in fact, the same as when we say in Attic Greek (Xen. Hier. vii. 3): τούτῳ διαφέρει άνήρ τῶν ἀλλων ζῴων, τῷ τιμῆς ὀρέγεσθαι; “man differs from other animals in this, namely, in aiming at honour.”

(β) In ordinary Greek the words in apposition may always be regarded as containing some explanatory addition, and it often happens that the parallel terms may be transposed without affecting the meaning. Thus in the phrase Κροῖσος, Λυδῶν βασιλεύς, ἀπέβαλε τὴν ἀρχήν, it is a matter of indifference whether we render it, “the king of the Lydians, namely, Croesus,” or “Croesus, being king of the Lydians.”

(γ) The intimate connexion between the apposition and the epithet is shown by the cases in which the former is inserted between the noun and its article, so as to become, in effect, an epithet (above, 400, (β)). Thus in Plat. Symp. p. 196 c, ἀν ἐκάν τις ἑκόντι ὁμολογήσῃ, φασίν οἱ πόλεως βασιλῆς νόμοι δίκαια εἶναι, we might write, νόμοι, πόλεως βασιλῆς, “the laws, being the state’s sovereigns,” or construe it as it is, “the state’s sovereigns, namely, the laws.”

(δ) Some difficulty is occasioned when this form of inserted apposition exhibits (a) an adjective, or (b) participle at the end. Thus,

(a) We have in Pind. Nem. vii. 53:

κόρων δ’ ἔχει
καὶ μέλι καὶ τὰ τέρπν’ ἀνθε’ ἀφροδίσια.

Here it is clear that ἀφροδίσια is not, like τερπνά, an epithet of ἀνθεα, and the omission of the article before μέλι shows that τὰ τερπνά ἀνθεα constitute a parenthetical apposition to the last word:
“both honey and those sweet flowers, the joys of love, produce satiety.” So also in Eurip. Bacch. 978,
\[
\text{ἀνοιστρήσατε νυν}
\]
\[
\text{ἐπὶ τὸν ἐν γυναικομίῳ στολά}
\]
\[
\text{δόλιον Μαινίδων σκόπον λυσσώδῃ,}
\]
we must regard the last words as an explanatory apposition to the preceding line, “urge them against him in the counterfeit woman’s robe, a deceitful spy of the Mænads in his own opinion, but really mad himself.” And in the same play (995),
\[
\text{τὸν ἄθεον, ἄνομον, ἄδικον,}
\]
\[
\text{'Εχίωνος γόνον γηγενή}
\]
must be rendered “the godless, lawless, unrighteous one, namely, Echion’s earth-born son.”

(b) The participle at the end causes the greatest difficulty, and can hardly be explained without supposing that the noun which precedes the participle is not only an apposition, but affects, by a sort of attraction, the gender of the article. The following passages will show that this must be the case; Thucyd. i. 11: δηλοῦται τοῖς ἐργοῖς ὑποδεέστερα δύνα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τῶν ποιητῶν λόγων κατεσχηκότος, “they are proved by the facts to fall short of the tradition, and of that which is now established as the story about them, owing to the poets.” Id. i. 96, § 2: ἦν δ’ ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα, “that which was first fixed as the tribute was 460 talents.” Id. iii. 56, § 1: αὐτῶν ἐπιμωρφάσμεθα κατὰ τὸν πᾶσι νόμον καθεστώτα, “we have taken vengeance on them according to that which is established as the law by all men.” Id. v. 11, § 1: τὸν Βρασίδαν οἱ ξύμμαχοι ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης, “the allies buried Brasidas in the city before what now serves as the forum.” Soph. Philoct. 1316:
\[
\text{ἀνθρώπους τὰς μὲν ἐκ θεῶν}
\]
\[
\text{τύχας δοθεῖσας ἔστ' ἀναγκαῖον φέρειν,}
\]
“men must needs bear what is given to them as dispensations from the gods.” Plat. Sophist. p. 231 B: ἐν τῷ νῦν λόγῳ παραφανέντι, “in that which has now shown itself as our definition.” In all these cases it will be seen that the participle really bears the stress of the sentence, and that the noun is an apposition or expla-
nation added, to which the participle has been attracted. The most common example of this construction is furnished by the passive participle of καλῶ, which is almost regularly used in this way; thus Soph. Æd. Tyr. 8: ὁ πάσι κλεινός Οἰδίπους καλού-μενος, "I, who am cited by all as the illustrious Ædipus." Plat. Symp. 190 ε: συνέλκων πανταχόθεν τὸ δέρμα ἐπὶ τὴν γαστέρα νῦν καλουμένην, "drawing together the skin from all sides to that which is now designated as the belly." On the other hand, we have this participle as the equivalent of a relative sentence in such phrases as (Plat. Phædr. 243 β): ποιήσας πάσαν τὴν καλουμένην παλινῳδίαν, "having composed all the so-called palinode," i.e. that which is called the palinode.

Obs. It may be regarded as a difficulty by the young student to appreciate thoroughly the distinction between these two usages. Perhaps the simplest mode of explaining it is to suppose that in all cases where the verbum vocandi passivum seems to be used as merely a copula, the predicated name or designation is really a secondary predicate of manner, which may be rendered "as" or "by the name of," just as when we render στρατηγὸς ἡρέθη, "he was chosen as general." This really amounts to an apposition, especially in the participial construction which we are considering. For example, in Thucydides, π. 15, we have at the end: καλεῖται δὲ διὰ τὴν παλαιὰν ταύτην κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦτο ἐτε ἐν ᾿Αθηναίων πόλις, "the acropolis too, on account of the old settlement there, is still designated as the city by the Athenians." And a little above we read in the same chapter: τῇ κρήνῃ τῇ νῦν μέν, τῶν τυράννων οὕτω σκευασάντω, ᾿Ἐννεακρούρῳ καλομένῳ, τῷ δὲ πάλαι, φανερῶν τῶν πηγῶν οὐσῶν, Καλλιῤῥόῃ ὠνομασμένῃ, which we must render in the same way, for the genitives absolute serve the same purpose as the sentence with διὰ in the direct predication, and explain the reason for the change of name: "the fountain, which is now, from the tyrants having so fashioned it, designated as the conduit of the nine pipes, but was formerly, because the sources were visible, known by the name of (named as) the fair stream."

(e) An apposition is sometimes expressed by means of ὡσπερ, καθάπερ, ὅπως. Thus Hom. Od. iv. 160: τοῦ νῶϊ, θεοῦ ὅς, τερπο-μεθ' αὐδῇ, "in whose voice, as [in the voice] of a goddess, we take delight." Xen. Cyr. i. 4, § 15: Κύρῳ ἥδετο οὐ δυναμένῳ σιγάν, ἀλλ' ὡσπερ σκύλακι γενναίῳ, ἀνακλάζοντε, "he delighted in Cyrus, when he was unable to remain silent, but gave tongue, like a thorough-bred whelp." This rule of apposition applies also to cases where the comparison is incidental only; thus Thucyd. vi. 68: πρὸς ἀνδρας πανδημεί τε ἀμυνομένου καὶ οὐκ ἀπολέκτους, ὡσπερ ἡμᾶς, i.e. ὡσπερ ἡμεῖς ἐσμέν.
In the apposition to a pronoun it matters not whether the pronoun is expressed or understood; thus, on the one hand we may say, ἐκείνου, τοῦ σοφιστοῦ, πάντες καταγελῶσι, “all laugh at that man, the sophist;” on the other hand we may say, οἱ μὲν Ἀλκμήνης καὶ Σεμέλης νόι ευωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίας τῆς Ἀτλαντίδος διακονοῦμαι αὐτῶι, “the sons of Alcmena and Semele feast without care, but I (ἐγώ understood) the son of Maia wait upon them.”

As the possessive adjective is derived from and represents the genitive of the personal pronoun or noun, we find an apposition of the genitive when the possessive pronoun or any possessive adjective is used; thus, διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος, “they plunder the goods of me the unhappy man,” or “my goods, unhappy that I am;” ἄπτετε ἐφ᾽ ὑμετέραν τῶν βαρβάρων χῶραν, “go back to the land of yourselves the barbarians,” i.e. “go back to your own land, ye barbarians;” τὰ ὑμέτερ᾽ αὐτῶι κομιεῖσθε, “you shall get back the things of yourselves (ὑμῶν αὐτῶι),” i.e. “your own property.” And this is the true explanation of Eur. Hipp. 605: ναὶ πρὸς σε τῆς ἀνάκτρες εὐωλένου, where it is a common error to translate εὐωλένου as an epithet of ἀνάκτρας. Similarly when there is no pronoun, ἐν δὲ τε Γοργονίης κεφαλῆς δεινοῖο πελώρου, “and on it the Gorgonian head of a terrible monster,” i.e. “of that terrible monster the Gorgon;” παππῷον δὲ καὶ οὗτος ὄνομ᾽ ἔχει τοῦμον πατρός, “he also has the name of his grandfather, who is my father;” Ἀθηναῖος ὧν πόλεως τῆς μεγίστης καὶ εὐδοκιμοτάτης, “being of Athens, the greatest and most famous of cities.”

It is not uncommon to have apposition in a partitive or distributive sense, namely, when the whole is not expressed in the genitive, but in the same case with its parts; thus Thucyd. ii. 47: Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικήν, “the Peloponnesians and their allies, that is to say, two thirds of them, invaded Attica,” instead of τῶν Π. τὰ δ. μ. Soph. Antig. 21: οὐ γὰρ τάφου νῦν τῷ κασυγνήτῳ Κρέων τὸν μὲν προτίσας τὸν δ᾽ ἀτιμάσας ἔχει; “has not Creon honoured one and dishonoured the other of our two brothers in regard to their sepulture?” Xen. Anab. ii. 1, § 15: οὔτωι μὲν ἄλλοις ἄλλα λέγει, “of these one says one thing, one another.” Id. Vectig. iv. § 4: καὶ νῦν δὲ οἱ κεκτημένοι ἐν τοῖς μετάλλοις ἀνάρτατοι οὐδεὶς τοῦ πλῆθους ἄφαιρει, “and
now of those who possess slaves in the mines no one diminishes the number.”

(c) To this form of apposition belongs the σχῆμα καθ’ ὅλον καὶ μέρος, i.e. when the totality is mentioned first, and the particular part is afterwards specified. Thus Hom. Il. xvi. 597: τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον ὄυτασε δουρὶ, “Glaucus wounded him, that is, the middle of his breast, with his spear.” Eurip. Heracl. 63: βούλει πόνον μοι τῇδε προσθεῖναι χερὶ; “Do you wish to impose labour on me, that is, on this hand of mine?”

(κ) The partitive reference of the apposition is sometimes made more distinct by the addition of the genitive of a pronoun; as Xen. Cyr. iv. 5, § 37: κοινὰ γὰρ ἡμῖν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἐστὶν ἀσύντακτα for κοινῶν ὄντων, k.t.l., without αὐτῶν. Plat. Apol. Socr. Ὁ. 18 Ο: ἐπιστεύσατε παῖδες ὄντες ἔνιοι ὑμῶν for ἐπιστεύσαν ὑμῶν ἔνιοι παῖδες ὄντες.

(λ) A noun in the nominative may appear as the apposition rather to the idea conveyed by the verb, that is, the predicate, than to the nominative or subject of the proposition, which is the grammatical construction. Thus Eurip. Hel. 994: κεισόμεσθα δὲ νεκρῷ.......ἀθάνατον ἄλγος σοι, ψόγος δὲ σῷ πατρί, “we shall lie as two corpses, (as so lying we shall be or our lying so will be) an everlasting grief to you, and blame to your father.” Id. Heracl. 71: βιαζόμεσθα καὶ στέφῃ μαίνεται, πόλει τ’ ὀνειδὸς καὶ θεῶν ἀτιμία, “we are haled away by force, and our suppliant chaplets are defiled, a circumstance which is a reproach to the city and a dishonour to the gods.” Id. Orest. 490: σάρκες δ’ ἀπ’ ὀστέων ἀπέρρεων, δεινὸν θέαμα, “the flesh fell off from the bones, a terrible sight,” i.e. not the flesh, but its falling off.

§ VII. The Pronouns as Subject.

408 The only pronouns, which can be used properly and directly as the subjects of propositions, are the personal pronouns ἐγώ, σὺ, ἡμεῖς, ὑμεῖς, which, whether expressed or implied, are always the nominatives respectively of verbs of the first and second person; the distinctive pronoun ὁς or ὁ, which in certain cases appears as the nominative of verbs in the third person, though it is generally superseded by some noun or subsides into the prepositive
article; the reflexive pronoun ἵ, ὅ, which expresses that the subject is also the object, or, in other words, indicates the subject in objective sentences; the indicative pronouns ὅδε, οὗτος, ἐκεῖνος; the indefinite and interrogative τίς, and more rarely ὁ δείων. The pronoun of identity, αὐτός, although it is combined with the personal and reflexive pronouns in the oblique cases, and seems to take their place and that of ὃς, οἱ in the nominative, while it also serves as the substitute for the third personal pronoun in the other cases, is strictly an adjective or predicative word, and is even found with other adjectives after the article, as in Thucyd. III. 47, § 3: τῷ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμωρίας, "Cleon's identification of justice and expediency in the punishment." This pronoun may be compared, as far as its use is concerned, with the Latin is, and its two derivatives i-dem and ipse = is-pse. For while in the later literary language, which generally suppresses the demonstrative use of ὃ, ἣ, τό, we find αὐτός used instead of that pronoun, as an equivalent to the oblique cases of is (e.g. ὁ νιὸς αὐτῶν = filius ejus, "his son," &c.); with the article prefixed αὐτός is a mere epithet equivalent to idem (e.g. ὁ αὐτός ἄνηρ = idem vir, "the same man"), and by the side of any noun or pronoun already defined αὐτός performs the part of ipse as a pronoun of self (e.g. ὁ ἄνηρ αὐτός = vir ipse, "the man himself," ἐμαυτόν = me-ipsum, "myself"). Reserving then to its proper place the predicative use of αὐτός, we shall here only notice those cases in which it appears as a representative of the pronouns used as the subjects of propositions, or as the opposite of the reflexive pronoun in objective sentences. And as the demonstrative use of ὃ, ἣ, τό has been already discussed, we shall here confine our attention to (a) the personal pronouns; (b) the reflexive; (c) the indicative pronouns; (d) the indefinite; (e) the interrogative.

(a) The Personal Pronouns.

409 Although the older Greeks used the first and second personal pronouns without any particular emphasis, these expressions for the subject do not appear in Attic except when there is some stress on the nominative or some opposition. Thus, while in Homer we have ἦλθον ἐγώ παύσουσα τὸ σὸν μένος, where there is no particular emphasis and where an Attic writer would have omitted the ἐγώ, we recognize both emphasis and opposition in
such a passage as the following (Plat. Gorg. p. 473 Α): νῦν μὲν οὖν ἡ διαφέρομεθα, ταύτ' ἐστι' σκότει δὲ καὶ σὺ' εἶπον ἐγὼ που ἐν τοῖς ἐμπροσθεν τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον εἶναι σὺ δὲ τὸ ἀδικεῖσθαι καὶ τοὺς ἀδικοῦντας ἀθλίους ἔφην εἶναι ἐγὼ, καὶ ἔγη- λέγχθην ὑπὸ σοῦ. To bring out this opposition or emphasis more strongly, the predicative αὐτός often takes the place of the personal pronouns in the nominative or is appended to them in the accusative. Thus we find such usages as the following: Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς (Xen. Anab. τι. 4, § 16), "Proxenus said, I am the very person whom you seek;" αὐτός, ὁ Φαίδων, παρεγένου Σωκράτει, ἢ ἀλλου του ἥκουσας (Plat. Phæd. init.), "were you by the side of Socrates yourself, Phædo, or did you hear of his death from some one else?" αὐτός ἐφα (of Pythagoras), "he said it himself," ἵπσε διέξετ, "it is the great master’s own saying" (cf. Arist. Nub. 219). And in the oblique cases we have this addition when there is an emphatic reference to the subject; as (Xen. Cyr. iv. 6, § 2): ἥκω πρὸς σὲ καὶ δίδωμι σοι ἐμαυτὸν δοῦλον, σὲ δὲ τιμωρὸν αἰτοῦμαι ἐμοὶ γενέσθαι. In old Greek we find αὐτόν μιν (Od. τι. 244) when the third person is expressed emphatically in an oblique case; but the short and simple pronoun of the third person being disused in Attic Greek, αὐτοῦ, αὐτῷ, αὐτόν, &c. have taken its place, without any emphasis intended or expressed.

Obs. In replies to questions the first personal pronoun is used alone with an understood reference to the verb of the question; as (Plat. Gorg. p. 454 e): καλεῖς τι πεπιστευκέναι; ἔγωγε, i. e. καλώ. (Ibid. b): οὐ δοκεῖ σοι δικαίον εἶναι ἐπεφέρεσθαι; ἔρως, i. e. δοκεῖ. And similarly when there is merely an interruption, as (Soph. Οἰ. C. 1441): ἕ χρήθανούμαι—μὴ σύ γ’ (i. e. βάνης), ἀλλ’ ἐμοὶ πιθοῦ.

(b) The Reflexive.

410 Besides the emphatic combination of αὐτός with the personal pronouns, especially in the oblique cases ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, we have a reflexive usage which is not only independent of αὐτός, but even uses that pronoun as its proper antithesis, namely, as a substitute for the simple demonstrative. This is when the unemphatic personal pronoun is used as the subject of the objective sentence. Thus τολμήσω τήνδε πεῖραν ἐτί, with the unemphatic ἐγὼ understood, is a regular subjective proposition: “I shall still venture on this attempt.” But it becomes objective and depends
on another verb if we say (Soph. El. 471), δοκῶ με πεῖραν τήνυε τολμήσειν ἔτι, "I think that I shall still venture on this attempt." Here then the personal pronoun ἐγώ becomes the reflexive με, i.e. a reference to the subject of the main verb, which is also the subject of the independent infinitive. This usage being much less common in the first and second persons than the third, it has been customary to restrict the term reflexive to the pronoun ἰ, ὅ, ὅ, ἐφεις, &c. which expresses the subject of the objective sentence, whenever it is the same as the subject of the main verb; and here αὐτός plays an important part; for while it is opposed to the reflexive when it expresses the object of the dependent sentence, αὐτός becomes the subject of the objective sentence when the subject requires this emphatic addition, and when the indicative pronouns are used to express the object of the dependent clause. These distinctions, which are of great importance, will be best shown by examples.

(aa) In epic Greek the reflexive was merely an indicative pronoun, equivalent to ὅσε or the old μὼ, as we see from the following passage (Hom. I. i. 234 sqq.):

val μὰ τὸ δε σκῆπτρον, τὸ μὲν ὄποτε φύλλα καὶ ὅζους φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέεις τε, 

(66) In old Attic even the nominative ὅ is used when the nominative of the subject is required in the objective sentence, as in the fragment of Sophocles (op. Apoll. Dysc. de pron. p. 70 b): ἡ μὲν ὡς ὃ θάσσον ῥᾶ, ἡ δ᾽ ὡς ὃ τέκοι παῖδα, "one of the women said that she (i.e. herself), the other that she (i.e. herself) brought forth a fleeter son." And it seems that this word must be restored in Plat. Symp. p. 175 c.

(cc) When the subject of the objective sentence has to appear in the accusative, which is the usual case, the employment of ἐφεις and σφᾶς is regular, and the other oblique cases are used to express the different relations of the subject, while αὐτός appears for the relations of the object. Thus (Plato, Sympos. 174 Λ): τοιαῦτα ἀττα σφᾶς (i.e. himself and Socrates) ἐφεις (ὁ Ἀριστόδημος) διαλεξόντας ἴναι. τὸν ὡς ὅ σωκράτη ἑαυτῷ (i.e. Socrates himself) πως προσέ-
Although there is regularly this opposition between σφεῖς and αὐτοί, the latter may take the place of the former, which is then understood, and the indicative pronoun ἐκείνος must then be substituted for the latter. We have had an example of this in the passage cited already (Thucyd. iv. 98, § 3): ὑδωρ τε ἐν ἀνάγκῃ ῥάτου ἀναπέρασασθαι προστασίαν ἔχει τῶν ῏Αγάθων, καί, περιμένουσας οὐ (i. e. Aristodemus), προτέρας εἰς τὸ πρὸς, ἐπειδὴ ἐφέσεσθαί ἔτι τῇ ὁδῷ οἰκίᾳ...οἷς (Aristodemus) παίδα ἀπαντήσαυσας διναῖς οὐ κατέκειντο οἱ ἄλλοι...καί ἐφ' ἀπονιτεῖσι τὸν παῖδα...μετὰ ταῦτα σφαῖς (Aristodemus and the party) μὲν δειπνεῖν...τὸν οὖν Ἀγάθωνα πολλάκις κελεύσαν μεταπέμψασθαι τὸν Σωκράτη, ἐφ' ἀπονιτεῖσι τὸν παῖδα...μετὰ ταῦτα σφαῖς (Aristodemus and the party) μὲν δειπνεῖν...τὸν οὖν Ἀγάθωνα πολλάκις κελεύσαν μεταπέμψασθαι τὸν Σωκράτη...
κινῆσαι, ἣν οὐκ αὐτοὶ ὑβρεῖ προσθέσθαι, ἀλλ᾽ ἐκείνους προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμωμόμενοι βιάζεσθαι χρῆσθαι, "they had touched the water through a necessity, which they (the Athenians) did not incur wantonly of themselves, but that in repelling the others (the Boeotians), they having first invaded their (the Athenian) territory, they were compelled to make use of it." Another example, much briefer, is found in Thucyd. iv. 28, § 2: ὅικ ἐφη αὐτὸς ἀλλ᾽ ἐκείνων σπαραγείν, "Cleon said that not he himself (ὁ αὐτὸς), but the other (Nicias) held the office of general."

(c) The Indicative Pronouns.

411 As αὐτός corresponds in syntactical value to the Latin is and its derivatives idem and ipse, so the indicative pronouns ὅδε, οὗτος, ἐκείνος are equivalent to the Latin hic, iste, ille as distinguishing the three positions here, near to the here, there; or where I am, where you are, where he is; which are virtually the relations of the first, second and third personal pronouns. In accordance with this we find that ὅδε is actually used for the first and οὗτος for the second personal pronoun; as Eurip. Alc. 690: μὴ θυγατρία ὑπὲρ τοῦδ᾽ ἀνδρός, οὖν ἐγὼ πρὸ σοῦ, "do not die for me, and I will not die for you." Soph. Εἰκ. C. 451: οὐτὶ μὴ λάχωσι τοῦδε συμμάχου, "assuredly they shall not obtain me for their ally." Ibid. 1623: ὅ οὗτος, οὗτος Οἰδίπος, τέ μέλλομεν; "what ho! what ho! Oedipus, (or thou Oedipus!) why loiter we?" τί τοῦτο λέγεις, "what is that which you say?" And ov is sometimes added, as οὗτος ov (Ed. T. 532), "you there." But we have οὗτος ἐγὼ ταχύτατη (Pind. Ol. iv. 37), "there you have me, such a person as you see, am I for swiftness," when the proof is before the persons addressed. That ἐκείνος is the most emphatic pronoun for the third person we have just seen in its opposition to αὐτός. There are several idiomatic applications of this general distinction of the indicative pronouns.

(aa) In enumerations of particulars οὗτος generally means "the latter," i.e. the nearer, and ἐκείνος "the former," i.e. the more remote, where the Latin writers make the distinction still greater by opposing hic and ille. Thus we have in Plato, Resp. p. 337 c: ὁς δη ὡμοίων τοῦτ' ἐκείνῳ, "as if indeed this (what you say) were like that (what I had previously stated)." But the converse is often the rule, and the reference is interchanged. Thus Lysias, p. 146, 15: ὅστε πολὺ ἀν δικαιότερον ἐκείνως τοῖς ὁμάμασιν ἦ τούτοις πιστεύ-
SYNTAX OR CONSTRUCTION. 379

In a continued narrative ὁδὲ generally refers to the particulars about to be mentioned, "the following," but οὗτος to what has been already told, "that before you." And the same distinction applies to τοιοῦτος and τοιόσος; thus Herod. iii. 119: ἡ δὲ βουλευταιμένη ἀπεκρίνατο τάδε, "made the following reply;" τυθόμενος δὲ Δαρείου ταῦτα, "but Darius having heard these words (i.e. the words which I have told you);" Thucyd. i. 31: οἱ Κερκυραιοὶ ἔλεξαν τοιάδε, "made the following sort of speech;" 36: τοιαῦτα μὲν οἱ Κερκυραιοὶ εἶπον οἱ δὲ Κορίνθιοι μετ᾽ αὐτοὺς τοιάδε. We sometimes find this opposition when the words stand side by side in the same sentence, as Plat. Phaedo, p. 76 E: εἰ μὴ ταῦτα ἐστιν, οὐδὲ τάδε. Id. Meno, p. 90 c: ὅταν τοῦτο λέγωμεν, τόδε λέγομεν. In consequence of this reference οὗτος to what has preceded, we often find καὶ οὗτος and adverbially καὶ ταῦτα in the sense "and this too," "and that too," especially in concessive sentences. The uses of οὗτος and ὁδὲ are, however, occasionally interchanged, and we even find them in the same sentence and with reference to the same object, as in Soph. El. 981: τοῦτω φιλεῖν χρή, τώδε χρὴ πάντας σέβειν.

In forensic language οὗτος or οὐτοσί is generally, like the Latin iste, a designation of the opposite party—"the person before
The Indefinite Pronouns.

412 Besides its common use as a sort of indefinite article (304, (d)), τις is employed in the sense of our substantive "one," meaning the same as the German man and the French l'ou, namely, "any-body," with reference very often to the first or second person, as (Aristoph. Thesm. 603): τοι τις τρέφεται; "whither shall one turn oneself?" i.e. "whither shall I flee?" Id. Ran. 552, 554: κακόν ἢκει τινι—δώσει τις δίκην, "some one (i.e. you) will be punished." Or it may seem to mean "every one," as in Soph. Aj. 245: ὥρα τω' ἤδη ποδῶν κλοπὰν ἀρέσθαι, "it is time for every one (for all of us) to steal away." Herod. viii. 109: καὶ τις οἰκίην ἀναπλασάσθω, "let every one build up his house." It is also used in the collective sense, "many a one," as in the fragment of Archilochus: ἣμπλακον, καὶ ποι' ἄλλων ἦδ' ἄτη κιχήσατο, "I have erred, and I suppose that this error has befallen many another person." The indefinite may also be used in the emphatic sense, "somebody" or "something of consequence," as Theoc. xi. 79: κηγόν τις φαίνομαι ἢμες, "and I too seem to be somebody." And very frequently we find λέγειν τι, "to say something of weight or moment, to speak to the purpose" (Soph. Æd. T. 1475; Trach. 865; Xen. Mem. ii. 1, §12). To these phrases οὐδέν or τὸ μηδὲν εἶναι, "to be a cypher," "a nobody;" οὐδέν λέγειν, "to speak idly, not to the purpose," are idiomatically opposed. To numerals signifying a definite number τις is appended in the sense of our "about," "nearly;" as πόσοι τινες παρῆσαν; "about how many were there?" διακόσιοι τινες, "about 200, some 200." In the same way the indefinite pronoun follows a definite article or pronoun; as in Soph. Æd. T. 106:
SYNTAX OR CONSTRUCTION. 

τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινὰς, "to punish the murderers (for we know he was murdered) whoever they may be" (for they have not been discovered). And so with the distributive ὅ; as in Arist. Aves, 1444: ὁ δὲ τὶς τὸν αὐτὸν φησίν ἐπὶ τραυματιζεῖ αὐτὸπερισσῶθαι, "and another father, some one or other, another somebody, says that his son has taken a tragic flight." In short, τὶς may be attached to any words which we wish to render vague or general; thus we have μέγας τὶς, μικρὸς τὶς, ὀλύνοι τὶν, πᾶς τὶς, ἐλὸς τὶς, and τὶς ἑλὸς τὶς and τὶς αὐτὸς, ἐκαστὸς τὶς, ὄποιον τὶ, πάνυ τὶ, πολὺ τὶ, οὐδὲν τὶ, σχεδὸν τὶ, and the like.

(bb) ὁ δεῖνα.

The other indefinite, ὁ δεῖνα, is only used when we refer to some individual, whose name we do not know or do not wish to mention. And it is often found in much the same sense as ὃς καὶ ὃς. Thus Dem. de Fals. Leg. p. 394, 1: οὔτε κατειπεῖν τὸν αὐτὸν εἶπε καλῶς, οὔτε εἴπειν ὅτι, ἀλλ’ ἔχοναι ὁ δεῖνα καὶ ὁ δεῖνα, οὔτε φυγεῖν τὸ ἀνάλωμα, "he could neither with propriety inform against these men and say, Oh but this and that person have it, nor escape the expenditure." Id. Lept. 488, 24: τὸν δεῖνα μεμφόμενος καὶ τὸν δεῖνα ἀνάξιον εἶναι φάσκων, ὥν οὐδὲν ἐκείνος προσῆκεν, "finding fault with this-man and depreciating that man, with whose merits they had nothing to do." Id. Syntax, 167, 25: ὁ δεῖνα τὸν δεῖνος τὸν δεῖνα εἰσηγεῖτε, "such a one, the son of such a one, impeached such a one." And it may be used even when the person or thing is present, as in Aristoph. Ran. 918: τί δὲ ταῦτ’ ἔδρασ᾽ ὁ δεῖνα; "but why did what 's his name do this?" although Æschylus is present; or when somebody is even addressed by name, as in Antiphanes (ap. Athen. 423 D): ὁ δεῖν’ Ἰάπυξ, κέρασον εὐχορέστερον, "I say you, Japyx, if that 's your name, give us a little stronger mixture;" or without a name, like the Latin heus tu! in Eupolis (Meineke, p. 521): τὸ δεῖν’ ἀκούεις; "I say you, what ’s your name, do you hear?"

(e) The Interrogative Pronouns.

413 Although τίς appears as the nominative case in a proposition which, if it were not interrogative, would be categorical, and though it may even have an article prefixed (e.g. τὸ τί, Arist. Pax, 696; τὸ ποίον, Æsch. Prom. 249), it may be doubted, whether it is not always resolvable ultimately into a predicate. Thus, if we
ask, τίς ἥκει; "who has arrived?" the logical analysis of the sentence is, "he (the subject) is come, and I wish you to predicate or tell me his name." As however the form of the interrogative sentence is quite parallel to that of the answer, and the interrogative pronoun in the former occupies the same place as the subject in the latter—for τίς ἥκει; corresponds formally to ὁ ἄγγελος ἥκει—we may class the interrogatives with those pronouns which furnish a substitute for the subject of a proposition.

The following are the chief peculiarities in the use of the interrogative:

(aa) The interrogative is often interchanged with its correlative, as in Arist. Ran. 198: οὗτος τί ποιεῖς; ὃτι ποιῶ; τί δ᾽ ἄλλο γε ᾗ ζώ ζε κώπην, οἴπερ ἐκέλευσάς με σὺ; "you there, what are you doing? what am I doing? what else but sitting on the oar, where you told me to sit?"

(bb) Like the correlative οἷος (403, Obs. 5), the interrogative is often repeated in the same sentence; as in Hom. II. xxiv. 298: τίς πόθεν εἷς ἀνδρῶν; Eurip. Troad. 248: τίνʼ ἄρα τίς ἐλαχέεν; That this is really equivalent to the two interrogatives coupled by a conjunction—"who and whence art thou?" "who has gained the first choice by lot, and whom has he chosen?"—appears from parallel passages in which the full construction is retained; as Od. xv. 423: ἠρώτα δὴ ἔπειτα τίς εἴη καὶ πόθεν ἔλθοι; Soph. Phil. 56: τίς τε καὶ πίθεν πάρει;

(cc) Either by itself or with this repetition, the direct interrogative is used by the Greeks in a dependent part of the sentence, and even after an oblique case of the article. There is no parallel to this in Latin or English, and we must always express it by breaking up the sentence, as in the following examples. Plat. Protag. p. 312 c, D: εἰ τις ἓροιτο ἡμᾶς, τῶν τι σοφῶν εἰσὶν οί ξωγράφοι ἐπιστήμονες......δὲ σοφιστῆς τῶν τι σοφῶν ἐστίν; "if any one were to ask us, in what does that cleverness consist, in which painters are learned? and in what does the cleverness of that class consist, to which the sophist belongs?" Id. Sympos. p. 206 a: τῶν τίνα τρόπον διωκόστων αὐτῶν καὶ ἐν τίνι πράξει ἡ σπουδὴ ἑρως ἀν καλοῖτο; "in what manner do those pursue it, and in what kind of action, whose eagerness would be called love?" Soph. Aj. 77: τί μὴ γένηται; "what is that which you fear lest it happen?"
SYNTAX OR CONSTRUCTION.

Xen. Mem. i. 4, § 14: ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φρον-τίζειν; "what must the gods do to make you believe that they care for you?" Plat. Phaed. p. 105 B: ὃ ἄν τί σώματι ἐγγένειται θερμὸν ἔσται; "what is that by which any body, in which it takes place, will be warm?" Demosth. Philipp. i. § 10: πῶς ὅν ἄρη πράξετε; ἐπειδὰν τί γένεται; "when will you do what is necessary? what must have happened first?" Xen. Mem. ii. 2, § 1: καταμεμάθηκας τοὺς τί ποιοῖντας τὸ ὄνομα τοῦτο ἀτομαλοῦ-σω; "have you observed what those persons are in the habit of doing, to whom people give this reproachful name (i.e. that of ungrateful)?" Isocr. Antid. 222: τοὺς πῶς διακειμένους λάβοιεν ἄν οἱ τοιοῦτοι μαθηταί; "ἴῃ what state would those be, whom such persons would get for their disciples?" Xen. Cyr. iii. 1, § 19: ποιοῖς καὶ σὺ τὴν πατρὸς ἡτταν λέγων, οὕτως ἰδιχρίζῃ σεσωφρονί-σθαί αὐτῶν; "what kind of a defeat sustained by your father is this, by which you assert that he has been sobered?" Plat. Resp. p. 474 B: ἀναγκαῖον διορίσασθαι τοὺς φιλοσόφους τίνας λέγοντες τολμᾶμεν φάναι δεῖν ἀρχεῖν, "it is necessary to define, who are those whom we call philosophers, and of whom we maintain that they ought as such to be rulers in our state?" And in the same way if the interrogative is repeated in the same sentence; as in Xen. Mem. ii. 2, § 3: τίνας ὑπὸ τίνων ἂν εὕροιμεν ἂν μείζονα εὐερ-γετημένους ἢ παιδας ὑπὸ γονέων; "whom could we find more benefited, and by whom, than children by their parents?" Or in a still more dependent clause, as in Plat. Resp. p. 332 c: εἰ οὖν τις αὐτῶν ἦρετο, ἡ τίσιν οὖν τί ἀποδίδοσα ὀφειλόμενο καὶ προσηκόν τέχνη ἰατρικὴ καλεῖται; "if any one were to ask him, to what things does that which is called the art of medicine impart that which is due and appropriate, and in what does this, which it imparts, consist?" Where the answer is ἡ σῶμασι (in answer to τίσι;) φάρμακα τε καὶ σετία καὶ ποτὰ (in answer to τί;).

(dd) To the same class of idioms we may refer the negative question, which forms a mere parenthesis, amounting to an exagge- rative statement; as in Demosth. de Coron. p. 241: τί κακὸν οὐχὶ πασχόντων; for πᾶν ὅτιον κακὸν πασχόντων. So also Eurip. Phoen. 906: τίν᾽ οὐ δρῶν, ποία δ᾽ οὐ λέγων ἔη; for πάντα δρῶν καὶ πάντα λέγων. Without a negative the questions πῶς δοκεῖς; πόσου δοκεῖς; are used parenthetically to express something extra- ordinary or wonderful; as in Eurip. Hippol. 446: τοῦτον λαβοῦσα
SYNTAX OR CONSTRUCTION.

(πῶς δοκεῖς;) καθύβρισεν, "having taken this man, she insults him in a most extraordinary manner;" Id. Hec. 1160: κατ’ ἐκ γαληνῶν (πῶς δοκεῖς;) προσφθεγμάτων, "and then, after the most gentle conversation that could be imagined;" Arist. Eccl. 399: κατειθ’ ὁ δήμος ἀναβοτ (πῶς δοκεῖς;), "and then the people bawled out with the most surprising vehemence" (cf. Ran. 54; Ach. 12, 24; Nub. 881; Phil. 742).

Obs. The force of the negative interrogation may be expressed by the correlative; for in Soph. Antig. 2, ὁποῖον οὐχὶ κακῶν means "every sort of evil."

(εε) The interrogative phrases τί παθῶν; τί μαθῶν; τί ἔχων; are of common occurrence, when we wish to ask for the cause of a surprising or unexpected act. The general effect of these phrases is nearly identical; but strictly τί παθῶν; means "from what external cause?" "what has happened to produce the effect?" τί μαθῶν; means "on what inducement?" "what motive has influenced the mind?" τί ἔχων; means "with what reason to allege?" "holding forth what?" as the following examples will show: Aristoph. Nub. 341: λέξον δὴ μοι, τί παθοῦσαι, εἴπερ νεφέλαι ἡ ἀληθώς, θυματαί εἴξασι γυναιξι; "tell me what has happened to them, if indeed they are clouds, that they look like mortal women?" Id. Ach. 826: τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος; "what has come into your head, that you show people up without a wick?" Plat. Phaed. p. 236 ε: τί δὴ τ᾿ ἔχων στρέφει; "what excuse have you got for hanging back?"

Obs. It is to be remarked, with regard to this use of ἔχων, that in the poets its place is affected by the metre, as Aristoph. Nub. 131: τί ταῦτα ἔχων στραγγεύομαι; Eccl. 1143: τί δή τα διατρίβεις ἔχων; and that, while the older scholars regard it as a mere pleonasm, Hermann considers it as an expression of continuance; and this is probably its use in those passages in which it appears without an interrogation; as Aristoph. Lys. 341: ληρεῖς ἔχων, "you talk nonsense continually." Plato, Gorg. 490 ε: φλυαρεῖς ἔχων. Euthydem. 295 ε: ἔχων φλυαρεῖς. With regard to τί μαθῶν; it is to be remarked that in a number of passages we have ὅτι μαθῶν, where we are not to suppose that the interrogative has merely passed into its correlative; but ὅτι signifies "that," "because," and μαθῶν, by itself, must denote "intentionally, deliberately, with a fixed purpose and design." Thus Plato, Euthydem. 283 ε: ἔτοι ἄν, ὅτι μαθῶν μοι καὶ τῶν ἄλλων καταψεύδει τοιοῦτο πράγμα, "I would have said that you intentionally bring such a false charge against me and others." Apol. 36 β: τί ἔχων ἔτει παθεῖν ἡ ἀποτίσαι ὅτι μαθῶν ἐν τῷ βίῳ οὐχ ἠπνξίαν ἔγνον, "what do I deserve to suffer or pay, because I designedly did not keep quiet during my life?"
With certain particles the interrogative has a special meaning; thus,

τί γάρ; “for why? why indeed? what is there in that?” is used when we wish to express the effect of something observed, or to indicate that the circumstance is not surprising; as Eurip. Med. 689: τί γάρ σὸν ὄμμα χρῶς τε συντέτηχ’ ὅδε; “but stay—why is thine eye bedimmed and thy complexion changed?” Orest. 482: Μενέλαιε, προσφέσσει νυν, ἄνασιον κάρα; “Menelaus, dost thou speak to him, the impious wretch?” τί γάρ; φίλον μοι πατρός ἐστιν ἐκγονος; “why do you ask? there is nothing surprising in it. He is the son of a father dear to me.”

τί δέ; “but why? what next?” expresses surprise and remonstrance; as Eurip. Hippol. 1413: τί δ’; ἐκτανες τάν μ’ ὡς τότ’ ὅσθ’ ὀργημένοις; “what! wouldst thou have slain me in thy rage?”

τί μήν; “why? of course; why really do you ask?” expresses assent which might have been taken for granted; as Plat. Phaedr. p. 229 A: ὁρᾶς οὖν ἔκείνην τὴν ὑψηλοτάτην πλάτανον; τί μήν; “how can I help seeing it? Of course I do.”

τί ποτε; or, in epic Greek, τίπτε; “what in the world? what ever? why ever?” expresses impatience and a certain amount of embarrassment, as Hom. Il. 1. 202: τίπτ’ αὖτ’ εἰς βοῶς; “why in the world are you come again?”

τί δήτα; “why then?” expresses a kind of indignation; as Αἰσχ. Ag. 1259: τί δήτ’ ἐμαυτῆς καταγέλωτ’ ἔχω τάδε; “why then do I keep these ornaments as a mockery of myself?”

§ VIII. The Adjective as Epithet or Subject.

414 The adjective, being either a general attributive word from which nouns or verbs may be derived, or else itself a derivative from some substantive or verb, may in any case be used as a predicate of any order. These usages will be discussed in their proper place. But it is also capable of being joined as attribute or epithet to any noun substantive, and in certain cases this junction is so regular that the substantive is not required, and the adjective becomes to all intents and purposes a substantive qualified to perform all the functions of the subject in a sentence. Both these usages require notice in this part of the Syntax.
Whether as epithet or as predicate, the adjective properly agrees with its substantive in gender, number and case; but it is sometimes construed according to the sense rather than the form of the expression. Thus we find (Thucyd. III. 79): ἐπὶ μὲν τὴν πόλιν ἐπέπλεον, ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, because the inhabitants are presumed in the word πόλις. Similarly in Ἀσκ. Agam. 189, we have βλαβέντα in the neut. pl. to agree with λαγίναν γένναν, because this implies λαγῳ καὶ τὰ τέκνα αὐτῆς, and in the same play (545) τιθέντες immediately follows δρόσου, because it refers also to ὄμβροι implied in ἐξ οὐρανοῦ as opposed to ἀπὸ γῆς.

(a) The Adjective as Epithet.

(aa) The epithet may either appear without the article, as λευκὸς ἵππος, "a white horse," or it may stand between the article and the noun, as ὁ λευκὸς ἵππος, "the white horse," or it may follow the noun with an article to itself, as ὁ ἵππος ὁ λευκός, "the horse the white one."

(bb) Two or more epithets may be joined to the same substantive without any copulative conjunction; as Hom. II. xvi. 801, 2: δολιχόσκιον ἐγχος, βριθύ, μέγα, στιβαρόν, κεκορυθμένον. Two epithets to the same noun are very common, especially in poetry; as II. xvi. 428: αἰγυπτιοὶ γαμψώνυχες ἀγκυλοχεῖλαι. Ἀσκ. Eumen. 343: αἴμοσταγές, ἄξιομισον ἔθνος. Ἰβίδ. 873: τῶν ἀρειφάτων πρεπτῶν ἄγωνων. Ἀγαμ. 237: τριτόσπονδον ἔυποτμον παιᾶνα. Πινδ. Οι. ix. 44: ὀμέδαμοι λίθων γόνων. Ἀντίγ. 1: ὁ κοινὸν αὐτόδελφον Ἱσμήνης κάρα. And Sophocles has not hesitated to introduce three epithets in addition to two qualifying genitives in ᾍδ. Col. 1662: τὸ νερτέρων εὔνου διαστὰν γῆς ἀλύπητον βάθρον, which means "the painless threshold of the gods below which mercifully made an opening in the earth to receive him." In Ἀσκ. Ἀγαμ. 145, we have three, and immediately after, 149, 150, six epithets to one noun.

(cc) On the other hand the conjunction is inserted, although our idiom does not admit it, when πολύς is prefixed to some other adjective denoting goodness or badness; as Ηρόδ. VIII. 61: πολλά τε καὶ κακὰ ἔλεγεν, "he uttered many reproaches." Ἀριστ. Mem. ii. 9, § 6: συνειδώσ αὐτῷ πολλά καὶ πονηρά, "being conscious to himself of many wicked actions." Ἡσ. Resp. p. 615 D: πολλά τε καὶ ἀνόσια εἰργασμένος, "having done many impious deeds." But
in a particular emphasis the conjunction may be omitted, as in the well-known epitaph (Anthol. Pal. vii. 348): πολλὰ πιῶν, καὶ πολλὰ φαγὼν, καὶ πολλὰ κὰκειπὼν.

(dd) In the poets an epithet sometimes does not agree grammatically with the noun to which it refers, but with some other word in close connexion with it. Thus in Pind. Pyth. vi. 5: Πυθικόνος έτοίμος ἐμνοῦ θησαυρός means έτοίμος θησαυρός Πυθικόνος ἐμνοῦ, "a treasure or store of hymns for Pythian victories, ready to be paid out." Soph. Antig. 780: τόδε νείκος ἀνδρῶν ξίναιμον means τόδε νείκος ξύναιμον ἀνδρῶν, "this quarrel of near relations." Eurip. Orest. 991: τὸ πτανὸν διώγμα πώλων means τὸ τῶν πτανῶν πώλων διώγμα or οἱ πτανοὶ πώλοι οἱ ἔδιώκον. Soph. Trach. 508: ύψικέρω τετράορον φάσμα ταύρου means φάσμα ύψικέρωτος τετράορον ταύρου. Id. Agam. 1123: πολιᾶς πόντου θινός means πολιοῦ πόντου θινός. Eurip. Λαη. 1370: λευκοπηχεῖς κτύποι χειρῶν means κτύποι λευκοπηχῶν χειρῶν, &c. And this idiom is carried so far that even a predicative participle agrees with the nominative rather than with the dependent genitive to which it necessarily refers; as in Soph. ΑEd. Τyr. 1375: η τέκνων ὑψις, βλαστοῦσ' ὅπως ἐβλαστεῖν for ἐβλαστεῖν.

(ee) By a further development, an epithet compounded with α- privativum may be followed by a genitive of relation, with which a part of it is connected as governing noun or attribute; thus in Hom. Od. iv. 783: ἄσιτος ἄπαστος ἠδὲ ποτῆς, "without food or tasting with regard to eating and drinking." Soph. ΑEd. Τyr. 191: "Ἁρης ἄχαλκος ἀσπίδων, "Mars un-brazen with regard to shields" (i.e. without the bronze of shields, or shields of bronze, his usual paraphernalia), is the designation of a destructive pestilence. Id. Αj. 314: ἀψόφητος ὀξέων κωκυμάτων, "without the noise of shrill wailings."

(ff) Conversely, the governed genitive may be contained in the epithet together with the real epithet of the main noun, as in Αesch. Choeyb. 21: ὀξύχειρ κτύπος = ὀξὺς κτύπος χειρῶν. Or the compound epithet may involve successive genitives in regimen, as Αesch. Suppl. 30: ἔσμος ἀρσενεύπληθες = ἔσμος πλήθους ἀρσενῶν. Or even when the whole phrase is itself in regimen, as Soph. Αnt. 1009: ἀνδροφθόρον αἵματος λίπος = λίπος αἵματος φθορᾶς ἀνδρός.

(gg) An epithet is used to show that the substantive is not used in its proper sense, as Eurip. Πhaen. 221: ἀκάρπιστα πεδία, 25—2
"unfruitful plains," i.e. the sea; *Ibid.* 790: κῶμος ἀναυλότατος, "a revel most entirely without flutes" (the flute being the regular accompaniment of the comus), i.e. war; *Orest.* 319: ἀβάκχευτος θίασος, "a company not of Bacchanals" (the θίασος being properly a troop of Bacchic revellers), i.e. the Furies; Æsch. *Agam.* 82: ἕναρ ἡμερόφαυτον, "a dream appearing in day light," i.e. a feeble old man; *Ibid.* 1231: δίπους λέαμα, "a biped lioness," i.e. a cruel woman; *Sept.* 81: κόνις ἄναυδος ἄγγελος, "dust, a voiceless messenger;" *Suppl.* 812: δίπους ὄφις, "a biped serpent," i.e. a man; *Eumen.* 172: πτηνὸς ὄφις, "a winged serpent," i.e. an arrow; *Ibid.* 236: μηνυτὴρ ἄφθεγκτος, "a voiceless informant," i.e. blood; *Choëph.* 486: πέδαι ἀχάλκευτοι, "fetters not made of bronze," i.e. the robe in which Agamemnon was enveloped.

(b) The Adjective as Subject.

We have already seen that the substantive is regularly omitted in certain cases, so that an adjective remains as the only expression of the subject (399, (ξ)), and that all predicative words may become subjects (400, (α)). Besides these general exemplifications of the principle, there are certain adjectives which are regularly used as substantives. These are

(α) In the masculine, adjectives denoting a personal relation, with which we might supply ἄνθρωπος, ἄνθρωποι (399, (γ)), as φίλος, "a friend;" ἔχθρος, "a foe;" πολέμιος, "a national enemy;" ξένος, "a foreigner," especially one with whom we are on friendly terms; ἐναντίος, "an opponent;" θυγτός, βροτός, "a mortal" or specially "a human being;" μῶρος, "a fool;" ἐμφρονεῖς, ἀφρονεῖς, "the wise;" "the foolish;" ἀγαθοί, κακοί, "the good," "the bad," or "the noble," "the ignoble," &c. The neuter very rarely denotes an individual, as τὸ ἄρρεν, "the man;" τὸ θῆλυ, "the woman."

(β) In the neuter, and almost always with the article,

(αα) Adjectives indicating space or locality, as μέσον, "the middle;" ἕσχατον, "the extreme;" ὄμαλον, "the level;" and with prepositions, εἰς ἑν, "to one place or spot;" ἀφ' ὑψηλοτέρου, "from higher ground;" ἐπὶ πολύ, "to a considerable extent;" ἐπὶ βραχύ, "for a short distance;" τὰ ἐπιθαλάσσα, τὰ παράλα, "the coast;" τὰ καρτερά, "the strong places;" τὰ ἄκρα, "the heights;" τὰ στενά, "the narrow passes;" ὑπειρά, "woodland," &c.
Adjectives indicating time, as ἐπὶ πολὺ, “for a long time;” ἐπὶ πλεῖστον, “for the longest time;” ἐς αἰώνα, “for everlasting;” ἐς ἐωθινοῦ, “from the dawn,” &c.

Adjectives equivalent to collective nouns, as τὸ ἀὔρρεν, “the males;” τὸ θῆλυ, “the females;” τὸ Ἑλληνικόν, “the Greeks in general, the Hellenic world, Greekdom;” ἵππικον, “cavalry;” ὄπλιτικον, “men-at-arms;” ναυτικόν, “sailors” or “a fleet;” τὸ νέον, “the young men;” τὸ κράτιστον τοῦ στρατεύματος, “the élite of the army.”


Observe. As denoting particular objects the neuter adjective is rarely used as a substantiv, but it seems that γεραπά means presents or gifts (γέρα) in two passages of Alschylus (Suppl. 672, Agam. 722), and it is clear that λυτήριον is equivalent to λύτρον in Pind. Pyth. v. 99: τὸ καλλικόν λυτήριον δαπανᾶν (see New Cratylus, §§ 297, 305).

§ IX. The Comparative Degree.

415 By its nature an adjective in the comparative degree is more likely to appear as a predicate than as an epithet. But as this form is used in both applications of the adjective, and as the construction is the same in both, it will be as well to consider it here once for all.

Whether as epithet or predicate the comparative adjective must express one of two things; (a) the degree in which the quality is possessed by the subject; (b) the relation between the quality possessed by one subject and that possessed by another. If in either of these applications a standard of comparison is introduced, it may be represented by a genitive case signifying, as we shall see, “in relation to, with regard to,” the object mentioned, as οὗτος σοφότερος ἐστιν ἐκείνου, “this man is wiser, stands in a higher grade of wisdom, in relation to that man;” but we say in English, “this man is wiser than the other,” where “than” is another and later mode of spelling “then,” so that the phrase means “this man is wiser, then (comes) the other.” Or the standard of comparison is
introduced by the conjunction ἃ (epic ἃ, ἃτερον), signifying "as," "in the manner or degree in which," like the Latin quam and the German als (a mutilated form of al-sd); thus, ἀρείος ἃτερον υἱῶν ἀνδράσιν ὀμφαλισθρα, "I have kept company with men brave in a higher degree, as compared with the manner or degree in which you are brave," that is, as we say, "braver than you." The different applications of these two modes of expressing the standard of comparison will be seen in the following illustrations of the two significations of the comparative degree.

(a) The Comparative as referring to a single Subject.

(aa) When we wish to indicate merely the degree in which the quality is possessed by the subject, we may use the comparative degree by itself; as ἀγροικότερον (γελοιότερον) ἐστιν εἰπεῖν, "it is somewhat, in a certain degree, rude or ridiculous to say" (Plato, Apol. p. 30 ε, 32 δ; Gorg. 509 Α): μῶν υστέραι πάρεσμεν (Aristoph. Lys. 69); "we have not come too late, have we?" ἀδαιν ὑτε (Hom. Il. i. 335), "approach nearer;" ἡμεῖς ἐκαστέρω ὀικέομεν (Herod. vi. 108), "we live too far off;" νεωτέριν τι, "something too new, something violent," whence νεωτερίζω, "I adopt harsh measures;" and this is very common in such phrases as ἄμεινον, βέλτιον, λῷον, κάλλιον, χεῖρον, κάκιον ἐστι, and the like.

(bb) The same force of the comparative may be expressed by a compound with ὑπο-, as ὑπόμαργος, "somewhat crazy;" ὑπολευκόχρως, "whitish," "pale;" ὑπόφαιος, "somewhat gray;" ὑπόχλωρος, "greenish yellow;" but even these are used in the comparative degree, as Herod. Ill. 111. 145: ἦν of ἀδελφεὸς ὑπομαργότερος, "he had a brother rather mad than otherwise."

(cc) When two qualities are contrasted in the same subject, they may both be expressed by the comparative degree, as Hom. Od. i. 164: πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι ἡ ἀφνειότεροι χρυσοῦ, "all would pray to be swift of foot in a high degree, as compared with being in a high degree rich in gold." Herod. Ill. 65: ἑποίησα ταχύτερα ἡ σοφότερα, "I have acted in the manner distinguished by haste, as compared with the manner distinguished by wisdom," i.e. with more haste than wisdom. Plat. Resp. Ill. p. 410 δ: μαλακότεροι γένονται ἡ ὡς κάλλιον αὐτοῖς, "they prove themselves effeminate in a higher degree, as compared with the
manner that would be more honourable for them” (for καλλιον see (aa)).

(dd) When we wish to contrast the present with the previous or general possession of the quality by the subject, we use the reflexive pronoun to indicate the standard of comparison; as (Plat. Resp. p. 411 c): ἀνδρειότερος γέγενται αὐτὸς ἑαυτοῦ, “he grows braver in relation to himself” i.e. than he was before, or than he generally is. Id. Lach. p. 182 c: πάντα ἀνδρα ἐν πολέμῳ καὶ θαρραλεότερον καὶ ἀνδρειότερον ἀν τοιχίσειν αὐτὸν ἑαυτοῦ αὐτή ἡ ἐπιστήμη, “this science would make every man in war more confident and courageous than he would otherwise be.”

(ee) The possession of a quality by a subject may be exaggerated by a reference of the capacity of the individual to the general case, or to the general conceptions and expectations of men, which thus serve as a standard of comparison; hence we have such phrases as μεῖζον φορτίον ἡ καθ’ αὐτὸν ἄραμένος (Dem. Epist. Philipp. p. 156 5), “having taken on him a burden beyond his strength;” λόγου μεῖζον, κρείσσων (Herod. π. 148; Thucyd. π. 50), “transcending the powers of description;” μεῖζον ἐλπίδας or εὐχῆς (AESch. Agam. 257; Lucian, Herod. 1), “too great to be hoped or prayed for;” ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως (Thucyd. π. 39), “forming hopes which exceeded their power, though they fell short of their wishes;” μεῖζον ἡ κατ’ ἄνθρωπον, ἡ κατ’ ἄνδρα, or ἡ κατὰ ἀνθρώπων φύσιν (Plat. Resp. p. 359 D; Herod. viii. 38; Soph. Ant. 768), “greater than in accordance with human power;” ἐπιθυμίαι μεῖζον ἡ κατὰ τὴν ὑπάρχουσαν οὐσίαν (Thucyd. vi. 15), “desires greater than in accordance with the property on which he had to rely.”

(b) The Comparative as contrasting two Subjects.

(aa) The subject, which marks the contrast or serves as the standard of comparison, is subjoined in the genitive, or in the same case after ἡ; as Plat. Resp. p. 360 D: λυσιτελεῖν οἴεται πᾶς ἀνὴρ πολὺ μᾶλλον τὴν ἀδικίαν τῆς δικαιοσύνης, “every man thinks that injustice is much more profitable than justice.” Herod. vii. 10: μέλλοις ἐπὶ ἄνδρας στρατεύεσθαι πολὺ ἀμείνονας ἡ Σκύθας, “you are going to march against men much braver than the Scythians.”
(bb) If the case which should follow the ἦ is the dative, sometimes even if it is the genitive, the ἦ is omitted and the genitive substituted, or retained alone; as Thucyd. vii. 63: ταῦτα τοῖς ὁπλίταις οὐχ ἡσσον τῶν ναυτῶν παρακελεύομαι, "I give these injunctions to the men-at-arms no less than to the sailors (ἦ τοῖς ναῦταις)." Dem. Lept. § 135: τὸ δοκεῖν ἐξηπατηκέναι τοὺς ἀγαθοὺς τι ποιήσαντας ὑμῖν αἰσχρον τῶν ἄλλων, "to be thought to have deceived those who have done you good service is more disgraceful to you than to others (ἦ τοῖς ἄλλοις)." Eurip. Dic. fr. x. 4: κὰν ἄμεινον πατρὸς Ζηνός πεφύκῃ, "even though he has sprung from a more noble father than Jove (ἦ Ζηνός)."

(cc) When the comparison is not with a single subject, but with a sentence involving a verb, the contrast is expressed either by ἦ with the nominative or with the simple genitive of the noun; thus on the one hand we find (Dem. de Coron. § 178), ἡμῶν ἐμενον ἦ κεῖνοι προορωμένων (i.e. ἦ κεῖνοι προορῶνται), and on the other hand (Thuc. vii. 52), οἱ Πελοποννήσιοι πλείοσι ναῦσι τῶν Ἀθηναίων παρῆσαν (i.e. ἦ οἱ Ἀθηναῖοι οὐ ἦ αἰς οἱ Ἀθηναῖοι παρῆσαν).

(dd) The standard of comparison is implied but not expressed in such phrases as οἱ νεώτεροι, οἱ πρεσβύτεροι, in speaking of classes of men; and in an antithesis like the following (Thucyd. v. 111): οἵτινες τοῖς μὲν ἴσοι μὴ εἴκουσι, τοῖς δὲ κρείσσοι καλῶς προσφέρονται, πρὸς δὲ τοὺς ἡσσοὺς μέτριοι εἰσί, πλεῖστ᾽ ἂν ὀρθοῖντο.

(ee) In the contrast between two subjects there is sometimes an exaggeration of the comparative adjective by the addition of μᾶλλον; as in Eurip. Hee. 377: θανὼν ἂν εἰη μᾶλλον εὐτυχέστερος ἦ ζῶν, to which we find parallels in old English, as in Shakspeare (Timon, iv. 1): "He shall find the unkindest beast more kinder than mankind." From this case we must distinguish those in which the comparative is used with a presumed, but not expressed, reference (above, (dd))); as in Thucyd. iii. 65: ἐβούλουστο τοὺς ὑμῶν χείροις μυκέτι μᾶλλον γενέσθαι, "they wish that the worse citizens among you should not grow worse still."

(ff) Conversely, the μᾶλλον is omitted with verbs which convey in themselves the idea of preference; as Hom. Π. i. 117: βούλου ἐγὼ λαὸν σόον ἐμεναι ἦ ἀπολέσθαι; Lys. Orat. Fun. § 62: θάνατον μετ᾽ ἑλευθερίας αἱρούμενοι ἰ βίον μετὰ δουλείας.
SYNTAX OR CONSTRUCTION.

When the standard of comparison is expressed by an infinitive with or without ὥστε, certain adjectives appear in the positive degree, although their meaning is comparative; as Thucyd. ii. 61: ταπεινή ὑμῶν ἣ διάνοια ἐγκαρτερεῖν ἡ διέγνωτε, "your spirit is too debased to abide firmly by what you have resolved." Eurip. Andr. 80: γέρων ἑκεῖνος ὥστε σ᾽ ὀφελεῖν παρῶν, "he is too old to help you, if he were here."

In some few cases the numeral which is the standard of comparison is joined to πλέον or ἐλάττων (μείων) in the neuter singular without ἢ; thus Thucyd. vi. 95: ἡ λεία ἐπράθη ταλάντων οὐκ ἐλαττῶν πέντε καὶ ἐκισσῶν.

We may sometimes substitute the adversative ἀλλά or ἀλλ᾽ ὧν for the comparative ἢ after μᾶλλον and πλέον, according as they are negative or affirmative; or an affirmative form of the comparison may be followed by καὶ οὐ or καὶ μή. Thus Thucyd. i. 83: ἐστιν ὁ πόλεμος οὐχ ὑπὲρ ὑμῶν τὸ πλέον, ἀλλὰ δαπάνης. Isocr. ad Nicocl. § 42: πλησιάζειν βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ᾽ οὐ τοῖς ἀμορφοκοινοῖς (where βούλονται involves μᾶλλον, (above, (ff)). Thucyd. i. 74: ἐδείχθη ὑπὲρ οὐκ ἐπὶ οὐδὲν καὶ οὐχ ἔκοψαν τὸ πλέον. Id. i. 120: τοὺς τὴν μεσόγειαν μᾶλλον καὶ μή ἐν πόρῳ κατακηρύκειν.

Similarly πλήν may take the place of ἢ, as in Eurip. Heracl. 233: ἀπαντά ταύτ᾽ ἐστὶ κρείσσω πλήν ὑπ᾽ ᾿Αργείοις πεσεῖν.

To express a preference in general we may have πρό cum gen.; to express a choice, ἀντί cum gen.; to indicate excess we may have παρά cum accus. or ἐπί cum dat., after the comparative; as Plat. Crit. p. 54 B: μηδὲν περὶ πλείονος ποιοῦ προὶ τοῦ δικαίου. Soph. Ant. 182: μεῖζον ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζειν. Thucyd. i. 23: ἐκλείψεις πυκνότερα παρὰ τὰ μημονεύμενα. Hom. Od. vii. 216: οὐ γὰρ σταυρωθῆ ἐπὶ γαστέρι κύντερον ἄλλο.

By a very singular refinement the negative οὐ is inserted in the clause indicating the standard of comparison, when it is implied that the circumstance qualified by μᾶλλον is to be rejected or negatived in comparison with that to which it stands in contrast. Accordingly this idiom is generally found when the comparative clause is negative or interrogative, or contains some term of reprobation. Herod. iv. 118: ἥκει ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ᾽ ἡμέας οὐ καὶ ἐπ᾽ ὑμέας, "the Persian is come against us not a whit.
more, as compared with the manner or degree in which he has not also come against you." Xen. Hellen. vi. 3, § 15: τί οὖν δεῖ ἐκεῖνον τὸν χρόνον ἀναμένειν, ἐσος ἄν ὑπὸ πλῆθους κακῶν ἀπείπωμεν, μᾶλλον ἥ οὐ χός τάχιστα εἰρήνην ποιῆσαι; "why should we wait until we are worn out by the multitude of our misfortunes, rather than (why should we) not make peace as soon as possible?" Thucyd. iii. 36: ὠμὸν τὸ βούλευμα πόλιν ὤλην διαφθείραι μᾶλλον ἥ οὐ τοὺς αἰτίους, "that the resolve was savage to destroy a whole city, rather than not (in colloquial English "rather nor"); the guilty persons," so that it is really equivalent to μᾶλλον πόλιν ὤλην καί οὐ μᾶλλον τοὺς αἰτίους or οὐ τοὺς αἰτίους μόνον ἀλλὰ μᾶλλον ὤλην πόλιν (cf. (77)). In Aristot. Eth. Nic. iv. 1, § 9, we find καὶ ῥᾷον δὲ τὸ μὴ λαμβάνειν τοῦ δοῦναι: τὸ yap οἰκεῖον ἧττον προϊενται μᾶλλον ἥ οὐ λαμβάνοντες τὸ ἀλλότριον, where the οὐ has its proper force, and this idiom is only apparent; for the meaning is, "people find it easier to abstain from receiving, than to give what they already have; for they less readily part with their own property, than they fail in receiving what belongs to somebody else."

§ X. The Superlative Degree.

416 The main distinction between the comparative and superlative adjective in Greek consists in this, that, while the comparative and superlative may both express the degree in which the quality is possessed by the subject simply, as γελοιότερός τίς, "a somewhat ridiculous man;" καλλίστη γυνὴ, "a very beautiful woman:" the comparative always presumes or expresses a relation to some standard of comparison from which the subject is for the time separated, and the superlative implies that the subject, to which this highest degree of a quality is attributed, forms the last term of a series containing all the lower degrees, so that the Greek superlative may sometimes be connected with a genitive plural, denoting a class of things to which the subject could not belong. This occasionally produces an apparent contradiction when we apply the English idiom, which often coincides with the Greek in the use of the superlative, to those special cases, where the English always reverts to the comparative. For example, Herod. iv. 142, κακίστους καὶ ἀναιδροτάτους κρίνουσιν εἰμι ἀπάντων ἀνθρώπων, may be rendered literally, "they judge them to be the basest and most cowardly of all men." But when Thucydides says (i. 1)
of the Peloponnesian war, that he expected it to be ἀξιωλογώτατον τῶν προγεγενημένων, we cannot render this "most worthy of mention of all those that had gone before it," for the present and future do not, according to our view, admit of classification with the past: but we must either translate, "a war most worthy of mention of the long series of wars preceding and ending with it," or "worthy of mention in the highest degree, if compared with the previous wars," which is much the same as "more worthy of mention than its forerunners." Similarly when Æschylus makes Atossa say (Pers. 180) that the two visionary women, whom she saw in her dream, were μεγέθει τῶν νῦν εὐπρεπεστάτα πολύ, we cannot render this "most conspicuous in stature of those who now exist," for they obviously did not exist; but we must either translate it "conspicuous in stature in the highest degree, if compared with existing women," or "more conspicuous in stature than any living women."

The following usages of the Greek superlative are most deserving of notice:

(aa) The genitive, which follows the superlative, may denote not the class or series to which the subject belongs, but some other standard of comparison suggested by the sentence; thus Plat. Gorg. p. 461 ε: τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν Ἀθήναις, "there is a liberty of speech at Athens in the highest degree as compared with the rest of Greece." Dem. de Coron. § 78: σῖτῳ πάντων ἀνθρώπων πλείστῳ οἱ Ἀθηναῖοι χρῶνται ἐπεισάκτῳ, "the Athenians consume imported corn to the largest amount as compared with the rest of the world." Xen. Symp. vii. 40: σῶμα ἀξιοπρεπέστατον ἰδεῖν τῆς πόλεως ἔχεις, "you have a person stately in the highest degree as compared with (the other persons in) the city."

(bb) As in the comparative (415, (dd)), so in the superlative we may use the reflexive pronoun to indicate the standard of comparison, when we wish to contrast the highest with the usual condition of a person or thing; as Plat. Leg. p. 715 δ: νέος ὧν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὑτοῦ ὁρᾷ, "when young, every man is at his dullest with regard to seeing such things." Xen. Mem. i. 2, § 46: εἴθε σοι τότε συνεγενόμην ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, "I wish I had enjoyed your society at the time when you were at your cleverest in these things."
Pre-eminence in a class may be expressed by prefixing ἐν τοῖς to the superlative without a change of gender, or by adding εἷς with some word indicating the subject; thus Thucyd. i. 6: ἐν τοῖς πρῶτοι Ἀθηναίοι τὸν σίδηρον κατέθεντο, "the Athenians first among these (men) laid down iron weapons." Id. iii. 81: ἐδοξεὶ μᾶλλον (ὡμὴ εἶναι ἡ στάσις) διότι ἐν τοῖς πρῶτη ἔγενετο, "the sedition seemed to be more savage, because it happened the first among these (things)." The same rule applies to the superlative adverb μάλιστα, as Thucyd. viii. 90: Ἀρισταρχος, ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστων ἐναντίος τῷ δήμῳ, "Aristarchus, a man among them in the highest degree and for the longest time opposed to democracy." Αἰσχ. Pers. 325: Κιλίκων ἐπαρχος εἷς ἀνὴρ πλείστων πόλων ἐχθρῶν παρασχὼν, "the governor of the Cilicians for one man (among all men) having caused most trouble to the enemy." Thucyd. iii. 39: ἀποφαίων Μυτιληναιός μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς, "I prove that the Mytileneans for one state (among all states) have most wronged you."

With the negative οὐ the superlative adjective or adverb assumes emphatically the opposite value; thus οὐχ ἥκιστα means "especially," οὐκ ἀδυνατώτατος means "most opulent or powerful." Hence we have οὐχ ἥκιστα as a substitute for μέγιστα in co-ordinate sentences, as Thucyd. i. 68: προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχωμεν.

The superlative may be used with relatives or relative particles to express the highest degree possible, so that we may supply δυνατός ἐστι or δύναται γενέσθαι. Thus Plat. Symp. p. 220 B: πάγου οἵου δεινότατος, "in the sharpest possible frost" (οἷος δύναται γενέσθαι δεινότατος). Similarly ὡς τάχιστα, "as quickly as possible" (Xen. Cyr. i. 6, § 26); ὡς ἄριστος, "in the best way possible" (Αἰσχ. Agam. 611); ὡς ἄριστον (Xen. Cyr. ii. 4, § 32); ὡς τάχιστα (Soph. El. 1457); ὡς πλείστον χρόνον (Xen. Cyr. vi. 1, § 43); ὡς προσωτάτων (Europ. Androm. 924); ὡς ἄλτος ὡς ἥκιστα (Soph. Trach. 330); ὡς ἐν μάλιστα (Thucyd. vi. 57); ὡς ἐν ἐλάχιστων (Id. iii. 46); ὡς ἐν ἐχυρωτάτῳ (Xen. Cyr. i. 6, § 26). But the verb denoting possibility is often found, so that the sentence is complete; thus Thucyd. vii. 21: ναῦς ὡς δύναται πλείστας. ὡς οἷόν τέ γε μάλιστα. Xen. Mem. iii. 8, § 4: ὡς ἐν ἀνοινοιτάτη. Id. Anab. i. 3, § 15: ὡς δυνατόν μάλιστα. Id. Mem. iv. 5, § 2: ὡς οἷόν τέ γε μάλιστα.
CHAPTER II.

ON THE CATEGORICAL PROPOSITION, AND ON THE DIFFERENT KINDS OF PREDICATES.

§ I. General Principles.

417 In the categorical proposition there are, as has been already mentioned (above, 400, (γ)), three kinds of predicates:

(A) Primary, when there is nothing between the subject and predicate, except the copula, either expressed or implied.

(B) Secondary, when the predicate is connected with the subject through a verb which already contains a primary predicate.

(C) Tertiary, when in the second case there is also a πρόληψις or anticipation of a distinct predication of something additional. Accordingly,

(A) Primary predicates are the following: (a) Attributive nouns, whether substantives or adjectives. (b) Participles and other verbals. (c) Verbs of the indicative mood.

(B) Secondary predicates are the following: (a) Adverbs. (b) Cases of nouns and participles (1) without or (2) with prepositions.

(C) Tertiary predicates are oblique cases of substantives, adjectives, and participles.

§ II. A. Primary Predicates. (a) Nouns.

418 When a noun is predicated directly, the copula is either a verb expressing existence, subsistence, &c., such as εἰμι, γίγνομαι, ἔφυ, κυρῶ, πέλω, ὑπάρχω, μένω, διαμένω; or a verb expressing appellation, designation, nomination, appointment, &c., such as καλοῦμαι, ἀκοῦω, κλῶ, ὄνομαξομαι, προσαγορεύομαι, ποιοῦμαι, καθίσταμαι, ἀποδείκνυμαι, εὑρίσκομαι, νομίζομαι, πέμπομαι, αἱροῦμαι, χειροτονοῦμαι, λαγχάνω. Verbs of the former class are usually
added in the infinitive to verbs of appearing, seeming, &c., such as φαίνομαι, δοκῶ, ἔοικα, which may also serve as copula without any such addition.

(a) ὁ Θεός ἐστιν ἀγαθός, "God is good."
(b) ὁ ἐρῶν ἐραστής καλεῖται, "he who loves is called a lover."
(c) οἱ Πέρσαι ἐνομίζοντο ἀλκιμώτατοι, "the Persians were considered bravest."
(d) Ἀράσπας ἐπέμφθη κατάσκοπος, "Araspas was sent as a spy."
(e) Ἀλκιβιάδης ἡ ἀρέτη στρατηγός, "Alcibiades was chosen general."
(f) οὔτ' ἐλαχε τειχοποιός, οὔτ' ἐχειροτονήθη, "he was not chosen to build the walls by lot or show of hands."
(g) οἱ νόμοι διαμένουσιν ἀλκιμώτατοι, "the laws remain unchanged."
(h) χαλεπὸν δοκεῖ τοῦτο τὸ ἔργον, "this work seems difficult."
(i) τὸ δὲ τοι κήρ φαίνεται εἶναι, "but this appears to thee to be death."
(j) εὐδαίμων φαίνεται ὁ ἀνήρ, "the man appears happy."

Regularly, these primary predicates agree with their subjects in gender and number; and all verbs, whether they merely serve as copula or contain in themselves the primary predicate, agree with the subject of the sentence in number and person. But the following irregularities are not of unfrequent occurrence:

(a) The primary predicate does not agree with the subject in gender and number.

(aa) The predicate may stand in the neuter singular without regard to the gender and number of the subject, if we wish to indicate that the subject belongs to a particular class of things; as οὐκ ἀγαθὸν πολυκοιρανίη (Il. ii. 204), "a multitude of rulers is not a good thing"—does not belong to the class of good things; αἱ μεταβολαὶ λυπηρῶν (Eurip. Herc. F. 1263), "changes are a troublesome thing."

(bb) The predicate takes its gender from the meaning and not from the grammatical form of the subject; as τὸ μεταράκτων ἐγένετο καλὸς, "the boy grew up handsome;" and this applies also to epithets (above, 414) and secondary predicates, as φίλε τέκνοι (Od. xvi. 509); οἶ φιλῆ ψυχῇ, οἶχες δῆ ἀπολλυπὼν ἡμᾶς (Xen. Cyr. vii. 3, § 8).

(β) The verb does not agree with the subject in number.
(aa) When the subject is a neuter plural the verb is generally singular, as τὰ ζωά τρέχει. The reason for this has been already given (381, (d)); and the same rule occasionally applies to the dual, as Il. xxiii. 477: δέρκεται ὄσε. But the plural may follow a neuter plural nominative (1) if it indicates a plural personality, as Plat. Lach. p. 180 E: τὰ μειράκια ἐπαινοῦσιν; (2) if the objects referred to are necessarily distributed and numerous, as Xen. Anab. i. 7, § 17: φανερὰ ἦσαν καὶ ὑποῖς καὶ ἀνθρώποις ἱσην πολλά; (3) if the objects are separated by locality or otherwise, as Xen. Cyr. ii. 2, § 17: ταύτα μὲν δὴ τουιάτω ἐλέγοντο, because the sayings of diverse parties are alluded to. In general this use of the plural verb with the neuter plural is more common in Xenophon, and in the Ionic and Doric poets, than in the majority of the prose writers.

(bb) With ἔστι and some other verbs the singular verb is used with the plural subject, even when the latter is masculine or feminine; as Plat. Euthyd. 302 c: ἔστι γὰρ ἐμοὶ καὶ βωμοὶ. Symposium. 188 b: καὶ γὰρ πάχναι καὶ χάλαξαι καὶ ἐρυσίβαι γίγνεται. This idiom is called the schema Pindaricum, and Pindar uses a singular verb as a copula between a plural subject and a plural predicate, Ol. x. 4: μελεγάρυες ύμοι ύστερων ἀρχαὶ λόγων τέλεσαι.

(cc) If the subject, though singular, is a collective noun, the verb is plural; this applies not only to nouns of multitude, as δῆμος, πλῆθος, στρατόπεδον, &c., but also to words or expressions like ἐκαστος, τις, ἄλλος ἄλλον, εἴ τις, ὅστις, ὃς ἄν, &c. Thus Alciphron, Ep. iii. 10: ὁ δῆμος εἰς τὸ θέατρον προελθόντες ἐβόων. Plat. Resp. p. 550 b: ἄλλος ἄλλον ὁρῶν καὶ εἰς ἐξὲν ιὸν τὸ πλῆθος τοιοῦτον αὐτῶν αὐτοὶ ἀπειραγάσαντο.

(dd) The plural verb stands beside a singular vocative, if the act refers to the companions also of the person addressed, as Soph. Phil. 466: ἥγη, τέκνων, στέλλεσθε;

(ee) When the plural of the first person is used royally and majestically, as it is called, for the singular, the proper number may be resumed even in the same sentence; as Eurip. Troad. 904: ὥς οὖ δικαλως, ἥν θάνω, θανούμεθα.

(ff) The dual, which is only an exceptional plural, may have a plural predicate or verb; as Plat. Resp. p. 478 a: δυνάμεις ἀμφά-τερα ἐστων, δόξα τε καὶ ἐπιστήμη. Soph. Antig. 55: ἀδελφῶ δύο κοινῶν μόρων κατειργάσατο. And a feminine dual may agree with
a masculine predicate or epithet; as Xen. Cyrl. i. 2, § 11: μίαν ἄμφω τούτω τῷ ἡμέρᾳ λογίζονται.

(gg) If two or more subjects are referred to a common copula or predicate, the latter may either be plural or take its inflexion from the nearest or the predominant subject; but the adjectival predicate is in the neuter plural if the subjects denote inanimate things; as Xen. Anab. ii. 4, § 15: ἔτυχον ἐν τῷ περιπάτῳ δύνεις Πρόξενος καὶ Ξενοφῶν. Thucyd. i. 29: ἐστρατηγεῖ τῶν νεῶν Ἀριστεύς καὶ Καλλικράτης καὶ Τιμάνωρ. Xen. Anab. i. 10, § 1: βασιλεῖς καὶ οἱ σὺν αὐτῷ εἰστίππει. Plat. Euthyd. p. 279 B: εὐγένειαι τε καὶ δυνάμεις καὶ τιμαι δήλα ἐστίν ἄγαθὰ ὄντα.

(hh) The copulative verb may agree in number with either the subject or predicate, if the latter is a substantive or a substantival adjective; as Herod. ii. 16: τὸ πάλαι οἱ Θῆβαι Αἴγυπτος ἐκαλέετο. Thucyd. iv. 26: αἰτιον ἐν οἱ Δακεδαμόνοι προειπόντες.

419 As the predicate is necessarily a general term, it is properly distinguished from the subject by the omission of the article; as

ὁ Σωκράτης ἦν ἄνθρωπος.
ὁ ἄνθρωπος ἦν σοφός.

See, however, above, 394, (β).

(a) When the predication is thus distinct, the copula is often omitted; as

λευκὸς ὁ ἵππος, “the horse is white.”

(b) The copula is very frequently omitted, when the following qualitative phrases form the predicate: φροῦδος, ἐτοίμος, ῥάδιον, εἰκός, δήλος, χαλεπότων, ἄξιος, δυνατός, οἷός τε, ἔτυχός, θαυμαστός, ἀμήχανος ὅσον, ἀνάγκη, χρέων, θέμις, καιρός, οὐ πολύς χρόνος ἐξ οὗ, &c.; as

φροῦδα τάπειλήματα (Soph. Æd. Col. 660).

They are often predicated in the neuter plural; as

χαλεπά ἐστι περιγίγνεσθαι (Herod. ix. 2).

(c) The omission of the copula is most usual in the third person, but there are examples of its absence with the other persons; thus we have with the emphatic pronoun (Æsch. Eum. 547), φόνου δὲ τοῦτο ἐγὼ καθάρσιος, and (Pind. Ol. iv. 24), οὗτος ἐγὼ ταχυτάτη, “such a one am I here before you for swiftness;” “Ἐλλῆν ἐγώ, “a Greek am I;” and the like. And ἐσμέν is understood with ἕτοιμοι
in Plat. Resp. 499 D: περὶ τοῦτον ἐτοιμοὶ τῷ λόγῳ διαμάχεσθαι, where the pronoun ἣμεῖς is also omitted.

(d) The copula is often omitted in relative sentences; thus Eurip. Alc. 171: πάντας δὲ βωμοὺς, οἳ κατ᾽ Αδμήτου δόμους [εἰσὶ], προσὴλθε. This is sometimes found to be the case with the relative particles ὅτε and εἰ; thus (Plat. Resp. vi. p. 505 Α): ὅτε γε ἦ τοῦ ἄγαθον ἴδεα μέγιστον μάθημα [ἐστί], πολλάκις ἄκηκοας. Soph. Phil. 1246: ἀλλ᾽ εἰ δίκαια [ἐστι], τῶν σοφῶν κρείσσω τάδε.

(e) The omission of the copula with the antecedent is regular in such phrases as οὐδεὶς [ἐστιν] ὅστις ὁ, and the like, where the construction is often obliterated by an attraction of the antecedent into the case of its relative (above, 405).

(f) The copula is sometimes wanting even in the dependent moods; thus the imperative is omitted (Xen. Anab. III. 3, § 14): τοὺς θεοὺς χάρις [ἐστο]; the subjunctive (Il. i. 547): ὅν μέν κ᾽ ἔπικεικες [ἢ] ἀκούεμεν; the optative (Theocr. xvii. 25): τὰν οὐδ᾽ ἄν τις ἄμωμος [ἐν], ἐπεὶ χ᾽ Ἑλένα παρισωβῇ; the objective infinitive (Plat. Phad. p. 74 E): οὐκοῦν ὀμολογοῦμεν ἀναγκαῖον ποι [εἴναι].

(g) A preposition with its case, or a compound involving this combination, seems to be specially adapted for predication, without the copula or some other verb containing the primary predication implied; thus Ἀεσχ. Agam. 675: πολύανδροί τε φεράσπιδες κυναγοὶ κατ᾽ ἵχνος πλατὰν ἀφαντὸν [ἤεσαν or ἐἵποντο], "the shielded huntsmen went or followed in the invisible track of their oars." Eurip. Electr. 733: νεφέλαι δ᾽ ἔνυδροι πρὸς ἄρκτον, "the watery clouds went to the north." And even in a secondary predication we have the same usage, as in Thucyd. iv. 126: κατὰ πόδας [ἰόντες or ἑπόμενοι] τὸ εὐφυχον ἐν τῷ ἀσφαλεί ὕψοις εὐδείκουσί τινα, "following at their heels, they keenly exhibit their courage when there is no risk." Hence we have the same omission with compound adjectives, as in Ἀεσχ. Agam. 277: ὑπερτελής τε [ἡθεὶς], πόντυν όστε νωτίσαι ἵχθυς [7], πορευτού λαμπάδος πρὸς ἡδονήν, πεύκη, τὸ χρυσοφεγγέω ὡς τὴς ἴλος σέλας παραγγείλασα Μακίστου σκοπαῖς, where there is a secondary predicate of time in the aorist participle παραγγείλασα, "the pine torch was lifted aloft,—so that the fishes rose to the surface of the sea to enjoy the passenger light,—having sped forward its blaze to the watch-towers of Macistus."
402 SYNTAX OR CONSTRUCTION.

In this case, as in those mentioned above (d), where we have given an instance of the phrase with the preposition (Eurip. Alc. 171), the copula is omitted in relative sentences; thus Arist. Pol. i. 9, § 6: τῷ εἰσάγεσθαι δὲ ἐνδεεῖς [εἰσὶ] καὶ ἐκπέμπειν δὲν πλεονά-ξουσι, “by the importation of the things which they want, and by the exportation of their superfluities.”

§ III. Primary Predicates. (b) Participles and other Verbals.

(a) Participles.

420 (aa) The active participles are not very often used as primary predicates, for the tenses of the verb will generally express our meaning with sufficient definiteness: consequently ὁ ἵππος τρέχει will be more common than ὁ ἵππος ἐστι τρέχων, which is equivalent to it (above, 381). But we find such phrases as ἐδῶς ἡ ὥρωμεν ἣν ἄγουσα ἄνω (Xen. Anab. iv. 3, § 5); and in an emphatic passage we might say, ὁ ἀνθρωπός ἐστιν ἐμπυξων (cf. ΛΑΒΟΙΣ. Agam. 629); or, ὁ παῖς ἐστὶ πάντ' ἀγνοῶν καὶ πάντ' ἀποβλέπων εἰς τὸν διδάσκαλον (cf. Plat. Phæd. p. 239 b); or, in the aorist, ὁ Θεμιστοκλῆς βεβαιώτατα δὴ φύσεως ἰσχύν δηλώσας καὶ ἀξίος θαυμάσαι (Thucyd. i. 138, § 3); or, in the perfect, ὁ χρησμὸς ἔσται δεδορκώς (Ausch. Ag. 1150). The difference between this mode of predication and that with the finite verb is shown by such passages as the following; Thucyd. i. 38, § 2: δῆλον ὅτι, εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ᾽ ἂν μόνοις ὀνκ ὅρθως ἀπαρέσκομεν, “it is clear that if we habitually give satisfaction to the greater number, there can be no justice in the dissatisfaction which these alone profess to entertain.” Id. ii. 29, § 4: [Τήρησ δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κράτει Οδρυσῶν ἐγένετο]. Id. iii. 2, § 1: ἄ μεταπεμπόμενοι ἦσαν, “which things they were sending for.”

(bb) The passive participle in -μένος is very often predicated; indeed, as we have seen above (324, (3)), it is a substitute for certain tense forms; and for the sake of emphasis we have such phrases as κάρτ' ἀπομοίωσος ἡσθα γεγραμένος (Æschyl. Ag. 733), “you were painted very unfavourably.”

(β) Other Verbals.

421 The verbal adjectives in -τός and -τέος are also very often used as primary predicates; thus,

τοῦτο οὐ ῥητὸν ἐστι μοι.
ἀσκητέα ἐστὶ σοι ἦ ἀρετή.
But the verbal in -τέος is also used as a mere infinitive, without
inflexion, and governing the case of the noun, which in the direct
predication would have been the subject. Here the dative is taken
in immediate connexion with the substantive verb, and ἐστί μοι,
ἐστί σοι, “there is to me,” “there is to thee,” &c., mean, “I
have,” “thou hast” (to do so and so), i.e. “it is right or necessary
for me and thee to do so.” Thus for ἀσκητέα ἐστι−σοι ἡ ἀρετή,
“virtue is-for-thee to cultivate,” we may write ἀσκητέον ἐστι−σοι
tὴν ἀρετὴν, “it-is-for-thee to cultivate virtue,” i.e. “thou must
cultivate virtue;” and so, if the verb implied governs another case;
as ἐπιθυμητέον ἐστι−σοι τὴν ἀρετὴν. The person is sometimes but
more rarely expressed in the accusative, as in Plat. Crit. p. 49 Α: ὁδὲν τρόπῳ φαμὲν ἑκόντας ἀδικήτεον εἶναι. Both constructions
may appear in the same sentence, as Herod. ix. 58: ἐκεῖνοι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστί, ἀλλὰ διωκτέοι εἰσὶ, “it-is-not−
(for us) to give permission to them doing these things, but they
are-for-us to pursue (we must pursue them).”

Obs. 1 Just in the same way we have δίκαιον ἐστιν ἐμὲ ταῦτα ποιεῖν
by the side of δίκαιος εἰμί ταῦτα ποιεῖν; whence we have the negatives εἰ
μὴ ἀδικῶ γε, or ἀδικοὶς μὲν ἄρα, εἰ μὴ, i.e. “I ought to do so.” Similarly
we have ἀξίον ἐστι, δῆλον ἐστιν ἐμὲ, κ.τ.λ., by the side of ἀξίος εἰμι, δῆλος
eἰμ. And as δεῖ−δειν ἐστί is equivalent to δίκαιον ἐστι, we may have
both πολλοῦ δέω τοῦτο ποιεῖν and πολλοῦ δεῖ εἰμὲ τοῦτο ποιεῖν.

Obs. 2 As the verbals in -τός and -τέος are of a qualitative or ad-
verbial nature, like the adjectives mentioned above (419, (b)), we often
find them predicated in the neuter plural; as
συμμετέχῃ ἂν ἦν σοι τοῦτ᾽ ἐρασθῆναι λέγουσα (Eurip. Med. 491).
συνεκποτάτε ἐστί σοι καὶ τὴν τρύγα (Aristoph. Plut. 1085).

Obs. 3 For this reason, and because the stress in the combination
ἐστι μοι, ἐστί σοι, as expressing the subject, falls upon the dative of the
pronoun, the substantive verb is often omitted, and sometimes when the
subject is clear, the pronoun also is wanting; thus we may have
γυναικὸς οὐδαμῶς ἡσσητέα (Soph. Antig. 678)
for οὐδαμῶς δεῖ ἡμᾶς ἡσσᾶσθαι γυναικός.

Obs. 4 We observe this in other combinations of ἐστί with the
dative; thus in Homer, Π. xvi. 159,
πᾶσιν δὲ παρῆλθον αἰματὶ φοινόν,
πᾶσιν includes the subject and copula—“all had their mouths gory with
blood.”

Obs. 5 There cannot be an omission of the copula when the par-
ticiple is predicated in a conditional sentence. Apparent instances to
the contrary are corrupt.
§ IV. *Primary Predicates. (c) Tenses of the Finite Verb.*

422 As every verb has reference to action, and all action must take place in time, whatever is predicated by a verb is a predication of tense.

A predication of tense has reference either to the time of speaking, or to some other point of time which must be defined. In the former case the tense is called (a) definite or determinate; in the latter (b) indefinite or indeterminate.

(a) In Greek the following are the definite tenses which relate to the time of speaking:

The present, which expresses simultaneity, i.e.

res geritur (quod significat rem geri) *eo ipso tempore*, quo loquimur.

The future, which expresses posteriority, i.e.

res geretur (quod significat fore ut res geratur) *post id tempus*, quo loquimur.

The perfect, which expresses anteriority, i.e.

res gesta est (quod significat rem gestam fuisse) *ante id tempus*, quo loquimur.

Thus:

γράφω, "I write or am writing," i.e. "now, at the moment of speaking."

γράψω, "I shall write," i.e. "at some time after the moment of speaking."

γέγραφα, "I have written," i.e. "at some time before the moment of speaking."

(b) The following are the indefinite tenses, which relate to some time specially defined.

The imperfect, which expresses simultaneity, i.e.

res gerebatur (quod significat rem geri) *aliquo tempore*, de quo loquimur.

The aorist, which expresses posteriority, i.e.

res gesta est (quod significat fore ut res geratur) *post aliquod tempus*, de quo loquimur.

The pluperfect, which expresses anteriority, i.e.

res gesta erat (quod significat rem gestam fuisse) *ante aliquod tempus*, de quo loquimur.

1 This classification is due to J. L. Burnouf, to whom it was suggested by the tenses of the French verb; see *New Cratylus*, § 372.
Thus:

ἔγραφον, “I was writing,” i.e. “at some specified time.”

ἔγραψα, “I wrote,” i.e. “after some specified time.”

ἐγεγράφειν, “I had written,” i.e. “before some specified time.”

(a) Definite Tenses.

423 Α, 1. The Present.

(aa) It is unnecessary to give any examples of the ordinary use of the present indicative. But there are three applications of this tense which deserve special notice.

1) In lively narratives the present is used for the imperfect or aorist, to signify that an action was going on, or that a deed was done, at some time specified by the context; thus Thucyd. v. 83: καὶ ἀναλαμβάνοντι τε τὰ ὄπλα καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν γρώντες δὲ οἱ ᾿Αθηναῖοι ὅτι οὐ λανθάνουσι κατέθεντο [τὰ ὄπλα] πάλιν: here the present is mixed up with the aorist, to show that the actions denoted by the former continued up to the point of time indicated by the latter. Again, we may have the present in a relative sentence, with an emphatical reference to past time; as in Eurip. Bacch. 2: Διόνυσος ὃν τίκτει ποθ᾽ ἡ Κάδμου κόρη λοχευθεῖσ’ ἀστραπηφόρῳ πυρί, where the aorist λοχευθεῖσα, as well as the particle ποτέ, indicates the past time, to which τίκτει points as the moment of the event described; cf. Eurip. Suppl. 640; Xen. Ages. ii. 17—20, Anab. i. 1; Thucyd. i. 48.

2) The present is used for the future in order to express the certainty of the coming event; thus we have the prophecy of Apollo, Pind. Ol. viii. 42: Πέργαμος ἀμφὶ τεαὶς χερὸς ἐργασίαις ἀλίσκεται, “Troy is taken, i.e. is not impregnable, but is doomed to capture, where thy hands have wrought,” though afterwards, when a definite time is referred to, we have the future ἄρξεται. See also Pind. Pyth. iv. 49; and Herod. vii. 140, where we have μένει, λειτεται, πέλει and ἐρείπει in a Delphic oracle. Xen. Cyr. vii. 1, 19: νῦν ὅρας ἔργον τῆς σῆς ταχυεργίας· νῦν γὰρ εἰ φθάσομεν κ.τ.λ. οὐδὲις ἀποθανεῖται.

3) The present is used for the perfect in verbs which express the permanence of a state, or an impression and its results. Such are ἀκούω, κλώω, αἰσθάνομαι, μανθάνω, γνωσκω, expressing the
continuance of a perception or cognizance: ἀδικέω, "I am a wrong-doer;" ἐξαυχέω, "I boast or am confident;" θνήσκω, "I am dying" (Soph. Ἐδ. T. 118); νικάω, "I am victor or have conquered;" φεύγω, "I am an exile." Thus Hom. Od. xvi. 403: νῆσός τις Λυκιόν κικλήσκεται εἰ ποὺ ἄκουες, "if you have heard," i.e. possess knowledge by hearsay on that point; similarly Soph. Phil. 261: ὃν κλύες ἴσως, "whom perhaps you have heard of, know by hearsay." Æsch. Αγαμ. 305: νικά δ’ ὁ πρῶτος καὶ τελευταῖος δραμὼν, "both the first and the last (in the series) have conquered in the race."

(bb) Besides these usages there may be cases, in which, although the main verb is present both in form and signification, the reference is emphatically to the past and no longer existing state of things. Thus we have the two remarkable passages in Thucydides, i. 6 and i. 32. In the former we read: οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἁβροδίαιτον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας τε λινοῦς ἐπαύσαντο φοροῦντες καὶ κρώβυλον ἀναδούμενοι, where the words διὰ τὸ ἁβροδίαιτον bear an involved past sense, which qualifies the whole passage: "such was their luxurious attire, that it is only a short time since they saw the old men of the wealthy class among them leave off wearing linen tunics and binding up a knot of their hair with the fastening of golden mannah-flies." In the other passage we read: ἔσγγνωμη, εἰ μὴ μετὰ κακίας, γνώμης δὲ μᾶλλον ἁμαρτίᾳ, τῇ πρῶτοι ἀπραγμοσύνη ἐναντίλα τολμῶμεν, where, as in the former example, the past reference on which the emphasis depends, in opposition to the present τολμῶμεν, is involved in the clause μὴ μετὰ κακίας κ.τ.λ.: "allowance should be made for us if, when there was previously no malevolence, but only an error of judgment, we now venture on a measure at variance with our former isolation:" for certainly the orator does not imply that the present wish of his countrymen to form an alliance with Athens is an error of judgment: he concedes that only with reference to their former ἀπραγμοσύνη or unwillingness to encumber themselves with foreign politics.

424 B, 1. The Future.

(aa) As distinguished from the periphrastic future with μέλλω, the simple form is used to denote a future event without any specification of the time after which it will happen, whereas the
periphrastic future requires or implies a definition of the time. Thus Plat. Gorg. 523 ά: ὡς ἀληθῆ ὄντα λέξω σοι ἃ μέλλω λέγειν, “I shall speak the truth in what I am now going to say.”

(bb) The simple future often conveys the meaning of obligation rather than mere futurity. Thus Xen. Mem. II. 1, 17:  οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθοῦντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ῥυγώσουσι, “if they must (are obliged to) suffer hunger and thirst and cold.” Eurip. Med. 1320: λέγ᾽ εἰ τι βούλει, χειρὶ δ᾽ οὐ ψαύσεις ποτὲ, “speak if you like, but you shall not touch me with your hand.” Hence, as we shall see, the future used interrogatively becomes equivalent to an imperative, as in Arist. Aves, 1571: ἔξεις ἀτρέμας, “keep quiet.”

(cc) The future seems to be used for the present in cases when we imply a habit so usual or confirmed, that it may be expected and relied on; thus, ἀνὴρ σοφὸς τὰς ἐν τῷ βίω συμφορὰς ῥᾷον οἴσει τῶν ἄλλων, “a wise man will be found to bear, may be expected to bear, usually bears, misfortunes more easily than others.”

(dd) In relative sentences the future implies the object or end proposed; thus, ἐλεγον, ὅτι ἥκοιεν ἡγεμόνας ἔχοντες, οὗ αὐτῶν ἄξουσιν ἐνθέν ἐξουσι πλὴν ἐπιτήδεια, “they said they would bring with them guides who would lead them (to lead them) to a place from which they would (in order that they might from thence) get provisions.”

(ee) The verb βούλομαι is sometimes used in the future, although the wish itself is present, because the mind passes on to the desired object, which is regarded as still absent and to come, and because a sort of conditional possibility is implied; thus Eurip. Med. 259: τοσοῦτον οὖν σοι τυγχάνειν βουλήσομαι, ἤν μοι πόρος τις μηχανή τ᾽ ἐξευρεθῇ, “I shall desire to obtain so much from you,” if circumstances admit of my obtaining what I wish. Soph. Ed. Col. 1291: καὶ ταῦτα ἄφ᾽ ύμων, ὥξενοι, βουλήσομαι καὶ ταῦτα ἀδελφαίν καὶ πατρὸς κυρεύν ἐμοί, “I shall desire to obtain these things from you,” if you will oblige me. Ed. T. 1076: τοὐμὸν δ᾽ ἐγὼ, κεὶ σμικρὸν ἕστι, στέρμ' ἱδεῖν βουλήσομαι, “I shall wish to see it,” i.e. “I shall be glad to see it.”
SYNTAX OR CONSTRUCTION.

(ff) The future sometimes implies that a thing is doomed or destined, as in the lines of Philemon:

οὐκ ἔστ᾽ οὐδὲ εἰς ὁ μὴ κακὸν τι γέγονεν ἢ γενήσεται.

Hence the phrase ὁ κακῶς ἀπολούμενα, “O thou, that art doomed to perish basely,” of an execration; and this too with the article, as in Euripides [Fr. Inc. CLIX. 2]:

νικαὶ μὲ χρεία χὴ κακῶς ὀλομμένη γαστήρ ὑφ᾽ ἧς δὴ πάντα γίγνεται κακά.

(gg) In the infinitive the future is used after verbs of requesting, wishing, &c., where in English we are content to employ the present; thus [Thucyd. 1. 27], ἐδεήθησαν οἱ Κορίνθιοι τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, “the Corinthians requested of the Megarians to (that they would) assist in escorting them with a fleet;” [Id. iv. 121], τὸν πόλεμον διενοούντο προθύμως οἴσειν, “they intended to (that they would) carry on the war with spirit;” [Id. vi. 6], οἱ ᾿Αθηναῖοι ἐφίεντο τῆς Σικελίας ἄρξειν, “the Athenians desired to (that they might) rule over Sicily.”

425 C, 1. The Perfect.

(aa) The perfect expresses the state or condition consequent on an action; thus Xen. Cyr. vi. 4, § 14: ἠσκήκατε μὲν τὰ εἰς τὸν πόλεμον πολὺ μᾶλλον τῶν πολεμίων, συντέτραβε δὲ καὶ συντε- τὰχθε ἐν τῷ αὐτῷ πολὺ πλείω ἡμὶ χρόνον ἢ οἱ πολέμιοι καὶ συν- νενικήκατε μετ᾽ ἀλλήλων, τῶν δὲ πολεμίων οἱ πολλοὶ συνήτητηται μεθ᾽ εαυτῶν, “you have been exercised, and the discipline remains; you have been nurtured and drawn up together, and have shared in victories up to this time; but most of your enemies have been continually partners in defeat:” so that the two states or conditions may be contrasted.

(bb) Hence the perfect often denotes the completion of an act, especially the fixed result of a thought or determination; thus Thucyd. 1. 120: ὁ ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος, “he, who in war is lifted up by prosperity, has not reflected, has not come to the just conclusion, that he is elated by a boldness on which he ought not to rely;” cf. the ἐνθυμεῖται γὰρ οἴδεις which immediately follows, and means “no one reflects,” i.e. is in the habit of reflecting. Simi-
larly Dem. Phil. i. § 19: ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημὶ δεῖν, "these are the sentiments, which, I maintain, ought to be the fixed convictions of all.”

(cc) The perfect often denotes an immediate consequence with or without the explanatory particles εὐθὺς, ταχύ, παραχρῆμα; thus Thucyd. ii. 45: τὸ μὴ ἐμποδῶν ἀνανταγωνίστω εὖνοι τετίμηται, “that which is no longer in the way is at once (ipso facto) held in honour;” Xen. Cyr. iv. 2, § 26: ὁ γὰρ κρατῶν ἀμα πάντα συνηρπακέν, “he who conquers at once carries off everything;” Plat. Crat. 432 a: ἄρθρος, ἕαν ἀφέλησι τι ἦ προσθῆσι, ἑτερος εὖνοι γέγονε, “a number, if you add anything to it, or subtract from it, becomes at once (ipso facto) different.”

(β) Indefinite Tenses.

426 A, 2. The Imperfect.

(aa) The imperfect, as its name signifies, denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies therefore that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained. Hence it may often be expressed by the paraphrase "began to," "proceeded to," "attempted to," especially by the side of the aorist indicating, as we shall see, the single or completed action. Thus Thucyd. ii. 92, § 2: ὡς ἡ ναῦς διεφθείρετο, ἔσφαξεν ἑαυτὸν καὶ ἐξέπεσεν ἐς τὸν λιμένα, “when the ship was sinking, he (Timocrates) slew himself and fell overboard into the harbour;” because the sinking of the ship, after it was pierced by the beak, was a comparatively slow process, whereas the suicide and its result were single and momentary acts. Similarly in a longer passage of Xenophon: ἐπεὶ υπνοτίαξεν ἡ φάλαγξ καὶ ἅμα ἡ σάλπιγξ ἐφθέγξατο καὶ ἐπαινίζον καὶ μετὰ ταῦτα ηλιάζει καὶ ἅμα τὰ δόρατα καθίζεσαν, ἐνταῦθα οὐκέτι ἐδέξατο οἱ πολέμιοι ἀλλ' ἐφευγον, “when the phalanx proceeded to meet them, and at the same time the trumpet sounded (single and completed act), they proceeded to sing the pean, and after these things raised the war-cry, and at the same time proceeded to level their spears, thereupon the enemies no longer awaited their attack (completed result), but proceeded to flee.” The tentative signification is clearly conveyed by such verbs as κτείνω, when
predicated of a person still living; thus Iphigenia says of herself (Eurip. Iph. T. 27): ὑπὲρ πυρᾶς μεταρσία ληφθεῖσ' ἐκαινόμην ξίφει. So in the optative, AEd. Col. 996: εἴ τίς σε κτείνοι παρα- στάσ, πότερα πυνθάνοι ἂν εἴ πατήρ σ' ὁ καίνων ἡ τύνων ἂν εὐθέως; Indeed the tentative meaning had so attached itself to this verb, that it is sometimes used in the same sense even in the aorist: see Soph. Aj. 1105; Eurip. Ion, 1500. Something of the same kind is observable in cases where an incomplete act is interrupted by its remedy or otherwise; as Andoc. p. 133, 40: ἐτειθὶ τῷ ψεύδεσθαι ἀπάλλυτο, ἠγήσατο τάληθη κατευτών διὰ τούτου σωθήναι ἂν, "when he found that he was ruining himself (beginning to be ruined) by falsehood, he thought that he would save himself by giving true information."

(bb) The idea of incompleteness very frequently passes into that of repetition, especially in the case of verbs like ἔλεγον, ἐκέλευον; thus: τοὺς μὲν πρέσβεις εὐθὺς ἀπῆλλαξαν ἑαυτὸν δ᾽ ἐκέλευεν ἀποστέλλειν ὁ Θεμιστοκλῆς, "they immediately got rid of the ambassadors, but Themistocles proceeded to urge, kept urging, repeatedly recommended them to send him away." Hence we explain the opposition to the aorist in such passages as Herod. vit. 63: οὗτοι δὲ ὑπὸ μὲν Ἐλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν ἑλπίζων Ἀσσύριοι ἐκλήθησαν, "they used to be called Syrians by the Greeks, but they had the name of Assyrians from the barbarians."

(cc) The imperfect is often used to intimate that the circumstances mentioned existed or were observed at a particular time, and it is neither asserted nor denied that the same state of things still continues; thus (Xen. Anab. i. 4, § 9): ἦν ἡ μουσικὴ ἀντίστροφο τῆς γυμναστικῆς, εἰ μέμνησαι, "music was (in our previous argument) the counterpart of gymnastics, if you remember."

(dd) This is particularly common, when a previous statement is recalled to recollection; thus: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, "music was (in our previous argument) the counterpart of gymnastics, if you remember."

(ee) But it may be implied that the previous admission, assumption, or observation was, after all, erroneous; and this is
idiomatically expressed by the imperfect with the particle ἄρα; thus Soph. Electr. 1175: ὡς οὖκ ἄρα ἤδη τῶν ἐμῶν οὐδὲν κακῶν, “how it now seems that after all I knew nothing of my miseries!” Eurip. Troad. 414: οὐδὲν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα, “they were not a whit better after all than a cypher.” Herod. iv. 64: δέρμα δὲ ἀνθρώπου ἦν ἄρα σχεδὸν δερμάτων πάντων λευκότατον λαμπρότητι, “so then it seems that after all the human skin was, what we should not expect, the whitest and brightest of all skins.”

(ff) In connexion with this usage we find the imperfect in verbs and phrases like ἔδει, ἔχρην, εἰκός ἦν, ὁφελοῦν, to signify a dissatisfaction with the present state of things, and a wish or opinion that it ought not to have taken place; thus [Eurip. Hec. 1187]:

οὖκ ἔχρην ποτὲ τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον, ἀλλ’ εἴτε χρῆστ’ ἔδρασε χρῆστ’ ἔδει λέγειν, εἴτ’ αὖ πονηρά τοὺς λόγους εἰναι σαθροῦν,

“the tongue ought not to have been stronger than deeds, but when actions were good there ought to have been good words, but the words ought to have been feeble when the deeds were bad.” Similarly: εἰκός ἦν ύμῶς μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν, “it would have been reasonable that you should not, as now, act the part of faint-hearted allies;” ὁφελε μὲν Κῦρος ξῆν, ἐπεὶ δὲ τετελευτηκεν, ἐπαγγελλόμεθα Ἀριαιὼ εἰς τὸν θρόνον τὸν βασίλειον καθιεῖν αὐτὸν, “Cyrus ought to have lived (would that he had lived), but since he is dead, we offer to Ariæus to seat him on the royal throne.”

427 B, 2. The Aorist.

Since the aorist, in its fuller and more usual form, contains the adjunct ς-, by which the future expresses time to come, as well as the augment ἐ-, which expresses past time, it confines the action predicated within certain limits of previous and subsequent time. From this limitation or isolation of the predicated action spring all the uses and applications of the Greek aorist.

(aa) As a strictly historical tense the aorist denotes single acts, or acts which had both their commencement and their termination at the time specified; and if a continuance ever seems to be implied, it is to be referred to something consequent on the action
predicated by the aorist, not to that action itself. The following passages will illustrate the usage; Thucyd. iii. 22: ψιλοὶ δυώδεκα ἀνέβαινον, ὅν ἡγεῖτο Ἀμμέας καὶ πρῶτος ἀνέβη, “twelve men lightly equipped proceeded to go up, and Ammeas was their leader, and he got up first” (i.e. succeeded in getting up, which was the end of the whole proceeding). Xen. Anab. iii. 4, § 31: ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἀρμα ἐπιτήδεια πολλά εἶχον, “there they remained three days (i.e. the three days contained and completed the period of their stay, so that it was a single and separate incident in the march), both on account of the wounded, and at the same time they had (during those three days, which in themselves were a continuous period) plenty of provisions.” Thucyd. i. 14: Δαρεῖος μετὰ Καμβύσην Ἑραδῶν ἐβασίλευσε, “Darius became king of the Persians after Cambyses,” i.e. his coming to the throne was a point of time or a single incident between the continued periods of his own and his predecessor’s reigns. Plat. Phaedr. 243 b: Στησίχορος ποιήσας δὴ πᾶσαν τὴν καλουμένην παλινῳδίαν παραχρῆμα ἀνέβλεψεν, “Stesichorus, having composed all the so-called palinode, immediately recovered his sight,” i.e. although he continued to see afterwards, the recovery was a single incident between his seeing and his previous blindness.

(bb) From this use of the aorist to denote a single act, or one completed within certain limits in past time, we derive its employment in cases where the singleness of the act is alone regarded, and where the predication of time is, as the name aorist (ἀόριστος) implies, quite indefinite. In fact we might substitute for the aorist the future, which is the same tense without the augment as the mark of past time. Thus in the passage quoted above (424, (cc)): ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾷον οἴσει τῶν ἄλλων, we might substitute ἤνεγκε for οἴσει, and render it, “he bears in each separate case,” “he is found, as often as the occasion arises, and for each separate occasion, to bear his misfortunes more easily than others.” That we may thus fall back on the future is clear from the fact, that, in the second case of conditional propositions, where the future regularly follows the subjunctive with ἄν (below, 502), the aorist may take its place, when the habitual act expected is regarded as single, separate, and of repeated but distinct occurrence. Thus of a passage from Ἀγίνη to Athens (Plat. Gorg. 511 d): ἐὰν ἔξει Ἀγίνης
δεῦρο σώσῃ, οἶμαι δὲ ὀβόλους ἐπράξατο, “if the pilot's art shall have brought us safe from Aegina to this city, I presume it charges (in each case, and for each passage) two obols.” And so of punishments for different offences; Xen. Cyrop. i. 2, § 2: ἢν δὲ τις τούτων τι παραβαίνῃ, ζημίας αὐτοῖς ἐπέθεσαν, “if any one shall transgress any of these laws, the cities in each case inflict a corresponding penalty.” Conversely in a relative sentence; Eurip. Alcest. 324: παῖς μὲν ἄρσην πατέρ᾽ ἔχει πύργον μέγαν, ὡς καὶ προσείπε καὶ προσ- ἐφήθη η πάλιν, “the male child has in his father a great protection, whom, in every case, he addresses, and is addressed in turn.”

This signification of single acts is strictly borne out by the use of the aorist in the other moods and participles, where the augment is necessarily absent, but where the conclusion and completeness of the act is sufficiently denoted by the connexion of the form with its use in the indicative, just as the Latin past tenses are represented only by an affix, which is strictly and properly future, because at one time the original form must have been recollected or presumed.

In the imperative, if we say γράφε, κλέπτε, σκάπτε, we mean “go on writing, stealing, digging;” but if we say γράψον, κλέψον, σκάψον, we mean “write, steal, dig” some particular object, and have done with it (οὐ μόνον τὸ μὴ γενόμενον προστάσσει ἀλλὰ καὶ τὸ γενόμενον ἐν παρατάσει ἀπαγορεύει, εἰ γε καὶ τοῖς γράφοντι ἐν πλειον χρόνῳ προσφωνικεῖ τὸ γράψον, τοιοῦτον τι φάσκοντες, μὴ ἐμμένειν τῇ παρατάσει, ἀνύσαι δὲ τὸ γράφειν. Apollon. Dysec. Syntaxis, p. 251 Sylb., p. 253, l. 12 Bekker). Thus in Matth. iii. 8: ποιήσατε οὖν κάρπους ἄξιους τῆς μετανοίας, the meaning is, “bring forth at once and completely fruits worthy of repentance,” “do at once and completely that which repentance requires as its necessary and antecedent condition.” We see the same in prohibitions, though here Attic usage compels us to use the subjunctive when we forbid a single act; thus μὴ κλέπτε means “do not steal” in general, but μὴ κλέψῃς, “do not steal” this particular thing: so also παῦσαί νυν μηδ᾽ ἐρωτήσῃς τέρα, “be silent at once, and don’t ask any thing more,” where both verbs refer to

1 Andrewes (I. p. 430, Anglo-Cath. Libr.) says: “the word is not bring forth at this time now, then it should be ποιεῖτε in the present; but it is not, it is ποιήσατε in the aorist, a tense the Latin hath not, nor our tongue neither. It signifies have done bringing forth rather than bring forth presently.”
the completion of the single act; but μὴ ἀποκάμῃς ἀλλὰ σκόπει, “do not be wearied, but go on considering,” where the former verb indicates the completion of the consideration by the weariness and consequent cessation of the inquirer. So again we have (Col. ii. 21): μὴ ἅψῃ, μηδὲ γενεντη, μηδὲ θέγης, of single acts prohibited; but in an important passage, which has often been misunderstood (John xx. 17): μὴ μου ἄπτου, οὐτοῦ γὰρ κ.τ.λ., πορεύου δὲ πρὸς τοὺς ἀδελφοὺς μου, καὶ εἴπε αὐτοῖς κ.τ.λ., “do not continue to cling to me, for I have not yet ascended; but proceed to my brethren, and tell them that I am about to ascend.”

(β) In the subjunctive the aorist either denotes the single as opposed to the continuous act, or the completed act as opposed to that which is still in progress. Thus we have μη μαινώμεθα μηδ᾽ αἰσχρῶς ἀπολώμεθα, “let us not continue in madness, nor let us come to a disgraceful end;” εἴπωμεν ἢ σίγωμεν; “shall we speak (as one act), or go on in silence, continue to be silent?” In the conditional sentence the subjunctive aorist answers exactly to the perfect subjunctive in Latin; thus, in the same passage (Thucyd. i. 28), we have Κορίνθιοι ἀπεκρίναντο ἢν τὰς ναῦς Κ.Τ.Ρ., ἀπάγωσι, “the Corinthians answered, that if they will proceed to withdraw (si abducant) the ships, &c., they will deliberate:” and Κερκυραῖοι δὲ ἀντέλεγον, ἢν καὶ ἐκεῖνοι τοὺς ἐν ᾿Επιδάμνῳ ἀπάγωσι, ποιήσειν ταῦτα, “the Corcyreans replied, they would do so, if the Corinthians shall first have withdrawn (si abducervint) those in Epidamnus.” And so in temporal sentences (Antiphanes, p. 151 Meineke):

ἐγὼ γυναικὶ δ᾽ ἐν τι πιστεύω μόνον ἐπὰν ἀποθάνῃ μὴ βιώσεσθαι πάλιν.

τὰ δ᾽ ἄλλα ἀπιστῶ πάνθ᾽, ἔως ἂν ἀποθάνῃ,

“i trust a woman in one thing only—that when she shall have died (postquam mortua fuerit) she will not return to life: but in all other things I distrust her until she shall have died” (donec mortua fuerit).

(γ) In the optative the aorist always denotes a transient or single act, as opposed to the present, which signifies continuity. This is the case (α) when the optative expresses a wish; thus, εὖ-δαμουνόης, “may you continue to be happy;” but δ᾽ παῖ, γένοιο πατρὸς εὐτυχέστερος, “O my son, may you have become, may you
prove, as a result, more fortunate than your father;" γένοιο, οἶος ἐσο, "prove yourself to be what you are," show yourself in single acts, what you are in your essential and unalterable character. (β) When the optative is the apodosis of a condition; thus, οὐκ ἂν ποτὲ ὁ δίκαιος ἄδικος γένοιτο, "in no single case could the righteous man become unrighteous;" εἰ ἄπαντες μιμοσάμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, ἄπαντες ἂν ἀπολοίμεθα, "if we were all to imitate (in each case, as it occurred) the indolence and grasping ambition of the Lacedaemonians, we should (in each case) be ruined." (γ) When the optative is frequentative; thus, ὁ Ἡρῴδης ἀναβιοὺς ἔλεγεν ὅ ἐκεῖ ἴδοι, "Er, the son of Armenius, having returned to life, related the several things which he had seen in the other world;" οὐδεὶς πώποτε ἑκὼν εἶναι τυραννίδος ἄφειτο, ὡσπερ ἂπαξ κτῆσαίτο, "no one ever yet willingly relinquished a tyranny, who had once attained it." (δ) When the optative is final; thus, Ἐρώτε μοῦ τὴν ἀρετήν τῶν νενικηκότων κατασβεσθείη καὶ μὴ μάτην τὰ πεποιημένα γένοιτο, "it seemed good that no inconsiderable force should be sent, in order that both the spirit of the victors might be quenched (once for all), and that the results might not have been effected to no purpose."

(ε) In the infinitive the aorist denotes the single act either as the completion or as the commencement of a continuity; thus, ἀνέω τοῦ γενέσθαι γενέσθαι ἀδύνατον, "without a coming into being, it is impossible to have come into being;" πολὺ ῥᾷον φυλάττειν ἢ κτῆσασθαι πάντα πέφυκεν, "it is naturally much easier, in all cases, to keep continually what we have got than to have acquired in the first instance." This is the explanation of the aorist χειρώσασθαι, which is placed by the side of the present γενέσθαι in Thucyd. iv. 24, and by the side of the futures ἀπαλλαγήσεσθαι and κακώσειν in Thucyd. iv. 28 and 52. But the infinitive of the aorist is used to express in this dependent form all the values of this tense in the indicative.

(ε) In the participle the aorist denotes the single act generally as antecedent to some other acts or course of action; thus, καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται, "the good-for-nothing man is punished both while he lives and after his death." Its distinctive use is best seen when we have an aorist or a present participle in conjunction with a finite verb in the aorist. Thus, πολλὰς τῶν πολεμίων ναῦς ἔλαβον τριηραρχῆσαντες, "when they served as
trierarchs, then, i.e. in each trierarchy, they took many of the enemy’s ships;” but τόδε δεϊ σκοπεῖν, ζταν κρίνειν μέλλης φύων φιλόσοφον, μή σε λάθη μετέχουσα ἀνελευθερίας, “this you must consider, when you are going to estimate a philosophical character, lest you should not discover at the time of your examination that it permanently and regularly partakes of illiberality.”

(dd) The sense of completeness and termination is remarkably expressed in a Greek conversational idiom, in which the aorist is used to denote a present recollection of the impression produced by the recent words or acts of another. Here it implies that something followed a given event and is itself completed and done with; so that nothing further need be said on the subject. Here the singleness and transient nature of the predication is manifest: it is included between the previous event to which it refers, and its own completion which is represented as immediate.

The aorist ἤνεσα and its compounds are very frequently used in this way to signify the dismissal with approbation of something which has just been said or done1. That the aorist is not simply a substitute for the present is clear from those passages in which the present of the same verb had previously occurred. Thus we have in Eurip. Alcest. 1093 sq.:

Here. αἰνῶ μέν, αἰνῶ· μωρίαν δ᾽ ὀφλισκάνεις.
Adm. ως μηστοτ’ ἀνδρα τὸνδε νυμφίον καλῶν.
Here. ἐπήνεσ’ ἀλόχρο πιστῶς οὖνεκ’ εἰ φίλος.

Here Hercules first praises Admetus, with the reservation that he is foolish. And when the king declares that Hercules shall never call him a bridegroom again, Hercules says: “I praised you for your fidelity to your wife; let that be supposed; no more

1 The true explanation of this idiom was first given by Hermann, de emendand. Gr. Gr. pp. 194 sqq. Quoting Soph. Aj. 536,

ἐπήνεσ’ ἔργον καὶ πρόνοιαν ἢν ἔθου—
he says: “qui ἐπηνεσα dicit ubi de re presenti loquitur, hoc vult, probare se sane ea que alter dixerit vel fecerit, sed nolle his laudibus tempus terere, immo esse alia potiora de quibua dicendum sit. Propterea respondet Tecmessa sic, ut quaerat ab Ajace quid illud sit quod magis curae habeat:

τι δήθα ὅρως ἐκ τῶνδ᾽ ἀν ὄφελαιμι σε;
Similis est apud Latinos futuri perfecti usus, ut quum dicunt, id ego videro, tu istuc feceris.”
of it; but now receive this woman into your house.” Similarly in the Ion, 1609, Creusa says:

\[
\text{αἰνῶ Φοῖβον οὐκ αἰνοῦσα πρὶν,}
\]

“I praise Phoebus, although I did not praise him before.” And Minerva replies:

\[
\text{ἡνεκ᾽ οὖνεὶ εὐλογεῖς θεῶν μεταβαλοῦσα,}
\]

“\text{I have received with approbation your changing your mind and praising the god: so there is an end of that.}” This meaning appears very clearly in Eurip. Troad. 53:

\[
\begin{align*}
\text{ἐπήνεσ᾽ ὀργὰς ἡπίους, φέρω δὲ σοὶ} \\
\text{kοινοὺς ἐμαυτῆ π' ἐς μέσου λόγους ἁνὰξ,}
\end{align*}
\]

i.e. “I like your placability—I received with assent and approbation your gentle words when they fell from you; but enough of that. I have a proposal to make.”

The distinction between this aorist and the present may be seen in passages where the commendation is dismissed with a sort of impatience, because the speaker has certain grounds of dissatisfaction. Thus Agamemnon receives the messenger’s account of the approach of Clytemnestra and her daughter (Iph. A. 440) with the following words:

\[
\begin{align*}
\text{ἐπήνεσ᾽. ἀλλὰ στεῖχε δωμάτων ἔσω,} \\
\text{i.e. “tis well: but do you go within the house.” On the other hand he expresses his entire satisfaction with what Menelaus says by the present tense (Ibid. 506):} \\
\text{αἰνῶ σε, Μενέλα', ὅτι παρὰ γνώμην ἐμὴν} \\
\text{ὑπέθηκας ὀρθῶς τοὺς λόγους σοῦ τ’ ἀξίως.}
\end{align*}
\]

Perhaps the most remarkable instance of this idiom is the following passage (Eurip. Med. 706—8):

\[
\begin{align*}
\text{κρέων μ’ ἐλαύνει φυγάδα γῆς Κορινθίας.} \\
\text{Neither, Θάνατον; οὐδὲ ταῦτ’ ἐπήνεσα.} \\
\text{λόγῳ μὲν, οὐχὶ, καρδία δὲ βουλεταί.}
\end{align*}
\]

Here Αegasus expresses his disapprobation before he has received the answer to his question, because he assumes that the reply will be affirmative. The full sentence would be, “if this is so, I at once declare my disapproval: suppose that I have done so.” That
ἐπήνεσα may appear as the apodosis of a future condition is clear from Eurip. Orest. 1670 sqq.:

ἀλλ' εὖ τελεῖται, πείσομαι δὲ σοῦ λόγοις.

идоу, μεθήμη 'Ερμιόνην ἀπὸ σφαγῆς,
καὶ λέκτρ' ἐπὴνεσ', ἣμε' ἀν διδῷ πατήρ.

i.e. “whenever her father shall give her to me in marriage, I at once accept her as my bride: you may suppose it done.”

It is to be observed that even the periphrastic use of the aorist participle with ἔχω is allowable in this idiom: thus we have (Eurip. Heracl. 435 sqq.):

συγγνωστὰ γὰρ τοι καὶ τὰ τοῦδ’, εἰ μὴ θέλει
κτείνειν πολιτῶν παῖδας: αἰνέσας δ’ ἔχω
καὶ τὰνθάδ’ εἰ θεοὶ δὴ δοκεῖ τάδε
πράσσειν ἐμ’, οὕτωι σοι γ’ ἀπόλλυται χάρις.

Here the transient satisfaction expressed by the aorist has superadded to it a signification of continuous approval. For Iolaus says: “allowance is to be made for Demophon, if he is unwilling to slay the daughters of his citizens; and I received with approval, indeed I still approve, of the proceedings of the Athenians. If the gods have decreed that I must meet with this fortune, my gratitude to thee, O king, is not nullified on that account.”

Although ἔνεσα is the most common example of this usage of the aorist, especially in Euripides', other verbs are used precisely in the same manner; thus we have ἐδεξάμην (Soph. Electr. 668):

ἐδεξάμην τὸ ῥηθέν’ εἰδέναι δὲ σου
πρώτιστα χρήξω, τῖς σ’ ἀπέστειλεν βροτῶν,

“your omen is accepted. Suppose me to have received it with the proper acquiescence.”

ἥσθην (Aristoph. Aves, 570):

ἥσθην σέρφῳ σφαγιαζομένῳ,

“I liked the idea of an ant being sacrificed—that was a capital thought.”

ἐχάρην (Aves, 1743):

ἐχάρην ὑμνοις, ἐχάρην φάδαίς,
ἀγαμαὶ δὲ λόγων.

1 There is a large collection of examples, with an attempt to divide them into three classes, in a paper by E. Moller, Zeitschrift f. d. Alterthumswiss. 1846, pp. 1065 sqq.
"your hymns were excellent: so were your songs: and I admire your words."

So also the converse meaning expressed by ἀπέπτυσα, "I expressed my dislike by spitting" (Eurip. Iph. A. 874; Iph. T. 1161); ὁμωξα, "I cried, Ah me!" (Med. 791); κατεδάκρυσα, "I wept" (Helen. 673); κατῴκτειρα, "I compassionated" (Iph. A. 469), &c.

The aorist εἶπον, in particular, as Matthiä says (Gr. Gr. § 506), expresses "an action completely finished, in which no alteration can be made, every doubt of its truth and unalterableness being removed, as in Latin hoc tibi dictum volo." Thus Eurip. Med. 273:

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν εἶπον τῆσδε γῆς ἐξο περὰν,

"I bad thee once for all to leave this land—my orders are final and determinate—there is nothing more to be said;" as the same speaker says afterwards (v. 322):

ἀλλ᾽ ἔξω οὐς τάχιστα, μὴ λόγους λέγε, ὡς ταῦτ᾽ ἄραρε, κακὰς ἔχεις τέχνην ὑπὸς μενεῖς παρ᾽ ἡμῖν.

And again (v. 355):

λέλεκται μύθος ἀψευδὴς ὅδε.

To this class must be also referred the reply ἐμαθον (Plat. Phileb. p. 26 D) or οὐκ ἐμαθον (Soph. p. 228 A), used to signify "that was clear" or "that was not clear to me," i.e. when you spoke.

(ce) This idea of completeness conveyed by the aorist must be distinguished from that of a state consequent on an act, which is the meaning of the perfect. We find a special example of this in the opposition between ἐμνήσθην, "I recollected and mentioned it at the time when it occurred to me," and μέμνημαι, "I have recalled it, and still remember it" (above, 349). We have occasional examples of the same distinction in such passages as the following (Demosth. Zenoth. 882, 3): βούλομαι παραγεγραμμένος μη εἰσαγάγωμον εἴναι τὴν δίκην, περὶ τῶν νόμων πρῶτον εἰπεῖν καθ᾽ οὗς παρεγράφαμην, "I wish now that I have brought a cross-action to the effect that the original suit does not lie, to speak first concerning the laws according to which I brought this cross-action,"
i.e. “as I appear before you in the state consequent on that proceeding, I wish to explain the reasons why I took that line in the first instance.” His filing the bill in the cross-action (παραγραφή) was a single and transient act, but it placed him in the position of plaintiff in that suit till the question was decided.

428 C, 2. The Pluperfect.

(aa) The pluperfect, as we have seen, expresses the completion of some act before a specified time; thus, ὅτε ἐγεγράφειν, παρεγένετό τις, “when I had done writing, some one came up;” ὅ μὲν [Νικίας] ἐτεθνήκει, τοὺς δ᾽ ἐν ταῖς λιθοτομίαις οἱ Συρακόσιοι χαλεπῶς μετεχερίσαν, “Nicias had been put to death, and the Syracusans roughly treated those who were set to work in the quarries,” i.e. “after the death of Nicias, they subjected the other prisoners to this cruel treatment.”

(bb) Sometimes the meaning of the pluperfect is the establishment of a state or condition in past time; as ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἁμαρτάνουσιν ζημία, θάνατος, “in the laws of Draco one punishment, death, remained fixed for all offenders.”

(cc) As the aorist follows the pluperfect in its ordinary predication of an event completed before some specified time (above, (aa)), so in the sense just explained the pluperfect will follow the aorist; thus, οὐδεμίαν διατριβὴν ἐποιησάμην, ἀλλ᾽ εὐθὺς παῤεκέκληντο οἷς εἶπον, προειρηκὼς δ᾽ ἦν αὐτοῖς ἐφ᾽ ἃ συνεληλυθότες ἦσαν, ἀνέγνωστο δ᾽ ὁ λόγος, “I made no delay, but those whom I mentioned were immediately summoned, and I had told them why they were met, and the speech had been read to them.” Sometimes an imperfect follows the pluperfect in this case; thus, τὴν ἀγορὰν ἀνεσκεύασαν καὶ ἐκ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὁπλα ἐφαίνετο, “they dismantled the market-place, and the gates were and remained closed, and arms began to appear on the walls.”

(dd) In some writers, especially in Homer and Herodotus, we find the pluperfect when we should expect the aorist; thus Hom. II. 1. 221: ἤ δ᾽ Ὅυλυμπόνδε βεβήκει, “the goddess was already gone to Olympus,” she had vanished in a moment; v. 65: τὸν μὲν Μηρίδον ἃς ὧν κατέμαρπτε διώκων, βεβλήκει, “as soon as he overtook him, he smote him at once.” Herod. 1. 84, ad fin.: τότε
δὴ ὁ αὐτός τε ἀναβεβήκεε καὶ κατ’ αὐτὸν ἄλλοι Πέρσαι ἀνέβαινον, προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιες τε ἡλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. That the aorist might have been substituted for these two pluperfects is clear from the passage of Thucydides (iii. 22) quoted above (427, (aa)). The similarity in meaning between the aorist and pluperfect in these cases has given rise to an occasional confusion between ἀπικέατο the 2 aor. and ἀπικέατο the plup. in the text of Herodotus: see e.g. vii. 157.

(C+B) The Future of the Perfect Passive or Paulo-post Futurum.

(aa) The perfects of intransitive verbs denote the state or condition which is consequent upon an action. Whether, therefore, they retain their original forms or receive new inflexions, they become present tenses, and may have their own futures, as well of the active as of the middle inflexion; thus,

thetaśko, “I am dying;” theoismai, “I shall die;” theσηκα, “I am dead;” hence theσηκω, id.; theσηζομαι or theσηζω, “I shall be dead.”

Similarly if the present is transitive; as

εστημι, “I am placing;” εστηκα, “I have been placed” or “I stand;” εστηζω, εστηζομαι, “I shall stand;” and in the same way perhaps the well-known verb ἥκω, adsum, “I am come,” has been formed (see above, 319, 352).

(bb) This rule is particularly applicable to perfects of a passive form; as

μεμνήσκω, “I am reminding;” μεμνημαι, “I have been reminded,” i.e. “I remember;” fut. μεμνήσομαι, “I shall re-member.”

γράφω, “I am writing;” γράφομαι, “I am being written;” γραφήσομαι, “I shall be written;” γέγραμμαι, “I have been written,” i.e. “I stand or remain written;” γεγράψομαι, “I shall stand or remain written;” as in the following example:

οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται, ἀλλ’ οὕτε ἤν τὸ πρῶτον ἑγεγραμμένον, (Aristoph. Equites, 1371),
i.e. “no one shall be transferred by private interest to another
catalogue, but as he was at first enrolled, so shall he remain inscribed."

§ V. Primary Predicates considered with reference to the Secondary Predicates. Voices of the Verb.

429 In itself every finite verb involves a primary predication, and therefore, with its nominative expressed or understood, includes the whole of the proposition, as τρέχει, "he is running." That proposition, however, is very frequently not complete or intelligible without the addition of some secondary predication. Accordingly, the verb is divided into different classes, which are not always in the Greek language distinguished by differences of form, but which, in their syntactical usage, require or dispense with the adjunct of an accusative case denoting the secondary predication of the object implied in the action.

It has been already mentioned (287), that, according to the inflexions, there are only two differences of voice, namely, that in which the person-ending represents an instrumental case, or indicates that there is an act by some one, as δίδωμι, "there is a giving by me," and that in which the person-ending represents a locative case, or indicates that there is an act done upon some one, as δίδομαι, "there is a giving on or of me." As a matter of usage, however, in the Greek language there are five distinctions of voice, two for the former and three for the latter class of person-endings, namely, one transitive and one intransitive or neuter for the active form, and two transitive and one intransitive for the passive form, as in the following table:

I. Active inflexions. II. Passive inflexions.


b. Neuter (intransitive). d. Middle }  (transitive).
e. Deponent

I. Active Inflexions. Transitive and Neuter Verbs.

430 Although it is the custom to place the transitive before the intransitive verb in the active form, there can be no doubt that, in the active, as in the passive inflexions, the intransitive usage is anterior to the transitive, which is merely a causative or secondary signification, and requires an objective case as a secondary predica-
tion to complete it. The anomalies of signification, which have been briefly mentioned above (336—350), show that even after the transitive use had become the common and established signification, there was a tendency to fall back on the neuter or independent construction. Thus in common Greek ἔχω means "I have or hold forth" something, which is expressed in the accusative case. But in the established idiom this verb, with an adverb in -ows, means "to have, hold forth, or exhibit oneself in a certain manner," just as in English the same kind of verb passes to a different application; for "to hold forth" is used absolutely for "to speak in public." And there is of course no reason why ἔχω, "I am in possession, or I hold forth and exhibit," should not have been originally a complete and independent predication. The true theory of syntax, according to which every oblique case represents an adverbial or secondary predication, renders it necessary to consider every verb even of the active form as having been originally neuter or independent.

(aa) It will generally be found that the difference between a transitive and intransitive verb, whether the form be active or passive, consists in the nature of the secondary predication, which is expressed by the accusative case, when this case is added. For while the transitive verb may be accompanied by an accusative expressing either the secondary predicate of manner (which is in the category of quality) or the secondary predicate of the object (which is in the category of quantity), the intransitive verb is limited to the former, which may, however, be added whenever it is required. Thus in the phrase ἐστεφάνου ἐμὲ ἐὐαγγέλια (Arist. Eq. 654), "they crowned me for the good news," the object of the action is expressed by ἐμὲ, and the manner of the action by ἐὐαγγέλια, "in the way of good news." But in ἐκδήμου στρατείας ἐξῆσαν (Thucyd. I. 15), "they went out on foreign expeditions," the accusative merely denotes the manner of going out, and being of cognate signification with the verb, and often expressed by a word containing the same root, this use of the accusative is called the figura etymologica.

(bb) A number of verbs, which, according to their ordinary signification, are intransitives, are used in certain senses with an accusative of the object or quantity, and this shows how the more uniformly transitive verbs have assumed their present signification
and usage. Thus, not to speak of the accusatives of extension and duration (below, 462, 463), many neuter verbs take an accusative of the object, by passing on to a secondary meaning, which is implied in, or inferred from, their strict and ordinary use. Thus, ἐξίστασθαι in itself means "to stand out of" something, and therefore takes the genitive with or without a repeated preposition, as ἐκστάς τῆς ὀρθῆς καὶ δικαίας ὁδοῦ (Dem. de Cor. p. 230, 3), "having left the right and just road;" or, ἐξ ἕδρας σοι πλόκαμος ἐξέστη τῇ ὀδε (Eurip. Bacch. 928), "this lock has got out of its place for you." In a secondary and inferential meaning ἐξίστασθαι signifies "to avoid," i.e. to stand out of the way of something; and in this sense it is followed by the accusative of the person or thing avoided; as φρονοῦντα γάρ νυν οὐκ ἄν ἐξέστην ὄκνῳ (Soph. Ajax, 82), "if he were in his senses, I should not avoid him through fear;" and, οὐδένα πώποτε κίνδυνον ὑπὲρ δόξης ἐξέστη (Demosth. in Androt. p. 617, 15), "it [the people of Athens, ὁ δῆμος] has never yet shrunk from any danger in the pursuit of glory." Similarly ῥυγέω, "I am cold," which expresses a state frequently consequent on terror, is used in the transitive sense, "I fear," thus, on the one hand, we have αἱ δὲ παρθένοι ῥίγησαν ὡς ἠκουσαν (Soph. Cid. Col. 1607), "the virgins shuddered (with fear), when they heard;" and, on the other hand, οὔτοι ἐγὼν ἐῤῥύγα μάχην οὐδὲ κτύπον ἵππων (Hom. Il. xvi. 175), "assuredly I do not fear battle or the tramp of steeds." The neuter verb πηδάω, "to jump or bound," not only takes the accusative of cognate signification (figura etymologica), as πηδᾶν πήδημα, "to leap a leap" (Eurip. Androm. 1140, Orest. 263), or πηδᾶν λαιβηρά (Eurip. Ion, 717), "to take light leaps;" πηδᾶν μεῖζονα (Soph. Oed. T. 1300), "to take greater bounds," i.e. with πηδήματα understood, but is even used in the directly transitive sense, "to traverse with bounds," in Soph. Aj. 30:

αὐτὸν εἰσιδῶν μόνον
πηδῶντα πεδία,

"having seen him alone bounding over the plains." So also ὅρμαίνω, "I am deeply agitated," of the sea, in its secondary sense, "I ponder deeply" (Pind. Ol. xiii. 84), may take an accusative, as in Pind. Ol. viii. 41: ἀντίον ὅρμαίνων τέρας, "pondering on the adverse portent."

(ce) The transitive use of verbs of the active inflexion belongs more properly to the different employments of the accusative case.
It may however be convenient to place before the student a list of the verbs, which, though usually transitive, may be employed idiomatically in a neuter or independent predication.

"ΑΓΩ, (a) "I am a leader," "I lead on," as ἄγεω ἐτὶ φάλαγγος (Xen. Cyrop. 1. 6, § 19); (b) ἄγεω καὶ φέρεω, "to plunder," sometimes with an accusative of the country (Xen. Hell. iii. 2, § 2); also as common transitive verbs, but in the inverted order, and in the sense "to carry off" (Xen. Cyrop. iii. 3, § 2; Plato, Phaedr. 279 c; Legg. vii. 817 A).

In the imperative ἄγε, ἄγετε are interjectional: "come on!" or "well then." And the compounds ἄπαγ᾽ ἐκποδών, ὑπαγε signify "get out of the way." Similarly ἀνάγεω means "to withdraw" (Xen. Cyr. vii. 1, § 45); ἀνάγεω ἐτὶ πόδα (Arist. Av. 383), "to retreat facing the enemy;" ἀνάγει, i.e. ναῦν, "to weigh anchor or put out to sea" (Herod. iii. 41). And διάγει, i.e. βίον (Herod. i. 94), means "to live."

ΑΙΡΟ, "I lift," means (a) "to be up and off;" as in the imper. ἀφ᾽ εἰς κόρακας, "be off to the crows;" (b) "to rise," of the sun, as Soph. Phil. 1315:

ὅσ ἂν αὐτὸς ἥλιος
taῦτη μὲν ἀφή τῇδε δ᾽ αὐ δύνη πάλιν.

(c) ἀραῖ τῷ στρατῷ, ταῖς ναυσὶ, "to start, to set sail," also ἀπαίρεω, as ἀπαίρειν ἀπὸ Σαλαμῖνος (Herod. vii. 57). (d) ἄναριστεῖ, "to rise up in opposition," as in Dem. Phil. ii. p. 66, 24: μέγεθος δυνάμεως πρὸς ἦν οὔ διὰ ἄνταραι δυνησόμεθα.

ἈΠΑΓΟΡΕΥΩ, ἈΠΕΙΠΟΝ, ἈΠΕΙΡΗΚΑ, "I forbid" or "say no," "I give in," "I cry out that I have had enough," like the Latin fatiscor, fessus, compared with fateor; thus, ὡς γὰρ που ἄπερφυμεν πτω; ἂν οὔτε ἁπλαγορεύσῃς (Plat. Theaetet. 200 d), "we will not give in yet. By no means, unless you cry off first;" ἀπειπον ἄλγει (Eurip. Hec. 930), "I gave in, fainted, through sorrow."

ἈΡΜΟΖΩ, ΣΤΝΑΡΜΟΝΤΩ, "I adapt or accommodate," means "I am fitted or adapted;" as θώρηξ ἥρμοσεν αὐτῷ (Hom. II. iii. 333), "the corslet fitted him;" συναρμόττουσιν ἀλλήλοις (Plat. Protag. 333 A), "they harmonize with one another."

ἈΣΚΕΩ, "I work upon or practise," means "I endeavour,"
as in Soph. Electr. 1024: ἄσκει τοιαύτη καὶ δι’ αἰῶνος μένειν, “endeavour to continue such also throughout your life.”

ΒΑΛΛΩ, “I throw,” has an intransitive meaning in several of its compounds, as ἐμβάλλειν, εἰσβάλλειν, “to attack;” προσβάλλειν, “to assault,” with the dative; ὑπερβάλλειν, “to go beyond;” ἐπιβάλλειν, “to go straight towards,” “to attack,” with the dative; and in the impersonal usages ἐπιβάλλει μοι τι, “something comes to my share,” whence τὸ ἐπιβάλλον ἐφ’ ὑμᾶς μέρος, “the portion that devolves on us or falls to our share.”

ΔΙΔΩΜΙ, “I give,” is used intransitively in some compounds; (a) ἐκδίδοναί, “to disembogue or discharge itself,” of a river; (b) ἐνδίδοναί, “to yield, to give in, to flag, to fail”—sometimes absolutely (as in Thucyd. ii. 81), and sometimes with μαλακον συνέδειν (as in Herod. iii. 51, 105; Aristoph. Plut. 488); also in the sense of ἐκδίδοναί of a river, as in Herod. iii. 117; (c) ἐπιδίδοναί, “to improve or increase,” sometimes absolutely, as in Plat. Protag. 318 c; Thucyd. viii. 13; and sometimes with such additions as ἐπὶ τὸ μείζον, Thucyd. viii. 24; ἐπὶ τὸ βέλτιον, Plat. Protag. 318 a; ἀνταποδίδοναί, “to correspond,” Plat. Phaed. 72 a, b, though immediately after (71 e), it was used transitively.

ἘΛΑΥΝΩ, “I drive,” often means “I ride or am carried on a horse or in a ship or carriage,” and so also in its compounds ἀπ-, δι-, επ-, ἐπ-, προ-, προσ--; as in Xen. Mem. i. 3, § 1: πρῶτος ἐλαύνειν, “to ride first,” of the ἵππαρχος; προέλαυνουσιν, “they ride before,” of the ὑπποτοξόται.

ἘΧΩ, “I have or hold forth,” besides its common use with the adverbs in -ως, is intransitive in the sense “I keep [myself], I stay” in some place, with κατά and the accusative (Herod. vi. 39; Pind. Pyth. i. 72; Eurip. Iph. A. 11; with ἐωυτούς, Herod. iii. 79); also “I hold on, I direct my course, I land at a place” (Hom. Od. iii. 182; Arist. Ran. 188); also “I project or stand up” (Hom. Od. xix. 38); also “I stand firm or hold on” (Ibid. 494); whence the imperative phrases ἔχε δή, ἔχ᾽ ἀτρέμα, ἔχ᾽ ἡρέμα, “keep quiet.” Many of the compounds are used similarly, as in Aristoph. Aves, 1721: ἄναγε, διέχεξε, πάραγε, πάρεχε, and the common ἐπίσχες, “stop.” In the more general use the following compounds of ἔχω are intransitive: (a) ἄνεχεω, “to stand up” (Hom. II. xvii. 310), “to rise up,” as the sun (Herod. iii. 98), or a light
SYNTAX OR CONSTRUCTION. 427

(Aisch. Ag. 93); also “to hold on,” “continue doing” (Thucyd. vii. 48; Xen. Hell. ii. 2, 10) or “endure” (Soph. Aj. 211), and conversely “to cease from doing” (Xen. Hell. i. 6, § 28) or “to cease from enduring” (Soph. Ed. T. 174); (b) ἐξέχειν, “to stand out or project” (Arist. Vesp. 1377), or, like ἀνέχειν, of the sun (Arist. Fragm. 346; Dem. 1071, 3); (c) προέχειν, “to excel,” with the dative (Thucyd. i. 9), or absolutely, as οἱ προέχοντες βίοι, “the most prominent modes of life” (Arist. Eth. Nic. i. 5, § 2); also “to precede” in space or time (Thucyd. iii. 49, § 1); (d) κατέχειν, προσέχειν, as nautical terms, “to touch at a place” (appellere), and the latter, from the phrase προσέχειν τὸν ναῦ, means absolutely “to attend;” (e) ὑπέρεχειν, “to excel,” as Plat. Menex. 237 D: ἀνθρώπος τῶν ἄλλων ζῶν ὑπέρεχεν ὑπέρεχει.

ΤΗΜΙ, “I send forth or throw,” is often used in the sense “I go forth,” as Eurip. Hec. 164: ποί στείχω; ποί δ’ ἥσω; and this has become the regular use of ἥσω, “I am come,” formed from the perfect ἔκα. We have an intransitive use of the compounds, (a) ἀνέναι, “to remit,” “to become less violent,” of a wind or disease (Soph. Phil. 636, 753); (b) ἄφιέναι, “to march or set sail” (Thucyd. vii. 19); (c) ἐφιέναι, “to give up to” (Plat. Protag. 338 a; Resp. 388 e); (d) μεθιέναι, “to relax or cease from” (Hom. II. xii. 234) or “desist from an effort,” as in the phrase μεθῆκε βίος (II. xxi. 176) or μεθῆκε βίος (Od. xxi. 126).


ΚΛΙΝΩ, “I cause to bend,” is often intransitive in the sense “I incline or lean or tend,” as Xen. Mem. iii. 5, § 13: ὦ πόλις ἐπὶ τὸ χεῖρον ἐκλίνει, “the city fell off for the worse.”

ΚΟΤΦΙΖΩ, “I lighten,” is used, like ἀνέημι, of a disease, in the sense “I grow lighter” (Soph. Ed. T. 725).

ΛΑΜΒΑΝΩ, “I receive or take,” is intransitive in its compounds, (a) ἀναλαμβάνω, “I revive or recover my strength” (Plat. Resp. 467 A); (b) ὑπολαμβάνω, “I assume or suppose” (Herod. ii. 55) or “I interrupt or reply,” especially in the phrase ἐφι ὑπολαμβάνω.

ΜΙΓΝΥΜΙ, “I mix,” becomes intransitive in the compounds ἐπιμίγνυμι, “I have free and reciprocal intercourse;” προσμίγνυμι, “I join battle;” συμμίγνυμι, “I converse or come in contact.”
"ΟΡΜΑΩ, "I put in motion," is very frequently intransitive in the senses "I rush forward, I start, I am eager, I am bent on doing something, I make a headlong attack."

ΠΑΤΩ, "I stop or cause to cease," is used like παύομαι in the sense "I cease;" but in Attic Greek this sense appears only in the imperative, like our "stop!"

ΠΡΑΣΣΩ, "I do or effect by action," is often used like the corresponding English verb, "I do," and the Greek ἔχω, with adverbs in -ως, to signify "I am in a certain condition, I fare so and so;" as πῶς ἄρα πράσσει Ξέρξης βασιλεύς; (Aesch. Pers. 140), "how fares king Xerxes?" i.e. "how does he do?" ei πράσσοις καλῶς (Id. Prom. 981), "if you were to fare well."

ΠΡΟΚΟΠΤΩ, "I cut down before me, I remove obstacles," gets the intransitive sense "I advance."

ῬΗΓΝΤΜΙ and ἈΝΑΡΡΗΓΝΤΜΙ are sometimes used intransitively to signify "I break forth," as in ΟΕδ. T. 1079, 80.

ῬΙΠΤΩ, "I fling," with its compounds ἀναρ-, ἀπορ-, ἐπαναρ-, διαρ-, means "I rush forward."

ΣΩΒΕΩ, "I cry σοῦ, σοῦ! I scare away," is used in the sense "I bustle along," like our word "push," with the idea of jostling other persons aside (Demosth. Mid. 565).

ΣΤΡΕΦΩ, "I turn," with its compounds ἀνα-, κατα-, ύπο-, is used in the sense "I turn myself or am turned."

ΤΕΙΝΩ, "I stretch or extend," is used as an intransitive verb in the sense "I tend to or aim at," as in Plat. Lys. 205 E: εἰς σὲ τείνουσιν αὕταi ὢν ὄλαi, "these songs have reference to you." So also κατατείνειν, "to strive" (Xen. Anab. τι. 5, § 30), and συντείνειν, "to agree" (Eurip. Hec. 190).

When a verb with active inflexions is fixed in its intransitive use, it is construed in precisely the same manner as a verb which is passive in inflexion as well as in sense; thus we may have not only ἀπέθανε πλίνθῳ, "he was killed by the instrumentality of a brick," but ἀπέθανεν ύπὸ τῶν πολεμίων, "he was slain by the enemy;" πολλὰ κακὰ ἐπάθομεν ύπὸ τῶν λῃστῶν, "we suffered many hardships at the hands of the robbers;" ύπὸ τῶν πλήθους ἐξεπεσον, "they were banished by the populace;" ᾿Αχαιοὶ ἴφ’ Ἐκτορὸς ἐφυγον, "the Achæans were put to flight by Hector;"
II. Passive Inflections.

(a) Passive Verbs.

431 The passive verb, properly so called, implies that the subject of the proposition is not the agent, but the object or local limitation of the action. This, as we have mentioned, is the force of the passive inflexions. And the agent of all passive verbs is expressed, as in those fixed intransitive verbs to which we have just referred, by some prepositional phrase indicating the source from which the action proceeds.

(aa) The most usual phrase for the expression of the agent of something done upon the subject of the passive verb (the *agens rei gestae*) is the genitive of the noun, which would be the nominative in the active construction, with the preposition ὑπό. Thus, Ὄλυμπος κτείνει τὸν Ἐκτόρο, “Achilles slays Hector,” becomes, in the passive construction, Ἐκτόρ κτείνεται ὑπὸ Ὄλυμπου, “Hector is slain by Achilles; literally, there is a slaying upon Hector from under and out of Achilles.”

(bb) In epic poetry ὑπό is used with the dative in this construction; as in Hom. II. xiii. 98: ὑπὸ Τροάνοις δαμήναι, “to be conquered under (by) the Trojans;” Ibid. 667: νοῦσῳ ὑπὸ ἄργαλέῳ φθίσθαι, “to be destroyed under (by) a painful disease.” This construction is found in prose, especially with the verbs τεθράφθαι and πεπαιδεύσθαι ὑπὸ τινι; as in Plat. Resp. iii. 391 c: ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, “brought up under (by) the most wise Chiron.”

(cc) When the verb involves the idea of a comparative, the preposition ὑπό is often omitted. This is regularly the case with ἡττᾶσθαι, “to be defeated or worsted” (ἡττῶν εἶναι), as Eurip. Alcest. 697: γυναικὸς ἡσσημένος, “surpassed or vanquished by a woman,” i.e. ἡσσὴν γυναικὸς; though we have also the full construction with ὑπό, as Herod. III. 106: τοῦτο ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, “in this they are surpassed by the Median horses.” Similarly νικᾶσθαι, “to be conquered,” κρατεῖσθαι, “to be mastered,” δουλοῦσθαι, “to be enslaved,” and the like, take the
genitive of the agent. That this genitive expresses merely relation, as in the construction of the comparative, is clear from the fact that the active *νικᾷ* is similarly used in Soph. Aj. 1357: *νικᾷ γὰρ ἀρετῆ με τῆς ἐχθρᾶς πολὺ, “his valour has much more weight with me than his animosity,” where the meaning involved is ἡ ἀρετῆ πολὺ κρείττων ἐστὶ τῆς ἐχθρᾶς.

(/dd) With some passive participles the genitive alone is used, because a substantive is implied as the result of the predication; thus Eurip. Rhes. 298: τίνος κεκλημένος; “by whom called?” (i.e. whose son?); Soph. Phil. 3: κρατίστου πατρὸς τραφείς, “brought up by (i.e. the son of) a most excellent father;” Eurip. El. 123: σᾶς ἀλόχου σφαγείς. Orest. 497: πληγεὶς θυγατρὸς τῆς ἐμῆς, “smitten by (i.e. the victim of) my daughter.”

(ee) Other prepositions sometimes take the place of ὑπό.

(a,) ἐκ (ἐξ) is frequently used with the passive by Homer and Herodotus and the Attic poets. The construction is rare in the Attic prose writers. Thus we have Hom. Il. II. 669: ἐφίληθεν ἐκ Διός, “they were beloved by Jove;” Herod. I. 114: τὸ προσταχθὲν ἐκ τοῦ Κύρου, “that which was commanded by Cyrus;” Soph. Antig. 63: ἀρχόμεσθ’ ἐκ κρεισσόνων, “we are ruled by superior powers;” Xen. Anab. I. 1, § 6: πόλεις ἐκ βασιλέως δεδομέναι, “cities given by the king of Persia;” Thucyd. III. 169: νῆες ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι, “ships pursued by the Athenians.” Such constructions as Soph. Ed. Tyr. 811, τυπεῖς ἐκ τῆς δε χειρός, “smitten by this hand,” are connected with the idiom ἐκ χειρός, cominus, “in close conflict” (Soph. Aj. 27; Xen. Anab. V. 4, § 15).

(b,) ἀπὸ is generally used with πράττεσθαι, “to be done;” ἐπιχειρεῖσθαι, “to be undertaken;” πέμπεσθαι, “to be sent;” λέγεσθαι, μνημεῖσθαι, “to be said or declared;” δίδοσθαι, “to be given;” σώζεσθαι, “to be saved;” and other words denoting the side or quarter from which the action has proceeded. Thus Thucyd. I. 17: ἐπίραχθη ἀπὸ τῶν τυράννων οὐδὲν ἔργον ἀξίολογον, “nothing worth mentioning was done by (on the part of, from the side of) the tyrants;” μηνύεται ἀπὸ μετοίκων τιμᾶν, “information is given by (on the part of) some resident aliens.”

(c,) πρὸς is generally used only with the personal genitive, and is rarely found with the passive in Attic prose. Xen. Anab.
SYNTAX OR CONSTRUCTION. 431

I. 9, § 20: φίλους γε μὴν Κύρος ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, “Cyrus is admitted by (on the part of) all to have been by far the best in serving his friends.”

(d,) παρά with the genitive of personal agency is not uncommon. Thus we have in the same passage (Plat. Phaedr. p. 245 b) οὐ ἔρως ἐκ θεῶν ἐπιπέμπεται, “love is sent by (from) the gods;” and παρὰ θεῶν ἄ τοιαύτη μανία δίδοται, “such a madness is given by (from the side of) the gods.”

(ff) The agent of the passive verb, especially of the perfect passive, which, as we have seen, expresses the state consequent upon an action, is represented by the dative alone, when we wish rather to point to the agent as present and close at hand, than to indicate that the action is proceeding from or out of him; thus, Δακεδαιμονίους ἐπετάχθη, “the order was given by the Lacedæmonians,” i.e. they appeared as the directors; τάῦτα λέκεκται ἡμῖν, “these things have been said by and for us,” i.e. we are at hand as the speakers; τάληθες ἀνθρώποισιν οὐχ εὑρίσκεται, “truth is not discovered by men,” i.e. it is not for men to discover it: where we approximate to the force of the dative with the verbal in -τέοις (above, 421).

(gg) The dative is of course used to denote the instrument or mere occasion with the passive as with the active and neuter verb; as Xen. Cyrop. vii. 2, § 20: πιεζόμενος ταῖς συμφοραῖς, “oppressed with the calamities;” Dem. de Coron. § 302: ταῦτα ἅπαντα πέπρακται τοῖς ἐμοῖς ψηφίσμασιν, “all these things have been effected through my decrees.”

(hh) The Greek idiom admits of a passive even of those verbs which in the active form take a genitive or dative of the object. Thus although we say, ἁμελεῖν τινος, Plato writes (Resp. viii. p. 551 Α): ἀσκεῖται δὴ τὸ ἄει τιμώμενον, ἁμελεῖται δὲ τὸ ἀτιμαζόμενον, “that which is honoured for the time is cultivated, and that which is dishonoured is neglected;” and though we say, πιστεύειν τινι, Isocrates writes (ad Demon. § 30): μίσει τοὺς κολακεύοντας, ὁσπερ τοὺς ἐξαπατώντας: ἁμφότεροι γὰρ πιστευθέντες τοὺς πιστεύσαντας ἀδικοῦσιν, “detest flatterers like deceivers, for both being trusted wrong those who trust them.”
432 SYNTAX OR CONSTRUCTION.

(ii) Even the dative or genitive of the person, which had formed the object of the active verb, may become the subject of the passive; thus we may say (Thucyd. i. 126): οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν ἀπέκτειναν τοὺς ἐχθρούς, "those of the Athenians, to whom the watch was intrusted (the active phrase is ἐπιτρέπειν τινί τι), slew their enemies." Similarly Xen. Anab. ii. 6, § 1: οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, "the generals were put to death by having their heads cut off," the active phrase being ἀποτέμνειν τινὸς τὴν κεφαλὴν.

(b) Middle Verbs.

432 The various uses of the middle voice constitute one of the greatest practical difficulties of the learner, as they exhibit the nicest refinements of the Greek language. To remove these difficulties and to appreciate these refinements, it is necessary that the student should always bear in mind the fact, indicated by the forms of the verbs, that the middle is only an idiomatic application of the intransitive passive. Sometimes indeed it is almost impossible to say whether the verb is middle or passive; thus from the intransitive ἀπορῶ, "I am at a loss," we have ἀποροῦμαι, which may be rendered either "I feel myself in difficulty" or "I am brought into a state of want or perplexity." The reflexive meaning which is generally attributed to the middle voice is quite secondary. The form indicates that the subject of the proposition is the object or local limitation of the action, and the change from a transitive to an intransitive use is the same in the passive as in the active inflexions. This will be seen if we take a simple example. The verb λούω means "I wash," i.e. there is an act of washing by me; and this may be followed not only by an accusative of the object, but also by an accusative of the part, as in the lines of Anacreon (20, 9): ὕδωρ θέλω γενέσθαι, ὅπως σὲ χρῶτα λούσω, "I wish to become water, in order that I may wash you as to your body." The passive λούομαι will therefore denote "I am washed," i.e. an act of washing is being performed on me; to which an accusative of the part might be added. If however we think of the subject of the proposition involved in λούομαι, as well as of the limitation to the subject implied in the case of the person-ending, λούομαι will mean "I am the subject and object of an act of washing," i.e. I wash myself. And this of course may have an accusative of the
part, as in Eurip. *Alec.* 160: ἕδασι τοπαρίους λευκὸν χρῆα ἐλούσατο, "she washed her fair body in running water." If now we add an accusative denoting some other person, the limitation of the agency to the subject must have one of two significations: for λούομαι τῶν must either imply "I wash some person for myself" or "I get some person washed." These, then, are the three most common usages of the Greek middle verb. It denotes (aa) action on the agent, with or without an accusative of the part, which is a reflexive meaning; (bb) action in the interest of the agent, with an accusative of the object, which is an appropriative signification; (cc) action done for or on behalf of the agent, with an accusative of the object, and this is a causative sense. The first of these usages may be expressed in other languages by an accusative of the personal pronoun when it stands alone, or by the possessive when it is accompanied by an accusative of the part in Greek; thus λούομαι is equivalent to lavo meipsum, "I wash myself," νίζομαι τὰς χεῖρας is equivalent to lavo meas manus, "I wash my hands." The second usage may be expressed in other languages by a dative of the personal pronoun; thus παρασκευάξομαι τὰ ἐπιτήδεια is equivalent to apparo mihi comeatum, "I provide to or for myself necessaries." The third usage may be expressed in other languages by some causative periphrasis or auxiliary; thus διδάσκομαι τὸν παῖδα may be rendered by docendum-curo filium, "I get my son taught," literally, "I teach me my son" or "I have an act of teaching done for me in regard to my son, who is in some sense a part of me," so that this really approximates to the first case with an accusative of the part.

(1) These three cases require to be illustrated by examples.

(aa) In a strictly and emphatically reflexive sense the middle is of comparatively rare occurrence. The following is perhaps one of the most striking examples of the usage, for the reflexive meaning is accompanied by a secondary predicate; Soph. *Aj.* 1355: ἀγγέλλομαι Τεῦκρῳ, ὅσον τότ᾽ ἐχθρὸς ἦν, τοσόνδ᾽ εἶναι φίλον, "I offer myself to Teucer, to be as much a friend as I was before an enemy." In Greek, as in other languages, the active with the reflexive pronoun is always used, when we wish to express distinctly that the action of the agent on himself is different in some essential peculiarity from the same action performed on him by another. Thus although the effect is the same whether we render the
verb as a reflexive or a passive in such phrases as λούομαι, "I wash myself, I bathe," or "I am washed;" ἐκδύομαι, "I take off my clothes" or "I am stript of my clothes;" μεταβάλλομαι τὸν τρόπον, "I change my character" or "I am changed as to my character," and the like; yet there is a marked distinction in the character of the actions when we say ἐπαινῶ ἐμαυτόν, "I praise myself," or ἐπαινοῦμαι, "I am praised," i.e. by another; διαφθείρω ἐμαυτόν, "I destroy myself," or διαφθείρομαι, "I am destroyed," i.e. by some one else. Consequently, in these cases the passive inflexion is not used in a reflexive sense.

The following examples will illustrate these distinctions:

(a) Reflexive middle without an accusative of the part; Thucyd. iv. 48: οἱ δὲ ἐφυλάσσοντό τε ὡς ἠδύναντο καὶ ἃμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον οἰστούς τε εἰ τὰς σφαγὰς καθιέντες καὶ ἐκ τῶν ἱματίων παραιρήματα ποιοῦντες ἀπαγχόμενοι, παντὶ τρόπῳ ἀναλοῦντες σφᾶς αὐτοὺς, καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρησαν, "they defended themselves as well as they could, and at the same time most of them destroyed themselves by thrusting arrows into their throats, and strangling themselves by means of strips from their outer garments, in every manner making away with themselves, and they were also destroyed by being shot at from above." Here we observe the passive, the active with reflexive pronouns, and the reflexive middle, in juxtaposition, and we see that although ἀπάγχεσθαι, "to strangle oneself," would not be used as an isolated phrase, it is employed here because it is amply explained by the context.

(b) Reflexive middle with an accusative of the part; Hom. Od. xxii. 316: ἀλλὰ μοι οὐ πείθοντο κακῶν ἄπο χεῖρας ἔχεσθαι, "they did obey me so as to keep their hands (τὰς ἑαυτῶν χείρας) from wickedness." Xen. Cyr. vii. 3, 6: καὶ ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο τὸν μηρόν, "and having heard these words, Cyrus in consequence smote his thigh," i.e. τὸν ἑαυτοῦ μηρόν. In this sense of the reflexive middle, with an accusative of the part or particular thing, there is a special opposition between δόω and its compounds, and their corresponding middle and passive forms; for while the former denote an act performed on the clothing of another, the latter imply the same act performed by ourselves or on our own clothing. Thus in ἈEsch. Agam. 1240, we have ἰδοὺ δ' Ἀπόλλων
SYNTAX OR CONSTRUCTION. 435

αὐτὸς ἐκδύσας ἐμὲ χρηστηρίαν ἐσθῆτα, “see! Apollo with his own hands stripping me of my prophetic vestments;” but we say (Herod. v. 106, ad fin.): ἐκδύσασθαι τὸν κυθάνα, “to put off my own coat” (where the verb is used strictly of the under garment, or of totally divesting a person, ἀποδύομαι being properly “I take off my ἰμάτιον or outer garment;” Lys. c. Theomn. 117, § 10).

(bb) In an appropriative or limiting sense—that of the dativus commodi as it is called—the middle is of very frequent occurrence, and classes of verbs may be formed in which this sense distinguishes the active from the passive inflexions. Thus ποιεῖν ἀκοιτιν means “to bring about a marriage for some one else,” as in Hom. II. xxiv. 537: καὶ οἱ θυρηὺ ἐντενθεὶ θεῶν ποιῆσαι ἀκοιτιν. But ποιεῖσθαι ἀκοιτιν is “to marry a wife for oneself,” as in Hesiod, Theog. 929: λοισθοτάτην δ’ “Ἡρην θαλερὴν ποιήσατ’ ἀκοιτιν. It is to be observed, however, that though the approximation is sufficiently expressed by the voice of the verb, the reflexive pronoun is sometimes added by way of superfluous distinctness. Thus we have Xen. Mem. π. 6, 10: φίλου ἑαυτοῖς ποιοῦνται. Id. Σύγγ. π. 1, § 15: τὴν σχολὴν ὁμών κατεσκευάσατο ἑαυτῷ τε καὶ τοὺς περὶ αὐτόν. Soph. Αἰ. ἱ. 1143: ὡς ἐμαυτῷ θρέμμα θρεψάτω ἐγώ. Antig. 188: οὔτ’ ἀν φίλον ποτ’ ἀνδρὰ δυσμενὴν χθονὸς θείμην ἐμαυτῷ. Aristoph. Achar. 1017: αὐτῷ διακονεῖται.

(cc) In a causative sense the middle appears especially in those verbs, and with those objects in the accusative, which imply that the subject is interested in the effect, and presume an intermediate agency. Thus, as a man of rank does not wait upon himself, the statement (Thucyd. i. 130), ὁ Παυσανίας τράπεζαν Περσικὴν παρεπιθετο, naturally means that “Pansanias had a Persian table set before himself,” that “he caused it to be placed by his side.” Again, as a father does not generally teach his son special accomplishments, the statement (Plato, Meno, p. 39 ν), Θεμιστοκλῆς τὸν υἱὸν ἱππέα ἐδιδάξατο ἀγαθόν, will mean “Themistocles got his son taught to be a good horseman.” And as a whole nation does not consist of sculptors, the statement (Herod. i. 31), Ἄργειοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς, is necessarily understood as signifying “the Argives, having caused statues of them to be made, offered them up at Delphi.” This causative sense is especially shown in certain oppositions: for instance, ἐρῶ means “I will speak,” εἰρηκα, “I have spoken,” but the middle ἔρομαι signifies “I cause to speak,” 28—2
i.e. “I ask,” just like the Latin que-ro = que-so = que-sino (cf. inquam).

(2) From these three main distinctions in the use of the middle voice others arise, which may be considered as supplementary to them respectively.

(aa) The reflexive middle has some special usages.

(aa,) The reflexive meaning is often merged in a secondary sense of the verb, which is expressed in English without any reference to the reflected action; thus παύω means “I cause another to stop or cease,” παύομαι, “I cause myself to stop;” but we should render παύσασθε τὰ ἄδικα ποιοῦντες, “desist from unrighteous actions;” similarly εὐωχεῖν τίω means “to give another person a good dinner” (Xen. Cyrop. v. 5, § 42), εὐωχεῖσθαι, “to give oneself an entertainment;” but the middle practically means “to feast, to enjoy oneself,” as in Xen. Cyrop. iv. 5, § 7: καὶ ἔπινον καὶ εὐωχοῦντο καὶ ἰηλοῦντο καὶ πάσης εὐθυμίας ἐπιμπλαντο, “they drank and feasted and had the flute played to them and filled themselves with every kind of merriment.” So again τίλλω means “I pull out hair,” τίλλομαι, “I pull out my own hair;” frequently, however, it denotes “I lament” in general, and we have (Hom. Il. xxiv. 711): πρῶται τόν γ᾽ ἄλοχός τε φίλη καὶ πότνα μήτηρ τιλλέσθην, “first of all his dear wife and his queenly mother bewailed him.”

(bb) The appropriative middle has several particular applications.

(bb,) The middle verb often expresses a mental act or operation. Thus ὀρίζω means “I define, mark out, or appoint something for another person,” as Eurip. Iph. T. 979: ἥμιν ὀρίζειν σωτηρίαν, “[God] has appointed safety for us;” but ὀρίζεσθαι in the middle, besides its strictly appropriative sense, “I mark out or appoint for myself,” “I claim” (as in Æsch. Suppl. 256), means “I estimate, define, or settle in my own mind,” as Arist. Pol. v. 9: κακῶς ὀρίζονται τὸ ἐλεύθερον, “they make a faulty estimate of freedom.” Similarly ἀριθμεῖν is simply “to count or reckon,” but ἀριθμεῖσθαι is “to reckon in one’s mind” (Plat. Phaedr. p. 270 b); σταθμᾶν, “to measure an object” (Eurip. Ion, 1137), but σταθμᾶσθαι, “to calculate in one’s mind” (Herod. ii. 150); διωκεῖν is “to
SYNTAX OR CONSTRUCTION.

manage or regulate externally," as διοικεῖν τὴν πόλιν (Thucyd. viii. 21), but διοικεῖσθαι is "to arrange a thing in one's own mind," ex animi sui sententia aliquid gerere constituere, præsertim machinari, as Dem. Phil. p. 93, 8: πάνθ᾽ ὅσα βουλεταὶ Φίλιππος διοικήσεται.

Sometimes the appropriative sense appears in a statement implying that the subject includes within itself the causes of that which is outwardly exhibited; thus παρέχειν πράγματα, πόνους, φόβου, αθυμίαν κ. τ. λ., mean "to cause trouble, toil, fear, despondency, and the like, to others;" but παρέχεσθαι εὖνοιαν, προβυπίαν, ὀφέλειαν, "to evince, produce, or exhibit from oneself good will, alacrity, service," &c. Hence we have the pleonastic phrase (Thucyd. i. 3): ἀφ᾽ ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι.

The middle form of a neuter verb is often and indeed regularly used to denote the appropriation to an individual of a state or condition. This is particularly common with verbs in -ευο. Certain of these verbs are used only in the active form, because they denote merely a condition belonging actually or naturally to the subject. Such are ἀριστεύειν, "to be most excellent," πρωτεύειν, "to be first," βασιλεύειν, "to be a king," κρατιστεύειν, "to have superior power," &c. Others again employ both active and middle forms, because they admit of the idea of an appropriation of the condition. Thus στρατεύειν means "to march on an expedition," as Herod. i. 77: στρατεύειν ἐπὶ τῶν Πέρσας, "to march against the Persians." στρατεύεσθαι, though it is sometimes used in much the same application as στρατεύω, properly means "to be a soldier," as in Arist. Aves, 1367: φρούρει, στρατεύου, 'stand sentinel, be a soldier;' whence of the Athenians, Id. Ran. 1113: ἐστρατευμένοι γὰρ εἰσι, "they have been soldiers." Similarly, while πολιτεύειν means "to be a citizen," "to live in a free state," as in Thucyd. i. 19, κατ᾽ ὀλυγαρχίαν πολιτεύειν, "to be citizens under an oligarchy;" πολιτεύεσθαι means "to appropriate the condition of a citizen to oneself individually, to take a part in politics," as in Demosth. de Cor. p. 271, 1, μισθώσας σαυτὸν κατὰ τῶν πολιτευόντων πολιτεύῃ, "you work against these Athenians as a hireling politician." Cf. Timocr. p. 760. So also Aristot. Pol. i. 11, ad fin.: διόπερ τινὲς καὶ πολιτεύονται τῶν πολιτευομένων ταῦτα μόνον, "on which account some statesmen apply themselves exclusively to this branch of public business." Similarly πρεσβεύειν is "to be an ambassador," but πρεσβεύεσθαι, "to act by means of an embassy;" βουλεύειν is
“to give advice,” βουλεύεσθαι, “to act as a councillor” (Thucyd. ii. 15: αὐτοὶ ἑκαστοὶ ἐπολιτεύοντο καὶ ἐβουλεύοντο). Finally, some verbs of this class are employed only in the middle form, because they do not admit any signification except of an habitually appropriated and characteristic act; such are ἀνθρωπεύεσθαι, “to act like a man” (κατ’ ἀνθρωπον), as opposed to the gods and lower animals (Arist. Eth. N. x. 8, 6); εὐτραπελεύεσθαι, “to be habitually witty;” πονηρεύεσθαι, “to play the rogue.”

(bb₄) The appropriative middle often exhibits a signification which might be called intensive, but which really implies an immediate reference to some result in which the agent is interested. One of the most common of the cases, in which the passive form is thus distinguished from the active, is that of the aorists ἐδεύν and ἰδέσθαι, of which the former means simply “to see,” the latter, “to behold, to look with interest, or with a view to some contemplated and desired effect.” We have them both in one sentence in Homer, II. 1. 262: οὐ γὰρ πῶς τοίνυν ἰδὼν ἄνερας οὐδὲ ἰδομαι, “I have not yet seen such men, nor is it probable that I shall behold their like,” i.e. if I looked for them; also in Herod. II. 32: εἴ τι πλέον ἰδοίεν τῶν τὰ μακρότατα ἰδομένων, “whether they might see anything more than those who had surveyed (i.e. with a special object and interest, as travellers are wont to do) the most distant regions.” For this reason ἰδὼν is more frequently used than ἰδε in calling attention to something worth seeing. In much the same way θεωρεῖν, προορᾶν, and σκοπεῖν are distinguished from θεωρεῖσθαι, προορᾶσθαι and σκοπεῖσθαι. Thus we have Plat. Gorg. 474 D: εἰν ἐν τῷ θεωρεῖσθαι χαίρειν ποιῆ τῶν θεωροῦντας, “If the beauty of person gives pleasure to the spectators in the act of beholding them, gazing on them with interest.” Again, Demosth. p. 664, l. 13: αἰσθάνεται ταῦτα καὶ προορᾶ Χαρίδημος, “Charidemus is aware of these things and foresees them (as a fact);” but Demosth. p. 234, l. 8: ἃ ἐγὼ προορῶνεν καὶ λογίζομενοι τὸ ψηφίσµα τοῦ γράφο, “I, providing for (earnestly looking forward to) these things and estimating the consequences, drew up this decree.” And Xen. Anab. v. 2, § 20: ὁ Ἑνοφῶν καὶ οἱ λοχαγοὶ ἑκόπουν...σκοποῦμένοι δ’ αὐτῶς ἤδοξε, “Xenophon and the captains examined; and as they were carefully reconnoitering the place, it appeared to them,” &c.

1 See Kenrick on Herod. ii. 32.
Synt. or constr. 439

Obs. In this particular use of the middle there is a great difficulty in distinguishing between the signification of the active and the middle forms of the same verb, the latter being apparently used only as a deponent. In these cases it will generally be found that the middle implies a certain special diligence and earnestness in the action. Thus κρύπτω means "I conceal;" κρύπτομαι passive, "I am concealed;" κρύπτομαι middle, in its more usual sense, "I conceal myself or something belonging to myself;" but also "I conceal diligently or entirely or by some means dependent solely on myself." For example, in the same passage of Sophocles we have (Ajax, 658): κρύψω τὸ δὲ ἔχος τούτων, "I will hide this sword of mine," and (Ibid. 647): χρόνος φέυς τ’ ἀδηλα καὶ φανέτα κρύπτεται, "time both brings forth what is unknown, and diligently or completely conceals (has in itself the means of concealing) things after they have come to light." So of a communication not yet made, Soph. Trach. 47: τὰν σει φράσο τάληθες οὐδὲ κρύψαι, "I will tell you all the truth, nor will I keep it to myself, take pains to conceal it," where the proper force of the middle is more apparent. The more perplexing instances of this use of the middle are discussed in the subjoined list of verbs.

(ec) The causative middle exhibits some usages of a special character.

(ec.) There are many verbs in which the causative middle is the correlative of the active. Thus we have ἀποδιδόναι, "to give back," but ἀποδίδοσθαι, "to sell;" γράφει, "to enrol," but γράφεσθαι, "to get enrolled," i.e. "to indict;" ἀπογράφει, "to put down on a register," ἀπογράφεσθαι, "to get put down on the register," i.e. "to proscribe as belonging to the state;" δανεῖσθαι, "to lend," δανείσθαι, "to get lent," i.e. "to borrow;" δικάζει, "to try a cause" (of the judge), δικάζεσθαι, "to get a cause tried, to bring an action" (of the plaintiff); ἐπιψηφίζει, "to put the question," ἐπιψηφίζεσθαι, "to get the question put" (to vote); θεῖα νόμον, "to propose a law" (of the legislator), θέσθαι νόμον, "to pass a law," it having been proposed (of the people); ὁ θεῦ τὴν οἰκίαν, "the mortgager," who raises money on his house, ὁ θέμενος τὴν οἰκίαν, "the mortgagee," who lends the money, and receives the house as a security (similarly ὑποτίθημι, "I pledge," or "pawn," ὑποτίθεμαι, "I lend money on a pledge" (ὑποθήκη); but conversely ἐνεχύραζω, "I take a pledge," ἐνεχύραζομαι, "I receive a pledge"); κράτω, "to let out," κράτουσθαι, "to get let out," i.e. "to hire;" περιδίδοναι, "to give all round," but περιδίδοσθαι, "to wager;" τίεν, τινύει, "to pay," τίνεσθαι, "to exact payment;" ἄρα, "to lend," also "to consult an oracle," ἄρα, "to borrow," also (of the god) "to return an oracular response."
The causative middle not unfrequently amounts to an expression of mutuality. Thus (Xen. Anab. iii. 1, § 5), Socrates recommends Xenophon ἐλθόντα εἰς Δελφοὺς ἀνακοινώσαι τῷ θεῷ περὶ τῆς πορείας, “to go to Delphi and consult the god about the journey;” but he had previously said, ὁ Ξενοφῶν ἀνακοινοῦται Σωκράτηι περὶ τῆς πορείας, “Xenophon confers with Socrates about the journey,” because they talked it over together. This is particularly observable in such verbs as διαλέγεσθαι, “to talk with one another;” διαλύεσθαι, “to make it up with one another” (also καταλύεσθαι); κοινολογεῖσθαι, “to commune together;” νέμεσθαι, “to divide it among themselves;” and the opposite notions are implied in διατείνεσθαι, “to strive together;” διαφέρεσθαι, “to quarrel;” λοιδορεῖσθαι, “to abuse one another;” φιλοτιμεῖσθαι, “to vie with one another.”

The causative sense of the middle may appear even in the case of verbs which have another and regular employment of this voice. Thus although καθίζειν is used intransitively, καθέσθαι regularly means “I seat myself or am seated.” But we have it said of an arbitration (Demosth. p. 897, 1. 4): ἕνα ἑκάτερος παρεκαθίσατο, “each of the parties caused one arbiter to sit beside the main referee as his representative.”

The proper classification of deponent verbs is according to the usages of the middle in which they respectively originated.

The following were originally reflexive: ἀλῶμαι, “I make myself to roam” (cf. vagor, palor); δύναμαι, “I make myself good (δύνος = duonus, bonus), I am strong enough, able, equal;”
ηγοῦμαι, “I make myself go before, I take the lead;” γίγνομαι, “I bring myself into being, I come forth, exhibit myself in a certain way” (as γίγνομαι ἄγαθος ἀνήρ); ἐρχομαι, “I make myself go in a straight line;” ἴκνοῦμαι, “I make myself come, I bring myself;” μιμοῦμαι, “I make myself like;” φείδομαι, “I restrain or deny myself” (like ἀπέχομαι); so also the verbs expressing a corporeal act, as ἀλλοῦμαι, “I jump myself;” ὀρχοῦμαι, “I make myself dance.”

(bb) The following are appropriative: ἀριστοποιοῦμαι, “I take my dinner;” ἀκρατίζομαι, “I breakfast,” i.e. dip bread for myself in pure wine; αὐλίζομαι, “I encamp or bivouac,” i.e. make an αὐλή or temporary shelter for myself; ξυλίζομαι, “I gather wood for myself” ( lignor); with the more general words ἀπτά-ζομαι, “I draw to myself,” i.e. embrace; κτάομαι, “I acquire;” ἐπάσαμην, “I have got;” ἐπάσαμην (πατοῦμαι), “I have eaten;” μηχανῶμαι, “I contrive or provide for myself;” ὁνόμαι (ἐπρα-μην), “I buy for myself,” and the like.

(b) The following express a mental act: αἰσθάνομαι, “I perceive,” with the special verbs ἀκρόωμαι, “I hear,” ὀσφραίνομαι, “I smell,” θεῶμαι, “I see,” &c.; λογίζομαι, “I reckon up;” διανοοῦμαι, “I think over something” (διὰ νοῦ ἔχω); ἐνθυμοῦμαι, “I think deeply of something” (ἐν θυμῷ ἔχω); τεκμαίρομαι, “I set up an end or boundary (τέκμαρ) for myself,” “I decree, design, conclude or judge.” Similarly αἰδοῦμαι, “I feel shame or pity” (αἰδώς); ὠνόμαι, “I was wroth” (cf. odī), and the like.

(b) The following imply that the cause of the action is appropriated to the subject: ἐργάζομαι, “I work out;” ἀκοῦμαι, “I effect a cure” (similarly ἰῶμαι); δωροῦμαι, “I make a present” (δωρῶ is of very rare occurrence); ὑπισχνοῦμαι, “I make a promise;” χαρίζομαι, “I bestow a free gift or confer a favour;” and perhaps ἐνθυμοῦμαι, “I cause a damage” (cf. deleo). To this sense rather than to the causative middle we may attribute such depen- dents as αἰτιῶμαι, “I charge;” ἀποκρίνομαι, “I make answer from myself” (cf. ἀπολογοῦμαι, ἀπαμείβομαι); ἰσχυρίζομαι, διίσχυ- ρίζομαι, “I maintain obstinately;” ἀρνοῦμαι, “I deny;” with many verbs expressing the utterance of the voice, as φθέγγομαι, βρυχῶμαι, μυθοῦμαι, ἐὔχομαι, ἀρῶμαι, λίσσομαι, παῤῥησιάζο- μαι, &c.
The following are causative: μαρτύρομαι, ἐπιμαρτύρομαι, “I call as a witness;” δέχομαι, “I cause to give,” i.e. I receive (it implies an original δέχομαι, ἐπιμαρτύρομαι, “I hold out the hand,” cf. δέειν-νυ-μεν); ἔρομαι, “I ask,” i.e. cause to speak; ἰλάσκομαι, “I propitiate,” i.e. make ἰλαίνης; and the like. The sense of mutuality is given by such verbs as μάχομαι, “I fight;” ἀγωνίζομαι, “I contend;” μεμφομαι, “I find fault;” μωμῶμαι, “I blame,” &c.

**List of Middle or Deponent Verbs with peculiar significations.**

434 The following list of verbs with passive inflexions contains those, which, in certain passages, exhibit a peculiarity of usage or signification:

“ΑΓΟΜΑΙ means especially “I carry off with myself,” “I take away to my house,” in speaking of marriage, as in Hesiod, Theog. 508: ἠγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανέβαινεν. But in this sense ἄγειν is also used, as in Æschyl. Prom. 557. And both voices occur in the same passage, Soph. Phil. 1018: καὶ νῦν τί μ’ ἄγετε; τί μ’ ἀπάγεσθε; τοῦ χάριν;

ΑΙΠΟΤΜΑΙ, in the middle, generally means “I take to myself, I choose, I elect;” but in Homer it signifies “I take something belonging to me,” as II. x. 31: δόρυ δ᾽ εἵλετο χειρὲ παχείῃ, “he took his own spear;” hence, “I appropriate or take for my own enjoyment,” as II. xvi. 381: δὴ τότε κοιμησάυτο καὶ ὑπνοῦ δῶρον ἔλευστο; hence it means any kind of appropriation, as in Od. xxiii. 368:

 HttpServletRequest δὲ Τηλέμαχον καὶ βούκολον ἧδε συβάτην, πάντας δ’ ἑντε’ ἀνωγεν Ἀρηία χερσίν ἐκέσθαι, where the order is merely that they should take arms to themselves respectively.

‘ΑΝΘΟΜΟΛΟΓΟΤΜΑΙ, “I exact a formal acknowledgment of a debt, or a promise to pay it,” is rather an unusual example of the causative sense of the middle of ὁμολογῶ, “I promise to do a thing” (Plat. Symposium. 174 Α; Phædr. 254 Β), especially in its construction with πρός c. accus. of the debtor, and the accusative of the debt: Dem. c. Apatur. 894, 26: τὰς τρεῖς, ἀν προδεικῆσαι οὗτος παρ’ ἐκείνου, ἀνθομολογησάμενος πρὸς τοῦτον, “having exacted an acknowledgment (got a promissory note) from Apatarius for the
three minae which he had previously received from Parmenon.’" On the other hand Polybius uses this middle verb in what ought to be the sense of the active (v. 56, § 4): τοῦ Ἀντιόχου πρὸς αὐτὸν ἀνθομοχογησαμένου, ‘Antiochus having admitted to him,’ and absolutely (xxx. 8, § 7): διὰ τῶν βασάνων ἔλεγχόμενος, ἀνθομο-
λογεῖτο καὶ σύμφωνος ἦν τὰς τοὺς συνθήμασιν, ‘being put to the torture he confessed and gave the same evidence as the secret correspondence.’ In διομολογοῦμαι we have the sense of mutual agreement, which springs, as we have seen, from the causative use of the middle, with πρὸς c. accus. of the person and accus. rei; Dem. c. Ἀρρηκ. 580, 6: διομολογημένος πρὸς τὸν πατέρα ὅσα-
περ ἐκεῖνος γράψας κατέλιπεν, ‘having made an agreement with my father with regard to all that he had left in writing.’ Or with the accusative alone, c. Dionysod. 1284, 14: διομολογοῦνται τοὺς τόκους, ‘they agree mutually as to the interest of the loan.’

"ἈΡΧΩΜΑΙ, as distinguished from ἄρχω in the sense, ‘I am first, I begin,’ implies that the person who commences also continues the action, whereas ἄρχω means that the example is proposed by the agent, but followed by some other persons or things. Thus in Thucyd. i. 144, § 3: πολέμου ὅψ ἄρξομεν, ἀρχομένους ἐδὲ ἀμυνούμεθα, ‘we will not be the first to take up arms, we will not set the example of hostilities; but if they engage in the war, begin with the view to continue it themselves, we will defend ourselves against them.’ As Böckh says (Corp. Inscript. l. p. 878): ‘ex-
spectabatur ἄρχοντας: at qui belli initium faciunt, non modo ut ab aliis id continuetur, ejus faciunt initium, sed sibi faciunt ejus initium, ut id bellum ipsi continuer: itaque etiam ἄρχομενος dici potuit, hoc est ἐν ἄρχῳ ὄντας.’ Just so we might say: ἔαρ ἄρχη-
tai, ‘the spring begins,’ i.e. to be followed by the spring as long as that season lasts; but ἔαρ ἄρχει τὸν ἔτους, ‘the spring begins the year,’ because the rest of the year is not all spring. This meaning is implied in ἄρχω, ‘I rule,’ for the ἄρχων is not one of those who follow him.

ἈΦΑΙΡΩΤΜΑΙ, ‘I take away to myself, I deprive entirely,’ is more common in the middle than in the active, which bears a meaning not easily distinguishable. Demosthenes uses the two forms together in an emphatic passage, Lept. 462, 2: ὁ τοῖνυ τὴν πίστιν ἄφαιρον τῶν δωρεῶν νόμος οὕτως; ὡς μόνον κρείττους εἰσὶν αἰ παρ’ ύμῶν δωρεά, τούτ’ ἄφαιρείται, ‘this law then, which
takes away the security of the gifts, entirely deprives your gifts of their only distinctive superiority.” The explanation of this is more simple than it appears at first sight. He, who takes away for the purpose of appropriating the object to himself, is supposed to effect a more complete deprivation than the person who abstracts, it may be partially, without any such object on his own account. Compare Shakspere’s distinction between “stealing a purse” and “filching a good name” (Othello, Act III. sc. 3).

ΒΙΩΣΚΟΜΑΙ, “I come to life,” ΑΝΑΒΙΩΣΚΟΜΑΙ, “I come to life again,” are used in the causative sense of the middle, not only in the 1 aor. but even in the present. Thus we have Hom. Od. viii. 468:

οὐ γὰρ μ’ ἐβιώσαο, κούρη,

“for you have brought me to life, O damsel.” And Plat. Crito, 48 c: τῶν ῥεδίως ἀποκτιννύντων καὶ ἁναβιωσκομέων γ’ αὖ, εἰ δολι τε ἢσαν, “of those who make no difficulty about killing, and would restore to life again, if they had the power.”

ΒΟΤΚΟΛΟΤΜΑΙ, “I tend cattle for myself,” is used once with an accusative of the object in the sense “I collect my thoughts, I think about, dwell upon;” Aesch. Eumen. 78: καὶ μὴ πρόκαμνε τόνδε βουκολοῦμενος πόνον, “do not anticipate, forestall, your troubles by meditating on this toil;” and the active is used in the same sense, with the dative φροντίσι to explain it, in Agam. 669: ἐβουκολοῦμεν φροντίσι γένον πάθος, “we meditated on our new misfortune.” So that the primary idea must be that of cogito = co-agito, just as Sophocles (47. 607) has the phrase φρενὸς οἰοβώτας, in the sense “self-willed.” In the same sense the passage cited by Hesychius, βουκολεῖσθαι χρησταῖς ἐλπίσισιν, must be understood, though Toup (Emend. iii. 258) proposes to add ἀπατάσθαι, which was one of the later meanings of βουκολεῖσθαι, derived perhaps from an intermediate sense of βουκολεῖν, “to alleviate by meditation;” cf. Luc. Ocyrus, 8: ἄπας γὰρ αὐτῶν βουκολεῖ ψευδο-στομῶν, and see the passage quoted by Wyttenbach ad Select. Histor. p. 380. It must not however be supposed that βουκολῶ is not used in its natural sense by the best writers. We have in Hom. II. xxi. 448:

Φοῖβε, σὺ δ’ εἰλίποδας ἐλικας βοῦς βουκολέεσκες,

and though there is a metaphor in Xen. Cyr. i. 4, § 13: χάριει
"If, for the sake of a little meat, I were to allow my daughter's son to go astray and get lost," i.e. like a sheep from the flock; yet in this passage there is a distinct reference to the original meaning of the term.

ΓΡΑΦΟΜΑΙ, "I write down for myself or get written," is used of the first sketch or memoranda of a treatise, in opposition to γράφω, which implies the completion of the writing itself, the filling up of the outline; Aristoph. Vesp. 537: καὶ μὴν ὅσ᾽ ἂν ἢπι μνημόσυνα γράψωμαι ἢ γέγραψω • Plat. Theaxet. p. 143 B: ἐγραψάμην μὲν τὸν ὀρατὸν ἀναμμηνευτα, ἕστερον δὲ κατὰ σχολὴν ἀναμμηνευτα ἔγραφον—ὅστε μοι σχεδόν πᾶς ὁ λόγος γέγραπται, "as soon as I reached home, I got some memoranda written down (aorist), and afterwards, as I recollected the details, I proceeded to write them down at my leisure (imperfect), so that nearly all the conversation is committed to writing." Again (Ibid. B): ἐγραψάμην δὲ δὴ ὅστις τὸν λόγον, "this was the way in which I got the conversation written down"—showing the book; but in speaking of the composition he adds immediately after: τούτων ἔνεκα ὅσ τούτων αὐτοῖς διαλεγόμενον ἔγραψα, "this was the reason why I made him, in my writing, converse in the first person."

ΔΙΔΑΣΚΟΜΑΙ in the middle means both "I teach myself," i.e. "I learn," and "I get another taught," e.g. my son. The latter or causative meaning, which is the common use of the middle of this verb, has been illustrated above (432). The former or reflexive meaning occurs in Soph. Antig. 356: καὶ φθέγμα καὶ ἡμερῶν φρόνημα καὶ αὐτοῦ ὄργα ἀστυνόμους ἐδιδάξετο, "man has taught himself (i.e. has learned without a master) language and lofty thought and the dispositions of a well-ordered citizen" (see our note on the passage). But besides these two meanings διδάσκομαι is used in a sense, which it is hard to distinguish from the active, and which can only be explained by a reference to the intensive use mentioned above (432, (2), (ββ), Obs.). In such passages as Plat. Menex. 238 B, οἱ (θεοὶ) τὸν βίον ἡμῶν κατεσκευασαν πρὸς τὴν καθ᾽ ἡμέραν διατιν τέχνης πρῶτον παιδευσάμενοι καὶ πρὸς τὴν ὑπὲρ τῆς χώρας φυλακὴν ὑπελεικίσε ὁπλων κτησίν τε καὶ ἀρχὴν διδακτάμενοι, it may be doubtful whether the two middle participles do not imply that the gods provided for our being taught, instead of undertaking our instruction themselves. But in the following cases it is obvious
that the immediate instructors are the subjects of the verb. Simo-
nides, Fr. 54, p. 377 Gaisford: διδαξάμενος χορὸν ἀνδρῶν, of the
poet or χοροῦ διδάσκαλος; Pind. Ol. viii. 59: τὸ διδάξασθαι δὲ τοι
εἰδοτεί ράτερον, of the gymnastic trainer; Aristoph. Nub. 781: οὐκ
ἄν διδαξαίμην σ᾽ ἐτι, of Socrates; and it might seem impossible to
discriminate between the active προδιδάσκω and the middle προ-
dιδάσκομαι in the two following passages of Sophocles, Aj. 162: οὐ
dωντόν τοὺς ἀποτείχισας τούτων γνώμας προδιδάσκειν, and Trach. 680:
ἔγιγνε αὐτῷ, ὅποιος με Κένταυρος προδιδάξατο, παρῆκα ἂν των
οὐδὲν ἄλλα ἐσωζόμην. Unless in these passages it is sufficient to
understand that the teacher taught diligently and from his own
knowledge, which is expressly implied in the passage of Pindar,
we must fall back on what was perhaps the origin of the causative
middle, namely, the causative use of the passive, and understand
διδάξασθαι as meaning here “to cause to learn,” for the passive
προδιδάσκομαι means simply “to learn” in Soph. Antig. 726; Eurip.
Hec. 299; Aristoph. Plut. 473; Soph. Phil. 1374. To add to the
irregularities in the use of the voices of this particular verb, it is to
be observed that προδιδάσκω sometimes means “I get my son taught.”
Aristonymus ap. Stob. Floril. 4, 106: πολλοὶ ἰδικηθέντες ὑπὸ
ῥητόρων τοὺς υἱοὺς ῥήτορας διδάσκουσιν, where the context. shows
that the fathers were not competent to teach rhetoric themselves.

ΔΙΌΧΟΜΑΙ, as distinguished from διώκω, means “I cause to
go swiftly for myself or from myself;” thus in Hom. II. xxi.
691, 2, we have

ὁ δ᾽ ἐπέσσυτο ποσαὶ διώκειν.
ἐως ὡς τὸν πεδίοιο διώκετο πυροφόρου, κ.τ.λ.

“Achilles hastened to pursue him (i.e. to put him to flight); and
while he urged the pursuit (followed it earnestly, and with interest)
over the ground productive of corn, &c.” In the Odyss. xviii. 8,
ἐς β᾽ ἐκθῶν Ὀδυσσῆα διώκετο οἴο δόμω, it seems to mean “he
eagerly endeavoured to drive away Ulysses.”

ΔΟΤΛΟΤΣΘΑΙ, as distinguished from δουλοῖν, means “to
subject to oneself,” “to make oneself permanently the master;”
as Thucyd. i. 18: ὁ βάρβαρος τῆν Έλλάδα δουλωσόμενος ἤθεν,
“the Persian king came with the intention of subjugating Greece.”
See χειρούρμαι.

ΕΙΣΠΡΑΤΤΟΜΑΙ, “I get in or exact for myself,” is used in
its proper sense as an appropriative middle in such passages as
Lys. c. Alcib. i. p. 142, 14: τελευτῶν δήσας ἀγρύφριον εἰσεπράττετο, "at last he put him in prison and exacted the money from him."

But it may be sufficient to express the effect on the debtor without referring in the particular case to the interests of the creditor; and this leads to occasional carelessness in the use of the voices. Thus in the same passage of Demosthenes, c. Apatur. p. 900, we have middle, passive and active with the necessary varieties of meaning, though the two former seem to be confused: 1. 9, διὰ τί οὐκ ἐπράττετο τῇν ἐγγύην; "why did he not sue me for my bond?" 1. 11, αὐτὸς γὰρ εἰσεπέπρακτο ὑπ᾽ ἐμοῦ τὰς χιλίας δραχμὰς, "for he had himself had the 1000 drachmae exacted from him;" 1. 16, εὖθὺς τότε εἰσεπέπρακτο τὸν ἐγγύην, "he would exact the bond of me at the moment," because the pressure of the creditor is brought forward more prominently than his wants, which are not mentioned till the next sentence.

"ΕἈΚΟΜΑΙ seems to mean "I weigh or measure for myself, I cause to weigh," in Pind. Pyth. ii. 90: στάθμας τινος ἐλκύμενοι περισσώς.

ΕΠΑΝΘΙΖΟΜΑΙ, "I colour myself with" blood, is the proper force of this middle verb in a passage of Auschylus, Agam. 1434, where we should read νῦν δὲ τελείαν πολύμαστον, ἐπηνθίσω αἷμ᾽ ἀνυπτον, "but now having destroyed (ὀλέσασα) the last of these lives (τελείαν ψυχήν), one much to be remembered, you have stained yourself with blood not to be washed out." That ἐπανθίξω means "to colour" (floridum reddere) is shown by a number of passages.

ΕΠΙΔΕΙΚΝΥΜΑΙ means "I make an exhibition of myself or something peculiar to myself." Xen. Anab. iv. 6, § 15: νῦν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τῇν παιδείαν, "now it is quite the time for you to show off your education." The Scholiast on Plat. Alcib. i. p. 105 b, says: τὸ ἐπιδείξασθαι ἐπὶ τοῦ λογισμοῦ τάττει, τὸ δὲ ἐπιδείξασθαι ἐπὶ τοῦ ἀποστάδην, i.e of that which is directly or really exhibited. The distinction which Schleiermacher in his version of Plato makes between these two verbs is as follows: he translates ἐπιδείξασθαι, sich sehen lassen, "to show oneself off," ἐπιδείξασθαι, sich hören lassen, "to hold forth," "to make a formal display of one's powers of speaking." But although an ἐπιδείξει is often technically used to signify an oratorical exhibition, a set speech, both the noun and the verb have the general force
given above; as Plat. Phaedr. p. 234 b: τὴν αὐτῶν ἀρετὴν ἐπι-
δείξονται, "they will exhibit their own excellence;" Demosth.
Aristog. 785, 17: τὰς έαυτού πουρίας ἐπιδείξειν ποιούμενος, "mak-
ing an exhibition of his own wickedness."

'ΕΠΙΔΙΑΤΙΘΕΜΑΙ is used in the special sense "I make a
deposit of a stake or pledge" as a guarantee for the performance of
a certain engagement. Harpocr. s. v.: ἐπιΔιατίθεσθαι ἐστὶ τὸ συν-
θήκας τῶν ποιεῖσθαι κατατιθέμενος τῇ ῥήγῳ ἀργύριον παρὰ τοῖς
τῶν μεταξὺ γενομένων. Demosth. c. Apatur. 896, 22: ἐπιδιαθέ-
μενος ἀργύριον ἑὰν μὴ ὁμόσῃ, "making staked some money to be
forfeited in case he should not take the oath;" Jul. Poll. ix. 96
(of gamblers): μνᾶν αὐτῶν ἐπιδιατεθειμένον ἐκάστῳ κύβῳ.

'ΕΠΙΣΚΗΠΤΟΜΑΙ, "I cause an indictment (ἐπίσκηψις)." —
especially for false witness or murder,—"to be heard in court," is
properly used in the middle, like γράφομαι, δικάζομαι, and other
forensic terms; thus Aeschines, c. Tim. 18, 27: ἰενδομαρτυρῶν
ἐπισκῆψασθαι; Plat. Euthyrhr. 9 A: ἐπισκήπτεσθαι φόνου τῶν νῦν
τῷ πατέρι; Legg. xi. 987 b: οὐδεῖν τῶν ἰενδομαρτυρῶν ἐπεσκη-
μένος. But it may be used in the active without reference to an
actual hearing in court, when we imply that the veracity of an
individual is challenged, and that too in a passage where σκη-
πτομαι is used in the sense "I pretend or allege," as in Plat. Theaet.
145 c: ἀλλὰ μὴ ἀναδύον τὰ ὁμολογημένα σκηπτόμενος παίζοντα
λέγειν τόνδε, ἓνα μὴ καὶ ἀναγκασθῇ μαρτυρεῖν: πάντως γὰρ οὐδεὶς
ἐπισκῆψει αὐτῇ, "but do not retract what you have promised, on
the pretence that he spoke in jest, lest he should be compelled also
to put in formal testimony: for assuredly no one will challenge his
veracity." In the passive ἐπισκήπτομαι may mean "I am solemnly
charged," i.e. with murder; as in Soph. Antig. 1313: ὡς αἰτίαν
ἐχου τόνδε κακεληφος επεσκηπτον μόρων.

ΕΤΡΙΣΚΟΜΑΙ, "I procure or obtain for myself," bears a
sense more nearly approaching that of the form ἐπ-αυρίσκομαι, "I
derive advantage from," ἀπαυρίσω, "I receive or get," than its
active εὑρίσκω, "I find, discover, or invent."

ΘΗΡΩΜΑΙ, as distinguished from θηρῶ, means "I pursue
eagerly for myself," especially in a metaphorical sense, as in Soph.
Ajax, 2: πεῖραν τῷ ἑχθρῶν ἀρτάσας θηρώμενος, "endeavouring to
get some means of attacking your enemies." But θηρῶ bears
sometimes a scarcely distinguishable signification, and θηράσω, θηράσομαι are equivalent forms of the future.

ΟΤΟΜΑΙ, “I sacrifice with a special object,” e.g. to draw an inference from the appearance of the viscera; as Herod. ix. 62: ἐγένετο θυομένοις τὰ σφάγια χρηστά. Hence it means “I take the auspices,” and may be followed by an infinitive, as Xen. Anab. ii. 2, § 3: θυομένῳ οἶναι ἐπὶ βασιλέα οὐκ ἐγένετο τὰ ἱερά, “when he was consulting the auspices about going to the king, the sacrifices did not allow it.”

ΚΑΛΟΤΜΑΙ, “I call a person to me,” as Hom. Π. iii. 161: Πρίαμος δ᾽ Ἑλένην ἐκάλεσσατο φωνῇ. Also to “call down upon a person,” as Soph. Ed. C. 1385: ἀράς, ὅς σοι καλοῦμαι; cf. ἀρωμαι, εὔχομαι, which are always in the middle form.

ΚΑΜΝΟΜΑΙ, “I labour for myself, I effect by my labours;” as Hom. Od. ix. 130: οὗ κέ σφιν καὶ νῆσον ἐκάμοντο, “who might make the island well-peopled.”

ΚΟΑΖΟΜΑΙ, “I punish, correct, or discipline for my own purposes or interest,” stands in marked contrast to the active κολάζω, which, though it generally has a future of the middle form, is used regularly to denote a chastisement by which the offender is corrected and made better, as distinguished from τιμωρεῖσθαι and δίκην λαμβάνειν, which refer to the vengeance and satisfaction of the injured party. (See Xen. Cyrop. ii. 2, § 7; Arist. Rhet. i. 10, § 17; Wyttenbach ad Select. Histor. p. 372). This use of the middle form is comparatively rare, because it is generally superseded by τιμωροῦμαι, and the following are perhaps nearly all the passages in which it occurs; Thucyd. iii. 40: παρὰ τὸ εἰκός καὶ τούσδε ξυμφόρως δεῖ κολάζεσθαι, where the turn of the sentence and the adverb ξυμφόρως show that the Athenians are supposed to consult their interest in the punishment of the Mytileneans; but lower down in the same chapter we find: κολάσατε άξιός τούτως καὶ τοῖς ἄλλοις ξυμμάχους παράδειγμα σαφῆς καταστήσατε, because the chastisement of the Mytileneans is in this case regarded rather as an exemplary castigation for the warning and benefit of the other allies. Id. vi. 78: τὴν τοῦ Συρακοσίου ἐχθραν κολάσασθαι, where there is an expression of vengeance for enmity. Aristoph. Vesp. 405: νῦν ἐκεῖνο, νῦν ἐκεῖνο τοῦξθυμον ὤ κολαζόμεσθα κέντρον ἐντε- τατ’ ὄξυ, “now thrust out the sharp sting, that choleric weapon

29
with which we punish,” scil. those who offend us. Plato, Protag. 324: ἀποτροπῆς γοῦν ἕνεκα κολάξεων ταύτην ὅν τὴν δόξαν πάντες ἔχουσιν δοσιτερ τιμωροῦνται καὶ ἑδιά καὶ δημοσία. τιμωροῦνται δὲ καὶ κολάζονται οἱ τε ἄλλοι ἀνθρώποι οὗς ἄν οἴονται ἄδικεῖν καὶ οὐχ ἥκιστα Ἀθηναῖοι. Here we have κολάξω and κολάζζομαι in direct opposition, the former as denoting chastisement designed for the benefit of the offender, the latter as nearly synonymous with τιμωροῦμαι. Much the same is the meaning in Plat. Menex. 240 d: οἱ ἐν Μαραθῶι ἐκολάσαντο τὴν ὑπερηφανίαν τῆς ὴσιᾶς. Aristot. Hist. Anim. vi. 17, § 3: φασὶ δὲ καὶ τὴν τῆς τροφῆς δαψίλειαν προστέρων αὐτῶς [ἔλεφαντας] παρέξειν καὶ προσάγουντες δε αὐτῶς ἐτέρους κολάζονται καὶ δουλοῦνται, where the other middle verb clearly indicates that the discipline and subjugation of the elephants are designed for the benefit of their owners.

ΚΟΜΙΖΟΜΑΙ, “I get in or get back for myself, I import or recover,” differs from the active κομίζω only in the greater emphasis of the appropriative sense. Thus we have Thucyd. i. 43: νῦν παρ’ ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, “we now claim to receive the same return from you;” Id. iii. 58: σώφρονα ἀντὶ αἰσχρᾶς κομίσασθαι χάριν, “to receive a modest instead of a disgraceful favour;” Id. i. 117: εἰςεκομίσαντο καὶ ἐξεκομίσαντο ἀ ἐβοῦλοντο, “they conveyed in and out for themselves what they wanted.” But Pind. Ol. xiii. 58: κομίζοντες Ἑλέναν (cf. Nem. vii. 28), of the Greeks who tried to get back Helen for Menelaus; Id. Pyth. iii. 56: ἀνδρ’ ἐκ θανάτου κομίζαι ήδη ἀλωκότα, of Ἀesculapius restoring a man to life; Id. Pyth. iv. 106: ἄρχαίαν κομίζων πατρὸς ἐμὸν τιμάν, because his father was still alive; Id. Ibid. 159: κέλεται εἰς φυγὰν κομίξαι Φρίξος, “Phrixus bids us bring back his exiled soul”(cf. Nem. viii. 44); Ἀeschylus, Agam. 938).

ΝΕΜΟΜΑΙ, besides its appropriative meaning “I cultivate for myself, I get in the produce of land or some other object,” as in Thucyd. i. 2, νεμόμενοι τὰ αὐτῶν ἐκαστοι ὅσον ἀποζήν, bears the signification of mutuality (432, (cc,)), “I divide with another,” and this too in opposition to νέμω, when the division is not made by the persons immediately interested in it. In Ἀeschylus, Prom. 237: εὕρος δαίμοσιν νέμει γέρα ἀλλοτρίων ἄλλα καὶ διεστιχίζετο ἄρχῃ, of Jupiter; so also in Demosth. pro Phorm. 946, fin.: εἰ δέσσαει ἐξελοντας ἀντιμιοριετα λοιπα νέμειν, of a distribution of property by executors; though we have immediately afterwards: καὶ νέμονται
τὴν ἄλλην οὐσίαν πλὴν ὧν ἐμεμίσθωτο οὑτοσί, because the obligation to divide, under the will, stands in a certain opposition to the act of division, which the executors performed with the same amount of care and interest as if they had divided the property among themselves; so that the distinction, between νέμω in the one case and νέμομαι in the other, is much the same as that between the active νέμει and the middle διεστοιχίζετο in the passage from Ἀeschylus. Afterwards we have (947, l. 13): ἐνείματο οὗτος πρὸς τὸν ἄδελφον, of one of the parties immediately interested.

ΠΡΟΪΕΜΑΙ, “I part with or spend my money,” &c. (Thucyd. ii. 43; Lys. 162, 35; Demosth. Dionysod. 1297, 14; Ἀesch. c. Otesiph. 78), is so regularly used in this sense, that Demosthenes employs the periphrastic form of the pluperfect passive in the same signification without any accusative of the object, pro Phormione, p. 946, 8: εἶλετο μάλλον αὐτὸν τὸν Πασίωνα χρήστην ἐχειν τούτων τῶν χρημάτων ἢ τούς ἄλλους χρήστας οἷς προειμένος ἦν, “he preferred to have Pasion himself as his debtor for these sums rather than the other debtors to whom he had lent them.”

ΠΡΟΣΙΕΜΑΙ, “I admit to myself,” not only bears the sense “I approve,” as in Plat. Phaed. p. 97 B: τούτων τὸν τρόπον οὐδαμὴν προσίεμαι, “I do not at all admit or approve of this method;” but is even used in the third person to signify “it approves itself to me,” as in Aristoph. Equit. 359: τὰ μὲν ἄλλα μ᾽ ἡρεσά λέγων, ἢν δ᾽ οὐ προσίεμαί με, “in the rest of what you said you pleased me, but one point does not approve itself to my judgment or taste.”

ΠΡΟΣΤΡΕΠΟΜΑΙ, “I turn myself towards,” has the special meaning “I go as a suppliant,” especially for purification from homicide; whence the name προστρέπων. Thus Ἀesch. Eumen. 196: καὶ προστρατέσθαι τούτῳ ἐπέστελλον δόμους, “I had him apply for purification at this temple.” Whence it seems probable that προστρατεμένος πρὸς ἄλλοις οἴκοις (Eumen. 229), “having applied for and received supplication at another temple,” is the true reading instead of προστριμένος (New Cratylus, § 218).

ΠΡΟΣΤΡΙΒΟΜΑΙ, “I cause to be rubbed in” or “I rub in diligently,” is applied idiomatically to express any act which produces an indelible or very lasting impression; thus we have Dem. c. Aristog. i. p. 786, 5: σκοτῶν τίνι συμφορᾶν ἢ βλασφημίαν 29—2
든지ون تي بروسترفاميوس أرغيورون إيسبرازيتي، "Considering on whom he can inflict some prejudice or slander or mischief, and so extort money for himself;" Id. c. Ανδρωτ. 617, 4: πλούτου τινα δόξαν προστρήψατο τοίς κεκτημένοις, "such things attach to their possessors an outward show of opulence;" Aristoph. Ευκλ. 5: πληγὰς δεὶ προστρίβεται τοῖς οἰκέταις, "he is always getting the servants a beating." It is used in this application as a passive verb; see Ας. Προμ. 329.

ΣΠΕΝΔΟΜΑΙ, "I pour forth libations with a special object," i.e. "I make a treaty."

ΣΤΕΛΛΟΜΑΙ, means not only "I cause myself to go," "I prepare myself for a journey," as in Soph. Φιλ. 464: ήδη, τέκνον, στέλλεσθε; "are ye going to start at once?" sometimes with the infinitive, as Ηροδ. Ι.Π. 124: ἐστέλλετο ἀπίεναι, "he prepared himself to depart;" but also "I cause another to come," as in Soph. Ευδ. Τυρ. 433: σχολῆ γ᾽ ἄν οἴκους τοὺς ἐμοὺς ἐστειλάμην, "I should hardly have sent for you to my house," in which sense we have the active, Soph. Αντιγ. 165: ύμᾶς ἔστειλ᾽ ἱκέσθαι, "I summoned you to come here."

ΤΙΚΤΟΜΑΙ, "I produce from myself," is sometimes used to denote the mother, or the immediate source of production, as distinguished from τίκτω, which denotes the exciting cause of birth; the most remarkable passage is that in Soph. Τραχ. 331: δὲ τέκετο θάνατος, ἔτεκε δ᾽ αἰόλος δράκων, where both the nouns are masculine, and where it is only by a great refinement that we can understand how death was the mother, and the hydra the immediate agent, of the poison which destroyed Hercules. In the fragment of Ας. Εσχ. Ναναιδες, 38, δύμβρος ἀπ᾽ οὐρανοῦ πεσὼν ἐκυσε γαλαν, ἡ δὲ τίκτεται βροτοῖς, κ.τ.λ., it is easy to see that the earth is represented as producing grass and corn from its own bosom. And in the Χοιηθ. 419, τῶν τεκομένων refers to Clytemnestra as distinguished from Agamemnon; and ὁ τεκόν is the father in Χοιηθ. 690; Soph. Ευδ. Κολ. 1108; Ευριπ. Ελεκτ. 335. On the other hand ἡ τεκόνσα is the mother in Sept. c. Θεβ. 908; and τίκτω is constantly used of the mother, sometimes with ἐκ τινος of the father.

ΤΙΝΟΜΑΙ or ΤΙΝΤΜΑΙ, "I exact vengeance" (cf. τιμωροῦσαι = τιμήν ἄερομαι), is the causative middle of τίω, "I pay."
It takes an accusative of the wrong avenged, and of the person punished, as well as the accusative of δίκη, "the satisfaction or penalty." Thus Hom. Odyss. xxiv. 326: λοβῆν τινύμενος καὶ κακὰ ἔργα; Od. xv. 236: ἐτίσατο ἔργον αἰείκες ἀντίθεου Νηλῆα; Eurip. Orest. 323: αἵματος τινύμεναι δίκην.

ΤΡΕΠΟΜΑΙ is used both as the reflexive middle, "I turn myself or take to flight," Herod. viii. 91: τῶν βαρβάρων ἐς φυγήν τραπομένων; and as the causative middle, "I turn another to flight, I rout him," Eurip. Heracl. 842: ἐτρεψάμεσθ' Ἀργείου ἐς φυγήν δόρυ.

ΤΙΠΟΛΕΙΠΟΜΑΙ, "I cause to be left for myself, I retain or preserve," Herod. iv. 121: οἱ Σκύθαι ὅσα σφι ἐς φορβὴν ἵκανα ἵνα τοσάντα ὑπολειπόμενοι, τὰ ἄλλα τῇ τῇ ἀμέτρητον προτεσμήναν. Dem. de Coron. 301, 23: ὑπελείπετο (some read ὑπέλειπε) γὰρ αὐτῶν ἕκαστος ἑαυτῷ ἁμά μὲν ῥᾳστώνην, κ. τ. λ.

ΦΡΑΖΟΜΑΙ, "I speak or confer with myself, I consider or devise, I provide beforehand," whence, even in the form of a perfect passive, we have Soph. Antig. 364: νόσων φυγᾶς συμπέφρασται.

ΧΕΙΡΩΝΜΑΙ, "I subdue for myself," like δουλοῦμαι; as in Herod. i. 211: ἔχειρώσαντο τοὺς ἐναντίους.

ΧΕΟΜΑΙ, "I pour out for myself," i.e. libations, is used like θίομαι, εὐχομαι, &c., to express the special interest of the worshipper. We find both voices in Soph. Æd. Col. 478, 9: χοας χέασθαι στάντα πρὸς πρώτην ἕω—ἡ τοῖσδε κρώσσοις ὅς λέγεις χεῖσ τάδε; In the former the act of worship is distinctly implied, in the latter the reference is to the effusion itself and its instrument: cf. σπένδω, σπένδομαι.

§ VI. B. Secondary Predicates. (a) Adverbs.

435 (a) The name of the adverb (148) implies that it is intimately connected with some verb, which contains a primary predication; and it may be said, that all secondary predications are adverbial words and sentences (383). In stating, however, that the adverb, in accordance with its name, is a secondary predicate intimately connected with some verb, we must bear in mind that the verb, on which the adverb depends, may be itself in some form, which subordinates it to another verb, or the adverb may be
attached to some predicative word. Thus we may say not only εὖ παρασκευάζεται, but εὖ παρεσκευασμένος, where the verb contains a primary predicate, but the participle is in itself adverbial; and we may not only say τῶν ὁμοίων σωμάτων οἱ αὐτοὶ πόνοι οὐχ ὁμοίως ἄπτονται ἀρχοντός τε ἀνδρὸς καὶ ἰδιωτοῦ (Xen. Cyr. i. 6, § 25), where the adverb ὁμοίως is intimately connected with the verb ἄπτονται, but we may use the same adverb as qualifying an adjective only; thus (Herod. i. 52): τὸ ἔστων τῇ ἀνήγχησι ὁμοίως χρύσεον. To this distinction Cicero refers in the following passage (de Fin. iv. 27, § 75): “ut in fidibus pluribus, si nulla earum ita contenta numeris sit, ut concentum servare possit, omnes æque incontentæ sint: sic peccata, quia discrepant, æque discrepant; paria sunt igitur. Hic ambiguo ludimur: æque enim contingit omnibus fidibus, ut incontentæ sint: illud non continuo, ut æque incontentæ.” For in the former case the adverb belongs to the verb containing the primary predicate; thus, αἱ χορδαὶ ὁμοίως πλημμελοῦσι; in the latter it belongs to the predicated adjective, αἱ χορδαὶ εἰσιν ὁμοίως ἀσύμφωνοι.

(b) These considerations will enable the student to see that grammarians (for instance Matthiä, § 309; Rost, p. 464) are in error when they state that the adverb can take the place of the adjective as a primary predicate. In all cases where this seems to occur the adverb in its proper sense qualifies some verb predicating in itself the existence or nature of the subject. The adverbs used in this way are almost always secondary predicates of time, place, quantity or manner, and the verb is always capable of predicating substance. Thus we have Il. vi. 130: οὐδὲ γὰρ Δυκάνθορος δὴν ἦν, “for neither did Lycurgus exist a long time.” Ibid. i. 416: ἐτεί νῦ τοι αἰώνα μινυθά περ οὕτι μάλα δὴν, “since it is your fate [to live] a short and not at all a long life.” Xen. Anab. i. 8, § 8: ὅτε δὲ ἐγγύτερον ἐγίγνοντο, “when they came (i.e. were come into a position) nearer.” Similarly, Id. Cyr. iv. 1, § 18: χωρίς γενόμενοι, “having gone apart.” Thucyd. iv. 61: οὐ γὰρ τοῖς ἑθείσι, ὅτι δίχα τέφυκε, τοῦ ἑτέρου ἐξει ἐπίλασι, “for they do not invade nations, because their origin is different (because they have been born in different places), through hatred of one of our races” (i.e. the Dorian). Eurip. Iph. T. 1014: ἄλας τὸ κελώνα ἀλή, “the blood of her (Clytämnestra) has been shed so as to satisfy all demands” (unless ἄλας is really a substantive, like the Latin satis). Id. Hec.
SYNTAX OR CONSTRUCTION.

536: σύγα πᾶς ἔστω λεώς, “let all the people exist silently, i.e. be in a state of silence.” II. vii. 424: διαγνώναι χαλεπῶς ἦν ἄνδρα ἔκαστον, “it was hardly possible (it was allowed or possible with difficulty) to distinguish each man.” Ibid. ix. 551: Κουρῆτεσσι κακῶς ἦν, “it went badly with the Curetes.” Xen. Anab. iv. 3, § 24: ἐπεί τὰ πέραν ἐόρα καλῶς γνωρίσειν, “when he saw the matters on the other side of the river going on, turning out, well.” Isocr. Paneg. § 5: ὥστε ἢδη μάτην εἶναι τὸ μεμνῆσθαι περὶ τούτων, “so that already it is in vain (i.e. it exists in vain, it comes to pass fruitlessly) to remember these things.”

(c) We have seen above (259), that adverbs, etymologically considered, are cases of nouns, pronouns or adjectives, which express the time, place, cause, form or manner of an action. The only difference, therefore, between the adverbs and other secondary predicates consists in this, that while the adverbs signify general affections, the case of nouns predicate specially some secondary relation. Thus we may say, specially,

ἐπεδήμει τῇ Σπάρτῇ or ἐν Λακεδαίμονι,

or generally,

ἐπεδήμει ἐκεῖ.

And we may say, with reference to a person’s general state, ἔχει καλῶς, bene se habet, “he is well,” or we may append a particular reference, ἔχει καλῶς τὸ σῶμα οτ σῶματος, bene se habet quoad corpus, “he is well in his body.” In fact, the use of a verb with an adverb, as well as with a case, is a degree less definite than the employment of two cases with the verb. Thus, if we say, πατάσσει ῥάβδῳ, “he strikes, and ἃ stick is the instrument,” we add one particular; if we say, πατάσσει ῥάβδῳ ῥάβδῳ, “he strikes, and his manner of striking is violent,” we add another particular: but we may say, πατάσσει ῥάβδῳ ῥάβδῳ τὸν ὄνον: we have then three adjuncts to the primary predication, “he is striking,” and besides “the manner is violent, the stick is the instrument, the ass is the object of his striking.”

436 The conditional proposition, which is a relative sentence with an indefinite antecedent, is of an adverbial nature. For it is
an equally adverbial predication to say generally, "I will go to London conditionally," and to say more distinctly, "I will go to London if you will accompany me," i.e. conditionally on your accompanying me.

437 The causal sentence, which is often expressed by the absolute use of the participle, may be contained in the simple adverb; thus in Thucyd. i. 39, ad fin.: ἐγκλημάτων μόνων ἀμετόχως means "you being free from their inculpation alone," ἀμετόχων οὖν ὑμῶν. And in the same author, iv. 20, § 3: πολεμοῦνται ἁσαφῶς ὄποτέρων ἀρξάντων, "they are involved in war, without knowing who began it," ἀδήλων δὲ ὄποτεροι ἦρξαν.

438 The illative sentence may be expressed by a mere adverb; thus (Thucyd. i. 21, § 1): τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μνημεῖον ἐκκεννικεύτα, "most of these old stories having won their way to fabulousness, so as to lose all credit." So also in the same writer, vi. 58: ἀδήλως τῇ ὅψει πλασάμενος πρὸς τὴν ἐμπορίαν, "having dissembled in his countenance with reference to the calamity, so as not to betray his feelings or disclose what had happened."

439 Parallel adverbs are sometimes used to express a tertiary by the side of a secondary predication; thus in Thucyd. ii. 64, § 2: φέρειν τε χρὴ τὰ τε δαιμόνια ἀναγκαῖος τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως, "one must bear what the gods inflict as necessary things, i.e. because they are unavoidable, and face the assaults of enemies courageously, i.e. after the manner of brave men," where ἀναγκαῖος amounts to a tertiary predication of the object, and ἀνδρείως is a secondary predication referring to the subject.

§ VII. Secondary Predicates. (b) Cases of Nouns.

440 As the Greek language is in an etymological, as well as in a syntactical state, it expresses the relations of case, both by inflexions, and by an apposition of those inflexions to certain pronominal adverbs called prepositions. The preposition, as an adverb, belongs to the first class of secondary predicates; but as the special meanings of the prepositions depend on the cases with which they are used, we must consider, in the first instance, the syntax of the cases themselves.
We have seen that the nominative regularly designates the subject, and that it is predicated directly through certain verbs, which serve as copula. As the nominative cannot represent the object of the verb, it is clear that the words, capable of employment as secondary predicates in the nominative, are those which are adapted for the expression of the adverbial relations of time, place, manner, degree, &c. These are, in the first place, participles as temporal predicates; next, adjectives and pronouns as predicates of place and manner; and finally, those substantives which are by their nature categorical. In general, those words which appear as tertiary predicates in the oblique cases are best suited for secondary predication in the nominative.

The following examples will explain this usage:

(a) Participles are used as secondary predicates of time, or as equivalent to a temporal sentence.

Thus we have γελάσας ἡσυχῇ ἔφη (Plat. Phaed. 101 b), "he laughed gently and said," i.e. at the same time; ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα (Xen. Αἰκον. 4, § 20), which Cicero renders (Cato, 17, § 59): quum venisset ad eum eique dona a sociis attulisset. We should say indifferently, "he came and brought," i.e. at the same time, or "he brought with him."

There are cases in which some caution is required, lest we should miss this adverbial sense of the participle. For instance, the punctuation of the ordinary editions leads students to mistranslate Thucyd. i. 39, init.: καὶ φασὶ δὴ δίκη πρότερον ἐθελήσαι κρίνεσθαι, ἥν γε οὐ τὸν προῦχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς τὲ ἔργα καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθίσταται, where we must observe that τὸν belongs to προκαλούμενον, and that προῦχοντα, "when he has the advantage," is quite as adverbial, or quite as much a secondary predicate of time, as ἐκ τοῦ ἀσφαλοῦς, "from a safe position," "when he is in safety." Compare the parallel sentiment in III. 82, § 6, where we have ei προὐχοσκεῖν, i.e. "as often as (whenever) those who made the proposal had the advantage." And even when there is no article to confuse the meaning, the student is apt to lose the predicative force of the participle because it agrees in case with the object of the verb; thus in Αἰσχ. Αγάμ. 372—4:
SYNTAX OR CONSTRUCTION.

οὐ γὰρ ἐστὶν ἔπαλξις πλούτου, πρὸς κόρον ἀνδρὶ λακτίσαντι μέγαν Ἰδιαὶς βομῶν, εἰς ἀφάνειαν, "when a man has wantonly spurned the mighty altar of justice, wealth furnishes no bulwark against destruction." Sometimes the participle appears by the side of an adjective in these secondary predications, as in Thucyd. iv. 130, § 3: ὁ δῆμος ἀναλαβὼν τὰ ὅπλα περιοργῆς ἐχώρει ἐπὶ τοὺς Πελοποννησίους, "the people, having snatched up the arms, rushed, in great wrath, on the Peloponnesians." Sometimes two participles, both as secondary predications of time, may appear together to indicate consecutive events, as in Thucyd. i. 75, § 2: καὶ τινῶν καὶ ἴδια ἀποστάντων κατεστραμμένων, "and as some had revolted and were reduced (permanently) to a subject state" (cf. Id. i. 50, § 4), or even to express the contemporary state, as Π. ὧν μὲν διεφθαρμένων, τῶν δὲ ζώντων ἐχομένων, "some having been killed, and others being detained alive." And a participle may be accompanied by two other secondary predications, one in the form of an adjective, the other in that of a regular adverb, as in Thucyd. iv. 61, ad fin.: ἐπίκλητοι, εὐπρεπῶς ἄδικοι ἐλθόντες, εὐλόγως ἄπρακτοι ἀπίασιν, "and those who have been called in, as they came with fair pretences and dishonest thoughts, shall go back again with fair reasons and disappointed hopes."

(b) Adjectives are used as secondary predicates of place, time, manner, cause, extent, &c.

(aa) We have secondary predicates both of place and manner in Soph. Aj. 594 sqq.:

ὅ κλεινά Σαλαμίς, σὺ μὲν ποὺ ναεῖς ἀλυπλαγκτός εὐδαίμων πάσων περίφαντος αἰεί,

where κλεινά is the epithet, and ἀλυπλαγκτός the local predicate, whereas εὐδαίμων and περίφαντος are predicates of manner: "thou, O glorious Salamis, dwellest in the midst of the breakers ever happy and glorious." These predicates of manner are often best rendered by a primary predicate; as "thou art happy and glorious, where thou dwellest." Thucyd. iii. 56: ἐπέρχεσθε δεινοὶ, "you are formidable when you attack." And this must be the case when the secondary predicate of manner appears twice in the same sentence; as in Thucyd. ii. 98, ad fin.: ὦ δὲ ἄλλος ὡμιλος εὐμμικτός πλήθει φοβερῶτατος ἠκολούθει, "the rest of the crowd
which followed was a mixed multitude, and exceedingly formidable from its numbers." Adjectives denoting time are regularly used as secondary predicates; thus Hom. Il. i. 423: χθιζὸς ἐβη, "he went away yesterday;" Herod. vi. 120: τριταῖοι ἐγένοντο, "they arrived on the third day;" Plat. Resp. 614 B: ἀναίρεθεντων δεκαταίων τῶν νεκρῶν ἦδη διεφθαρμένων, "the dead bodies having been taken up ten days afterwards, when they were already decayed."

The local predicate will often be best rendered by an adverbial phrase, as in Arist. Metaph. i. 3, p. 983 a, 28: ἀνάγεται γὰρ τὸ διὰ τι ἐίς τὸν ὕπον ἐσχάτου, αἰτίων δὲ καὶ ἀρχὴ τὸ διὰ τι πρῶτον, "the wherefore is introduced last into the definition, but the wherefore, as being the first, is the cause and the first principle." The local predicate is very common in poetry, as Soph. Ant. 784: φοιτᾶς ὑπερτόντως. Ed. C. 119: ἐκτόπιος συθείς. Ed. T. 1411: θαλάσσιος ἐκρίψατε. Ibid. 32: εξώμεσθ' ἐφέστοι. Eurip. Andr. 516: ἑζόμεσθ' ἐφέστοι. Ibid. 357: βώμιοι πίννοντες. Ibid. 266: κάθησ' ἐδραία, where we use the noun with its preposition: "over the main," "out of the way," "into the sea," "at the hearth," "under the ground," "at the altar," "on the seat."

Sometimes this predicate expresses the cause of the main predication; as in Soph. Antig. 941: ὀξύχολος παῖς ὁ Δρύαντος, "he was bound, because he was so keen in his wrath." Id. Trach. 936:

κανταύθ᾽ ὁ παῖς δύστης δύστης οὔτ᾽ ὀδυρμάτων ἐλείπετ' οὐδέν, κ.τ.λ.

"the boy, like a miserable creature as he was," or "for he was a miserable creature." When the Greeks wish to express very strongly this mixture of the manner and cause, they add the mere adverb to the adjective; thus,

ἡ κακὸς κακῶς ταφήσει νυκτὸς οὐκ ἐν ἡμέρᾳ

(Eurip. Troad. 448),

"since you are a base wretch, you shall be buried in a base manner."

ἀγ' ὁ θύγατερ ὅπως τὸ κανοῦν καλὴ καλῶς οἴσεις

(Aristoph. Achar. 253),

"as you are a pretty lass, bear the basket prettily."

Obs. The Latin writers imitate this idiom; thus Virgil, Æn. v. 447:

Ipse gravis, graviterque ad terram pondere vasto

Concidit.
Many adjectives are used both in prose and verse as secondary predicates of magnitude or amount; as Thucyd. i. 5: ὁ Ἀσωπός ἔφρυς μέγας, “the Asopus ran in a full stream;” Xen. Anab. vi. 2, § 4: κρήνη ἄφθονος ρέουσα, “a fountain running abundantly;” Thucyd. i. 75: ὁ ἄρητο τὸ ὕψος τοῦ τείχους μέγα, “the height of the wall was raised to a great altitude;” Dem. Ol. ii. § 8: διὰ τούτων ἡ ῥῆθη μέγας, “by means of these he was raised to great power.” In such phrases as Aristoph. Eq. 1362, ἀρας μετέωρον ἐς βάραθρον ἐμβαλῶ, this predication of degree is actually locative; for “lifting up high” means “lifting up from the ground.”

There is often a kind of prolepsis in these adverbial adjectives, i.e. they express the effect of the main verb, and therefore approximate to the illative sentence (above, 438). Thus we have Soph. Aj. 945:

ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς, αὐτῷ δὲ τερπνός,

i.e. “the effect of his death was grief to me and joy to his enemies, but to himself it brought pleasure.”

So Eurip. Hippol. 796:

αὐτηρὸς ἡμῖν τοῦσδ᾽ ἂν ἐκλίποι δόμους,

i.e. “his leaving this house would cause grief to me.”

Thucyd. iii. 23: κρύσταλλος ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὅστι ἐπελθεῖν, ἀλλ᾽ οίος ἀπηλιώτου ἢ βορέου ὑδατώδης μᾶλλον, “ice had frozen on the ditch, not to the extent of being firm, so as to admit of their walking on it; but rather of a half liquid kind, such as is found when the wind is east rather than north.”

We may have all these forms of the adjective or participle used as secondary predicates in one sentence, so that this prolepsis or statement of the effect follows upon similar predications of the time, the manner, or the cause. Thus in Plat. Theat. 175 c: ἰλυγγιῶν τε ἀφ᾽ ὑψηλοῦ κρεμασθεὶς καὶ βλέπων μετέωρος ἀνωθεν ὑπὸ ἀηθείας ἀδημονῶν τε καὶ ἀπορῶν καὶ βαρβαρίζων, γέλωτα Θράτταις μὲν οὐ παρέχει οὐδ᾽ ἄλλῳ ἀπαιδεύτῳ οὐδὲν, οὐ γὰρ αἰσθάνονται, τοῖς δ᾽ ἐναντίον ἢ ὡς ἀνδραπόδοις τραφείσων ἀπασίων, “being dizzy, because he is held suspended aloft, and there high above the earth looks down from his elevation, so that from
want of habitue he feels nervous and is perplexed and talks inart-
icularly, he does not (like Thales) cause laughter to Thracian
maidservants or to any other uneducated person, for they do not
perceive his embarrassment; but he does seem ridiculous to all
those who are brought up not as slaves, but in the opposite manner.”

443 \(c\) Substantives are used in a sort of apposition, which
really involves the main category of the sentence. Thus, when we
say (Hom. II. II. 673):

\[ \text{Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἰλίου ἔλθεν,} \]

the main point asserted of Nireus is not his having gone to Troy,
but his having been the handsomest man among those who went
thither. We have an instructive instance of this mode of predica-
tion, in connexion with the predicates of time, place and manner,
in Soph. Ed. Col. 718:

\[ \text{άδε εὗρετμος ἔκπαγλ' ἀλλα} \]
\[ \text{χερσὶ παραπτομένα πλάτα} \]
\[ \text{θρώσκει τῶν ἑκατομπόδων} \]
\[ \text{Νηρήδων} \text{άκόλουθος,} \]

where the construction is ἡ εὗρετμος (epithet); πλάτη, χερσὶ πα-
ραπτομένη (predicate of time); θρώσκει (verb containing the pri-
mary predicate); ἔκπαγλα (adverb of manner); ἀλλα (local predi-
cate, almost equivalent to adverb of place); τῶν ἐ. Ν. ἀκόλουθος
(noun in apposition, which involves the main category of the whole
sentence); i.e. “the well-poised oar, when graspt by the hands,
bounds surprisingly in the sea, and keeps pace with the hundred
feet of the Nereids.” To this class belong the cases of apposition
which have been explained above (407, 8), where we have shown
how the apposition to the subject passes from the nature of an ep-
ithet to that of a predicate.\(^1\)

444 \(d\) There are certain pronouns or pronominal words,
which are used specially in this sort of predication, and in a differ-
ent sense from that which they bear as epithets. Such are the

\(^1\) It was necessary to dwell at some length upon these predicative uses of the
adjective and substantive in particular, because the whole doctrine of tertiary pre-
dicats depends upon them. Perhaps the first writer who treated this subject ac-
curately was K. O. Miiller, in the Gött. Gel. Anz. for 1838, p. 1110, where he has
correctly explained the passages from Soph. Aj. 594; Ed. Col. 718, quoted above.
adjectival terms which denote (aa) separation, as αὐτός, μόνος, (bb) local position, as μέσος, ἐσχάτος, ἄκρος, and (cc) distinct entirety, as πᾶς, ἄλλος, ὅλος, ἕκαστος.

aa. With the article, or as an epithet, αὐτός is idem, "the same."

Without the article, or as a secondary predicate, αὐτός is ipse, "self."

In the oblique cases, as a mere pronoun without the article, it is equivalent to the oblique cases of ἦς, i.e. "him, her, it." Thus,

δ' αὐτός ἰνήρ = "the same man."
δ' ἰνήρ αὐτός = "the man himself;"
ἡ γυνὴ αὐτοῦ = "his wife" or "the wife of him."

Of the use of αὐτός as a mere pronoun of reference, or as indicating the object in the objective sentence, enough has been said above (407, 410, (cc)). The following examples will illustrate the opposition between its use as an epithet and as a predicate. We see that δ' αὐτός is, in the fullest sense of the term, an epithet or definitive phrase, meaning "the same," "the identical," "the particular," in such a passage as this (Xen. Cyrop. viii. 7, § 14): 

οἱ ὑπὸ τῆς αὐτῆς μητρὸς τραφέντες καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες καὶ ὑπὸ τῶν αὐτῶν γονέων ἀγαπώμενοι καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν πατέρα προσαγορεύοντες, πῶς οὐ πάντων οὗτοι οἰκειότατοι;

On the other hand, it is equally clear that αὐτός is a secondary predicate, in the first instance denoting locality, whenever it is placed beyond the influence of the article or in apposition to a personal pronoun. Thus Aristoph. Ach. 504: αὐτοὶ γὰρ ἐσμεν, ὁπίλ Γναίαρ τ' ἀγων κοῦτω ξένου πάρεισιν, "we are alone (by ourselves), and the contest is at the Lænum, and the foreigners are not yet come" (similarly Thesm. 472; Plat. Leges, p. 836 b); Herod. v. 85: ἐσ' δ' ἐκ πάντων ἕνα λειφθέντα ἀνακομισθῆναι αὐτὸν ἐσ Φάληρον, "until one being left alive of all the number returned alone (by himself) to Phalerum." And this predicative use is especially conspicuous when αὐτός is used with an ordinal, as Thucyd. ii. 13: Περικλῆς στρατηγὸς ὃν 'Αθηναίων δέκατος αὐτός, "Pericles being general of the Athenians, with nine colleagues" (i.e. himself standing as the tenth). Without the article, μόνος is synonymous with αὐτός, though even more emphatic, in the sense "alone;" as δ' παῖς μόνος, "the son alone or by himself;" but with the article μόνος means "only or unique," as δ' μόνος παῖς, "the only son."
SYNTAX OR CONSTRUCTION. 463

bb. With the article, or as an epithet, μέσος means that which stands between two other objects. Without the article, or as a secondary predicate, μέσος is a local predicate signifying the middle point or part of a particular object. Thus ἡ μέση ἁγορά is “the middle market-place,” that which stands in the midst of several others; but μέση ἡ ἁγορά or ἡ ἁγορά μέση is “the middle of the market-place, or the market-place at its middle.” Similarly μέσος πολίτης is “a citizen of the middle class” (Thucyd. vi. 54, § 2); τὰ μέσα τῶν πολιτῶν, “the moderate party in the state” (Id. III. 82, fin.); οἱ διὰ μέσου, “the neutral party” (Id. VIII. 75, § 1); τριῶν μοιρῶν ἡ ἐν μέσῳ, “the middle class” (Eurip. Suppl. 247); but ἢχοιαί μέσος, “I am caught by the waist, at the middle of my body” (Arist. Ach. 571; Ran. 469; Eq. 388). In the same way we distinguish ἡ ἐσχάτη, “the last island” of a group or cluster; ἡ νῆσος ἐσχάτη, “the island at its extremity” or “the end of the island;” ὁ ἄκρος πολίτης, “the perfect (tip-top) citizen” (Plat. Leges, p. 823 a); ἐπ᾽ ἄκροις τοῖς κώλοις, “at the extremities of the limbs” (Id. Tim. p. 76 e).

c. With the article, πᾶς and ἄλλος signify the entirety or whole residue of a collection of objects; thus οἱ πάντες are cuncti, οἱ ἄλλοι are reliqui. But without the article, they are merely pronominal words expressing collection and difference. In the same way we may distinguish between such phrases as τῆς ἡμέρας ὅλης, “the whole day” (Xen. Anab. III. 3, § 11); ὃς ὅλης τῆς νυκτός, “through the whole night” (Ib. iv. 2, § 4); and such as τὸ ἀνθρώπος, “the whole race” (Plat. Protag. p. 329 e); τὸ ἀνθρώπου γένος, “the whole race” (Id. Crat. p. 392 c); γυναικὸς τῆς ἡλικίας, “the whole of the women” (Id. Symp. p. 191 b). “Ἕκαστος is either a pronominal word of this kind, or it is a secondary predicate expressive of separate locality (see above, 398, (d), (e)).

445 To this idiom we may at once refer the absolute use of the participle in the nominative (148). This is particularly common in the case of those verbs which are used impersonally; here the participle appears in a sort of causal or concessive sense: as δέον ἀπιέναι, “since it was necessary to depart;” οὐδὲν δέον, “although it was not at all necessary;” οὐδὲν προσήκον αὐτοῖς, “although it did not concern them;” εἰρημένον, “although it has been said;” δεδομένον, “after it had been resolved;” ἀδύνατον ὃν, “since
it is impossible;” ἀδηλον ὄν, “since it is uncertain;” τυχέν, “since it may so happen,” i.e. “perhaps;” δόξαν ταῦτα, “whereas these things had been determined;” and sometimes with ὡς, as in the regular causative sentence (below, 616, Obs. 3); thus, ὡς τόδ' αἱμα χείμαζον τόλμω (Soph. Ἐδ. T. 101); ὡς οὖ μετὸν αὐτοῖς Ἐπιδάμμου (Thucyd. i. 28). The adverbial nature of the participle in this construction is established by the fact that an adverb may be substituted for it. Thus in Thucyd. iv. 20, ἄσαφως ὑποτέρων ἀρξάντων, the author might have written ἀδηλον ὄν for ἄσαφως (above, 437).

446 This adverbial apposition of the nominative of the participle sometimes assumes an appearance of great syntactical laxity, as when a nominative plural is placed by the side of a verb in the singular; thus Herod. II. 133: ταῦτα δὲ ἐμηχανᾶτο ἵνα οἱ δυώδεκα ἔτη ἀντὶ ἕξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιεύμεναι; or where a nominative singular stands by the side of another nominative in the plural; thus,

λόγοι δ' ἐν ἀλλήλοισιν ἐῤῥόθουν κακολ, φύλαξ ἐλέγχων φύλακα (Soph. Antig. 260);

or when a participle stands between two verbs; thus,

ἡν δὲ πᾶο' ὀμοῦ βοη, ὁ μὲν στενάξων, ὅσον ἐτύγχανεν πνέων,

εἰ δ' ἡλάλαζον (Eurip. Bacch. 1084).

(β) The Genitive.

447 The genitive signifies that the object referred to is considered as the source from which something proceeds—that it is sustaining a loss—that something is being taken from or out of it.

All the meanings of this case in Greek syntax belong to one or other of the three following classes:

a. The genitive of ablation, or the ablative case; as

ἀπαλλάττειν τινὰ νόσου, liberare aliquem a morbo, "to free some one from a disease."

b. The genitive of partition, or the partitive case; as

ἐδωκά σοι τῶν χρημάτων, dedi tibi de mea pecunia, "I gave you a part of my money."
c. The genitive of relation, or the relative case; as

οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων, "as compared with one another, the things do not differ."

448 To the first two classes belong all those usages which are expressed in English by the prepositions "of" or "from." And whenever we wish to express that an object is the starting point from which we set out, the cause of some action, the substance from which we derive a sensation, or the source from which something else proceeds, the material of which it is made, or of which it is full; that it is something from which we desist, from which we are separated or set free, or of which we are deprived; in all these instances we have the Greek genitive as an ablative ease. And when we wish to express that an object is a whole, from or out of which we take or give a part, we employ the Greek genitive as a partitive case.

449 The transition from the ideas of ablation and partition to that of relation is immediate. Indeed, the word proportion, which is applied to the latter, refers more literally to the former. And there are many examples in which it would be difficult to say whether the genitive signifies relation or partition. Thus, "to be king of a country," ἀνάσσειν τῆς γῆς, may be periphrased into "to be king in regard to the country;" or "to belong to the country as king." There is always this option in the case of possessives, comparatives, and superlatives: for it matters not whether we consider the genitive as a partitive or relative case. We sometimes find in the same sentence two genitives, one of which is partitive and the other relative; and yet the difference between their significations is so slight, that they might be termed both of them partitive or both relative; thus in Plat. Resp. p. 439 Α, we have οὗ τοῦτο θήσεις τῶν τῶν τινὸς εἶναι, i.e. "tanquam partem eorum, quae ad alium quid referuntur." We might have expressed either genitive in English by the phrase "belonging to"—"as belonging to those things which belong to something else."

450 The genitive case plays such a prominent part in Greek syntax that we must either leave the student to apply these principles to the instances which he meets with in the course of his reading, or endeavour to illustrate the rules with very numerous
examples. The former is the more useful course for one who wishes to master the idiom of the Greek language, and to exercise himself in reasoning; but for purposes of reference and in order to verify the statement which has been made, it will be convenient to enumerate and classify the chief idiomatic usages of the Greek genitive. We shall therefore give (1) the regular uses of the Greek genitive according to the above arrangement of its meanings as ablative, partitive and relative; and (2) those special uses in which the primary signification is subordinated to the idiomatic practice.

(1) Regular uses of the Greek Genitive.

(a) The Genitive of Ablation.

451 The genitive denotes ablation, that is, separation or detachment from something;

(aa) With all verbs of motion from a place; as Soph. Ed. Col. 572: γῆς ὅποιας ἦλθον, “from what sort of a land I came;” Phil. 613: εἰ μὴ τόνδε ἄγοιτο νῆσου τῆσδε, “if they did not take this man with them from this island.”

(bb) With all verbs denoting separation or removal, such as

(a) “To remove or separate” (χωρίζειν, διορίζειν, ἀποκρίνειν, ἐφαρμοστάσει, ἀκολλήθω, ἀΦιστάναι), or “to be removed or stand away from” (ἀπέχειν, διέχειν, ἀπέδω, ἀΦιστάσθαι, ἀποστάθαι, ἔκλησθαι, μεθίσθαι, &c.), or “to yield and give way” (ἐκέναι, ὑπέκειναι, παραχωρεῖ, &c.), “to flee, to escape” (ἀλόγην, φεύγειν, ἐκφεύγειν, &c.).

(β) “To set free or deliver” (ἀπαλλάττειν, λύειν, ἀπολύειν, ἀΦιέναι, ἔλευθερον, σώζειν, &c.), “to get off” (ἀπαλλάττεσθαι), “to miss or fall short of” (ἀμαρτάνειν, ἀμαρτάνειν, διαμαρτάνειν, &c.).

(γ) “To repel, keep off, divert or stop” (ἐχειν, ἐπέχειν, ἀμόνειν, ἀλάκανει, βάλλειν, ἀποβάλλειν, ἀμαρτάναι, ἀποπρέπειν, παύειν, καταλάκτω, &c.), “to hinder or prevent” (κολύειν, εἶργειν, ἀρητύειν, ἐμποδών εἶναι), “to cease, to desist, to remit” (παύεσθαι, ἀφίσθαι, λήγειν, λοφῶν, ἐπέχειν, &c.), “to refrain or restrain oneself”

1 For the use of this verb with the accusative see 430, (bb).
(ἐπέχεσθαι). For example, Hom. Od. xv. 33: ἐκαὶ νῆσων ἀπέ-χεων ναῦν, “to keep a ship far from the islands.” Thucyd. iv. 3, § 2: ἀπέχει ἡ Πύλος τῆς Σπάρτης σταδίους τετρακοσίους, “Pylus is distant (i.e. removed or separated) from Sparta 400 stades.” Pind. Ol. i. 58: τὸν μενοιῶν κεφαλᾶς βαλεῖν εὐφροσύνας ἀλάται, “which desiring to push away from his head, he wanders away from joy.” Hence φθείρεσθαι τινος, “to leave something to one’s destruction” (Aesch. Pers. 443; Eurip. Andr. 715). To these must be added many of the nouns derived from such verbs, and conveying the same meaning. Thus we have both ἀπαλλάξαι τινα κακοῦ or ἀπαλλαγῆαι κακοῦ (Plat. Gorg. 458 A), and ἀπαλλαγή πόνων (Aesch. Agam. init.), and so forth.

(cc) With all verbs denoting a production or its result; as ποιεῖν, ἐργάζεσθαι, κατασκευάζειν, &c., “to make;” or their converse, ποιεῖσθαι, γίγνεσθαι, ὑπάρχειν, εἶναι, “to be made, to come into being, to exist.” Thus we have Herod. v. 62: συγκειμένου σφι πωρινοῦ λίθου ποιεῖν τὸν νηόν, Llapiov τὰ ἐμπροσθεν αὐτοῦ ἐξεποίησαν, “it having been covenanted by them to build the temple of tuff-stone, they finished off the front of it with Parian marble.” And to show how completely the idea of ablation enters into this use of the genitive, it is sometimes accompanied by ἀπό, “from,” or ἐξ, “out of;” as Herod. vii. 65: εἴματα ἀπὸ ξύλων πεποιημένα; πι. 96: τὰ πλοῖα ἐστὶν ἐκ τῆς ἀκάνθης ποιεύμενα.

To these verbs must be added nouns denoting the result of manufacture; thus we have οἴκημα ξύλων, λίθων, “a chamber made out of timber or stones;” νόμισμα χρυσοῦ, χαλκοῦ, “a coin made out of gold or copper;” λίθου ἐστρωμένη ἡ ὁδός, “the road is paved with (out of) stones;” οὗ χρηστοὶ τῶν ἀνθρώπων, “those out of the number of men who are good;” with the adverb of place, as ἄλλοθι γαίης, “in a different place.

(dd) To the same class we must refer the genitive of derivation or selection, with distributives, as τῶν διδόντων τὰ μὲν ἐφ’ ἴμιν ἐστίν, τὰ δ’ δ’ οὐκ ἐφ’ ήμιν, “(out) of existing things, some are and some are not in our power;” with definite participles, as τῶν Βοιω-τῶν τοὺς μὴ βουλομένους, “those (out) of the Boeotians, who did not wish;” with adjectives, as οἱ πολλοὶ τῶν ἐνθάδε έποιηκότων, “the majority (out) of those who have spoken here;” οἱ χρήστοι τῶν ἀνθρώπων, “those out of the number of men who are good;” with the adverb of place, as ἀλλοθε γαίης, “in a different place.
out of the extent of the earth;” ποθὲ φρενός, “in what part (out) of the range of my mind;” ἵν᾽ εἶ κακοῦ, “in what situation (out) of misfortune you are.” A special application of this is the genitive of sonship, as Ἀλέξανδρος ὁ Φιλίππου, “Alexander the son of (sprung or derived from) Philip;” for the idea of ablation is clearly shown in the occasional use of a preposition, as in Soph. Aj. 557: ὅπως πατρὸς δείξεις ἐν ἐχθροῖς οἷος ἐξ ὀίου τράφης. Also in the use of words like ἐκγονος, &c.

(ee) Hence also the genitive is found with all kinds of substantives to denote the cause or origin of a thing, as Il. ii. 396: κύματα παντολον ἀνέμων, “the waves proceeding from, caused by, all sorts of winds;” Eurip. Or. 610: ὄνειρατ᾽ ἀγγέλλουσα τάγμα-μέμνονος, “announcing the dreams sent from Agamemnon.”

(ff) Verbs and nouns indicating fulness or want take a genitive of ablation, the former according to (ee), as denoting the materials, and the latter according to (bb), as implying separation or removal from the object. To this class belong the following: πιμπλάναι, πλήρουν, μεστοῦν, γέμειν, κύματα παντολον ἀνέμων, “the waves proceeding from, caused by, all sorts of winds;” Eurip. Or. 610: ὄνειρατ᾽ ἀγγέλλουσα τάγμα-μέμνονος, “announcing the dreams sent from Agamemnon.”

To this class belong the collective words which are followed by the genitive, as πλῆθος ἀνθρώπων, ἀγέλη βοῶν, σωρὸς λίθων. Also quantitative nouns estimated by a measurement, as τεῦχος σταδίων ὀκτώ, “a wall of (made up of materials extending to) eight stades;” ὁδὸς τριῶν ἡμερῶν, “a road or journey of (made up of the space traversed in) three days.” Hence the genitive is frequently used in estimates of space and time, with perhaps a tacit reference to some such word as μῆκος. Thus in Hom. Il. xvi. 7, τὶ νησῶν ἐπὶ κλονέονται ἀτυχόμενοι πεδίου; “why do
they rush about in confusion by the ships, being driven in flight over the plain?” we must understand or imply some word of extent or magnitude on which πεδίοι may depend. And similarly of time, when we wish to express that something has happened or is to happen within a certain period. Thus in Ἀesch. Agam. 288, 9, we have the question and answer: ποίου χρόνου δὲ καὶ πεπόρθηται πόλις; “out of (within the space of) what time has the city been sacked?” τῆς νῦν τεκούσης φῶς τὸδ' εὐφρονῆς λέγω, “I maintain within the (space of) night which is the mother of this morning.” Pind. Ol. ii. 95: ἐκατόν γε ἐτέων, “within a hundred years.” Lys. Nicom. § 3: προσταχθέν αὐτῷ τεσσαρῶν μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σῶλωνος, “whereas it was assigned to him to publish the laws of Solon within four months.” Xen. Anab. 1. 9, § 25: οὕτω δὲ πάλιν ἀναγράψαι τοὺς νόμους, “not yet, within a long time, have I met with pleasanter wine.” That this genitive is really ablative is clear from the occasional appearance of ἃ preposition, as in Soph. Hl. 780: οὔτε νυκτός, οὔτε ἡμέρας. That this usage approximates very closely to that of the partitive genitive we shall see below.

(99) A genitive of ablation is used to express the perceptions of the senses; and that in two ways. Primarily the object itself is regarded as the source or material from which the perception emanates; and thus properly and literally the percipient is said to draw his perception from the object, which is therefore placed in the genitive; whereas the perception exists to or for some percipient or person endowed with sensation, and this person is therefore expressed in the dative. Thus Plato says (Theaetet. 160 A, B): ἀνάγκη ἐμέ τε τινὸς γενέσθαι, ὅταν αἰσθανόμενος γένωμαι, ἐκείνῳ τε τινὶ γενέσθαι, ὅταν γλυκὸ ἢ πικρὸν ἢ τι τοιοῦτον γίγνηται, “it is necessary both that I (the percipient) should be percipient of (derive a perception from) something, when I have become sentient; and also that it (the object of sensation) should have become so to or for some sentient person, whenever it becomes sweet or bitter or any such thing.” In a secondary sense, the object may be said to be the genetic origin of the sensation. Practically then, while in the former case a verb signifying “I smell,” i.e. “I have the perception or sense of smell,” may have the genitive of the object from which the scent emanates, as Arist. Ran. 654: κρομμύων ὀσ-φραίνουμεν, “I smell onions;” in the latter case, a verb signifying
"it smells," i.e. "it emits the smell," may have the genitive of the object from which that particular scent usually proceeds; as Αἰσχ. Ἀγαμ. 1281: τὸ δ᾽ ὁξεῖ θυμάτων ἐφεστὼν, "this smells of (this is the smell from) victims at the hearth." Arist. Ἀχ. 191: ὃς οὖν τίττησα καὶ παρασκευής νεῶν, "this treaty smells of; has the smell which comes from, pitch and the equipment of ships of war;" Soph. Ἀγαμ. 147: περὶ δ᾽ ἐμὸν κάρα κατάγηται τὸ τεῦχος οὐ μίρον πτέρυν ἑδεματούμην δ᾽ οὐ φίλης ὀσμῆς ὑπὸ, "about my head there is broken a vessel not breathing forth (the scent) of (from) ointment; I was terrified by no pleasant smell."

To this class belong not only the verbs which refer to specific senses, as ἀκούειν, ἀκροᾶσθαι, ὀσφραίνεσθαι, &c., but general words, like αἰσθάνεσθαι, and secondary applications, like ἐπικουρεῖν, ξυνιέναι and τυνδάνεσθαι. The genitive is strengthened in the last verb by the occasional use of the prepositions ἀπό, ἐξ, and παρά.

(hh) Verbs signifying the derivation of advantage or enjoyment from an object are followed by a genitive of ablation, on the same principle as the verbs of perception; thus we have a genitive after γεύεσθαι, "to taste of;" πάσασθαι, "to feed from;" ἀπολαύειν, ἐπαυρεῖν, ἐπαύρεσθαι, ὄνασθαι, "to get enjoyment from;" εὐωχεῖσθαι, "to make a feast of;" with their corresponding causatives, γεύειν, "to give to taste;" ἐστιάω, εὐωχεῖν, "to feast a person," &c. Just so in Latin we have the ablative after fruor, vescor, utor, and the like. Thus we find Xen. Ἐκ. 12, § 7: οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὖνοϊ σοι γίγνονται, "those who derive benefit from your advantages are well disposed towards you." Plat. Resp. Ῥ. 352B: εὐωχοῦ τοῦ λόγου, "make a feast off the discourse." Ἰβιδ. p. 571 D: ἐστιάω τινα λόγον καλῶν, "to regale a person on (off) fine speeches."

(b) The Genitive of Partition.

452 The manner in which the genitive of ablation passes into that of partition is strikingly shown in two of the applications of the former. Thus the genitive of time (451, (ff)) is undoubtedly ablative in the first instance, according to the definition given, namely, as a genitive of the amount, which serves as the materials from which the collective term is made up. But in other idioms it seems to be merely a possessive genitive dependent on some specific
word which would be expressed, if at all, in the dative. Thus the
genitive of time not only expresses, as we have seen, “out of (within
the space of) a certain amount of time,” but also “within the limits
of a general division of the year or the twenty-four hours.” Now
this latter usage is partitive, whether we consider the genitive itself
to bear this meaning, or think it necessary to supply μέρος or ὥρα,
the latter of which actually appears with this use of the genitive.
Thus, on the one hand we say, τοῦ μηνός, τοῦ ἐναυτοῦ, “at intervals
of a month or year,” the whole month or year being counted,
so that we must supply μῆκει, if anything, and the genitive will be
ablative, as indicating the materials; or, on the other hand we say,
οἱ πολέμιοι ἀπεχώρησαν νυκτός, “the enemy departed in the night,
at some hour in the night,” where the whole period cannot be in-
tended, and the genitive must therefore be partitive, or, what is the
same thing, possessive. The same remark applies to the genitive
as denoting some season of the year. For while we have the geni-
tive alone in Xen. Mem. III. 8, §9: ἡδύ μὲν θέρους ψυχεινὴν ἔχειν
τὴν οἰκίαν, ἡδύ δὲ χειμῶνος ἀλεεινὴν, “it is pleasant to have one’s
house cool during the summer and warm during the winter,” where
the whole of these seasons are intended, and μῆκει, if anything,
would be supplied, we often find these genitives dependent on ὥρα,
in which use they seem to be partitive; as θέρους ὥρα (Hes. Op. et
D. 582); ἦρος ἐν ὥρᾳ (Arist. Nub. 1008), &c. And while τὸ λοιπὸν
includes “the whole of future time,” τοῦ λοιποῦ means “at times
during the future,” which is manifestly partitive. Again, although
the primary sense of the verbs denoting enjoyment (451, (hh))
leads to the inference that the genitive dependent on them signifies
ablation or derivation; though this is confirmed by the analogy of
the Latin fruor, vescor, &c.; and though there are passages, like
Plat. Resp. 606 B: ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ
οἰκεῖα, where the ablative use is so plain that it has been proposed
to change ἀπολαύειν into ἀπολαβεῖν,—on the other hand the word
μέρος is actually supplied by Isocrates, c. Soph. p. 293 B: οὐκ ἄν
ἐλάχιστον μέρος ἀπελαύσαμεν αὐτής; this verb governs the accusa-
tive in many passages (as Xen. Mem. I. 6, §2: τάναντια τῆς σοφίας
ἀπολαύσαμεν); and in one passage the genitive alone is placed in
opposition to the genitive with ἐκ, Plat. Resp. 395 C: ἣν μη ἐκ
tῆς μισῆς τοῦ εἶναι ἀπολαύσαμεν, “that they may not as a
result of their imitation gain the reality” (where some read τὸ
eἶναι).
But while in these instances the connected ideas of ablation and partition can hardly be distinguished, there are very many examples in which the partitive use of the genitive is unmistakable.

(aa) Verbs signifying "to partake or to participate in anything" are followed by a genitive of the object from which the part is taken; such are μετέχειν, μεταλαμβάνειν, ξυλλαμβάνειν, ξυναίρεσθαι, μεταλαγχάνειν, κοινονεῖν, κληρονομεῖν, &c.; also the impersonal verbs μέτεστι μοι, "there is to me a share;" προσήκει μοι, "there has come to me a share;" and the transitive μεταδίδοναι, "to impart or give a share;" ξυμβάλλεσθαι, "to make a contribution."

Thus Thucyd. iv. 10: ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου, "ye men, who have taken on yourselves a share of this danger." Soph. El. 1168: ξὺν σοι μετεῖχον τῶν ἱσων, "with thee I had a share of an equal fortune." (Ed. T. 630: κάμοι πῶλεως μέτεστιν, σὺχὶ σοι μόνῳ, "I too have a share in the state, not you only." Arist. Ax. 970: τί δὲ προσήκει δῆτ᾽ ἐμοι Κορινθίων, "what share in the Corinthians has come to me? what have I to do with them?" Xen. Cyr. vii. 5, § 78: θάλπους καὶ ψύχους καὶ σιτῶν καὶ ποτῶν καὶ πόνων καὶ ὑπνού ἀνάγκη καὶ τοῖς δούλοις μεταδίδοναι, "it is necessary to give even the slaves a share of heat and cold and food and drink and labour and sleep." Eurip. Med. 288: ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος, "many things contribute a part of this fear;" and the true reading in Thucyd. iii. 36, § 2, is προσξυνεβάλοντο τῆς ὁρμῆς αἱ νῆες τολμήσασι παρακινδυνεύσαι, "the ships, having dared to venture on a cruise to Ionia, contributed an additional ingredient in their passion."

The partitive value of the genitive after ξυμβάλλομαι and μετέχω in particular is shown by the introduction of μέρος, as in Lysias, c. Nicom. 184, 31: τοῦ μὲν γὰρ ύμᾶς φεύγειν μέρος τι καὶ οὗτος ξυνεβάλετο, cf. Plat. Resp. 331 b; and in Æsch. Ag. 518: μετέχειν μέρος τάφου; or μοῖρα, as in Herod. iv. 145: μετέχειν μοῖραν τιμέων. So also we have μέρος as the nominative of the otherwise impersonal μέτεστι, as in Eurip. Iph. T. 1310: μέτεστιν ύμῶν τῶν πεπραγμένων μέρος; or τὸ ἱσον appears with μέρος understood, as in Thucyd. iii. 37: μέτεστι πᾶσι τὸ ἱσον.

Obs. Μετέχω takes the accusative of other words besides μέρος and μοῖρα; as χάριν, Soph. (Ed. C. 1482; τὰς ἱσος πληγᾶς, Arist. Plut. 1142.
This verb and κοινωνεῖν are also used occasionally with other cases, when the noun of direct reference has to be supplied (e.g. Thucyd. ii. 16; Plat. Resp. p. 452). With ξυμβάλλομαι we have not only μέρος and other words of quantity, but also the further object generally expressed by the accusative with εἰς or πρός, as Xen. Hel. vi. 5, § 5: τίμα τόλαντα ξυμβαλλόντο αὐτοῖς εῖς τὴν δαπάνην. Cyn. ii. 4, § 21: τουτο συμβαλείται πρός τὸ λασάνειν.

(bb) Verbs of all kinds, even those which are generally followed by an accusative of the object, take the partitive genitive when the action is limited to a part only of the thing designated; thus διδόναι and λαμβάνειν are used with the accusative when it is implied that the whole of the object is given or received, but with the genitive when the giving or taking is limited to a part of it; Isocr. de Pac. § 23: τῆς αὐτῶν προσδόσουσι, "they will give in addition a part of their own land;" Xen. Anab. i. 5, § 7: λαβόντες τοῦ βαρβαρικοῦ στρατοῦ, "having taken a division of the barbarians." And similarly with many other verbs, as χαρίζεσθαι, ἕσθειν, φαγεῖν, πέμπειν, τέμνειν, &c. For example, II. ix. 214: χαρι-ζομενη παρεόντων, "freely giving a part of the provisions;" Eurip. Iph. T. 1216: σὺν δὲ μοι σύμπεμπτ' ὀπαδῶν, "send some of your attendants with me;" II. ix. 214: πάσσε δ' ἀλλ', "he sprinkled some (of the) salt over it;" Thucyd. i. 30: τῆς γῆς ἔτεμον, "they laid waste a part of the territory;" Id. i. 143: κινείν τῶν χρημάτων, "to touch a part of the treasure;" Arist. Pax, 30: παροίξας τῆς θύρας, "having opened the door partially;" Plat. Symp. p. 213 E: λαβόντα τῶν ταινιῶν, "having taken some of the fillets," immediately after μετάδος τῶν ταινιῶν; Arist. Ath. 1180: τῆς κεφαλῆς κατέαγε περὶ λίθων πεσών, "and fell down on the stones and broke a part of his head (inflicted a wound on the scalp)."

(cc) The substantive verb is connected with many uses of the genitive of partition.

(a) It implies "to be one out of a certain class," "to belong to it as a part;" Plat. Gorg. 458 λ: εἰ σὺ εἰ τῶν ἄνθρωπων ὁμοτρ ἐγώ, "if you are one of the same class of men with myself;" Thucyd. i. 65: ἤθελε τῶν μενόντων εἶναι, "he wished to be one of those who staid behind;" iii. 70: ἐτύχανε βουλής ὁ ν, "he was at that time a member of the senate;" Plat. Resp. p. 360 λ: διεπράχθη τῶν ἀγγέλων γενέσθαι, "he managed to be one of the messengers;" Ibid. p. 462 E: ἡ τοιαύτη πόλις μάλιστα φήσει έαυτῆς εἶναι τὸ
πάσχον, “such a city more than any other will say that the suffering member belongs to herself, is a constituent part of the whole body.”

(β) It implies “to belong to somebody, as a property or function;” Herod. III. 117: τοῦτο το πεδίον ἦν ποτε Χορασμίων, “this plain belonged formerly to the Chorasmians;” Soph. Επ. T. 917: ἀλλ’ ἔστι τού λέγοντος, ἦν φόβους λέγη, “he belongs to (is the property of) the speaker, if he brings terrible news;” Antig. 737: πόλις γὰρ οὐκ ἐσθ’, ἦτε ἀνδρὸς ἐσθ’ ἐνός, “a city has no existence, when it belongs to (is the property of) one man.”

(γ) It implies “to belong as a quality or duty;” Soph. Ελ. 1054: πολλῆς ἀνοίας (ἐστὶν), “it is a thing of (has the quality of) no slight folly;” Thucyd. i. 83: ἔστιν ὃ πόλεμος οὐχ ὀπλον τὸ πλέον ἀλλὰ δαπάνης, “war is a thing of (partakes of the quality of, presumes or requires) expenditure rather than arms;” Plat. Gorg. 461 Α: οὐκ ὀλίγης συνουσίας ἐστὶν, “it is a thing of (requires) no small discussion;” Soph. Επ. C. 1429: στρατηγατοῦ χρηστοῦ τὰ κρείσσω λέγειν, “it is the part or duty of a good general to speak of success.”

(δ) It implies “to belong as a capacity or qualification;” Soph. Επ. Τ. 393: τό γ’ αἴνυμ’ οὐχὶ τοὐπιόντος ἦν ἀνδρὸς διετείνω, “the riddle did not belong to the capacity or qualification of every man to solve,” and so in the proverb: οὐ παντὸς ἀνδρὸς εἰς Κόρινθον ἐσθ’ ὁ πλοῦς, “non cuivis hominum contingit adire Corinthum.”

(ε) It implies “to belong as a custom, wont, or habitude;” Thucyd. iii. 39: ἀπόστασις τῶν βίαιόν τι πασχόντων ἦστιν, “re-volt is the usual resource of those who are oppressed;” Plat. Resp. p. 335: ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ όντων ἀνδρῶπων, “is it the wont of a just man to do harm to anybody?”

Obs. 1 In these cases the genitive is sometimes accompanied by πρὸς, “from the direction of;” Αἰσχ. Αγ. 603: ἥ κάρτα πρὸς γυναῖκος αἴρεσθαι κέαρ, “it is very much the part of a woman to have her heart elated.”

Obs. 2 That this use springs from that of the ablative-genitive of derivation (451, (δ)) is clear from the use of that genitive with words which, if omitted, must leave a genitive of partition. Thus compare
with the genitive implying a part, such uses as the genitive following a demonstrative; Xen. Ages. 1. 7: τῶν αὐτοῦ ἄγαμαι, “I admire these things (as a part of) in him.” Or without a demonstrative in the same sense; Isocr. Nioocl. p. 27 A, B: θαυμάζω τῶν ταύτην τὴν γνώμην ἐχόντων, “I wonder at this point in the persons who entertain this sentiment.” Or before a relative sentence; Thucyd. ii. 66: δειλότεσ τοῦ τέίχους ὑ προσέπιπτε τὸ χῶμα, “taking down that part of the wall where the mound was raised against it.” Or compare with the genitive denoting a quality or property, such uses as the genitive following οἰκεῖος, ἴδιος, and the like; Isocr. Nioocl. p. 19 B: ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκεῖα τῶν καλῶς βασιλευόντων ἐστὶ, “all the property of those who inhabit the city belongs to those who govern well.”

(dd) Verbs, which do not in themselves denote participation, like those enumerated in (aa), but which imply attainment generally limited to a part of the object sought, are followed generally and regularly by a genitive of partition. Such are τυγχάνειν, κυρεῖν, ἀντιᾶν, λαγχάνειν, all signifying a contingent attainment. With regard to the first of these verbs, it is to be observed that although τυγχάνειν in itself means primarily “to hit the mark,” and though it is often used with the participle merely to indicate coincidence in time, the noun τύχη is synonymous with δαίμων and μοῖρα, which denote respectively “a divider” and “a share.” The verb κυρεῖν corresponds in many of its usages with τυγχάνειν, and while τυγχάνειν is sometimes found with the accusative, κυρεῖν takes not only the genitive, but the accusative and the dative, the latter sometimes with ἐπί. The same remark applies to ἀντιᾶ, and λαγχάνειν, which conveys the idea of obtaining a λάχος or lot, is often construed with the accusative. Of the use of these verbs with the genitive of partition the following are examples: Isocr. Nioocl. p. 22 B, C: θυτοῦ σώματος ἔτυχε, ἀθανάτου δὲ ψυχῆς, “you have obtained a share in (you partake of) a mortal body, but an immortal soul.” Eur. Iph. A. 1624: λέγων ὅποιας ἐκ θεῶν μοίρας κυρεῖ, “saying in what sort of a destiny from the gods he is made a sharer.” Herod. ii. 119: ξεινίων ἡμετερο διὰ χρόνος κυρεῖ, “he obtained great presents.” Soph. Æd. C. 450: οὔτε μη λάχωσι τοῦδε συμμάχου, “they shall not gain me as an ally.”

(c) The Genitive of Relation.

The proper criterion of a genitive of relation is furnished by the fact, that in translating this usage we may always introduce the words “in regard or respect to;” in some cases this will be the
most natural and obvious rendering; but in all it will be found that it comes to this.

(aa) The genitive follows comparatives and superlatives to indicate the standard of comparison; as ἀμείνων ἄλλων, “better with regard to, in relation to, others;” ἀριστος ᾿Αχαιῶν, “best of, with regard or respect to, the Acheans.” Hence verbs involving a comparative or superlative govern a genitive of relation; as Xen. Hiero, i. § 18: μειονεκτεῖν τῶν ἰδιωτῶν, “to have less in regard to private individuals.” Eurip. Hipp. 1009: ἐκαλλιστεύετο πασῶν γυναικῶν, “it (her body) was most beautiful as compared with all women.” Xen. Anab. i. 7, § 12: υστέρησε τῆς μάχης, “he came after with regard to the battle.” From this notion of a comparison, we have the genitive after all verbs signifying superiority or pre-eminence, whether they involve a comparative or superlative adjective or not; such are κρατεῖν, ἐπικρατεῖν, ὑπερέχειν, προέχειν, ὑπεραιρέω, ὑπερβάλλειν, πλεονεκτεῖν, περιεῖν, περιγίγνεσθαι; and the same rule applies to those denoting inferiority, as ἡττᾶσθαι, ἐλασσοῦσθαι, μειοῦσθαι, μειονεκτεῖν, υστερήζεων or υστερεῖν, λείπειν, ἀπολείπειν; and to those involving a preference, as προαιρεῖσθαι, μᾶλλον αἱρεῖσθαι, προκρίνειν, προτιμᾶν; e.g. Xen. Cyr. iii. 1, § 9: περιγίγνεσθαί τινος παχύτητι, “to be superior in running as compared with some person.” The verb διαφέρειν signifies not only “to excel,” as in Plat. Leg. 711 ε: τῇ τοῦ λέγειν ῥώμῃ πολὺ διαφέρειν ἀνθρώπων, “greatly to excel as compared with other men in power of speaking;” but also “to differ,” as Plat. Charm. 166 β: ὅτῳ διαφέρει πασῶν τῶν ἐπιστημῶν ἡ σωφροσύνη, “wherein temperance differ as compared with, in relation to, all the sciences.” According to the same analogy, all verbs signifying to rule, as ἀνάσσειν, ἀρχεῖν, σημαίνειν, ἡγεῖσθαι, and the corresponding class of adjectives, as ἐγκρατής, ἀκρατής, πότνια, &c., take a genitive of relation, as Herod. 1. 206: βασίλευε τῶν σεωυτοῦ, καὶ ἡμέας ἀνέχειν ὀρέων ἄρχοντας τῶν ἄρχομεν, “be king in relation to your own subjects, and endure to see us ruling in respect to these, whose rulers we are.” Conversely, the verbs signifying to be obedient or disobedient will fall under the same construction; such are ἀκούειν, ὑπακούειν, πείθεσθαι, ἀνηκουστεῖν, ἀπειθεῖν; e.g. Hom. Od. vii. 11: θεοῦ δʼ ὡς ὅτις ἄκονεν, “the people were obedient in respect to him as though he had been a god.” Hence also ἄρχειν and ἄρ-
χεσθαι, "to begin," take a genitive of relation; as Theocr. i. 70: ἄρχετε βωκολικάς, Μοῦσαι φίλαι, ἄρχετ' ἀοιδᾶς, "begin with regard to, make a beginning of, the bucolic strain."

(bb) The genitive of relation is used especially after adverbs in -ος, predicking the manner of an action, in order to express the special relation or respect in which the manner is predicated. Thus Thucyd. ii. 90: ὡς εἶχε τάχους ἐκαστος, "as each of them was situated—in the manner in which each of them held himself—in regard or relation to swiftness." Herod. vi. 116: οἱ ᾿Αθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθεον ἐς τὸ ἁστυ, "the Athenians, in the fastest manner in which they held themselves with regard to their feet (as fast as their feet could carry them), hastened to the succour of the city." Thucyd. i. 22: ὡς ἑκατέρων τις εὐνοιάς η μνήμης ἐχοι, "according as the individuals stood in relation to the favour with which they regarded either of the belligerents, or in relation to their recollection of the facts," i.e. according as they favoured either of the parties or remembered the events. Id. i. 36: η Κέρκυρα τῆς Ῥώσπιας καὶ Σικελίας καλῶς παράπλου κεῖται, "in regard to Italy and Sicily, Corecyra lies well for a coasting voyage." Id. iii. 92: τοῦ πρὸς ᾿Αθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι—τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἐξεων, "the city (Trachis) seemed to be well situated for them in regard to the war with the Athenians—and to be likely to be usefully placed in regard to the passage towards Thrace." If a third circumstance has to be added, it is expressed by πρὸς with the accusative, as in Plat. Gorg. p. 451 c: πρὸς αὐτὰ καὶ πρὸς ἄλληλα πῶς ἔχει πλήθους—πῶς πρὸς ἄλληλα τάχους ἔχει, where we have three circumstances, (1) the manner of the relation expressed by the adverb in -ος, (2) the special relation in which the manner is predicated, expressed by the genitive, (3) the object of the relation expressed by πρὸς with the accusative. Sometimes the intermediate expressions are omitted and the third circumstance is alone specified, as in Soph. Phil. 23: α μοι προσέλθων στγα σῆμαι εἰτ' ἔχει χώρον πρὸς αὐτόν τῷ νε' εἰτ' ἄλην κυρεῖ, "approach silently and tell me whether these things are (thus) situated with regard to this very place, or whether they chance to be otherwise," where οὕτως is implied in the opposition of ἄλην. With the adverbs in -ος, to which the genitive of relation is so regularly added, we must class other adverbs, especially those
referring to time and place, as Herod. vii. 237: πρὸςω ἀρετῆς; “far with regard to virtue.” Plat. Prot. 326 c: προσίατα τῆς ἡλικίας, “very early with respect to age.” Some of these approximate very closely to the genitive of derivation (above, 451, (dd)).

(ce) Many adjectives take a genitive of relation, on the same principle as the adverbs just mentioned; thus we have Plat. Leg. 643 D: τέλειος τῆς ἀρετῆς, “perfect with respect to virtue.” Herod. i. 107: παρθένος ἀνδρὸς ὀραίη. Ibid. 196: γάμου ὀραίη, “of age with regard to a husband or marriage.” Æsch. Suppl. 468: θέλω δ᾽ αἰδρεὶς μᾶλλον. ἦ σοφὸς κακῶν εἶναι, “I wish to be ignorant rather than wise with regard to misfortunes.” It is easy to see that the genitive stands in the same grammatical reference to these adjectives as it does to the adverb of manner. Compare for example Plat. Apol. p. 17 D, ξένως ἔχω τῆς ἐνθάδε λέξεως, “I am in the condition of a stranger, I am not at home, with regard to this mode of speaking,” with 26 D, οἰεὶ αὐτοὺς ἀπείρους γραμματέων εἶναι, “you think them unskilled with regard to literature.” The adjectives compounded with ἄ- privative are particularly used with this genitive of relation (see above, 414, (ee)).

(dd) The genitive of estimation, value or price, seems to connect itself immediately with the genitive of relation and comparison. We see the identity of these uses of the genitive in the construction of ἄξιος, ἀντάξιος, ἀνάξιος. Thus Plat. Leg. p. 728 A: πᾶς ὁ τ᾽ ἐπὶ γῆς καὶ υπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος, “all the gold upon and below the earth is not of equal value as compared with virtue.” And so of a punishment, which was regarded as the price or penalty paid for a transgression; Isocr. Nicocl. p. 37 E: νομίζετε τῆς αὐτῆς εἶναι ημιλας ἄξιον τινις συγκρυπτόντως τοὺς ἐξαμαρτάνοντας, “consider that those who compound a crime are deserving of the same penalty with those who commit it.” Hence this genitive is placed after all verbs which require the determination of value, namely, those which signify “to buy, to sell, to exchange, to spend money, to charge, to set free, to ransom,” and the like (ἀγοράζειν, κτᾶσθαι, λαμβάνειν, παραλαμβάνειν, ἀποδίδοσθαι, πωλεῖν, ἀμείβειν, ἀλλάσσειν, προίσθαι, πράττεσθαι, νῦειν, νύεσθαι, &c.); those which signify “to fix a punishment” (τιμᾶν, τιμᾶσθαι); and those which signify “to lay a wager” (περιδίδοσθαι), with the adjectives ὥνιος and ὄνητος. Thus Herod. v. 6: ὄνεονται
SYNTAX OR CONSTRUCTION. 479


(ε) From the genitive of price to that of the cause or motive the transition is immediate. This construction is found (α) with verbs, (β) with the adjective, (γ) with the substantive.

(α) The varieties of this use will be best shown by examples. Verbs of prosecuting or accusing (such as διώκειν, αἰτιᾶσθαι, λαχεῖν, γράφεσθαι, εἰσάγειν, καλεῖσθαι, ἐπαναστασθαι, ἐπεξιέναι), of convicting (as αἰρεῖν), of judging (as δικάζειν), of being accused (as φεύγειν), of being convicted (as ἁλῶναι), take a genitive signifying “on account of,” e.g. Herod. vi. 104: Μιλτιαδέα ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, “they prosecuted Miltiades on account of his tyranny in the Chersonesus.” Similarly verbs signifying “to be angry or indignant” (as χαλεπῶς φέρειν, μηνίειν, κεχολῶσθαι), e.g. Soph. Antig. 1177: πατρὶ μηνίσασ φόνοι, “incensed with his father on account of the murder;” verbs signifying “to grieve or lament” (as ἀλγεῖν, δακρύειν, στένειν), e.g. Aesch. Ag. 582: τι χρή τοῦ ζῶντα ἀλγεῖ τύχης παινετών, “why must the survivor lament on account of adverse fortune?” verbs signifying “to praise or blame” (as ἐπαινεῖν, ἀγαθαλάσθαι, μακαρίζειν, εὐδαιμονίζειν, ὀνειδίζειν), e.g. Eurip. Iph. A. 1381: τοὺς μὲν οὖν ξένου δίκαιον αἰνέσαυ προθυμίας, “it is just to praise the stranger for his readiness;” verbs signifying “to envy, hate, grudge, punish” (as ἐνοῦν, φθονεῖν, στυγεῖν,
SYNTAX OR CONSTRUCTION.

τιμωρεῖσθαι), e.g. Soph. El. 1027: ἕγινό βε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ, “I envy you on account of your prudence, but abhor you on account of your cowardice;” verbs signifying “to intreat or adjure” (as λίσσομαι, ἱκετεύω, γονάζομαι) take a genitive meaning “for the sake of,” e.g. Hom. Od. ii. 68: λίσσομαι ἤμεν Ζηνὸς Ὀλυμπίου ἰδε Θέμιστος, “I intreat you for the sake of Zeus and Themis;” and in the same way the genitive is construed with many other verbs. That this usage really belongs to that of the genitive of relation is clear from the parallel cases in which the genitive dependent on an adverb in -ως (above, (bb)) is interchangeable with the idiom now under consideration. Thus we find Xen. Cyn. v. 2, § 7: πενθικῶς ἔχειν τοῦ ἀδελφοῦ τεθνηκότος, “in a state of grief on account of his brother being dead.” When the genitive after these verbs appears in the form of an infinitive with the article, the cause generally assumes the character of a motive of action, as in Thucyd. i. 4: τὸ λῃστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, “he cleared away the pirates from the sea in order that his revenues might the better come in for him.” Id. i. 23: τὰς αἰτίας ἑγραφα τοῦ μη τινα ζητήσαι ποτε, εξ ὧν τοις τοῦ τοὺς τὸμελεμὸς κατέστη, “I have written down the causes, in order that no one may ever have to inquire, on what grounds so great a war arose.” Xen. Cyrop. i. 6, § 40: τοῦ μη διαφεύγειν τὲν λάγον ἐκ τῶν δικτύων καθίσταμεν, “we set people to look out in order that the hare might not get away out of the nets.” Plat. Gorg. p. 457 E: οὐ πρὸς τὸ πράγμα τοῦ καταφανὲς γενέσθαι, “not with a view to the object, in order that it become plain.” Soph. Phil. 198: οὐκ ἐξήθω ὡς οὐ θεῶν τοῦ μελετῆ, τοῦ μη πρότερον τὲν ἐπὶ Τροίᾳ τείνα τὰ βέλη, πρὶν κ.τ.λ., “it is not possible that this is not with the contrivance of some one of the gods, to the intent that he should not aim his bolts against Troy, before,” &c. (below, 606, (a)).

(β) The adjectives with which the genitive of the cause is found are very often of the same kind as the verbs which admit of the same construction; thus, as we have Plat. Resp. p. 516 c: ἐαυτὸν εὐδαιμονίζειν τῆς μεταβολῆς, “to consider himself happy on account of the change;” so we have Id. Phaedo, p. 58 E: εὐδαιμονῶν μοι ὁν ἁνὴ ἐφαίνετο καὶ τοῦ τρόπον καὶ τῶν λόγων, “the man appeared to me happy both on account of his character and on account of his words.” And very frequently in exclamatory sentences, as Eurip. Iph. A. 1287: οὐ ἐγὼ θανάτου τοῦ σοῦ μελέα, “ah me, wretched on
account of thy death!” Whence the interjection alone is followed by the genitive, as Eurip. Phæn. 384: οἴμοι τῶν ἐμῶν ἐγώ κακῶν, “ah me, how wretched am I on account of my misfortunes!” Xen. Cyr. iii. 1, § 39: φεῦ τοῦ ἄνδρὸς, “ah, what a man!”

(γ) The substantives, to which this genitive is subjoined, belong also to the same class; thus, as we have Eurip. Herc. F. 529: δακρύειν συμφορᾶς τινός, “to weep on account of some misfortune,” we have Id. Orest. 426: μελάμπεπλος κουρᾶ τε θυγατρὸς πενθίμῳ κεκαρμένος, “clothed in black and shorn with a mournful tonsure on account of his daughter.”

(η) The genitive of relation is used (a) after a verb or (β) noun or (γ) absolutely, to mean “in respect to, as to what concerns,” where we often find also the preposition περὶ. Thus we have (α) Soph. OEd. C. 355: μαντεῖα ἃ τοῦδ᾽ ἐχρήσθη σώματος, “the oracles which were pronounced concerning this body of mine” (i.e. περὶ ἐμοῦ). (β) Id. Antig. 632: τελειαν ψῆφον τῆς μελλονύμφου, “the ratified decree touching, concerning thy affianced bride” (περὶ τῆς μελλονύμφου). (γ) Eurip. Andr. 361: ήμεῖς μὲν οὖν τοιοίδε τῆς δὲ σῆς φρενός, ἕν σου δέδοικα, “we for our part are thus determined; but with regard to your mind (περὶ τῆς σῆς φρενός), I fear one characteristic of yours.”

(2) Idiomatic usages of the Greek Genitive.

454 Besides the applications which have been now discussed, and in which we can trace one of the original meanings of the Greek genitive—ablation, partition, relation—or some analogy immediately springing from them, there are certain idiomatic usages of frequent occurrence, in which it is possible indeed to assign the original meaning, but which are stamped with a special impress, and therefore entitled to a separate consideration. These are (aa) the possessive genitive, (bb) the genitive of contact, (cc) the tentative use of the genitive, and (dd) the genitive absolute.

(aa) The Possessive Genitive.

We have seen (452, (cc)) that the substantive verb is connected with many uses of the genitive of partition. In the instances there given the genitive meant a person when a quality was expressed.
If we invert this and make the genitive signify a thing or a person considered as an object, it becomes a possessive case, and amounts to an attributive adjective. Thus, if we say (Thucyd. i. 113), τῆς αὐτῆς γνώμης εἰμί, “I am of the same opinion,” or (Pind. Pyth. iii. 108), οἷς ἐσμὲν αἶσας, “of what condition in life we are,” the genitive amounts to an attribution of consistency or specific destiny. And this kind of genitive is actually used by the poets as the substitute for an epithet. Thus Soph. Antig. 114: λευκῆς χίονος πτέρυξ, “a wing of white snow,” means “a snow-white wing.” Electr. 19: ἄστρων εὐφρονή, “a night of stars,” means “a starry night.” Eurip. Phoen. 1529: στολὶς τρυφᾶς, “a robe of luxury,” means “a luxurious robe.” Ibid. 1616: τραύματα αἵματος, “wounds of blood,” means “bloody wounds,” &c. Compare the genitive denoting the result of manufacture (451, (cc)). This genitive, when it refers to a person considered as object, is used after demonstrative or relative pronouns; as Xen. Ages. 1, § 8: τοῦτον ἡγάσθησαν αὐτοῦ τοῦτο, τὸ ἐπιθυμῆσαι, &c., “many admired this as belonging to him, his desiring,” &c. Thucyd. i. 84: τὸ βραδὺ καὶ τὸ μέλλον ὃ μέμφονται μάλιστα ἡμῶν, “the slowness and delay, which they most blame as a characteristic of us.” The genitive of possession may, like the possessive pronouns derived from the genitive of the personal pronouns, denote either the subject or the object. Thus ἐχθος Κορινθίων may signify either “the hatred felt by the Corinthians” or “the hatred felt towards or against the Corinthians;” πόθος υἱοῦ may signify either “the desire felt by the son” or “the desire of which the son is the object;” and in cases where the main noun implies an action, and the genitive denotes a thing, this objective use of the genitive is the only allowable one, as in Plat. Symposium. 220 α: Σωκράτης πρὸς τὰ τοῦ χειμῶνος καρτερήσεις θαυμάσια εἰργάζετο, “Socrates did wondrous things with regard to his bearing up against the winter.” So in διδάσκαλος λόγων, ἐπιθυμία χρημάτων, ἀγγείων ἀπορία, ἀφορμὴ ἔργων, and the like, it is clear that the genitive must denote the object. But both genitives may depend on the same noun, as in Plat. Resp. 329 β: αἱ τῶν οἰκείων προπηλακίσεις τοῦ γήρου, “the insults directed against old age by their own relatives.” On the other hand, if the leading noun implies a person or thing, and the genitive denotes a person, the genitive must signify the subject, as in κῆτοι Ἑπικουρίου, οἰκέτης Δημοσθένους, ἔργων Πραξιτέλους, σύγγραμμα Πλάτωνος, and the like. The same remark applies to the
chorographic genitive, when this case denotes the name of the more extensive district in which the lesser locality is contained; and in this case the genitive often precedes; as in τῆς Χερσονήσου ἐν Ἑλαιωνίτι, but ἐς Ὀρωπὸν τῆς πέραν γῆς; τῆς Ἰταλίας Δόκρου, but Μεθώνη τῆς Δακονικῆς; τῆς Ἀρκαδίας ἐς Παρράσιους, but πρὸς τὸ Κύναιον τῆς Εὐβοίας; τῆς Λέσβου ἐπὶ τῇ Μαλέᾳ ἄκρᾳ, but ἐν τῇ Ἑλαιάτιδι τῆς Θεσπρωτίας. It belongs rather to speculative philology than to practical grammar to trace the various usages of the possessive genitive to their respective origins. But it is clear that they all approximate to the genitive of partition; that, like the adjectives derived from them, they may be rendered by the English "of or belonging to;" and that they correspond to the Latin genitive as distinguished from the ablative.

(b) The Genitive of Contact.

It may seem strange that the genitive, which primarily denotes motion from a place and separation, should be regularly used after verbs implying contact and adhesion. But this is invariably the case, and we also find the genitive after ἔχεσθαι, ἀντέχεσθαι, λαμβάνεσθαι, ἀντιλαμβάνεσθαι, ἐπιλαμβάνεσθαι, δραττεσθαι, ἀπτεσθαι, καθάπτομαι, signifying "to cleave to something, to lay hold of it, to fasten on to it, to grasp it," and generally after θυγγάνειν and ψαύειν, "to touch." Thus we have Xen. Anab. vii. 6, § 41: ἢν οὖν σωφρονόμεν, ἐξομεθα αὐτοῦ, "if we are wise we shall keep a fast hold of him." Thucyd. i. 140: τῆς αὐτῆς γνώμης ἔχομαι, "I stick to the same opinion." Herod. iv. 169: τοῦτων ἔχονται Γιλιγάμμαι, "the Giligammæ come next to these, follow them in close contiguity." Eurip. Hec. 402: κισσὸς δρυῷς ὅπως, τῆς ἔχομαι, "I will cling to her, as the ivy clings to the oak," and similarly with the other verbs of this class. That this genitive is not partitive appears from the fact that either the active form of these verbs is used with the partitive genitive, or, if the middle form is used, a genitive of the word signifying the part is placed by the side of an accusative indicating the whole of the object. With regard to the former distinction, if the partitive genitive follows a transitive verb, we signify that a part of the object is affected, but if the same case follows a middle verb, we signify that we have become a part of the object; thus, ἔχω τοῦτο, "I have this;" ἔχω τοῦ ἀργυρίου, "I have part of the money;" ἔχομαι
τοῦ ἀργυρίου, "I cleave to the money—I am, as it were, part of it." Similarly τὸ πῦρ ἦψε τὸ τεῖχος, "the fire lighted the wall;" τὸ πῦρ ἦψε τοῦ τεῖχους (Thucyd. iv. 100), "the fire caught a part of the wall;" τὸ πῦρ ἦψατο τοῦ τεῖχους, "the fire caught the wall," i.e. clave to it. With regard to the latter distinction, λαμβάνειν τι means "to take or receive the whole of something;" λαμβάνειν τινός, "to take or receive a part of something;" λαμβάνεσθαι τινός, "to lay hold, fasten on to something;" but λαμβάνεσθαι τινός τι, "to lay hold of something by some part of it." Thus Xen. Anab. i. 6, § 10: ἐλάβοντο τῆς ζώνης τῆς Ὀρόντην, "they took hold of Orontes by the girdle." Or the genitive of the part may appear without the accusative of the whole object; as Plat. Parm. 126: καὶ μου ἐλάβετο τῆς χειρός, "he took hold of me by the hand." This rule applies to other verbs besides those which regularly govern the genitive; thus we have ἔλκειν τινὰ ποδῶν, "to drag a person by his feet;" αἰχένων μάρφας ὄφιας, "having seized the serpents by their necks;" γέροντα χειρὸς ἀνίστη, "he raised the old man by his hand;" and even with verbal adjectives, as γυναῖκα κρεμαστὴν αὐχένος, "a woman hanging by the neck." The true explanation of these usages seems to be that which applies to the use of ἔχεσθαι and ἀρτᾶσθαι with the genitive and ἔς. In all such adhesions and attachments, the object attached is regarded as really separable, the idea of conjunction is conveyed by the verb, and the genitive, according to its proper ablative meaning, implies that there is at least a partial disjunction.

(cc) The Tentative Use of the Genitive.

The genitive regularly follows a number of verbs denoting the attempt to reach or hit an object. Such are ὀρέγομαι τινός, "to reach after, to aim at" (which occasionally also takes the accusative when the object is represented as reached or hit); στοχάζεσθαι, τιτύσκεσθαι τινός, "to propose as a mark or butt;" ὀρούειν, ἐπαίστεσθαι τινός, "to move eagerly after an object;" ἱέναι τινός, "to shoot at something;" ῥέπτειν τινός, "to fling at something;" τοξέυειν, ἀκοντίζειν τινός, "to shoot with a bow and arrow or to dart at a mark;" ἐπιθυμεῖν, ἐπιβάλλεσθαι τινός, "to set one's heart or mind in the direction of an object;" and generally πειρᾶν, πειρᾶσθαι τινός, "to make an attempt upon something." Thus Hom. Il. vi. 466: οὗ παιδὸς ὀφέγατο, "he stretched out his hands
to reach his child;" but xvi. 322: ἐφθη ὀρέγαμενος (οὐδ᾽ ἀφάμαρτεν) ἀμον ἀφαρ, "he was at once the first to hit his shoulder, nor did he miss it." Soph. Aj. 154: μεγάλοις ψυχῶν ἔκεις ὦκ ἄν ἀμάρτος, "if he were to aim at great souls he could not miss." Il. iv. 100: οὐκέτενον Μενελάου, "aim an arrow at Menelaus." Thucyd. 1. 61: ἑτεῖσαι τοῦ χωρίου καὶ ὦν χλόνες, "having made an attempt on the place, without taking it." Od. xxi. 149: τὸξον πειρήτεις, "he made a trial of the bow." Ibid. 152: ἐπὶ τὸξον πειρήσωσθαι, "after he shall have made trial of the bow." At first sight it may seem most natural to connect this usage with that of the genitive after verbs denoting fulness or want (451, (ff)), and certainly there is much resemblance between δεῖσθαι τινος, "to be in want of something," and ὀρέγομαι, ἐπιθυμεῖν, ἐπιβάλλεσθαι, ὀροῦειν, ἐπαίσσειν τινος, "to set one's mind after the attainment of an object." In point of fact, however, this analogy does not seem to furnish the true explanation of the idiomatic usage of the tentative verb. It seems that ὀρέγομαι, originally synonymous with ἔρχομαι, "I make a straight line for myself," indicates motion in a presumed direction, and that until the object is reached, that is, as long as there is only motion in that direction, the genitive as the case of separation is in its proper place; but that the accusative would appear with the same verb, if the motion were supposed to be completed. We have seen that this is the fact with regard to the usage of ὀρέγομαι, and the same analogy applies to the other verbs. This view is farther supported, as we shall see below, by the use of ἐπὶ with the genitive, and it is exactly paralleled by the construction of the genitive with the adverb εἰθὺ (εἰς ὤς), when we wish to signify "straight in a certain direction;" as Plat. Lys. p. 203: εἰθὺ Λυκείου, "straight in the direction of the Lyceum" (ἐπὶ ἀθελεᾶς εἰς Λύκειον, Timæus, p. 127 Ruhnken), for which we have the accusative with εἰς, or the affix -δε, when the motion is completed, as Hom. Hymn. in Merc. 342: εἰθὺ Πύλον ἔλαυν; Ilid. 355: εἰς Πύλον ὤς ἔλωτα.

(dd) The Genitive Absolute.

The absolute secondary predications with the participle (above, 445, 6) occur more frequently in the genitive than in any other case. The genitive is here causal, i.e. ablative (above, 448), and the Latin ablative is used in precisely the same manner; thus,
ἐμοῦ καθεύδοντος = me dormiente, i.e. quum dormirem = "while, whereas, or because I was sleeping at the time." It is a mistake to confuse this with the genitive as expressing the relation of time, for the secondary predication is contained in the participle itself.

(γ) The Dative.

455 The dative signifies that the object referred to is considered as the point of juxtaposition or immediate proximity—that it is receptive of accession or gain—that something is being added to it.

The Greek dative is therefore diametrically opposed to the genitive (see for example Plat. Theæt. p. 160 a, b, above, 451, (gg)). (a) The latter signifies separation, the former proximity; (b) the latter denotes subtraction, the former addition; (c) the latter expresses comparison of different things, the former equality or sameness. Thus compare

(a) Πολυκρατεὶ ὡμίλησε, "he kept company with Polycrates," with πάλιν τράπεθ᾿ ὦ, ἐοὶ ἐσώ, "he turned back from his son."

(b) Δίδωμι σοι τὰ χρήματα, "I give the money to you," with δέομαι χρημάτων, "I am in want of money."

(c) Οὗτός ἐστιν ὁ αὐτὸς ἐκείνῳ, "this man is the same as that," with ἐπιστήμη ἐπιστήμης διάφορος, "one science different from another."

Hence the dative is capable of expressing whatever is close at hand; (a) coincidence or contingency in time, place or definition; (b) instruments or proximate causes of the action; (c) recipients or persons immediately interested in the action; (d) special limitations. In general, where we use the English prepositions "at," "in," "with," "by," "to," or "for," to express any of these notions, we may employ the Greek dative; as the following examples will show:

(a) The Dative of Coincidence or Contingency.

456 (aa) The locative case, which in Greek is identical with the dative, seldom appears in its original and proper sense, namely, as denoting rest in a particular place, without the support of some preposition, like ἐν. We have it, however, in proper names of
places, as Plat. Menex. 245: Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλα-
ταιαῖς. And sometimes with a specialty of form, as in the names of Attic demes and other places, in the singular, e. g. Σφηττοῖ,
Ἰσθμοῖ, Πυθοῖ, and in the plural; as 'Αθῆνησι, Πλαταιᾶσι, Ὀλυ-
μπίασι, &c. In the poets the dative is found as locative in other
words, as Soph. El. 313: ἄγροις τυγχάνειν. Eurip. Suppl. 874:
Od. xv. 523: αἰτήρι ναίων. Soph. Antig. 225: ὀδοῖς κυκλῶν ἐμαυ-
tὸν εἰς ἐπιστροφήν.

(bb) In the secondary application of the locative, to express
the point of time, the Greek dative is commonly and regularly
used. Thus we have παρῆν τῇ τρίτῃ ἡμέρᾳ, "he was here on the
third day;" τῇ ὑστεραίᾳ τὸ στράτευμα ἀνέπαυσε, "he rested the
army on the following day;" τῷ τρίτῳ ἔτει οἴκαδε ἐπιστρεφόντα,
"I sailed home in the third year." And so of regular feasts or
stated occasions, as τοῖς Διονυσίοις, "at the Dionysia;" τῇ νομη-
νιᾷ, "on the first day of the month;" ταῖς πόμπαις, "at the time
of the processions;" οὐδὲ τοῦτῳ τῶν νύμφων, ἐν τῷ Θαργηλίωνι μηνί,
ἐν ἐκείνῳ τῷ καίρῳ, and always
appears in the phrase ἐν τῷ παρόντι.

(cc) The dative is constantly used without a preposition to
indicate a coincident or contingent circumstance of manner, accom-
paniment, and the like, so that it is really equivalent to an adverb.
Thus we have παντὶ τρόπῳ (or πάντα τρόποι) πειρᾶσθαι, "to make
the attempt in every way;" οὐδὲν κόσμῳ εἰσπίπτειν, "to fall on with-
out any order;" βία εἰσιέναι, "to enter forcibly;" πολλῇ κραυγῇ
ἐπιέναι, "to attack with loud shouts;" or with a tertiary predication
(Thucyd. viii. 27), ἀτέλει τῇ νίκῃ ἀνέστησαν, "they started off with
their victory incomplete." Hence we have a number of substantives,
or adjectives indicating by their gender the substantives to which
they tacitly refer; as βία, δρόμω, κύκλω, παρασκευὴ or ἔργῳ as
opposed to λόγῳ or γνώμῃ, ὀργῇ, θυμῷ, προφάσει as opposed to τῷ
ὄντι οὐ καὶ τῇ ἀληθείᾳ, σιγῇ, σπουδῇ, πολλῇ σπουδῇ οὐ σπουδῇ πάνυ,
σχολῇ, οὐ δημοσίᾳ, ἑδίᾳ, κοινῇ, πέζῃ, ταύτῃ, εἰκῇ, ἐκείνῃ, ἤ, &c
For the substantives thus used we have sometimes a combina-
tion with a preposition, as σὺν δίκῃ, μετὰ δίκης, μετὰ πολλῆς
ἀκριβελας, and the like.
(dd) Closely connected with this is the use of the dative to indicate the definitive or qualifying circumstance, where we say "by, in, in respect to;" as γένει "Ελλην, "a Greek by birth;" φύσει κακός, "bad by nature or naturally bad;" ἡμικαία νεός, "young in age;" προέχειν, ὑπερβάλλειν, διαφέρειν ἀρετῇ, φρονήσει, τιμάω, χρήσασθαι, πληθεί, μεγέθει, "to excel in virtue, prudence, honours, money, number, magnitude," and the like. Hence the dative is used with comparatives and superlatives, as πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ, μικρῷ μείζων, ὀλίγῳ τω ἐλάττων, τῷ παντὶ κρείττων, μακρῷ ἀριστος, τέτταρος μναῖς ἐλάττων, πολλαῖς γενεάις ὑστερα, &c. In these cases we sometimes have the accusative, as πολὺ μείζων, οὐδὲν τε μᾶλλον. Compare παντὶ τρόπῳ with πάντα τρόπον.

(ee) The dative is similarly used to express the specific part in which any thing is affected, for this is another way of introducing a secondary predication of manner; thus, μεγέθει πόλεωι, σώμασιν ἱσχύειν, "to be strong in regard to the magnitude of their cities, to their men;" ναυσι καὶ πέξῳ νικᾶσθαι, "to be conquered both in ships and land-forces;" βλάπτεσθαι τῷ ἐπί τοῦ ὀπλιτικῷ, "to sustain a loss in the élite of their regular infantry."

(ff) External accompaniments are regularly expressed by the dative even without a preposition. Thus we have as military terms ἀφικνεῖσθαι εἴκοσι ναυσι, πολλῷ στρατῷ, χειρὶ πολλῇ, "to arrive with twenty ships, with a great army, a considerable force;" δισχίλιοις ὀπλίταις ἑαυτῶν καὶ διακοσίως ἱππεῖσι ἐστράτευσαν ἐπὶ Χαλκιδέας, "they marched against the Chalcidians with 2000 regular infantry from their own citizens and 200 horsemen;" κατεστρατοπεδεύσατο τῷ πέξῳ ἐπὶ λόφῳ, "he encamped with the land-forces on a hill." In these collocations we sometimes find σὺν with the dative, as in Xen. Anab. i. 8, § 1: βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται. But the preposition is rarely used with αὑτός, when it appears in the dative with some plural noun to indicate a collective accompaniment, which might have been wanting; as Thucyd. iv. 14: οἱ Ἀθηναῖοι πέντε ναῦς ἐλαβον καὶ μίαν τούτων αὐτῶς ἀνδράσιν, "the Athenians took five ships, and one of these together with its whole crew," i.e. "men and all," for the crews very often escaped by swimming. And this is the only possible interpretation of the old and probably true
SYNTAX OR CONSTRUCTION. 489

reading in Eurip. Hippol. 1189: αὐταῖσιν ἀρβύλαισιν ἁρμόσας πόδα, "having stept into the chariot all booted as he was, i.e. boots and all." For it is expressly said that the departure of Hippolytus was hurried, and as a huntsman he would be regularly equipped with ἀρβύλαι. The preposition σὺν is sometimes, but rarely, added in this construction, as in Herod. ii. 111: σὺν αὐτῇ τῇ πόλει. Eurip. Ion, 32: αὐτῷ σὺν ἀγγεί σπαργάνωσι τ' οἷς ἔχει.

(gg) This use of the dative to signify accompaniment explains its construction with verbs denoting companionship and contact. Thus we have the dative after such verbs as ὁμιλεῖν, διαλέγεσθαι, λαλεῖν, μίγνυσθαι, καταλλάττεσθαι, all signifying familiar intercourse or its restoration. Also after such verbs as ἐγγίζειν, πελάζειν, πλησίαζειν, ἀντῶν, ἐντυγχάνειν, συντυγχάνειν, signifying "to approach, to meet, to fall in with." Also after such verbs as ἐπεσθαί, ἀκολουθεῖν, ὑπηρετεῖν, signifying "to follow in the same track, to go the same journey as another." And by an intelligible analogy also after verbs signifying "to join battle," "to meet in conflict on the same spot," "to fight with another;" as διὰ πολέμου ἰέναι, ὀμόσε χωρεῖν, μάρνασθαι, μάχεσθαι, πειρηθῆναι, προκινδυνεῖν, διαμάχεσθαι, παλαίειν, διαπυκτεύειν, πολεμεῖν, στασιάζειν, ἁμιλλᾶσθαι, ἐρίζειν, δικάζεσθαι, and the like. Thus ὁμιλέω takes the dative either of the person or of the thing, Ἀesch. Pers. 753: τοῖς κακοῖς ὁμιχῶν ἀνδράσι. Plat. Resp. p. 496 λ: πλησιάζοντες φιλοσοφίᾳ ὁμιλεῖν αὐτῇ μὴ κατ᾽ ἄξιαν. In the former case we have παρά with the dative plural in Homer, to signify "among a number of persons." Of the verbs signifying "to approach," many take also the genitive of relation. This is the more usual construction with ἐγγίζειν. It is more rarely found with πελάζειν and πλησίαζειν (see however Xen. Cyr. iii. 2, § 1; Soph. Aj. 709; Phil. 1327). With ἐπεσθαί and ἀκολουθεῖν the dative is sometimes strengthened by ἅμα or σὺν, or we have instead the genitive with μετὰ. With πολεμεῖν we have not only the dative, as in Plat. Resp. p. 440 λ: ὁ θυμὸς ἐνίοτε πολεμεῖ ταῖς ἐπιθυμίαις, "the will is sometimes at war with the passions;" but also, and very commonly, πρὸς or ἐπί with the accusative (Thucyd. i. 1; Xen. Anab. iii. 1, § 5). And the noun μάχη or πόλεμος regularly takes the dative of the one party and πρὸς with the accusative of the other, as Thucyd. i. 105: Ἀθηναῖοι πρὸς Κορινθίους μάχη ἐγένετο.
Obs. Some verbs signifying “to scold, to find fault with a person,” take the dative on the same principle as διαλέγεσθαι τινι on the one hand and μάχεσθαι τινι on the other. Thus μέμφεσθαι, μεμπτός εἶναι, διαμέμφεσθαι and καταμέμφεσθαι take the dative in the signification “to be dissatisfied with a person, find fault with him, to cast something in his teeth,” but the accusative in the sense “to blame or upbraid,” and this is always the construction of ψέγειν and αἰτιᾶσθαι. Similarly λοιδορέων, “to revile,” has the accusative, but λοιδορεῖσθαι, “to scold one another,” has the dative.

(hh) Verbs and nouns denoting juxtaposition, similarity, peculiar appropriation, identity, and the reverse, take the dative of proximity or accompaniment. Thus we have the dative after ἐοικέναι, ἰσοῦν, πρέπειν, ἀρμόττειν, ἰσος, ὁμοιος, ὁικεῖος, ὁμορος, ἰσόφρονος, ἀντίστροφος, ἐναντίος, ἀλλότριος, ὁ αὐτός, εἰς; ὡς δούλῳ ἔοικας, “you resemble a slave;” ὁ σίδηρος ἰσοί τοῖς ἀσθενεῖς τοῖς ἴχθυροῖς, “steel makes the weak equal to the strong;” ἥ δέσποινα ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτα, “the mistress had her dress similar to (that of) the hand-maids;” ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις αἰωροῦμαι, “I am exposed to the same danger as the meanest soldiers;” τοῦ δ’ οὗ ἐμοὶ μίας ἐγένετ’ ἐκ μητέρου; “where is he who was born from one and the same mother with me?”

Obs. The adjectives ὁμοιος, προσφερῆς, and the participle πρέπον sometimes take the genitive of relation. Vide Herod. iii. 37; Eurip. Herc. F. 130; Soph. Aj. 534.

(b) The Dative of the Instrument or Proximate Cause.

457 (aa) All instruments, and the members of the body considered as instruments, may be expressed by the dative. Thus we say πατάσσειν τινὰ ράβδῳ, κτεῖνειν τινὰ ξίφει, βάλλειν τινὰ λίθοις, φαρμάκοις ἔλειν τινά, ὁδεῖν τινὰ ταῖς χερσίν, and the like. If it is necessary to exclude from the instrument any idea of causation, the Greeks substitute the genitive with διά for the dative only. Thus Plato says (Theetet. 184 c): σκόπει γάρ, ἀπόκρισις ποτέρα ὁρθότερα, ὁ ὁρώμεν τοῦτ’ εἶναι ὀφθαλμοῦς, ἦ δ’ ὁ ν’ ὁρώμεν, καὶ ὁ ἀκούομεν, ὁτα, ἦ δ’ ὁν’ ἀκούομεν; and when it is answered δι’ ἀν μᾶλλον ὧν ὦς, the explanation is subjoined that there is one central αἴσθησις or power of perception in every man, ἦ διὰ τούτων ὦν ὀργάνων αἴσθησιν ὀσα αἴσθητα, “by which (as the proximate cause or primary instrument) through these as tools (as
the secondary instrument) we perceive all that is perceptible.”

But in a passage of some theological importance we have δικαίο-
σύνη διὰ πίστεως by the side of δικαιοῦσθαι πίστει (Paul, ad Rom.
III. 22, 28), whereas the Anglican article (xI.) writes both per
fidem justi reputamur and sola fide nos justificari as synony-
mous.

(bb) By an immediate application of this instrumental sense
we find the dative in such phrases as κάμνειν νόσῳ, ἄνηκέστῳ πονή-
ρίᾳ νοσεῖν, συνέχεσθαι διψῇ, ἐκπεπλῆχθαι ξυμφοραῖς, ζημίον
τινὰ θανάτῳ, φυγῇ, χρήμασιν, πολέμῳ χώραν προσκτᾶσθαι, &c.,
where we speak of the immediate cause, instrument or con-
sequence.

(cc) Hence the dative is construed with verbs denoting to use
or to take enjoyment or pleasure, or the reverse, in an object, which
appears as the immediate occasion of these effects; as χρῆσθαι τινι,
nομίζειν τινι, θαυμάζειν, ἄγασθαι, χαίρειν, ἥδεσθαι, στέργειν, ἄγα-
τιν, ἀγανακτεῖν, αἰσχύνεσθαι, δυσχεραῖν, λυπεῖσθαι, ἀνιᾶσθαι,
ἀχθεῖσθαι, χαλεπῶς and χαλεπῶς φέρειν. Thus, τοὺς χρήμασι
κακῶς χρήσται oί πολλοὶ, “most people make a bad use of their
money;” ἀγῶσι καὶ θυσίαις διετησίοις ἐνόμιζον οἱ ᾿Αθηναῖοι, “the
Athenians accustomed themselves to (kept up habitually) yearly
contests and sacrifices.”

(dd) To the same class we must refer the dative after verbs
signifying “to know, to judge, to calculate,” when the noun
expresses the means or standard by which we estimate. Such
verbs are γνωρίσκειν, “to know;” κρίνειν, “to judge;” τεκμαῖ-
ρεσθαι, σταθμᾶσθαι, στοχάζεσθαι, “to judge or estimate;” εἰκα-
ζειν, μαντεύεσθαι, “to conjecture,” &c. Thus, τῇ φωνῇ γνωρί-
σκομεν τὸν συνήθη, “we know an acquaintance by (means of) his
voice;” οὐ τῷ ἀριθμῷ τὰ ἱκανὰ κρίνεται, ἀλλὰ πρὸς τὰς χρῆσεις,
“what is sufficient is determined not by the number of things,
but with reference to the uses;” εἰ τε δει τοῖς πρόσθεν ὁμολογη-
mένους τεκμαῖρεσθαι, “if it is at all necessary to draw a conclusion
from (by means of) what has been admitted,” or as a deponent
verb: οὐδ’ ὅποι’ ἀνήρ ἐνιοῦ τὰ καὶνὰ τοῖς πάλαι τεκμαῖρεται,
“not like a sensible man does he infer what is new from what
has already happened.”
(ee) From the use of the dative to express the instrument, the cause or the means, the Greek language sometimes passes to an employment of the same case to signify an agent, and this too even with passive verbs, where we regularly find the genitive with ὑπό. Thus we find ταῦτα λέλεκται ὑμῖν, "these things have been said by us;” καὶ μὴν πέλας ἐν προσπολοῖς φυλάσσεται, "and see he is guarded by his attendants close by;” πολέμες δάμεν ἔκτορε δίῳ, "many were slain by godlike Hector.” This mode of expressing the person from whom the action proceeds seems to be quite inconsistent with the proper signification of the dative, and the apparent difficulty is increased when we find the dative used with the verb δέχομαι to signify the person from whom something is received; for, as we shall see, the dative is properly used to indicate the person to whom something is given. Yet we have Hom. II. xv. 87: Ὁμιστὶ δέκτο δέπας, “he took the cup at the hand of Themis” (cf. II. Π. 186). Pind. Pyth. iv. 35: ὃν θεῷ δέξατο, “which he received at the hands of a god.” Æsch. Choéph. 762: Ὀρέστην ἐξεδεξάμην πατρὶ. It may be seen, however, that in these cases the inconsistency is more apparent than real. For while the dative, as the case of proximity, is equally adapted to express ταῦτα λέλεκται ἡμῖν, "these things are spoken, and we are at hand as the speakers” or "they are spoken for us, and we have them as said,” which is virtually equivalent to ταῦτα λέλεκται ὑπ’ ἡμῶν, "these things have been said, and the action has proceeded from under and out of us;” and ταῦτα λέλεκται μοι, "these things have been said, and I am at hand as the hearer” or "they are spoken for me, and I am the object to which the speaking is limited, and towards which it is directed;” it is equally capable of expressing τοῦτο δέχομαι σοι, "I receive these things at your hand, for you, and through you;” and ταῦτα δίδωμι σοι, "I give these things to you, and you are the object to which the giving is limited, and towards which it is directed.” We see both applications in the verb τεκμαλ·ρομαι, with which the dative, as we have seen, generally expresses the means by which we judge; but there is at least one passage in which the verb appears as passive, and the dative indicates the proximate cause or agent; Soph. Cedal. Framg. 307 Dindorf:

τοῖς μὲν λόγοις τοῖς σοῦσιν οὐ τεκμαλρομαι
οὐ μᾶλλον ἡ λευκὴ λίθῳ λευκὴ στάθμη,
"I am not marked out by your words any more than a white measuring line by a white stone.”
In the sense of agency the dative is sometimes accompanied by the preposition υπό, as in Eurip. Iph. A. 1285: μηδὲ βαρβάροις ὧπο, Ἐλλήνας ὄντας, λέκτρα συλάσθαι βία; Plat. Lach. p. 184 ε: υπὸ παιδοτρίβη ἄγαθο πεπαιδευμένος. This, however, is more common in the instrumental phrases υπὸ χειρὶ (Eurip. Suppl. 404), υπὸ χερσὶ (II. xvi. 420), υπὸ παλάμησι (Hesiod, Theog. 862).

(ff) From signifying the αἴτιον or ὑφ᾽ οὗ the dative naturally passes on to the expression of the αἰτία or δι᾽ οὗ, and thus we find it used after all kinds of verbs to indicate that "on account of" which the thing is done. Thus in Plat. Menex. p. 238 δ: οὕτε ἀσθενεία οὕτε παινεία οὕτ ἀγνωσία πατέρων ἀπελήλαται οὐδεὶς, οὐδὲ τοῖς ἐναντίοις τετίμηται, "no one is driven away on account of weakness or poverty or the obscurity of his parents, or honoured on the opposite account;" where Thucydides (II. 37) has οὐκ ἀπὸ μέρους τὸ πλέον ἢ ἀρετῆς προτιμᾶται. But in another passage he writes (III. 98), τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, "fearing the Athenians on account of what had taken place;" and in ν. 104, he writes, τὴς γε ἐνηγενεῖας ἕνεκα καὶ αἰσχύνη βοηθεῖν, "to aid us on account of our affinity and for shame's sake."

(c) The Dative of the Recipient.

458 (aa) The very name of the dative implies that it denotes the recipient, or person to whom something is given. This originates, like the other meanings of this case, in its primary sense of proximity. For δίδωμι σοι τὰ χρήματα merely means "I am giving the money, and you are at hand as the recipient." In the first class then of the uses of the dative of the recipient we must place its construction with verbs which imply the transference of something with a special limitation to or for some person or thing. Thus the dative follows διδόναι, "to give;" ὀπάζειν, "to bestow;" πορεῖν, "to impart;" παρέχειν, "to furnish;" διανέμειν, "to distribute;" τάττειν, "to appoint," and the like; as (Aristoph. Pax, 771): φέρε τῷ φαλακρῷ, δός τῷ φαλακρῷ τῶν τρωγαλίων, "take (the wine) to the bald man, give of the sweetmeats to the bald man." Pind. Ol. 1. 60: ἀθανάτων κλέψας ἁλίκεσσι νέκταρ ἀμβροσίαν τε δῶκεν, "having stolen the nectar and ambrosia from the immortals, he gave them to his earthly peers."
(bb) In precisely the same manner the dative is used with verbs signifying "to promise or to owe," as ὑποσχέσθαι, ὀφείλειν, and the impersonal δεί; "to lend," as δανείζειν; "to pay," as προίσθαι; "to benefit or profit," as ἀνυποτελεῖν, ὀφελεῖν (which also takes the accusative); "to assist," i.e. "to lend assistance," as ἀμύνειν, βοηθεῖν, ἀρήγειν, ἀλέξειν, ἐπικουρεῖν, and the like; thus, πολλὴν ὀφείλω τοῖς θεοῖς χάριν, "I owe much gratitude to the gods;" τοῖς θανοῦσι πλοῦτος οὐδὲν ὀφελεῖ, "wealth does not at all benefit the dead."

(cc) The dative follows verbs which involve or imply the idea of giving way or conceding; such are πιστεύειν, "to give or yield belief" (cf. the Latin cre-do); πείθεσθαι, "to yield obedience," and its opposite ἀπειθεῖν (but ὑπακούειν and κατακούειν take the accusative also); εἴκειν, ὑπείκειν, &c., "to yield, concede, give way," and the like; thus, we find in one passage (Soph. Aj. 669 sqq.):

καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτέρωτα
timās ὑπείκει· τοῦτο μὲν νυφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει,
ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος
τῇ λευκοπώλῳ φέγγος ἡμέρᾳ φλέγειν,

i.e. "even the obstinate things and those which are most stubborn yield to superior powers; for instance, the snowy winters give way to fruitful summer, and the dark circle of night stands aside for the day with its white steeds to blaze forth."

(dd) The dative of the recipient is used with the substantive verb to signify possession, so that ἔστι μοι, &c. is exactly equivalent to "I have, &c." Thus Eurip. Heracl. 298: οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, "children have no nobler privilege than this." In Hebrew there is no other means of expressing the verb "to have" than by this use of the dative.

(ee) By an immediate transition, the dative of the recipient denotes the person immediately interested in the action. Thus we have (Soph. Aj. 1045): Μενέλαος ὃ δὴ τόνδε πλοῦν ἐστείλαμεν, "Menelaus, for whose interest, to oblige whom, we engaged in this expedition." Eurip. Suppl. 15: μέρος κατασχέειν φυγάδι Πολυνείκει θέλων, "wishing to get a share for the exile Polyneices."
**SYNTAX OR CONSTRUCTION.**

(ff) In a similar application the dative of the personal pronouns is used in entreaties, to strengthen the prayer by a reference to the earnest wish of the speaker; as in Hom. *Il. xiv.* 501: εἰπέμεναι μοι, Τρώες, ἀγαυοῦ Ἰλιονῆος πατρὶ φίλῳ καὶ μητρὶ, "tell for me, tell to oblige me, tell I desire, to the father and mother of Ilioneus." Herod. *viii.* 68: εἰπεῖν μοι πρὸς βασίλεα, Μαρδόνιε, "say to the king, I desire you, Mardonius." And elliptically, as in Arist. *Vesp.* 1172: μὴ μοι γε μύθους, "no fables, pray!" Dem. *Phil.* i. § 19: μὴ μοι μυρίους μηδὲ δισμυρίους ξένους, "don't talk of 10,000 or 20,000 foreigners, I beseech you." Similarly in a condition, Plat. *Gorg.* 461 d: εάν μοι ἐν μόνον φιλάτ-της, "if you will only take care of one point at my request, to oblige me."

(gg) Hence also we have the dative of the participles of verbs of wishing, &c. used after substantive verbs and those signifying motion, and the like; thus Hom. *Od.* 11. 228: οὐκ ἂν ἔμουγε ἔλπισμεν τὰ γένοιτο, "those things would not happen to me hoping for them."

Hered. *ix.* 46: ἡδομένωις ἡμῖν ημῖν οἱ λόγοι γεγόνασι, "the words have been said to us pleased (to our satisfaction)."

Aristoph. *Pax,* 582: χαίρε, χαίρ᾽, ὡς ἦλθες ἡμῖν ἀσμένοις, ὡς φιλ-τάτη, "how glad we are to see you, our dearest goddess." Soph. *Ed.* T. 1356: θέλοντι κάμοι τοῦτ᾽ ἄν ἦν, "I too should wish for this."

Plat. *Gorg.* 448 d: εἰ αὐτῷ γέ σοι βουλομένῳ ἐστὶν ἀπο-κρίνεσθαι, "if you would like to answer on your own account."

(hh) The dative of the recipient is used as an equivalent for the possessive genitive; thus Herod. *vi.* 103: ὁ πρεσβύτερος τῶν παίδων τῷ Κίμωνι Στησαγόρης ἦν, "Stesagoras was the elder of Cimon’s sons."

(d) The Dative of Special Limitation.

459 (aa) The dative is used by the best writers to denote the special and subjective limitation of an act to some particular person; in other words, it expresses that the act appeared under a special aspect as regarded from a certain point of view. Thus (Thucyd. *ii.* 101): ἡ στρατιὰ σῶν ὦκ ἤξεθεν αὐτῷ, "the army had no provisions for him," "he found that the army had no provisions, it presented itself to his mind under that aspect." Id. i. 6:
οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων οὐ πολὺς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦσιν, "it is not long since they saw the old men of the wealthy class leave off wearing linen tunics." Id. i. 101: οἱ Εἰλωτεῖς αὐτοῖς ἀπέστησαν, "they experienced a revolt of the Helots." Id. iii. 98, init.: μέχρι οἱ τοξόται ἔχουν τὰ βέλη αὐτοῖς, "as long as they found, or saw, that the archers had their arrows." Id. vii. 19: ἐωσπέρ αὐτοῖς οὐτοί οἱ ὁπλῖται ἀπῆραν, "until they had got these men-at-arms started." Id. Ibid. 34: καὶ αὐτοῖς τῶν χωρίων μηνοείδους ὄντος, "and as they found that the place was semicircular." Plat. Resp. p. 343 A: ἓν γε αὐτῇ οὐδὲ πρόβατα οὐδὲ ποιμένα γιγνώσκεις, "since she has the disgrace of finding that you cannot distinguish between the sheep and the shepherd." Soph. Antig. 904: καὶ τοι σ᾽ ἐγὼ ἅπερ 'τίμησα τοῖς φρονοῦσιν εὖ, "yet I did well to honour thee, as the wise would estimate the case." We have two of these datives in the same sentence in Aidsch. Agam. 598: εἶπε μανθάνοντι σοι τοροῖσιν ἐρμηνεύσιν εὑπρεπῶς λόγον, "she has spoken her words, as far as you understand them, in a manner suited to (which requires) clear interpreters;" cf. Pind. Ol. π. 85: φωνᾶντα συνετοῖσιν, ἐγὰ τοπὰν ἑρμηνέων χατίζει, "with an intelligible utterance for the wise, but to the common herd they need interpreters."

(bb) This dative of special limitation is sometimes accompanied by ὡς. Thus Soph. OEd. C. 20: μακρὰν ἡμῶν ἵνα, ὡς γέροντι, προο- στάλης ὅδον, "you have travelled onwards a long way for an old man," i.e. considered with special reference to the age of the wayfarer. Aj. 395: ἐρεβος ὃς θεντόπιον ὃς ἐμοὶ, "O Erebus, most radiant, in regard to me in particular." Antig. 1161: Κρέων γὰρ ἄν χῆλωτός, ὃς ἐμοὶ, ποτὲ, "Creon was an enviable person formerly, as I judged the case."

(cc) This dative of limitation is regularly used when a definition of place or time is given with reference to the circumstances or experiences of persons whose situation is defined. Thus Herod. ii. 29: ἀπὸ 'Ελεφαντῖνης πόλιος ἀνὸ ἵντε ἀναπτές ἐστὶ χωρίου, "to or for one going up from the city Elephantine it is a steep place." Id. ix. 41: ὃς δὲ ἐνικάτι ἐγέγονε ἀνικατημένος ἐν Πλαταιῇ, "when to them, encamped opposite to one another at Platea, the eleventh day had passed." And this subjective use of the dative may be extended to cases where the construction would
have admitted of the accusative. Thus in Thucyd. v. 111: πολλοὶς γὰρ πρὸς ἡμέρας ἔτι ἐς οἷα φέρνεται τὸ αἰσχρὸν καλοὶμενον ἔπει-
σπάσατο ξυμφοραῖς ἀνηκέστοις περιπεσεῖν, “in the case of many still foreseeing the tendency of their actions, that which is called dishonour has been an inducement to involve themselves in irre-
mediable disasters.”

(δ) The Accusative.

460 The accusative signifies that the object referred to is con-
sidered as the point towards which something is proceeding—that it is the end of the action or motion described, or the space traversed in such motion or direction.

The accusative, thus defined, has the following applications in Greek syntax. It denotes (a) motion to an object; (b) distance in space; (c) duration in time; (d) the immediate object of a trans-
itive verb; (e) the more remote object of any verb, whether it has another accusative or not; (f) the accusative of cognate signification, i.e. the secondary predication, by way of emphasis, of that which is already predicated by the verb itself; (g) an apposition to the object of the whole sentence; (h) the subject of the objective sentence, when this is expressed in the infinitive mood. These dif-
ferent usages are illustrated by the following examples.

(a) The Accusative of Motion.

461 The use of the simple accusative to denote motion to a place is confined to the poets. An older and fuller form of this case was also employed to express the end or object of motion. This form had the affix -δε, as Ὀλύμπονδε, “to Olympus;” οἰκαδε = οἰκουδε, “homewards;” Αθήναζε — Αθήνασδε, “to Athens.” It is worthy of notice that this affix -δε, as the numeral δύο = οἶδ, the particle δέ, and the index of motion, corresponds to the three English particles, or rather three different modes of spelling the same particle, two, too, to. In ordinary Greek prose the object of motion is expressed by the accusative with some preposition, as εἰς, πρὸς, ἐπί, &c. The following are examples of the simple accusative used as the case of motion to a place. Hom. Od. v. 55: ὃτε δὴ τῆν νῆσον ἀφίκετο, ἢμεν ὄφρα μέγα σπέος ἤκετο; Soph. Εδ. C. 643: τί
SYNTAX OR CONSTRUCTION.

462 Here the accusative signifies "through the space," "to the extent or distance of." Thus Thucyd. ii. 5: ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, "Plataea is distant from Thebes to the extent of seventy stades;" Hom. Il. xxiii. 529: λείπετο δοῦρος ἐρωῆν, "he was left the flight of a spear behind;" Pind. Pyth. iv. 228: ὀρόγυιαν σχίζε νῶτον γᾶς, "he cut up the surface of the earth for a fathom;" Thucyd. vi. 49: ναῦσταθμον Μέγαρα ἐβάν χρῆναι ποιεῖσθαι, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολύν, οὔτε ὁδόν, "he said they ought to make Megara a naval station, not far distant from Syracuse either by sea or by land."

463 Here the accusative signifies "through the time of." Thus Dem. de Corona, p. 235, 22: καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας, "they remained in Macedonia three whole months;" Xen. Anab. v. 8, § 24: τοὺς κύνας τοὺς χαλεποὺς τὰς δὲ νύκτας ἀφιᾶσι, "they tie up the savage dogs throughout the day, but let them loose throughout the night." And sometimes with ordinals, as Plat. Prot. 309 d: Πρωταγόρας ἐπιδεδήμηκε τρίτην ἡμέραν, "Protagoras has been here now for three days complete," i.e. "throughout the third day."

464 As the case of transition, the accusative is properly used to express the immediate object of transitive verbs, which are so called because their action passes on from the subject to an object. The manner in which this accusative of the immediate object per-
forms the functions of a secondary predicate has been illustrated above (435, (c)). In some languages (the Semitic, for example) the case denoting the object of the transitive verb is strengthened or indicated by a preposition signifying "unto." This, as we have just seen, is the full value of the Greek accusative; and when we write λαμβάνω τὴν ἄσπιδα, we mean "there is an act of taking on my part extending unto or as far as the shield." How this view of the secondary predication involved in the accusative is a necessary result, if the verb is regarded as containing in itself a complete primary predication, and how the accusative may express either quantity or quality, has been shown above (430, (aa)). Here it is only necessary to classify the verbs according as the accusative of quantity, with which they are construed, denotes the immediate or the secondary object of the act.

All verbs take an accusative of the immediate object when its expression is necessary to complete the meaning which the verb is intended to convey in the particular instance, whether that meaning be the literal and primary meaning of the verb or not. Thus we have the accusative not only after such verbs as νικᾶν, "to conquer," which may either dispense with an accusative, as Διοφῶν ὁ Φίλων ἐνίκα, "Diophon, the son of Philon, was the victor," i.e. he conquered all competitors in certain games; or take an accusative of the antagonists who were overcome, as οἱ Ἑλληνες ἐνίκησαν τοὺς Πέρσας, "the Greeks conquered the Persians:" but also after verbs, which, according to their primary signification, would take some other case, as ἐκστῆναι, "to stand out of," which should be construed with the genitive of ablation, but which, in its assumed or inferential sense "to avoid," takes the accusative of the immediate object, as ἐκστῆναι κίνδυνον, "to avoid danger" (above, 430, (bb)). Similarly τύπτεσθαι, "to beat oneself, as a mark of mourning," may have the accusative of the person bewailed (Herod. ii. 132). And δορυφορεῖν, "to carry a spear," in the sense "to guard," may have the accusative of the person guarded (Thucyd. i. 130).

(e) The Accusative of the more Remote Object.

465 The construction of a verb with an accusative of the more remote object is resolvable into two distinct usages, (aa) when the
verb, in its transitive use, takes two accusatives, one of which de-
notes the immediate, and the other the remote object of the action,
so that when the verb becomes passive, the latter alone is retained;
(bb) when we have in the active the σχῆμα καθ’ ὅλον καὶ μέρος
(above, 407, (c)), so that the accusative denoting the part is alone
retained in the construction with the passive verb.

(aa) We may place two accusatives after the same transitive
verb when we wish to express that a nearer, as well as a more
remote object—a person as well as a thing—is affected by the
action of the verb; thus, Θηβαίους χρήματα ἤτησαν (Thucyd. i.
27), i.e. rogabant—quos? Thebeos—quid? pecuniām: so that either
χρήματα-ἤτησαν or Θηβαίους-ἤτησαν, constitute a single transitive
verb. Similarly τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν—i.e.
“we have deprived—whom?—the enemies—of what?—the ship.”

To this class we may refer verbs of naming, choosing, appoint-
ing, teaching, asking, clothing, depriving, speaking and acting well
or ill, &c. The second accusative often appears as a tertiary predi-
cate, or an apposition, or a representative in the oblique case of the
primary predication with some of these verbs; compare Περικλῆς
ἦρεθη στρατηγός (418) with ὁ Κῦρος τὸν Τιμωρύν ἀπέδειξε στρα-
τηγόν.

If such sentences are expressed by a passive verb, the accusa-
tive of the person becomes the nominative; but the thing is still
expressed by the accusative; as οἱ πολέμιοι τὴν ναῦν ἀφηρέθησαν,
“the enemy were deprived of their ship.”

(bb) We have already seen (407, (c)) that a word denoting the
part may be placed in apposition to the word denoting the totality.
And this appears in a particular application when a verb of distri-
bution (as διαιρεῖν, τέμνειν, νέμειν, διανέμειν, δάσασθαι) is followed
by two accusatives, one denoting the totality, and the other the
number of parts into which it is divided, as Herod. vi. 121: τρεῖς
μοίρας δασάμενος πάντα τὸν πεζὸν στρατόν, “having divided all his
land forces into three parts.” The former usage is very often ex-
pressed in the passive, and then the accusative of the part alone
remains to denote the more remote object; as Demosth. de Corona,
p. 247, 11: ἑώρων τὸν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν
κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, “they saw Philip with his eye knocked out, with his collar-bone broken, with his hand and leg mutilated.”

(f) The Accusative of Cognate Signification.

466 Verbs, whether active, neuter, or passive, may have after them an accusative of a cognate signification: this is called the figura etymologica; as ἄρας ἀρᾶται παισὶν ἀνοσιωτάτας (Eurip. Phæn. 65), i.e. “he utters imprecations against his children to the extent of the most impious imprecations.” The examples of this construction are innumerable (see Lobeck, Paralip. pp. 498—538). The following are a few specimens: κινδυνεύσω τοῦτον τὸν κίνδυνον, “I shall be endangered in (incur) this danger;” πληγήν πέτπληγμαι καρτέραν, “I am smitten to the extent of (I have received) a severe blow;” βίον βιώναι or ἐἶν, “to live (to pass) a life;” θάνατον ἀπο-θανεῖν, “to die (to undergo) the death;” ὅρκον ὄμνυναι, “to swear (take) an oath;” αἰσχρὰς φόβους φοβοῦνταί καὶ αἰσχρὰ θάῤῥη θαῤῥοῦσι, “they fear (are subject to) disgraceful fears, and are confident to the extent of (are inspired with) disgraceful confidences;” ἔμοῦ δέησιν τινα ἰσχυρὰν ἑδέηθη, “he implored me with a most urgent supplication,” and so forth. In English we generally substitute some other verb, and retain the specific value of the secondary predicate only, as in the second translation given in the above instances. It will generally be observed that the accusative in the figura etymologica has either an epithet, or is used in a special meaning. The examples already given illustrate the former case, and the adjective alone is often used with an implication of the cognate accusative; thus we have θύειν τὰ Ἡράκλεια, διαβατήρια, σωτήρια, εὐαγγέλια, γενέθλια, and the like, when the accusative approximates to a predication of manner (above, 430, (aa)). Similarly, we have not only νικᾶν ναυμαχίαν, “to conquer in a sea-fight;” νικᾶν τυχεῖν καὶ πάλην, “to conquer in boxing and wrestling;” but νικᾶν Ὀλύμπια, Πύθια, τὰ ἸΠαναθήναια, “to conquer at the Olympian, Pythian, Isthmian games, at the Panathenaic festival,” and the like. In Pind. Ol. vii. 81, we have ἐν Ἰσθμῷ τετράκις εὐτυχεῖν, Νεμέα τ’ ἀλλὰν ἐπ’ ἀλλα, scil. νικάν or εὐτυχίαν εὐτυχεῖν. On the other hand, in such phrases as φόρον φέρειν, πομπὴν πέμπειν, φυλακὰς φυλάττειν, ἀρχὴν ἄρχειν, &c. the words φόρον, πομπὴν, φυλακάς, ἀρχὴν are not used in the primary sense of the verbs from
which they are derived, but signify respectively "tribute," "a procession," "a watch," "a magistracy or office."

Obs. The use of the accusative as a secondary predicate is of very wide extent. Thus we have not only the figura etymologica μέγαν ὄρκον ὄμνυμι, "I swear a great oath," but ὄμνυμι τινα or τι, "I swear by somebody or something," whence we have the formula of adjuration: ον τὸν "Ολυμπον, "no (I appeal on oath to) Olympus," and especially with the particles μα, in negative, and νι, or ναι μα, in positive oaths; as μα Δια, ου μα Δια, νι Δια, ναι μα Δια. There are also a great many cases in which the use of the accusative is merely adverbial, as in the following phrases: ταλλα, "for the rest," το εμπαν, το διον, "in general;" τοναντιον, ταναντια, παν τοναντιον, "on the contrary, quite the reverse;" το επι τινα, το επι σφας ειναι, "as far as regards a certain person, as far as they themselves are concerned;" θεμις γε ειναι, "in accordance with justice at least," Soph. Ed. Col. 1191 (where θεμις is indeclinable); το κατα τινα, "in what concerns a certain person;" το λοιπον, "for the future," and similarly οστερον, το οστερον, προτερον, πρωτον, δευτερον, τρετον, &c.; πολλα, "often;" το πολλα, "for the most part;" το τελευταιον, "at last," similarly το τελον; αρχιν (Plato, Gorg. 478 c) and την αρχιν (Ibid.), "at all," το τον Δημοσθενους, "as Demosthenes says," την ωραν, "at the time;" καιρον, "at the right time;" χαρων, "for the sake of," with possessives, ειναι χαρων, "for my sake," &c.; προφασιν, "in pretence;" δωρεαν, προικα, "in vain;" τι, "why?" and τροπον in various combinations, as ον τροπον, τινα τροπον; παντα τροπον, των τροπων; παντα ταυτα, "in all these respects" (Plato, Theaetet. p. 202 c); πασαν τεχναν, "in every art" (Pind. Ol. vii. 51); πασαν οργαν, "with all his best efforts" (Id. Isthm. i. 41); αμφοτερα, "in both ways," sometimes followed by -τε και; δικην, "after the exact equivalent;" την ευθειαν, την ταχιστην, μακραν, αλλα και αλλαν, and other combinations with reference to οδον implied; ακμην, "in a moment, directly, even now, still;" and a number of other similar usages.

467 An accusative is sometimes put in apposition to the object of a sentence, just as the nominative stands in apposition to the general predication (above, 407, (λ)); thus we have Eurip. Orest. 1103: Ελενην κτανωμεν, Μενελων λυπην πικραν, "let us kill Helen, to grieve Menelaus," or "which will be an affliction to Menelaus." Esch. Agam. 233: ξηλη θυτηρ γενεσθαι θυγατρος, πολεμων αρωγαν, "he brought himself to become the sacrificer of his daughter, as a help for the warfare;" Hom. Il. iv. 196: ου τις διστευσας εβαλεν...το μεν κλεος, άμμι δε τευθος, "whom some one has shot, a result which will procure him glory, as it is an affliction to us."
Sometimes this apposition refers to a suppressed figura etymologica; thus Eurip. El. 231: εὐδαιμονοῖς, μισθὸν ἥδιστον πόνων, is equivalent to εὐδαιμονοῖς εὐδαιμονίαν, μ. ἥ. π., i.e. “may you enjoy the happiness, which is the sweetest reward of toils.” Similarly Hel. 77: ἀπόλαυσιν εἰκώς ἔθανες ἄν Διὸς κόρης, is equivalent to ἔθανες ἄν θάνατον, ἀ. εἰ., i.e. “you would have incurred death as the fruit of your resemblance to the daughter of Zeus.”

(h) The Accusative as Subject of the Infinitive.

468 If a verb in the infinitive mood is dependent on another verb, and if its subject is not that of the main verb, what would otherwise be the nominative, as the subject of the proposition, is turned into the accusative, as the secondary predication of the main verb. Thus, from ἐκεῖνος στρατηγεῖ, “that other man is general,” we have, in the objective sentence, ἔφη ἐκεῖνον στρατηγεῖν, “he said that the other man was general.” This is one form of the objective sentence, and will be more fully explained in its proper place.

Contrasted Meanings of the Oblique Cases.

469 From the separate examination of the oblique cases, the student may derive brief rules respecting their distinctive significations:

The genitive denotes motion from a place.
The dative — rest in a place.
The accusative — motion to a place.

And

The genitive implies separation.
The dative — conjunction.
The accusative — approach with a view to conjunction.

These differences of meaning appear most clearly in the construction of the cases with prepositions.

§ VIII. Secondary Predicates. (b) Supplement to the Cases.
(b) Prepositions.

470 The prepositions, usually so called, are pronominal adverbs indicating place with reference to some object, which is regularly expressed in an oblique case—the genitive, dative, or
accusative—and in direct apposition to the adverb. Some prepositions admit of only one case in this apposition; some admit two; others may be construed with any one of the three cases. When placed after the noun to which they refer, the prepositions, with the exception of ἀνά, receive an accent, if proclitic (above, 54), or become paroxytone if oxytone.

471 The prepositions which admit the genitive only are ἀντί, ἀπό, ἐκ or ἔξ and πρό.

Those which admit the dative only are ἐν and σύν (ξύν).
And εἰς admits only the accusative.

472 The following are prefixed to the genitive and accusative: διά, κατά, ὑπέρ.

The dative or accusative may follow ἀνά.

473 The following may be accompanied by any one of the three cases: ἀμφί, ἐπί, μετά, παρά, περί, πρός and ὑπό.

(a) Prepositions with the Genitive. ἀντί and πρό.

474 ἀντί and πρό signify “on behalf of,” “in front of,” “instead of,” “for the sake of;” the only difference between them being this, ἀντί signifies “in loco quodam, qui ex adverso stat,” whereas πρό is more general, and denotes “quodcunque ante oculos est.” The genitive obviously expresses relation. The following examples will show the various applications of these nearly synonymous prepositions:

(a) ἀντί.

(aa) The primary meaning is “in the place which is opposite.” There is no undoubted example of this use; for in the passages, in which it occurs, the last vowel is elided, and it is quite probable that the word intended is not ἀντί but ἄντα, and this is indicated by the accent in the ordinary editions. See Hom. Il. viii. 233, xv. 415; Od. iv. 115; Hesiod, O. et D. 725. The last of these passages, however, has ἀντί ἰηλίοιο τετραμμένος, and if we compare the adjective ἀντήλιος, “opposite to the sun, over against the sun” (Æsch. Agam. 530; Soph. Aj. 805), which is admitted
to contain ἀντί, we may, if we please, read ἀντί for ἄντα in the other passages.

(bb) The most common meaning of ἀντί is "instead of;" as in Soph. Aj. 439: οὐκ ἄν τις ἄντ᾽ ἐμαρφηθεν ἀλλος ἄντ᾽ ἐμοῖ, "no other person would have taken them instead of me."

(cc) Hence it denotes an equivalent or something which may take the place of an object; as in Hom. Il. ix. 116: ἀντὶ πολλῶν λαῶν ἐστὶ, "he is worth, is equivalent to, many of the common people." Demosth. Olynth. i. init.: ἀντὶ πολλῶν χρημάτων, "in exchange for much money."

(dd) It signifies "on account of," especially with the relative, as in Soph. Ant. 237: τί δ᾽ ἐστιν ἄνθ᾽ οὗ τῇ ἐχεις ἀθυμίαν; "what is it, on account of which you feel this despondency?" And ἄνθ᾽ οὗ very often stands for ἀντὶ τούτων ὅτι (402, Obs. 1), as in Lys. in Agorat. § 76: ἄνθ᾽ οὗ ἔποιησεν "because he did it," cf. Xen. Hell. ii. 4, § 17, iv. 8, § 6; Isocr. Hel. Enc. p. 212.

(aa) The primary meaning is "in some place which is opposite;" as in Thucyd. v. 11: τὸν Βρασίδαν δημοσίᾳ ἐθάψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὖσης, "they buried Brasidas in the city before the forum as it now is." Similarly πρὸ τῶν ὀφθαλμῶν (Æsch. Fals. Leg. p. 47, 41), just as we have ἀντ᾽ ὀφθαλμῶν (Hom. Od. iv. 115).

(bb) From this meaning of priority in place, πρό passes on to denote anteriority in time, which is the meaning of the Latin ante, as in Plat. Leg. p. 643 d: πρὸ τῶν Περσικῶν δέκα ἔτει, "ten years before the Persian war."

(cc) It conveys the idea of preference, as in Pind. Pyth. iv. 140: κέρδος αἱν᾽ σαι πρὸ δίκας δόλιον, "to praise deceitful gain in preference to justice." And with a comparative, as in Herod. i. 62: οἴοι ἡ τυραννίς πρὸ ἐλευθερίης ἀπαστότερον, "to whom tyranny is more welcome than freedom." Hence the phrase πρὸ πολλοῦ ποιεῖσθαι, "to estimate a thing more than much, to set a very high value on it."
(dd) It sometimes signifies "on behalf of," i.e. taking the person of, as in another use of ἄντι; thus in Herod. viii. 74: πρὸ χώρας δοριλότου μάχεσθαι, "to fight on behalf of a country captured by the spear." IX. 72: πρὸ τῆς Ἑλλάδος ἀποθνήσκει, "he dies for (on behalf of) Hellas."

Ἀπό and ἐξ.

475 Ἀπό, in epic Greek ἀπαί, and ἐκ (ἐξ) are followed by a genitive of ablation. The latter answers to the Latin ex, the former to the Latin ab, as well in origin as in signification. Thus,

ἐτοιμὴς ἔδω τῆς στρατιᾶς οὐσις ἐκ τῆς Κερκύρας καὶ ἀπὸ τῆς ἡπείρου (Thucyd. vii. 33),
i.e. "an army being now ready out of Corcyra and from the mainland."

Obs. Although ἀπό, ab, signify motion from the surface of an object (extrinsecus), and ἐξ, ex, motion from within an object (intrinsecus), it may be a matter of indifference which of the two we use: compare Thucyd. iv. 38: διαπλέωσας αὐτοὺς ἀπὸ τῶν ἐκ τῆς ἡπείρου Δακεδαμονίων ἀνήρ ἀπήγγειλεν, with Aesch. Pers. 355: ἀνήρ γαρ Ἑλλῆν ἐξ Ἀθηναίων στρατοῦ ἐθεὶ ἐλεξε. And we have them both together in Thucyd. i. 124, § 3: ἐκ πολέμου μὲν—ἀφ' ἡπείρας δὲ—, where the difference in meaning is scarcely perceptible; and as denoting the grounds of an inference in Thucyd. iv. 126, § 3: μαθεῖν χρὴ ἐξ ὧν προηγώνισθε τοῖς Μακεδόνις αὐτῶν, καὶ ἀφ' ὧν ἐγὼ εἰκάζω κ.τ.λ., where ἐξ denotes the experience, and ἀπό the testimonies, which are more external.

In detail the following are the usages of ἀπό and ἐξ:

(a) Ἀπό denotes removal or procession from some object or point, (aa) as separation in space; (bb) as subsequence in time; (cc) as the effect of a cause; (dd) as the derivation from some source.

(aa) Herod. iii. 75: ἀπῆκε ἑωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω, "he let himself go so as to be carried down head-first from the tower." Hom. Il. xv. 386: μάχοντο οἱ μὲν ἀφ' ὑππολο, οἱ δ' ἀπὸ νηῶν, "they fought some from horses," i.e. on horseback, "others from ships," i.e. on the decks of the ships. So also of the order of things, Herod. iii. 75: ἄρξαμενος ἀπὸ Ἀχαιμένεος, "beginning from (with) Achæmenes."

(bb) Herod. i. 82: ἀπὸ τοῦτου τοῦ χρόνου, "from (i.e. after) this time." Thucyd. vii. 43: ἀπὸ τοῦ πρῶτου ὑππολο, "after the first sleep."
(ee) Thucyd. i. 17: ἐπράχθη ἀπ’ αὐτῶν οὐδὲν ἔργον ἀξιόλογον, “no considerable achievement was effected by them.”

(dd) Aristoph. Plut. 377: ἐγὼ σοι τοῦτ’ ἀπὸ σμικροῦ πανῦ ἐθέλω διαπράζαι, “I am willing to effect this for you at (from the store of) a trifling expense” (cf. Thucyd. viii. 87: ἀπ’ ἐλασσόνων πράξας. Arist. Eq. 535: ἀπὸ σμικρὰς δαπάνης). Herod. iii. 50: ἀπὸ πατρὸς καὶ μητρὸς τῆς αὐτῆς, “from (derived from) the same father and mother.” Whence Herod. i. 173: καλέουσιν ἀπὸ τῶν μητέρων ἑωυτούς, καὶ οὐχὶ ἀπὸ τῶν πατέρων, “they call themselves after (as derived from) their mother, and not after their father.”

Hence we have a number of adverbial phrases, as ἀπὸ τοῦ ἀδοκήτου, “ona sudden;” ἀπὸ παλαιοῦ, “of old;” ἀπὸ παιδός, “from a child” (from childhood); ἀπὸ γλώσσης, “orally;” ἀπὸ τῆς ἱσης, “on fair terms;” οὐκ ἀπὸ τρόπου (where some read ἄπο), “not amiss,” and so forth.

(b) ἐκ (ἐξ) denotes removal or procession from out of something; (aa) as separation in space; (bb) as subsequence in time; (cc) as the effect or consequence of a cause or agency; (dd) as part of a whole; (ee) as the derivation from some source.

(aa) Herod. i. 24: ὁρμᾶσθαι ἐκ Τάραντος, “to set out from Tarentum.” So also of the order of things, as in the phrase γῆν ἐκ γῆς, “one land after another,” from which we find also γῆν πρὸ γῆς.


(ce) Xen. Hell. iii. 1, § 6: Δημαράτῳ ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, “the country was given to Demaratus by the king as a present.”

(dd) Soph. Trach. 734: ἐκ τριῶν ἑν ἀν εἰλόμην, “I would have chosen one thing out of (as a part of) three.”

(ee) Athen. xi. p. 483 c: πίνουσιν ἐκ κεραμέων ποτηρίων, “they drink out of earthen cups.”

Hence we have a number of adverbial phrases, as ἐκ χειρός, “in close fight;” ἐξ ἀπροσδοκήτου, “unexpectedly;” ἐκ ποδός, “hard-a-foot, i.e. immediately;” ἐκ βίας, “by force;” ἐκ μητρός, “by the
mother’s side;” ἐκ τοῦ προφανοῦς, “openly;” ἐκ τῶν παρόντων, “as far as the circumstances allow,” and so forth.

(3) Prepositions with the Dative. ʾEn and σύν.

476 ʾEn and σύν (ξύν) agree in origin and signification with the Latin in and cum, with this proviso, that instead of in with the accusative, the Greeks employ the longer form εἰς ἐν-ς; for which see the next section. ʾEn signifies inclusion; σύν conjunction; as the following passage shows:

Καδμείων ἁγοὶ χαλκέοι ἄθροι σύν ὅπλοι ἐδραμον, ἐν χερὶ δ᾽ Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων φάσγανον ἵκετο (Pind. Nem. i. 51, 52),

i.e. the ὅπλα, properly the shields, were by their sides, but Amphitrion had his naked sword included or grasped in his hand. It might be necessary, however, to oppose the ὅπλον or shield to another piece of defensive armour, which was still more closely combined with the wearer, and thus Sophocles says (Antig. 115): πολλῶν μεθ᾽ ὅπλων, ξύν θ᾽ ἱπποκόμοις κορίθεσαν, “with many shields by their sides, as an accompaniment, and with many helmets, as a part of them, on their heads.” As the double-flute was fastened round the head with a mouth-piece, we find in Pindar, Ὄλ. v. 19: ἐρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς ἐν θρόνοις, “I come calling thee with Lydian pipes.”

The following are the chief idiomatic usages of ἐν and ξύν:

(a) ʾEn denotes continuance or fixity in time (aa) or space (bb); when used with persons it signifies presence in the same locality (like the Latin coram) (cc), and when applied to things, it indicates the instrumental adjunct (dd).

Thus we have (aa) Plat. Phæd. 58 b: ἐν τρίσιν ἡμέραις. Ἀesch. Agam. 537: ἐν πόλεως χρόνῳ. Thucyd. ii. 5, iii. 13: ἐν εἰρήνῃ, ἐν σπονδαῖς, “during the continuance of the peace or the truce;” and such phrases as ἐν τούτῳ, “meanwhile;” ἐν ὥ, “whilst;” ἐν τῷ αὐτῷ, “at the same time,” &c.

(bb) Ἀesch. Choërph. 643: τίς ἐνδον ἐν δόμωι; Eum. 18: ἢζει μάντιν ἐν θρόνοις. Soph. Trach. 800: ἐν μέσῳ σκάφει θέντες. And very frequently with the genitive of the person whose house or
other locality is intended; as Plat. Protag. 320 A: ἐν ᾿Αρίφρονος ἐπαίδευε, "he taught in the house of Ariphron," and especially ἐν ᾿Αἰδου, "in the mansions of Hades." The applications of this local use are innumerable.

(ec) Demosth. XL. 3: ἐν υἱῶν πειράσωμαι τῶν δικαίων τυχεῖν, "I will endeavour to obtain justice in your court, before you."

Thucyd. II. 36: μακρὴγορεῖν ἐν εἰδόσιν ὑπὸ βουλόμενος, "not wishing to make a long speech before you, when you know all about the subject."

(dd) Xen. Cyrop. i. 6, § 2: ὁτι οἱ θεοὶ σε εὐμενῶς πέμπουσι, καὶ ἐν ἱεροῖς δὴλον καὶ ἐν οὐρανίοις σημελοι. Hence such phrases as ἐν ὀφθαλμοῖς ὁρᾶν, &c.

(b) Σύν denotes close connexion (aa) in time and (bb) in circumstances.


(bb) Id. Ibid. § 13: ἡ τῶν φίλων κτῆσις ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλ' οἱ μᾶλλον σὺν τῇ εὐεργεσίᾳ. Hence such phrases as σὺν Θεῷ, "with the help of God;" σὺν τῷ νόμῳ, "in accordance with the law;" σὺν τῷ μάχεσθαι, "to fight on one's side," &c.

There are many adverbial phrases with ἐν and σύν, as ἐν μέρει, "in turn" (vicissim); ἐν τάχει or σὺν τάχει, "quickly," &c.

(γ) Preposition with the Accusative. Ei-.

477 Ἐν and ἐς or εἰς = ἐν-ς really do not differ more than ἐκ and ἐς = ἐκ-ς, πρό and πρός. But this -ς affixed conveys a more decided expression of motion. Ei- signifies ad or in (cum accus.) i.e. "to" or "into;" as

εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο
(Demosth. Philip. iii. p. 113, § 16).

Here it will be observed that εἰς Φωκέας, strictly speaking, designates the name of the country, whereas ὡς πρὸς συμμάχους

1 In the poets ἐς and εἰς are interchanged ad libitum to suit the metre; but ἐς is more common in epic and lyric, and εἰς in Attic poetry. These forms appear somewhat arbitrarily in prose also.
is a personal reference: from which mode of speaking arose the use of ὡς alone with names of persons, in nearly the same sense as εἰς with names of things; e.g. πρέσβεις πέπομφεν ὡς βασιλέα for ὡς πρὸς βασιλέα (Demosth. Philip. i. p. 54, § 55).

Idiomatically εἰς is used to express any extension or direction. Thus it means (aa) "with respect to," as Eurip. Electr. 29: ἐς μὲν γὰρ ἀνδρα σκῆψιν εἶχ᾽ ἄνωμοστα, "with respect to the death of her husband she had a pretext;" (bb) "with a view to," as Soph. Phil. 111: ἐς κέρδος τι δρᾶν, "to do something with a view to advantage;" (cc) "to the amount of," as ξυνεβοῇθησαν εἰς εἴκοσι μάλιστα, "they came to their aid to the amount of about twenty." And similarly of time, as εἰς ἔναντον, "to the amount of a year," "for a year;" εἰς τὴν τρίτην ὥραν, "up to the third hour;" ἥκετε εἰς τὴν τριακοστὴν ἡμέραν, "ye have come by the thirtieth day."

There are many adverbial phrases with εἰς, as εἰς καιρόν or εἰς καλὸν, "opportune;" εἰς ὑπερβολήν, "to excess;" εἰς τέλος, "at last," &c.

Pindar sometimes uses for εἰς the shorter form ἐν; as ἀμειψεν ἐν κοιλόπεδον νάπος θεοῦ (Pyth. v. 37).

(δ) Prepositions with the Genitive and Accusative. Διά.

478 Διά denotes separation or disjunction. With the genitive of ablation, therefore, διά signifies that something is done "through and out of;" with the accusative of motion and reference, that it is done "through, and towards, or with reference to," i.e. "along of" or "on account of." Thus,

(a) With the genitive διά signifies "through," as in Herod. viii. 3: πάσης διεξελθὼν τῆς Εὐρώπης.

(b) With the accusative διά signifies "on account of," as in Soph. Εἰδ. Κολ. 1129: ἔχω γὰρ ἄχω διά σὲ κούκ ἄλλον βροτῶν.

The student will find it easiest to recollect that διά with the genitive corresponds to per, with the accusative to propter, as in the following example, where they both occur together, Arist. Eth. Nic. iv. 13, § 16: αἱ γὰρ δυναστεῖαι καὶ ὁ πλοῦτος διά τὴν τιμὴν (propter honorem) ἐστιν αἰρετὰ· οἱ γοῦν ἐχοντες αὐτὰ τιμᾶσθαι δεί αὐτῶν (per ea) βούλονται. But in Homer, Pindar, and other
poets, διά with the accusative sometimes signifies per, with this proviso, that it answers to the question quo? "whither?" and not, as with the genitive, to the question unde? "whence?" so that the meaning is rather "along" than "through;" e.g. διὰ πόντιων κύμα ἐπόρευσας ἐμὰν ἐνασαν (Eurip. Hippol. 762).

The special idiomatic usages of διά are generally confined to its construction with the genitive. Thus it signifies

(aa) An interval in space or time; as in Thucyd. ii. 29, § 3: διὰ τοσοούτων, "at such a distance;" Isoer. Archidamus, p. 121 b: ταύτην διὰ τετρακοσίων ἐτῶν μέλλουσι κατοικίζειν, "they are going to colonise it after a lapse of 400 years." Thucyd. iii. 21, § 3: διὰ δέκα ἐπάλξεων πύργων, "there were towers at intervals of ten embrasures each."

(bb) An instrument or means, as something intervening; thus in Herod. vii. 203: οἳ ᾠδόντες ἐπεκαλέσαντο λέγοντες δι' ἀγγέλου, "the Greeks called upon them, speaking by means of messengers." Plat. Phaed. p. 83 a: ἀπάτης μεστὴ ἡ διὰ τῶν ὀμμάτων σκέψις, "the inquiring by means of the eyes is full of deceit" (see above, 457, (aa)). To this use we must refer the phrases διὰ χειρῶν ἔχειν, "to have in hand;" διὰ στέρνων or διὰ φρενῶν ἔχειν, "to have in one's heart;" διὰ οἴκτου λαβεῖν or ἔχειν, "to hold in compassion;" διὰ αἰδοῦς ὄμμ᾽ ἔχειν, "to look ashamed," &c.

(cc) The full extent of a procedure, generally with verbs of motion; as διὰ μάχης ἐκλθεῖν, "to go to the length of fighting;" διὰ φιλίας ἱέναι, "to go all the length of friendship;" δι' ἐχθροᾶς γίνεσθαι, "to get to the extent of animosity;" διὰ φόβου ἔρχεσθαι, "to go the whole length of fear, to be thoroughly afraid;" διὰ ὁλόσθης ἱέναι, "to go the length of speaking." Whence in the poets we have further applications of this phraseology, as in Pindar, Isthm. iii. 17: διέστειχον πλούτων τετραοριᾶν πόνοι, "they went so far in wealth as to keep four-horsed chariots."

There are many adverbial uses of διά, as διὰ τάχους, "swiftly;" διὰ τέλους, "completely;" διὰ παντός, "entirely;" δι' εὐπετείας, "easily," &c.

Katá.

479 Katá with the genitive denotes vertical motion or direction; with the accusative, it signifies horizontal motion or direction.
(a) Hom. Il. i. 44: βῆ δὲ κατ᾽ Οὐλύμποιο καρῆνοι χωόμενος κῆρ, "he went down from the summits of Olympus, enaged in his heart."

(b) Thucyd. iv. 126: κατὰ πόδας τὸ εὐψυχον ἐνδείκνυται, "they display their courage by following at their heels." (For the difference of κατὰ πόδα and παρὰ πόδα see below, 485.)

Thus οἱ κατὰ χθόνα are the living (Eurip. Hippol. 452), but ὁ κατὰ χθονὸς (Soph. Antig. 24) is the dead. In composition with κατὰ a verb governs the genitive if the action comes down upon the object, but the accusative if the action merely follows the object in its own line of motion. Hence κατὰ with the genitive is sometimes rendered "against," and κατὰ with the accusative, "in accordance with." In the former signification, κατὰ is opposed to ἀνά; in the latter there is but little difference in their use.

The following are the chief idiomatic significations of κατὰ.

(aa) With the genitive we have κατὰ σκοποῦ τοξεύειν, "to shoot at a mark;" κατὰ κόῤῥης τύπτειν, "to smite on the cheek;" κατὰ τινος εἰπεῖν, "to speak against some one;" ὀμνύναι καθ᾽ ἱερῶν, κατὰ τῆς κεφαλῆς τοῦ παιδός, "to swear by (down upon) the sacred objects, by the head of the child;" τὸ καθ᾽ ὑμῶν ἐγκώμιον, "the eulogium upon you," &c.

(bb) With the accusative we have τὰ κατὰ Παυσανίαν καὶ Θεμιστοκλέα, "the circumstances concerning Pausanias and Themistocles;" κατὰ τὰ μέτρα, "in accordance with the measures" (opposed to παρὰ τὰ μέτρα); κατὰ τὸν ἀκριβῆ λόγον, "in accordance with the strict argument;" καθ᾽ ἕνα, "one by one;" κατὰ πόλεως, "city by city;" καθ᾽ ἕμεραν, "day by day" (but μεθ᾽ ἕμεραν, "in the day-time"); κατὰ αὐθρωπον φρονεῖν, "to think like a man;" οὐ κατὰ Μιθραδάτην, "not according to the standard of Mithradates;" κατὰ στρατῶν, "in the army;" κατὰ Φωκαίην πόλιν, "in a line with, near or off, the city Phœcea;" κατὰ τὸν πόλεμον, "at the time of the war;" κατὰ ἔξηκοντα ἔτη, "about sixty years;" καθ᾽ ἐπτὰ τοῦ ὁμοῦ (Aristoph. Av. 1079), "at the rate of seven for the obol;" κατὰ πεντῆκοντα τάλαντα (Aristoph. Vesp. 681), "by fifty talents at a time."
There are many adverbial phrases with κατά, as κατὰ μόνας, "alone;" κατὰ μοίραν, "properly;" καθ᾽ ἡσυχίαν, "quietly;" κατὰ μέρος, "in turn;" κατὰ κράτως, "by main force;" κατὰ σμικρόν, "by little and little."

Τπέρ.

480 Ἡ-τπέρ—which is connected with περί, and appears as the comparative degree of ὑπέρ ὄλος—designates the apex of the compass; whereas περί denotes the circle described. If the genitive follows, ὑπέρ signifies super relatively, i.e. "over" some object; but if the accusative accompanies it, the meaning is ultra, with motion implied, i.e. "beyond" some object. Thus,

(a) Pind. Nem. vii. 65: Ἀχαιὸς ἀνὴρ Ἰονίας ὑπὲρ ἁλὸς οἰκέων, "an Achæan dwelling above (on the shore of) the Ionian sea." Thucyd. i. 46: ἑστὶ δὲ λιμήν καὶ πόλις ὑπὲρ αὐτοῦ ἀπὸ θαλάσσης, "there is a harbour and a city above it (on its shore) away from the sea." Plat. Tim. 38 D: ὁ θεὸς ἔθηκεν ἥλιον εἰς τὸν δεύτερον ὑπὲρ γῆς, "God placed the sun in the second orbit above the earth."

(b) Plat. Leg. 855, init.: τοὺς ἄλλους παράδειγμα ὀνήσει γενόμενος ἀκλεής καὶ ὑπὲρ τοὺς τῆς χώρας ὅρους ἀφανισθείς, "he will benefit the others as an example by being disgraced and hurried out of sight beyond the boundaries of the country." Hence very commonly to denote excess in capacity, measure and number; as Dem. p. 536, penult.: μανία ἐστὶν ὑπὲρ δύναμιν τι ποιεῖν, "it is madness to do anything beyond one's power." Plat. Leg. 839 D: ὑπὲρ ἀνθρωπον, "beyond the power of man." Herod. v. 64: ὑπὲρ τὰ τεσσαράκοντα ἐτη, "more than forty years." Hom. Od. i. 34: ὑπὲρ μόρον, "against destiny;" and since past time is regarded as above (see ἐπί), we have Plat. Tim. 23 c: ὑπὲρ τὴν φθοράν, "before, earlier than, beyond the destruction (going backwards and upwards in time)."

As the protecting champion fought over, as well as before his friend, we find both ὑπέρ and πρό, with the genitive, in the sense "on behalf of;" as in Eurip. Aileest. 690: μηθεατος υπ᾽ ὑπὲρ τοῦδ᾽ ἀνδρός, οὐδ᾽ ἐγὼ πρὸ σοῦ. But there is an implication of hostility in the use of ὑπέρ with the accusative; thus, ὑπέρ ἀμπλακίαν, Pind. Isthm. v. 29. Sometimes ὑπέρ corresponds in meaning to the
cognate περὶ, as in Herod. ii. 123: τὰ λεγόμενα ὑπὲρ ἑκάστων.
[Plat. Apol. 39 e; Aristot. Eth. Nic. i. 6, 13.] It stands in a certain parallelism to ἀμφὶ and κύκλῳ in Soph. Antig. 117:

στὰς δ᾽ ὑπὲρ μελάθρων φονώ-σαισιν ἀμφιχανῶν κύκλῳ
λόγχαις, κ.τ.λ.

(e) Preposition with the Dative and Accusative. ἀνὰ.

ἀνὰ with the dative is nearly equivalent to ὑπὲρ with the genitive, or ἐπὶ with the dative, i.e. it means super, "up-on;" as 

εὐδεὶ ἀνὰ σκάπτῳ Διὸς αἰετός (Pind. Pyth. i. 6).

But this usage is confined to the poets.

With the accusative, ἀνὰ signifies sursum per, "up-to" or "up-by;" as

ἀνέβαινε Μελάνθιος αἰπόλος αἰγῶν
ἐς θαλάμους Ὀδυσσῆος ἀνὰ ρώγας μεγάροι
(Hom. Od. xxii. 142).

The student must remark the constant antithesis or parallelism of the correlatives ἀνὰ and κατὰ, which appear as equivalent particles under the shortened forms ἄν and κέν (below, 501). We may represent the force of these prepositions by either of the following forms:

Thus ἀνὰ, κατὰ may signify "backwards and forwards," "hither and thither" (ultro, citruque); ἄνω, κατω, "up and down" (sursum, deorsum); κατὰ implies affirmation, ἀνὰ, negation; κατὰ signifies progress, ἀνὰ, retrogression, and so forth. But sometimes it seems a matter of indifference which of these prepositions we employ. Thus we might say, τοὺς ἄρτους πωλεῖν κατ᾽ ὄβολον or ἀν᾽ ἡμιω-βολαῖα, "to sell the loaves at an obol" or "half an obol apiece;" ἄνα κράτος, "up to the full amount of his strength," i.e. "with all his might" (μετὰ πᾶσης σπουδῆς, Suidas), or κατὰ δύναμιν, "according to his power;" ἀνὰ πέντε or καθ᾽ ἑπτά, "by fives or by sevens;" and ἐσκεδάσθησαν ἀνὰ τὰς πόλεις, "they were scattered
up and down the cities,” or κατὰ πόλεις διεκρίθησαν, “they separated to their respective cities.” The following idioms deserve notice: ἀνὰ πᾶσαν τὴν ἡμέραν, “all the day,” but ἀνὰ πᾶσαν ἡμέραν, “day by day;” ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἐσται, “there shall be peace throughout all the land and sea;” ἀνὰ μέρος, “in turn;” ἀνὰ στόμα ἔχων, “speaking of, having in the mouth” (Π. ii. 250; Eurip. Electr. 80); similarly ἀνὰ στόμα εἶναι τινι (Lucian, Navig. 43); ἀνὰ λόγον, “proportionally,” whence ἀνὰ τὸν αὐτὸν λόγον, “in the same proportion;” ἀνὰ δῶμα, “throughout the house” (Π. i. 670); ἀνὰ στρατόν, “throughout the army” (Ibid. iv. 209); ἀνὰ θυμὸν φρονεῖν, ὁρμαίνειν (Ibid. τι. 36, χχι. 137), “to think or ponder in one’s mind.”

Obs. ᾿Ανά, as a preposition, is never anastrophized, i.e. accentuated on the first syllable (vide Hom. Od. xii. 34: νειὸν αὖ ἕλκητον); but we have ἀνὰ for the imper. ἀνάστηθι, and this is not elided (vide Soph. Ajax, 194).

(5) Prepositions with three Cases. ᾿Αμφί and περί.

482 ᾿Αμφί, utringue, and περί, circum, are nearly synonymous; the former denotes an imperfect, the latter a completed circle. Hence ᾿αμφί is sometimes strengthened by the addition of κύκλῳ or περί, as in ᾿αμφιχανὼν κύκλῳ, ᾿αμφί περὶ κρήνην. We find ᾿αμφί chiefly in the Ionic writers and in poetry; περί occurs everywhere. It is to be observed that, while ᾿αμφί with the dative is never found in Attic prose, περί with this case is very rarely used by the Athenian prose writers in the strictly local sense, and that both of these prepositions occur most frequently in connexion with the accusative.

(a) ᾿Αμφί, περί, with the genitive, signify “around, with relation to, yet separation from, something else;” as

ἀμφὶ πόλιος οἰκέουσι (Herod. viii. 104).

τετάνυστο περὶ σπείους ἡμερίς (Hom. Od. v. 68).

Hence, “about or concerning;” as

τοιάδ᾿ ᾿αμφὶ σής λέγον παῖδος θανούσης (Eurip. Hec. 580).


This construction is common with verbs like διαλέγεσθαι, βουλεύεσθαι, τυνθάνεσθαι, πρέσβεις πέμπειν, μάχεσθαι, κυδυνεῖν, δοκεῖν, ποιεῖν, λέγειν, &c.
In old Greek περί meant "above," like the cognate preposition ὑπέρ; thus II. i. 287: περὶ πάντων ἐμμεναὶ ἄλλουν, "to be before and above all others;" from this we have in common Greek the phrases περὶ παντός, πολλοῦ, ὀλίγου, σμικροῦ, οὐδενός, ποιεῖσθαι, εἶναι, "to estimate or be counted above every thing, a good deal, at a little, at nothing."

(b) 'Αμφί, περί, with the dative, signify "around and upon or close by;" as

πέπλοισιν ῥήγνυσιν ἀμφί σώματι (ᾆσχ. Pers. 199).
χιτῶνας φεροῦσιν οὐ μόνον περὶ τῶν στέρνοις, ἀλλὰ καὶ περὶ τῶν μήρων (Xen. Anab. vii. 4, § 4).
περὶ τῇ χεῖρι χρυσοῦν δακτύλιον φέρειν (Plat. Resp. p. 359 D).
περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας (Herod. vii. 61).

After verbs of fearing, &c. and with nouns of the same meaning, περί is frequently an accompaniment of the dative; thus II. viii. 183: ἀτύχεσθαι περὶ κάπνῳ. Thucyd. i. 60, § 1: δεδίοτες περὶ τῷ χωρίῳ. Plat. Phædo, 114 Ὁ: θαῤῥεῖν περὶ τῇ ἑαυτοῦ ψυχῇ; also conversely, περὶ τάρβει, περὶ φόβῳ, περὶ χάρματι, and the like. But φοβεῖσθαι also takes the genitive with περί or ὑπέρ, as in the phrase: περὶ ἑαυτῶν φοβοῦνται καὶ ὑπέρ ὑμῶν.

(c) 'Αμφί, περί, with the accusative, signify "motion or extension around." Thus Herodotus, in the passage quoted under (b), adds, περὶ δὲ τὸ σώμα κιθῶνας, because while the tiara remains firm on the head, the tunic floats about the body; but see the preceding example from Xenophon; we have an implied motion in

άμφι τε ἀστυ ἔρδομεν ἵπα θεοῦσι (II. xi. 706).

ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς (Herod. vii. 131).

Both ἀμφί and περί are used with vague indications of time or number, as ἀμφί οὐ περὶ πλήθουσαν ἀγοράν, "about the time when the market is full;" similarly ἀμφί δείλην, "about evening;" ἀμφί τὰ ἐκκαίδεκα ἐτὺ γεγονός, "about sixteen years old;" similarly περὶ τοῦτου τοὺς χρόνους, "about those times;" περὶ μέσας νύκτας, "about midnight;" περὶ τρισχιλίους, "about three thousand." These prepositions are also used with verbs signifying "to be busied about anything," εἶναι, ἔχειν ἀμφί τι; εἶναι περὶ τὴν θήραν,
SYNTAX OR CONSTRUCTION.

διάστριβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περὶ τι, εὐσεβεῖν περὶ θεούς, ἀνὴρ ἀγαθὸς περὶ τὴν πόλιν, and the like. Hence we have περὶ in a periphrasis, like of περὶ Κῦρον, “Cyrus and his attendants,” or even Cyrus himself (above, 399, (γ)).

'Επὶ.

483 'Επὶ, which is another form of ἀμφί¹, by itself denotes superposition.

(a) With the genitive therefore it signifies superposition with separation. There are two applications of this meaning. We may either imply, that, although there is total separation, yet the object is so placed that a line drawn from it would pass over or through the object designated by the genitive; or we may signify, that, although one object is placed on the top of another, yet the whole of the superimposed object does not rest upon the supporting surface. In the former case, ἐπὶ with the genitive may denote direction or motion at a certain height, e.g. a ship at sea was considered to be up in the air (μετέωρος); hence such phrases as πλεῖν ἐπὶ Σάμου (Thucyd. i. 116), “to sail in the direction of Samos;” τὰ ἐπὶ Θρᾴκης, “the Thraceward districts.” Past time is considered as up or above (cf. the augment ἐ- for ἀνά, and see above, 480, (b), for a similar use of ὑπέρ); hence ἐπὶ Δαρείου ἐγένετο (Herod. vi. 98), “it happened in the time of Darius.” In the other case, ἐπὶ with the genitive denotes partial superposition, as when a line is regarded as passing over two points (hence called ἐφ᾽ ὧν, Arist. Eth. Nic. v. 4, § 12), or when planks are laid across piles fixed at intervals (Herod. v. 16: ἐκρία ἐπὶ σταυρῶν υψηλῶν ἐστηκε), or when burdens are laid upon the head or shoulders, so as to extend beyond them on both sides (Herod. ii. 35: οἱ μὲν ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὄμου). Hence such phrases as ἐπὶ θρόνου καθίσεται, ἐφ᾽ ὑππον ὀχείσθαι, because in sitting and riding the legs hang down by the side. But we have in Eurip. Phæn. 74: ἐπὶ ζυγοῖς καθέδειτ᾽ ἀρχῆς, and in ᾿Esch. Agam. 1538: κρατοῦσιν τῶν ἐπὶ ζυγὸς δορὸς, of the officers, whose seats were placed on the ζυγά, so that their whole body was superimposed, as contrasted with the rowers, who would be said καθῆσθαι ἐπὶ ζυγῶν. This usage of ἐπὶ with the genitive applies to every description in which a body rests

¹ See New Cratylus, §§ 167, 172.
upon another body by only a part of itself. Thus we have of a turban which projects all round the head (Aristoph. Aves, 487): ἐχων ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν; similarly of a bird perched on the top of a sceptre (Ibid. 510): ἐπὶ τῶν σκέπτρων ἐκάθητο δρν. With a slight transition ἐπὶ with the genitive denotes that the surface extends on all sides beyond the superincumbent object, as in Herod. vii. 44: προεπεποίητο ἐπὶ κολονου προεξέδρη, and ἔστο ἐπὶ τῆς ἱέωνος. Thucyd. i. 13, § 3: οἰκούνετε τὴν πόλιν ἐπὶ τοῦ Ἱσθμοῦ. And we find this construction used to describe the revolution of a sphere on the end of its axis, the surface below and the circumference above being detached. Plat. Polit. 270 A: ἐπὶ σμικροτάτου βαϊνον ποδός ἕναι. We have also the military phrase ἐπὶ τεττάρων τετάχθαι, “to be drawn up four deep,” because each soldier is considered as separate and moveable; and this explains the rare construction ἐπ᾽ ἐκκλησίας (Thucyd. viii. 81, § 1: Memnon, Heracl. 59; Polyzenus, Strat. v. 63).

(b) With the dative ἐπὶ signifies absolute superposition, i.e. rest upon or close to; as οἰκέονες ἐπὶ Στρυμόνι (Herod. vii. 75), “dwelling close upon the Strymon;” κείμενος ἐπὶ τῇ πυρᾷ (Plat. Resp. p. 614), “lying on the funeral pile;” ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (Xen. Anab. vii. 4, § 4), “to wear fox-skins (closely fitted) on their heads” (contrast the case of the κυρβασία in Aristoph. Aves, 487); and ἐφ᾽ ὧ means “a point” (Arist. Eth. Nic. v. 5, § 8), as distinguished from ἐφ᾽ ὧν, “a line” (Ibid. 4, § 12). From this sense of immediate superposition all the other usages of ἐπὶ with the dative naturally flow. Thus it signifies


(bb) Subsequence or succession, as in Xen. Cyr. ii. 3, § 7: ἀνέστη ἐπ᾽ αὐτῷ Φεραύλας, “Pheraulas rose up after him;” Hom. Od. viii. 120: ἐγχυμ ἐπ᾽ ἐγχυμ γηράσκει, “pear ripens after pear;” Herod. ii. 22: ἐπὶ χιόνι πεσότης, “after snow has fallen;” Æsch. Pers. 531: ἐπὶσταμαι μὲν ὅσ ἐπ᾽ ἐξειργασμένος, “I know that I do this after all has been effected, when it is too late to mend the mischief.”

(cc) That which is close by us as a suggesting cause, accompaniment, motive, or condition. Thus we have θαυμάζεσθαι ἐπὶ ζωγραφία, “to be admired for painting;” ἐπὶ τοῖς τῶν φίλων ἀγα-
SYNTAX OR CONSTRUCTION.

519

θοϊς φαιδροὶ γυγνόμεθα, “we are cheerful on account of the prosperity of our friends;” ἐπὶ μισθῷ, “for hire;” ἐπὶ τῶν σίτων ὄψιν, “to eat kitchen (i.e. any savoury accompaniment) with bread;” παλλακὴν ἔχειν ἐπὶ ἔλευθερος παισιν, “to have a concubine as an accompaniment to free-born children;” γαμεῖν ἐπὶ τοῖς δόξαις τοῦ μεγάλου ξώον, “but were to give all these things names from (in accordance with) the opinions of the great monster.”

The use of ἐπὶ with the dative to signify a condition is very common; hence, besides such phrases as (Esch. in Ctes. p. 499), χώραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀπειρίᾳ, “to consecrate a district to Apollo on condition that it should remain entirely uncultivated;” we have the relative sentence ἐφ᾽ ᾧ or ἐφ᾽ ᾧτε for ἐπὶ τοῖσδε ὥστε (below, 612).

(c) With the accusative ἐπὶ signifies motion with a view to superposition; as ἀναβαίνειν ἐφ᾽ ἵππον, “to mount a horse;” also ἐπιβαίνειν ἵππον or ἐπὶ ἵππου, and ἐπιβαίνειν ναῦν, νηῦ or ἐπὶ νεῶς; hence ἐπιβάτης means “a passenger.” That some sort of ascent is primarily implied by ἐπὶ with a verb of motion appears from Thucyd. i. 72: οἱ δ᾽ ἐκέλευον ἐπιέναι, καὶ παρελθόντες οἱ ᾿Αθηναῖοι ἔλεγον τοιάδε, “they bid them mount the bema, and the Athenians coming forward (to the front) spoke as follows.”

Similarly we have such phrases as τῷρ ἐπὶ πῦρ ὀχετεύειν (Plat. Leges, 666 λ), “to heap fire upon fire;” ἥξεσθαι ἐπὶ τι (Herod. ii. 55, viii. 52), “to go any where for the purpose of sitting there;” ἐπὶ τὰ τείχη ὀντοπαρατάσσεσθαι (Thucyd. vii. 37), “to go and post oneself against the enemy on the top of the fortifications;” καταφεύγειν ἐπὶ τείχος (Plat. Leges, 778 ε), “to flee to the top of the wall.” Hence, as we say, “to go up against an enemy,” ἐπὶ with the accusative very often denotes adverse or hostile approach, as in Herod. iv. 118: ἥκει ὁ Πέρσης οὐδὲ πᾶ καὶ μᾶλλον ἐπὶ ἡμέας ἢ οὐ καὶ ἐπ᾽ ὑμέας, “the Persian is come up against you quite as much as against us;” Plat. Resp. p. 336: ῥασόμαχος ἥκεν ἐφ᾽ ἡμᾶς ὡς διαρπασόμενος, “Thrasymachus came out against us, as though he
intended to tear us to pieces.” But ἐπὶ with the accusative is used also to signify any extended motion, such as might reach over and cover a point or line, whence we have such phrases as ἄγειν τινὰ ἐπὶ τὰ καλὰ καγαθὰ, “to lead one to what is fair and good;” ἐπὶ τεσσαράκοντα στάδια, “to the extent of forty stades;” τὴν γῆν ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, “they let out the land for ten years;” τέµπωσιν ἐπὶ Δημοκρίτου, “they send to (fetch) Demosthenes;” ἐπλευ ἐπὶ τὴν παραπόμπην τοῦ σίτου, “he sailed for the purpose of conveying the corn;” αἱροῦνται αὐτὸν ἐπὶ τὰς μεγίστας ἀρχὰς, “they choose him for (to fill) the highest offices;” τὸ ἐπὶ ἐμὲ, “as far as I am concerned;” τοῦτο τήν ἐπὶ τὴν κόρην, “as far as this maiden is concerned;” τὸ ἐπὶ σφᾶς ἐίναι, “as far as depended on them.” And we have a number of adverbial phrases, as ἐπὶ πολὺ, “to a considerable extent” in time or space; ἐπὶ πλέον, ἐπὶ μεῖζον, “to a greater extent;” ἐπὶ πᾶν, “altogether;” ἐπὶ ἵσα, “equally,” and the like.

**Metá.**

484 _Metá_ denotes companionship (above, 78).

(a) With the genitive therefore it signifies “connexion, with relation to,” i.e. _separable connexion_; as

usahaan δμωίνον ἐνὶ οἴκῳ πῶς καὶ ἐσθέ (Hom. Od. xvi. 140).

(b) With the dative _metá_ is found only in poetry; and then it signifies “connexion, close upon, or among,” i.e. _as a part of the object_; thus,

μετα δὲ τριτάος ἄνασσεν (Hom. Il. i. 252).

(c) _Metá_ with the accusative signifies “motion with a view to companionship;” as

βῆ δὲ μετ᾽ Ἰδομενῆα, μέγα πτολέμου μεμηλῶς
(Hom. Il. xiii. 297).

It is only in its construction with the genitive and accusative that _metá_ appears in common Greek; and here some idiomatic usages deserve notice. With the genitive _metá_ sometimes denotes that kind of connexion which we express by the phrases “in the midst of,” “surrounded by,” and even “enhanced or aggravated” by some concomitant. Thus we have in Thucyd. i. 18: ἐμπειροτεροὶ ἐγένοντο μετὰ κυνδύνων τὰς μελετὰς ποιούμενοι, “they became
more skilled from practising in the midst of dangers.” Id. ii. 41: ἐπὶ τίλειστ. ἀν εἴδη καὶ μετὰ χαρίτων μάλιστ’ εὑραπέλος τὸ σῶμα αὐταρκεῖς παρέχεσθαι, “he would furnish his body in self-sufficing completeness for the greatest variety of actions, and with the highest amount of ready tact combined with and enhanced by graces of manner.” Id. v. 7: ἀναλογιζομένων τῷ ἔκεινον ἣγε- μονιάν πρὸς οἶαν ἐμπειρίαν καὶ τόλμων μετὰ οἶας ἀνεπιστημοσύνης καὶ μαλακίας γενήσοιτο, “reckoning up the skill and boldness to which the generalship of Cleon would be exposed, aggravated by such ignorance and dastardly cowardice.” It has been mentioned already (above, 476) that μετά, as distinguished from ξύν, denotes a more easily separable companionship and conjunction. There are cases, however, in which the two prepositions may be interchanged. Thus in Thucyd. i. 18, § 5, we have οἱ ξυμπολεμήσαντες for those who fought on the same side, and immediately afterwards, § 6, ἐπο- λέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους. With the genitive plural μετά sometimes means the same as with the dative, namely, “in the midst of” or “among;” thus Eurip. Hec. 209: μετὰ νεκρῶν κείσομαι, “I shall lie among the dead;” and in Eurip. Andr. 591, μετὰ ἀνδρῶν and ἐν ἀνδράσιν are used indifferently. This meaning is borne by μετὰ with the accusative plural, when motion into a crowd is implied; as in Il. iv. 70: ἐλθὲ μετὰ Τρώας καὶ Ἀχαιοῦς. Hence we have such phrases as μεθ’ ἡμέραν, “by day;” μετὰ νύκτας, “by night;” μετὰ τρίτην ἡμέραν, “on the third day.” And it seems clear that the phrase μετὰ χεῖρας ἔχειν (Herod. vit. 16; Thucyd. 1. 138, § 4), whence the verb μεταχειρίζεσθαι, must have meant originally “to have between one’s hands,” with the sense of previous motion, which is implied in our phrase “to take a thing in hand.”

Пαρά.

485 Παρά is equivalent to apud, with an implication of motion, i.e. it means “from the side of.”

(a) With the genitive παρὰ σοῦ is, “apud me a te;” (b) with the dative παρὰ σοι is, “apud te—a me vel aliunde;” (c) with the accusative παρὰ σέ is, “progradiens a me, vel aliunde, ut apud te sit.” Thus,

(a) ἀγγελὴ ἤκει παρὰ βασιλῆος (Herod. viii. 140).
(b) ἐπικρατεῖν παρὰ τῷ βασιλεί (Herod. iv. 65).
(c) ἤγαγον αὐτὸν παρὰ Κῦρον (Herod. i. 86).

It is to be remarked that παρὰ with the dative may be applied to the subject of the sentence, as in Dem. Phil. iv. 13: γνωστεῖν παρὰ ὑμῖν αὐτοῖς; cf. Pind. Pyth. iii. 28: αἰνεν κοιναὶ παρ’ εἰθυτάτῳ, γνώμα πιθών.

The usage of παρὰ with the genitive and dative is tolerably uniform; but there are certain idiomatic usages of this preposition with the accusative, which require a few words of explanation to connect them with the general definition. Thus παρὰ signifies præter, “besides,” i.e. “in addition to,” as οὐκ ἔστι παρὰ ταυτ’ ἄλλα (Arist. Nub. 698), i.e. taking them and placing them by the side of these things, quo fiet ut adjiciantur. It signifies præter when it is almost synonymous with contra, “against,” as παρὰ δόξαν, præter opinionem, as if two contrary things were compared; by a similar transition we have in English, “beside the question” for “out of” or “inconsistent with.” To this class belong the phrases παρὰ γνώμην, “contrary to expectation;” παρὰ δύναμιν (nearly equal to ὑπὲρ δύναμιν), “beyond one’s power;” παρὰ την φύσιν, “contra to nature;” παρὰ τοὺς ἄλλους, “beyond (exceeding) the others;” παρὰ τοὺς νόμους, “in contravention of the laws” (whence παράνομος, &c.; and here we may compare ὑπερβαίνειν τοὺς νόμους, ὑπερβασία, and the like). In Thucydides and Demosthenes, παρὰ with the accusative means præter, “on account of,” as in our vulgar idiom, “all along of.” Thus we have Thucyd. i. 141: παρὰ την ἑαυτοῦ ἀμέλειαν, “in consequence of his own neglect;” Dem. Phil. iii. p. 110, 15; οὐ παρ’ ἐν ὑπὸ δύο εἰς τοῦτο τὰ πράγματ’ ἀφίκτατ, “it is not from one or two causes that our affairs have come to this condition.” (Cf. Dem. Phil. i. p. 43, 14; Isocrat. Archid. c. 52, p. 126 e; [Aristoph. Aves, 846.]) Here it is a less usual construction than διὰ cum accusativo. While κατὰ πόδα signifies κατ’ ἱχνον, “at the heels, in the traces of some one preceding,” παρὰ πόδας means “step by step,” pari passu, and is equivalent to eἰθέως; compare Plat. Sophist. 242 a: παρὰ πόδα μεταβαλών ἐμαυτόν ἀνω καὶ κάτω; Soph. Phil. 825: πολὺ παρὰ πόδα κράτος ἀρνυται, with Plat. Sophist. 243 d: κατὰ πόδα γε υπέκλαβες, and see above, 479. In accordance with the meaning of παρὰ πόδα we have παρὰ used to denote immediate subsequence; thus in Demosth. in Pant. p. 966, 20: ἀπάντων ἀνθρώπων εἰσόθωτων παρ’ αὐτὰ ταδεικήματα
μᾶλλον ἢ χρόνων ἐγγεγεγενημένων ἀγανακτεῖν, “all men being accustomed to feel resentment immediately after their wrongs, rather than when some time has elapsed.” Hence also παρὰ is used in the phrases παρ᾽ ἡμέραν or παρ᾽ ἡμαρ (Soph. Ed. C. 1455; Aj. 470) or παρὰ πληγήν (Arist. Ran. 643), to denote an immediate consequence of days or blows. The extent of a difference is expressed by παρὰ in such phrases as παρὰ πολὺ, “by a good deal;” παρὰ μικρὸν, “by a little;” παρ᾽ ὀλέγον, “by a few;” παρ᾽ οὐδέν, “by no distinction;” παρὰ τοσοῦτον, “by so much or so little” (Thucyd. III. 49); παρ᾽ ἐν πάλαισμα, “by one wrestling match” (i.e. it was all that was wanted, Herod. ix. 33).

Πρός.

486 Πρός or προτί is only a lengthened form of παρά (above, 78); but, containing in itself a significance of motion onwards, it denotes ad-versus rather than apud. (a) With the genitive πρὸς μητρός is a mater versus me cognati, “relations on the mother’s side;” (b) with the dative, πρὸς τῷ λιμένι, “close by the harbour,” motion thither previously being assumed. (c) With the accusative πρὸς τὸν οὐρανόν is “towards heaven,” ad coelum versus.

Hence πρὸς τούτων, “from” or “in consideration of these things—as a motive;” πρὸς τούτων, “in addition to these things—as an act;” πρὸς ταῦτα, “with a view to these things—as an end.” The main distinction between the cognate particles παρὰ and πρὸς consists in this—that while the former always denotes an actual motion or change of place in some object, the latter merely indicates a direction or tendency. This is shown by the fact that παρὰ and πρὸς most nearly concur in their use with the dative or case of rest, and most plainly differ in their use with the genitive and accusative, which denote motion “from” and “to” respectively. It will be observed that πρὸς with the dative does not perceptibly differ from παρὰ with the same case. But although παρὰ with the genitive is directly opposed to παρὰ with the accusative, we find πρὸς with the genitive apparently used as a synonym for πρὸς with the accusative. Thus, in the same sentence (Herod. ii. 121): τὸν μὲν πρὸς βορέω ἑστεῶτα, τὸν δὲ πρὸς νότον. Similarly in Id. vii. 55: κατὰ μὲν τὴν πρὸς τοῦ Πόντου, κατὰ δὲ
524. SYNTAX OR CONSTRUCTION.

τὴν πρὸς τὸ Αὐγαῖον. This arises from the tendency or relation implied; for in regard to a direction it matters little whether we consider it as indicated by a line proceeding from or tending to a given point in the compass; and perhaps in both these passages a continued direction is implied from north to south. The same interchange is observed, but very rarely, in the use of παρά with the genitive. With the genitive πρὸς may often be rendered "on the side of, from the point of view occupied by, in the sight of," and, by a natural inference, "in favour of, on behalf of." Thus we find phrases like the following: τὰ ὅπλα, τὴν ψῆφον τιθέναι πρὸς τινός, "to place one's arms, to give one's vote on the side of some one." And in the secondary sense: ὁ θεὸς πρὸς ἡμῶν ἔσται (Thucyd. iv. 92), "the god will be on our side, in our favour;" ἡ ἐν στένῳ ναυμαχία πρὸς Ἀκαδαιμώνιον ἐστὶ (Id. ii. 86), "the fighting in the narrow sea is in favour of the Lacedæmonians;" ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (Xen. Mem. ii. 3, § 15), "you utter absurdities, and sentiments by no means suitable to yourself;" πρὸς μὲν θεῶν ἀσεβές, πρὸς δὲ ἀνθρώπων αἰσχρόν (Id. Anab. ii. 5, § 20), "impious in the eyes of the gods, and disgraceful in the eyes of men;" δρῶμεν δ᾽ ἂν ἄδικον οὐδέν, οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων (Thucyd. i. 71), "we should do nothing disgraceful, either in the eyes of the gods, by whom we have sworn, or in the eyes of men, who know the facts." The employment of πρὸς with the genitive in adjurations, as opposed to that of νῇ and μᾶ with the accusative in affirmations, is to be explained in the same way; for πρὸς θεῶν means "in the eyes of the gods, as seen by the gods," where the Romans said, per te deos oro. Although διά with the genitive is equivalent to the Latin per in other uses, the student must be careful not to substitute διά for πρὸς in this usage.

With the accusative πρὸς signifies either the direction of motion or the relation between two objects. In the former sense we say not only ἀπέβη πρὸς μακρὸν Ὄλυμπον, "he departed towards, in the direction of, lofty Olympus," but μάχη Περσῶν πρὸς Ἀθηναίων, "a battle between the Persians and Athenians;" σπονδὰς ποιεῖσθαι πρὸς τοὺς στρατηγοὺς, "to make a treaty with the generals." And in this latter sense students will remark the difference between the prepositions πρὸς, μετά, ξύν, which may all be occasionally ren-

1 See the Note on Soph. Antig. 937, p. 207.
ordered by "with," cum. Thus, "they fought with their enemies" (cum hostibus), is πρὸς τοὺς ἐναντίους ἐμάχοντο; "they went on the expedition with their allies" (cum sociis), is μετὰ τῶν ξυμμά-χων ἐστράτευον; and "they conquered with the aid of the gods" (cum diis), is ξυν τοῖς θεοῖς ἐνίκων. As an expression of relation πρὸς with the accusative is the regular construction. Thus we have (Thucyd. 1. 6, § 3): ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς ἱσοδίαιτοι κατέστησαν, "in other respects they became uniform in their mode of living in relation to the common people." In Aristotle πρὸς τι expresses the category of relation. There are many adverbial phrases with πρὸς and the accusative, such as πρὸς βλαν, πρὸς φίλιαν, πρὸς χάριν, πρὸς ὄργῃν, and the like.

Ὑπό.

Ὑπό, from which ὑπέ-ρ is formed, signifies with the genitive, motion from beneath; with the dative, position below; with the accusative, motion or extension underneath; thus,

(a) ἢ καὶ νεοσσὸν τόνδ', ὑπὸ πτερῶν σπάσας; (Eurip. Androm. 442),

"will you also kill this child, having dragged him from beneath my wings?"

(b) ἔρδομεν ἑκατόμβας καλῇ ὑπὸ πλατανίστῳ (Hom. II. ii. 307),

"we offered sacrifices beneath a beautiful plane-tree."

(c) εὐθ’ ὑπ’ Ἴλιον ὀρτο ναυβάτης στρατός (Æsch. Ag. 459),

"when the ship-borne armament was making for its post beneath the walls of Troy."

There are many idiomatic usages of ὑπό. Thus with the genitive and dative it denotes the instrumental accompaniment of dancing or marching, as ὑπὸ φορμύγγων χορεύειν, ὑπ’ αὐλοῦ κωμά-ζειν (Hom. II. xviii. 492; Hes. Scut. 280); ὑπὸ αὐλητῶν πολλῶν χορεύων (Thucyd. v. 70); ὑπὸ βαρβίτοι τοξεύειν, ὑπ’ αὐλητηρί ἴ-ναι (Hes. Scut. 283); and also of other influential or controlling accompaniments, as ὑπὸ μαστήγων τοξεύειν, ὑπὸ σάλπυγγος πίνειν, ὑπ’ εὐχαίς λίσσεσθαι (Pind. Isth. vi. 64).
One of the most frequent usages of the genitive (or in epic poetry the dative) with ὑπό is that which expresses the cause, under and out of which an act is performed (see above, 430, (dd), 431, (aa), (bb)). The difference between ὑπό τοῦ, ἐκ τοῦ, διά τοῦ, διά τε, is well given in a passage of Philo-Judæus (i. p. 162): πρὸς τὴν τινος γένεσιν πολλὰ δεῖ συνελθεῖν ὑπ᾽ οὗ, τὸ ἐξ οὗ, τὸ διὰ οὗ, τὸ διὰ οὗ καὶ ἐκτὸς τὸ μὲν ὑφ᾽ οὗ, "τὸ αἴτιον" ἐξ οὗ δεῖ, "ἡ ὑλή" δι᾽ οὗ δεῖ, "ἐργαλεῖον" δι᾽ οὗ δεῖ, "ἡ αἴτια." Ιδε τὸν κόσμον εὐρήσεις γάρ, "αἴτιον" μὲν αὐτὸ τὸν Ἐθνὸν ὑφ᾽ οὗ γέγονεν "ὕλην" δεῖ, τὰ τέσσαρα στοιχεῖα ἐξ ὧν συνεκράθη "ἀργανον" δεῖ, Ἄρχον Ἐθνοῦ, δι᾽ οὗ συνεσκεύασθη τῆς δὲ κατασκευῆς "αἴτιαν" τὴν ἀγαθότητα τοῦ Δημούργου.

Like the Latin sub, ὑπό with the accusative expresses extension of time up to, but not through, a specified period; thus, ὑπὸ τὴν νύκτα, sub noctem, "up to the beginning of night." Similarly ὑπὸ τὴν ἥω, "up to the breaking of the day." We have also the Attic phrase ὑπὸ τι, "up to a certain extent," "in some measure" (Plat. Gorg. p. 495 c; Phaedr. p. 242 d; Aristoph. Vesp. 290; also perhaps Thucyd. iv. 28, ought to be read ὑπὸ τι θορυβησάντων, and Xenarchus ap. Athen. p. 693 c, ὑπὸ τι νυστάζων; see Cobet, Hyperid. p. 70).

§ IX. Secondary Predicates. (b) Supplement to the Cases.

(b₂) Quasi-Prepositions.

488 Many adverbs and fixed forms of nouns are used as prepositions with the genitive; such are ἀμφίς, "side-ways" or "to the side of;" ἀνέυ (poetically ἀνευθε), "without, removed from, independent of;" ἀτερ (=ἀντερ) and ἀτερθε (both poetic only), "without, apart from;" ἀχρι or ἀχρίς (poetic only); μέχρι or μέχρις (Ionic and poetic), "until;" πρόσω, later Attic πόῤῥω, "far into;" τῆλε, τηλοῦ, τηλόθι and τηλόθεν (poetic only), "far from;" ἄγχι and ἐγγύς, "near;" χωρίς, "apart from;" πλήν, "except;" δίκεν or πρόσου, "like" (instar); ἐνεκα (ἐνεκα, 110, (b)) or ἐκατι, "on account of" (ergo); χάριν, "for the sake of" (gratia), &c. These are only quasi-prepositions, and differ from those which have been just discussed, in the important circumstances, that they are not proclitics, that their accent is not drawn back when they are placed after the noun, and that they cannot form parathetic compounds with verbs. The following are examples of their signification:
(a) Adverbs.

(a) ἵπποι ἀμφὶς ὁδοῦ δραμέτην (Hom. Il. xxiii. 393), “the horses ran to the side of the road.”

(b) οὐκ ἄνευ θεῶν τινός (Aesch. Pers. 160), “not without the help of some one of the gods,” and so ἄτερ, Pind. Pyth. v. 76.

(c) ἄχρι μάλα κνέφαος (Hom. Od. xviii. 370), “until very late at night.”

(d) μέχρι θαλάσσης (Il. xiii. 143), “as far as the sea;” μέχρι ἄμεσῶν (Thucyd. i. 74, § 2), “as far as us.”

(e) πρόσω τοῦ ποταμοῦ (Xen. Anab. iv. 3, 28), “far into the river.”

(f) τῆλε φίλων καὶ πατρίδος αἶας (Il. xi. 817), “far from his friends and native land.”

(g) ἄγχι εἰκόνι ἄλας (Pind. Ol. i. 71), “having come near the sea.”

(h) ἐγγύτατα τοῦ νῦν τρόπου (Thucyd. i. 13), “very like the present fashion.”

(i) σμικροὶ μεγάλων χωρίς (Soph. Ag. 158), “great without small.”

(k) ἐλεύθερος οὐδεὶς ἐστι Διὸς (Aesch. Prom. 50), “there is no one free except Jove.”

The adverbs ἄγχι and ἐγγύς are sometimes found with the dative, and ἄχρι has the accusative in epic Greek.

(β) Cases of Nouns.

(a) κυνὸς δίκην, “just like a watch-dog” (Aesch. Ag. 3).

(b) τρόπον αἰγυπτίων, “like vultures” (Id. Ibid. 48).

(c) ἀέθλων γ’ ἕνεκα, “for the matter of prizes at least,” i.e. “as far as they are concerned” (Pind. Ol. i. 99).

(d) πλῆθους ἐκατὶ, “for the matter of numbers,” i.e. “as far as numbers go” or “if it had depended on that” (Aesch. Pers. 337).

(e) τόλμας χάριν, “thanks to his boldness” (Soph. Antig. 368).
They are sometimes used with other prepositions: thus we have

τηλόθεν εξ Ἀπίης γαίας (Il. i. 270).
ἀμφὶ σοῦ ἐνέκα (Soph. Phil. 554).
ἀπὸ βοῆς ἐνέκα (Thucyd. viii. 92).
ἐνέκα τοῦ τοιούτου χάριν (Plat. Polit. p. 302 b).

§ X. C. Tertiary Predicates.

489 The tertiary predicate, as has been already suggested, implies some sort of πρόληψις, or anticipation of a primary or secondary predication in the nominative case. Thus, in the example given above (400, (γ)), ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, we imply either the primary predicate οἱ λόγοι ψευδεῖς εἰσίν, or the secondary predicate οἱ λόγοι ψευδεῖς λέγονται, for the meaning is “the prophet speaks, and his words are false” = “he speaks, and the words which he speaks are false” = “he speaks, and his words are falsely spoken.” That there is a difference in the tertiary predication and that of an adverb may be shown by an example. For when Theseus says to the herald (Europ. Suppl. 403), πρῶτον μὲν ἤρξω τοῦ λόγου ψευδῶς, ξένε, ζητῶν τύραννον ἐνθάδε, he merely means that he began his speech falsely, or that the beginning of his speech was false; whereas, if he had said ἤρξω τοῦ λόγου ψευδός, he must have meant “the speech which you have begun is false,” for the predication of the oblique case of the adjective must have been dependent on that of the substantive, and could not have been immediately connected with the verb.

490 The most convenient rule for translating this idiom is to take the tertiary predicate as the primary one, and to make the verb which contains the primary predicate dependent on a relative; as if the phrase, ὁ ῥινοκέρως τὴν δορὰν ἰσχυροτάτην ἔχει, which means “the rhinoceros has its hide very strong” (as in the French idiom, il a le front large), were to be rendered by its equivalent, ἡ δορὰ, ἣν ὁ ῥινοκέρως ἔχει, ἰσχυροτάτη ἐστίν, “the hide, which the rhinoceros has, is very strong.” But the other plan may also be adopted, and the primary predication added, as if we were to say, ὁ ῥινοκέρως δορὰν ἔχει καὶ ἡ δορὰ αὐτοῦ ἰσχυροτάτη ἐστίν,
"the rhinoceros has a hide, and it is a very hard one." The only difference in the two cases being, that the hide is assumed to exist in the former mode of rendering.

As professed scholars, especially on the continent, are sometimes found to neglect or overlook the full force of this construction, and as even the most advanced students experience some difficulty in applying the principle to particular cases, it seems desirable that we should give a number of examples with the proper translation of each.

Plat. Resp. i. p. 344 d: Θρασύμαχος ἐν μὸ εἶχεν ἀπιέναι κατ-αντλήσας κατὰ τῶν ὦτων ἀδρόν καὶ πολύν τῶν λόγων, "Thrasy-machus was thinking of going away, after having poured his discourse down our ears in a full stream and all at once." Pind. Ol. ii. 35: Μοῖρ' ἄ τε πατρώιον τῶν' ἐχει τῶν εὔφρουν πότμων, "fate which keeps up the prosperous fortune of this clan in accordance with its ancestral condition" (i.e. as a sort of heirloom or inherited attribute); and similarly Soph. Antig. 594: ἀρχαία τὰ Λαβ-δακίδαν οἶκων ὄρομα πῆματα φθιμένων ἐπὶ πῆμασι πίπτοντα, "of old date are the calamities of the house of the Labdacide, which I see in the act of being added to the calamities of those who are dead and gone." Æsch. Agam. 520: διπλὰ δ' ἐτίσαν Πριαμίδαι θάμορτια, "the penalty of their crime, which the Pria-midae have paid, has been two-fold" (i.e. they have lost Helen and their city has been destroyed). Lycurgus, c. Leocr. p. 153, § 40: τῶν ἀνδρῶν τοὺς τὰς ἡλικίας πρεσβυτέρους ἰδεῖν ἦν καθ' ὅλην τὴν πόλιν περιφθειρομένους διπλὰ τὰ ἵματα ἐμπεπορπημένους, "one might see the elderly men wandering miserably about the city, with their outer-garments doubled round their shoulders and fastened with a buckle" (see Suidas, s. v. πεπορπημένος). Plat. Resp. vii. p. 514 λ: ἰδὲ γὰρ ἀνθρώπους οἶν ἐν καταγείῳ οἰκήσει σπηλαιώδει ἀναπτεπταμένην πρὸς τὸ φῶς τὴν ἐσοδον ἐχούσῃ μακράν παρ' ἄπαν τὸ σπήλαιον, "consider men as though in a subterraneous cavern-like abode, having its entrance extended to a great length along the whole front of the cavern," where μακράν is a sort of quaternary predicate depending on the tertiary predicate ἀναπτεπταμένην, and involving the secondary predication, ἡ εἰσόδος ἀνατείπταται μακρά (above, 442, (εc)). Arist. Eth. Nic. i. 13, § 5: τὸ ἀγαθὸν ἀνθρώπινον ἐξητοίμαν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην, "the good which we were seeking was one proper to man, and
so was the happiness about which we were inquiring.” Soph. Aj. 1120: Μεν. ὁ τοξότης ἐσικευ ἀν σμικρὸν φρονεῖν. Τευκ. οὐ γάρ βαναυσοῦ τὴν τέχνην εκτησάμων, “Men. Our archer seems to have no little pride. Teuc. Yes, for the art which I have acquired is not a handicraft” (i.e. it is truly military; cf. Herod. ii. 165: καὶ τούτων βαναυσίης οὐδείς δεδάηκε οὐδὲν, ἀλλ᾽ ἀνέονται ἐς τὸ μάχιμον). Ἀσχ. Agam. 620: Ἀμ ὀψ ἐσθ᾽ ὅπως λέξαιμι τὰ ψευδή καλὰ ἐς τὸν πολὺν φίλοις καρποῦσθαι χρόνον. Χορ. πῶς ὅτ' ἂν εἴπον κεδνὰ τὰ ἀληθή τύχοις; σχισθέντα δ᾽ οὐκ εὔκρυπτα γίγνεται τάδε, “Herald. It is not possible that I should give my false words a favourable colouring, so that my friends should enjoy the delusion for a continuity. Chorus. I wish then that you could make your true tale a favourable one, for, if separated, these things are not easily concealed.” Herod. vii. 46: ὁ θεός, γλυκὺν γεύσας τὸν ἄδωνα, φθονερὸς ἐν αὐτῷ εὑρίσκεται ἐών, “and god is proved to be envious, because the life, of which he has given us a little taste, is so sweet and pleasant.” Demosth. in Mid. 524, 7: νόμους ἔθεσθε πρὸ τῶν ἀδικημάτων ἐπὶ ἀδίκους μὲν τοῖς ἀδικήσουσιν, ἀδίκους δὲ τοῖς ἀδικησομένοις, “you have enacted laws before the offences, on the principle that those who were to do or suffer wrong were both unknown.” Id. Ibid. i. 27: τὸν ἀρχοντα ἐὰν ἐπτεφανομένων κατάξῃς ἢ κακῶς εὔπης, ἀτίμους, ἐὰν δὲ ἰδιώτην, ἰδιὰ ὑπόδικος, “if any one strikes or abuses the archon when he has his crown on, he is disfranchised, but if he does so to him in his private capacity, he is liable to a private suit.” Thucyd. i. 71, § 2: πρὸς πολλά ἀναγκαζομένως ἐναὶ, πολλῆς καὶ ἐπιτεχνήσεως δεῖ, “when persons are compelled to engage in many enterprises, many are the modifications which become necessary.” Ibid. § 4: τὴν Πελοπόννησον πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν παρεδόσαν, “endeavour to be leaders of the Peloponnese to the same extent as your fathers transmitted the leadership to you.” Archilochus, Fragm. 58: τοιάνδε δ᾽, ὅ πιθηκε, τὴν τυχήν ἔχεις, “such, O ape, are the posteriors which you have” (this is perhaps the earliest example of a tertiary predicate; see Müller, Hist. of Gr. Lit. i. p. 186). Polybius, iii. 63, § 8: ἐτέλ πολὺν χρόνον ἐμάχοντο συστάδην, ἐφάμιλλον ποιούμενοι τὸν κίνδυνον, “for a long time they fought man to man, making the danger an object of eager rivalry.” Thucyd. vii. 71, § 2 (according to what appears to us the true reading): διὰ τὸ αγχώματον τῆς ἄμιλλης ἀνώμαλου καὶ τὴν ἐποπειν τῆς ναυμαχίας ἐκ τῆς γῆς ἦσαν ἁμιλλέαντο ἔχειν, “on
account of the equality of the conflict the view also which they got of the sea-fight from the land was necessarily unequal and varied.”

Id. 11. 76, ad fin.: ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἁλύσει καὶ οὐ διὰ χειρὸς ἔχοντες, “they let fall the beam with the chains loosened, and not holding them up in their hands;” where the secondary predicate of the participle explains the tertiary predicate of the adjective. Id. 1. 49, § 4: ἐνέπρησαν τὰς σκήνας ἐρήμου, “they burned the tents, deserted as they were (or, as they found them deserted),” where we have in the tertiary predicate the same idiom as that which we have already noticed in the secondary predicate (above, 442, (b), (bb)). Id. 1. 77, § 4: ἄμικτα τὰ καθ’ ὑμᾶς αὐτῶς νόμιμα τῶς ἄλλως ἔχετε, “the domestic institutions which you have repel all intercourse with other Greeks.”

When the tertiary predicate appears in the form of an absolute ease of the participle, which may be considered logically as a secondary predicate, it may be accompanied by the tertiary predication of an adjective, as in Thucyd. 1. 35, § 4: ναυτικῆς καὶ οὐκ ἠπειρώτιδος τῆς ξυμμαχίας διδομένης οὐχ ἡ ἀλλοτρίωσις, “as the alliance which is offered is naval and not continental, the alienation of it is not the same.” Or two participles absolute may be placed side by side in different tenses, as Thucyd. 1. 75, § 2: καὶ τινῶν καὶ ἠδη ἀποστάντων κατεστραμμένων, “and some having revolted (as a single act), and in consequence being reduced to a state of subjection.” (442, (a)).

For the case where the tertiary predicate has the article, see. above, 394, (β), (b).

491 The article, which distinguishes the subject of this tertiary predicate (above, 400, (γ)), is sometimes replaced by the demonstrative, as in ἀπὸρῳ γε τὸδε συμπεπλέγμενα ξένω (Eurip. Bacch. 800), which is equivalent to ὁ ξένος οὗτος, ᾧ συμπεπλέγμενα, ἀπορός τις ἐστίν. And, in this case, the predicate is often represented by an interrogative, which is to be explained in the same way; for τίνας ποθ᾽ ἔδρας τάσδε μοι θοάζετε; (Soph. Εὐδ. Τ. 2), conveys the same meaning as τίνες εἰσίν αἱ ἔδραι αἱ δε, ἃς μοι θοάζετε: “what are these supplicatory seats, which I see you occupying here?”

492 The words, which occur as secondary predicates in the nominative, are of most frequent use as tertiary predicates in the
oblique cases; especially those which appear as secondary predi-
cates of time and place. We have a remarkable instance of both
of these in the same sentence in Pind. *Pyth.* iv. 9, 10: καὶ τὸ
Μηδείας ἐπος ἀγκομίσατθ᾽ ἐβδόμα καὶ σὺν δεκάτα γενεὰ Θήραιον,
"and might bring back (recall) Medea's saying when seventeen
generations had passed away since it was uttered at Thera." As a
general rule the participle has the most extensive employment as
a tertiary predicate. For while other words are discriminated from
their immediate subject by the article prefixed to the latter, the
participle is sufficiently distinguished by the absence of the article
in its own case. And the student cannot be too early impressed
with the fact, that the participle without the article can never be
rightly rendered by the relative sentence with a definite antecedent,
which is equivalent to the participle with an article.

493 The following examples show the connexion between the
tertiary predicate and the secondary predication in the nominative;
Thucyd. iii. 57: οὐ γὰρ ἀφανὴς κρυμνεῖ τήν δίκην τήνδε, ἐπαινο-
μενοι δὲ περὶ οὐδ' ἡμῶν μεμπτῶν, in which ἀφανὴς and μεμπτῶν are
tertiary predicates, and ἐπαινομενοι a secondary predicate in the
nominative; thus, "this judgment, which you will give, will not be
unknown; for you, the judges, are praised, and we, the parties, are
τὴν πορείαν πολλὰ ὅντα τὰ ὑποζύγια, "the beasts of burden being
many made the march slow;" Thucyd. i. 34, fin.: δ ἐλαχίστας
tὸς μεταμελεῖαι ἐκ τοῦ χαρίζοντος τοῖς ἐναντίοις λαμβάνον ἀσφα-
λεστατος ἀν διατελοῖ, "he, whose regrets from conferring favours
on his enemies are fewest, would pass through life most safely;"
Id. i. 85, § 4: τὴν αἰτίαν οὐχ ἕξω πιστὴν ἀποδεικνύναι, ἀλλ' ἡ
ἀδικον τὴν ἐλευθερίαν ἐπιφέρειν ἡ ἡσθενής καὶ ἀδύνατος τιμωρήσαι
tὰ πρὸς ἹΔθηναίοις, ἢν ἐπίσωσι, ἀφίχχαι, "I shall not be able to
establish my reasons (the cause of my expedition, cf. § 1, init.)
so as to produce conviction (below, 497); but it will either ap-
ppear that the freedom which I am offering is unsupported by
justice, or that I am come here weak and unable to give a good
account of the Athenians, in case they attack us;" Plat. *Gorg.* p.
494 b: οὐκοῦν ἀνάγκη γ', ἢν πολὺ ἐπιρρήπ, πολὺ καὶ τὸ ἀπικοι
ἐναι καὶ μεγάλ' ἀττα τὰ τρήματα ταῖς ἐκροιαί; "is it not necessary
that, if it flows in with a full stream, what runs off should be
abundant, and that the orifices for the outfalls should be some-
what large?" And for a number of predicates in the objective sentence; where they are logically secondary, but grammatically tertiary, see the same passage at c: δυνάμενον πληροῦντα χαίρουσα εὐδαιμόνως ἡ, "being able, because he takes pleasure in being satiated, to live happily."

494 Sometimes it is only necessary to connect the predicate contained in the participle with that contained in the finite verb, by introducing a copulative conjunction: thus, as we render ἦλθεν ἄγων, "he came and brought" (442, (a)), we may render γυνὴ τις ὁρνιν εἶχε καθ' ἐκάστην ἡμέραν ῥόν αὐτῇ τίκτουσαν, "a certain woman had a hen, and it laid her an egg every day."

495 But if the oblique case is connected with a preposition, it becomes necessary to express this preposition by a relative sentence or some descriptive word. Thus (above, 493) in Thucyd. iii. 57, the word "parties" is necessary to give the full force of περι. So also in the following cases of participles:

(a) The substantive has the article: ἀσθενὲς δν πρὸς ἰσχύοντας τοὺς ἐχθροὺς (Thucyd. i. 36), "being weak," while his enemies, with whom he stands in contrast (πρός), will be strong;" and ἄλλος τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἐχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν (Id. iii. 43), "especially as the advice which we give is responsible, as contrasted (πρός) with the freedom from responsibility with which you listen to us," or "especially as the advice which we give is responsible, whereas you, the listeners, who stand in contrast to us (πρός), are irresponsible."

(b) When the substantive has not the article: δέδιμεν μὴ ἐπὶ διεγραμμένην κρίσιν καθιστώμεθα (Thucyd. iii. 53), "we fear that what we have to meet (ἐπὶ) is a prejudged decision."

(c) When there is no substantive: μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος (Thucyd. ii. 36), "because I do not wish to enlarge
on the subject, when my hearers (ἐν) are well acquainted with it;”
cf. Id. iii. 53: πρὸς εἰδότας πάντα λελέξεται, “those, to whom the speech will have been addressed (πρὸς), know all about it.” Plat.
Resp. p. 515 E: εἰ τις αὐτὸν ἔλκει βια διὰ τραχελα τῆς ἀναβά-
σεως καὶ ἀνάντους ὤνος, “if any one were to drag him up when the ascent (διὰ), by which he has to mount, is so rugged and steep;” Id. Protag. p. 332 E : πράττεται δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; ναὶ. ἐναντίως; πάνυ γε. οὐκοῦν ὑπὸ ἐναντίων ὄντων; ναὶ. ἐναντίων ἅρα ἐστὶν ἀφροσύνη σωφρονύσης. “The one is done by discretion, the other by folly, is it not? Yes. Con-
trariwise? Of course. Accordingly, the things, by which they are done (ὑπὸ), are opposites. Yes. Therefore folly is the opposite of discretion.” Thucyd. 1. 69, § 2: οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ οὐ μέλλοντες ἐπέρχονται, “for those, who act after deliberation, advance at once and without delay, while those, whom they attack (πρὸς), have not yet come to a decision.”

Obs. This form of the tertiary predicate is particularly observable when the participle represents a local predicate (above, 442, (b)). Thus we have in Herod. v. 29: ἐν ἀνεστηκυίᾳ τῇ χώρῃ, “in the country where it extends upwards from the coast.” The κατέβησαν ἐς τὸ ἀστυ, which follows, shows that this is the meaning intended.

496 The use of the tertiary predicate with a preposition is not limited to participles, though they are best adapted for this con-
struction. The adjective sometimes appears in the same kind of construction. Thus Dem. in Laorit. 930, l. 13: ἐκείνου τὸν νεανι-
σκοῦ τὸν δανεισάντα ἐξηπάτησαν ὡς ἐπ᾽ ἐλευθέροις τοῖς χρήμασι δανειζόμενοι, “they deceived that young man, who advanced the money, by the pretence that the property, on which they borrowed it (ἐπὶ), was free from all incumbrance.”

497 Sometimes, as might be expected (above, 405, Obs. 2), the tertiary predicate approximates to the illative sentence. This pro-
lepsis implies that the quality denoted by the adjective is conveyed to the object by the verb. As in Pind. OI. v. 4: τὰν σὰν πόλιν αὔξον λαοτρόφον, i.e. ὡστε λαοτρόφον εἶναι, “increasing thy city so as to make it a nurser of population.” Similarly, with a kind of figura etymologica, in Thucyd. iv. 17: τοὺς λόγους μακρότερους παρὰ τὸ εἰσθός οὐ μηκυνοῦμεν, i.e. ὡστε μακρότερους εἶναι, “we will not spin out our speech so as to make it more prolix, contrary
to our usual practice." This idiom is found even in Latin, which has no article; as in Pers. i. 17:

\[ \text{liquido cum plasmate guttur} \]
\[ \text{Mobile collueris,} \]
i.e. ut mobile fiat;

and even in the nominative, as in Juv. i. 83:

\[ \text{paullatimque anima caluerunt mollia saxa,} \]
i.e. ita ut mollia fient.

498 The Greek idiom did not even shrink from a negative use of this prolepsis; thus we have in Soph. Antig. 856:

\[ \tau\omicron\upsilon\upsilon \delta' \varepsilon\mu\omicron\upsilon \pi\omicron\omicron\mu\omicron\upsilon \alpha\delta\alpha\kappa\rho\upsilon\upsilon\upsilon\upsilon\upsilon\upsilon \upsilon \delta\upsilon \vartheta\upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon \upsilon 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1 This supplement is made in the margin and interpolated in the text of Plat. Polit. p. 311 c, where after κοινῶν ἐναγαγοῦσα αὐτῶν τῶν βιῶν, we have ὥστ᾽ ἐίναι κοινῶν.
CHAPTER III.

ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS, AND NEGATIVE PARTICLES.

§ I. General Principles.

499 We have thus far discussed at length all that concerns the elements of the simple proposition. It remains that we should examine the doctrine of co-ordinate and subordinate sentences. In passing to this part of our subject, we have to remember that the secondary predication, even when expressed by a single word, and that too a mere particle, may be equivalent to a conditional proposition (above, 436), and as this is really a relative sentence, which under other circumstances might be expressed by a mere epithet (above, 393, (b)), we must see that the due consideration of the hypothetical proposition connects itself immediately with certain elements in the analysis, to which the simple sentence has been submitted, and that, as far as the conditional clause is adverbial or relative, it deserves to be treated by itself, and as a sort of transition to the doctrine of those sentences which have an external appearance of greater distinctness and independence. It has been already remarked (above, 384), that there are two kinds of hypothetical propositions, and that they always contain two sentences. In the conditional hypothetical, these sentences are connected as antecedent and relative. In the disjunctive hypothetical, both sentences are relative. The one kind, therefore, may be referred to the doctrine of adverbial or dependent sentences: the other will fall under the class of co-ordinate sentences. In accordance with the principles, which we have now stated, we confine ourselves at present to the adverbial forms of the hypothetical propositions.

§ II. Conditional Propositions.

500 In the conditional hypothetical, the conditional or relative sentence is called the protasis (πρώτας), while the sentence which
follows is called the *apodosis* (*ἀπόδοσις*). It thus appears, that what is logically *consequent*, is grammatically *antecedent*.

501 The *protasis* of a conditional proposition is most generally and regularly expressed by the relative particle *ei*, and when it is thought necessary to express an antecedent to this relative, the particle * dn*, or in epic Greek *κέν*, appears in the *apodosis*. These particles are shortened forms of the antithetic prepositions *ἀνά* and *κατά* (above, 481, Obs.).

502 There are four classes of conditional propositions, which imply respectively

I. Possibility, without the expression of uncertainty: *ei* τι ἔχει, διδώσει = "if he has anything, he gives it" = *si quid habet, dat.*

II. Uncertainty, with some small amount of probability: *dn* τι ἔχει, δοσί = "if he shall have anything (which is not improbable), he will give it" = *si quid habeat, dabit.*

III. Mere assumption, without any subordinate idea: *ei* τι ἔχοι, διδοίῃ ἄν = "if he were to have anything (i.e. as often as he had anything), he would give it" = *si quid habeat, det.*

IV. Impossibility, i.e. when we wish to indicate that the thing is not so:

(a) *ei* τι εἶχεν, ἐδίδου ἄν = "if (which is not the case) he had anything, he would give it" = *si quid haberet, daret.*

(b) *ei* τι ἔσχεν, ἔδωκεν ἄν = "if (which was not the case) he had had anything, he would have given it" = *si quid habuisset, dedisset.*

These four classes will be best illustrated by the following examples:

(a) The first class includes all conditional propositions, in which the *apodosis* is expressed by the indicative without *dn*, or by the imperative, and it will be found in all cases that there is a mere expression of possibility, that, in fact, the *protasis* and *apodosis* are merely correlative sentences, in which the fact assumed and its consequence are placed on precisely the same footing. Thus we have

(aa) The present or perfect in the *protasis*. Xen. *Mem.* ii. 1, § 28: *ei* τοὺς θεοὺς ἔλεως ἐναι σοι βούλει, θεραπευτέον [ἐστι] τοὺς
“if you wish the gods to be propitious to you, you must worship the gods;” Plat. Crit. p. 43 D: εἰ ταύτη τοίς θεοῖς [ἐστι] φίλον, ταύτη ἐστω, “if it is pleasing to the gods in this way, so be it;” Isocr. Paneg. § 28: εἰ μυθωδὴς ὁ λόγος γέγονεν, ὦμοι αὐτῷ καὶ νῦν ῥηθήναι προσήκει, “if the story is fabulous, it is nevertheless proper that it should be spoken on this occasion.”

(bb) The future in the protasis. Xen. Cyρ. ii. 1, § 8: εἰ τι πελεσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει, “if the Medes shall suffer anything, the danger will extend to the Persians;” Id. Anab. iv. 7, § 3: τῇ στρατιᾷ οὐκ ἐστι τὰ ἐπιτῆδεια, εἰ μὴ ληψόμεθα τὸ χωρίον, “unless we shall take the place, there are no provisions for the army.”

(cc) A past tense in the protasis. Thucyd. iii. 54: εἰ τι ἄλλο ἐγένετο ἐπικίνδυνον, πάντων μετέσχομεν, “if any other danger arose, we took our share in all;” Id. Ibid. 55: εἰ ἀποστῆναι οὐκ ἡθελήσαμεν, οὐκ ἡδικοῦμεν, “if we refused to separate ourselves, we did no wrong;” Id. Ibid. 65: εἰ ἐμαχόμεθα καὶ τὴν γῆν ἐδῃοῦμεν, ἀδικοῦμεν, “if we fought and ravaged the land, we are in the wrong.”

(β) The second class includes all conditional propositions, in which the protasis is expressed by εἰ and the subjunctive, and in which the apodosis is the future indicative or some virtual equivalent. Plat. Euthyd. p. 288 c: τὸ ἑξῆς τούτως πειράσομαι, ὅπως ἐν δύνωμαι, διελθεῖν, εἰ ποὺ ἐκκαλέσωμαι, κ.τ.λ., καὶ αὐτῷ σπουδάσῃ-τον, “I will endeavour, in such way as I shall be able, to investigate what follows, if in any way (as is probable) I can induce them, &c., and if they will be in earnest.” And the subjunctive with ὅμη, being equivalent to the future, is also used in the apodosis to εἰ (below, 545). But the present and even the perfect may take the place of the future (above, 423, (aa), (2), 425, (c)), and thus we find the following constructions: Xen. Anab. i. 8, § 12: κἂν τοῦτο νικήσωμεν, πάνθ᾽ ἡμῖν πεποίηται, “and if we shall have conquered in this, everything is (will be) at once effected for us;” Dem. Ol. ii. § 12: ἀπασάς λόγος, ἀν ἄντῃ τὰ πράγματα, ματαιῶ τι φαίνεται καὶ κενῶν, “all speaking, if actions are wanting, appears to be something vain and empty.” It will be seen that in the expression of repeated acts (below, 580, (a)), the subjunctive with ὅταν, &c. is the regular protasis to the present or future indicative.
The third class includes all cases, in which the supposition is transferred from the region of fact and reality to that of imagination, when we have merely an idea, which may or may not admit of realization. Examples may occur in which it seems as if the possibility of the supposition was excluded by the nature of the circumstances themselves; and it may hence be supposed that there is an occasional confusion between this class of hypothetical propositions and the fourth. But it will always be found on a close examination, that, while the latter expressly deny the validity of the assumption, the optative always presumes that we are still within the limits of a wish or prayer, and that the fulfilment of our expectations, however chimerical, is at least supposable for the sake of argument. Thus we read in Plat. Resp. p. 359 b, c: ὡς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἀκόντες αὐτὸ ἐπιτηδεύοντο, μάλιστ' ἂν αἰσθανοίμηθα, εἰ τούτωδε ποιήσαιμεν τῇ διανοίᾳ, “that those who practise justice do so unwillingly through an inability to be unjust, we should best perceive, if we were to form the following supposition in our imagination;” and a little lower down: εἰ δὲ ἂν ἦν ἐξουσία, ἦν λέγω, τοιάδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷὰν ποτὲ φασι δύναμιν τῷ Γύγε, “and the liberty of which I am speaking, would be nearly as if they got the same power as they say was once obtained by Gyges;” and then follows a purely imaginative fable. We see the same resolution of the supposition into a mere mental conception in exaggerations, such as that in AEsch. Pers. 431: κακῶν δὲ πλῆθος οὐδ' ἂν εἰ δέκ' ἡμετὰ στειχηγοροῦν οὐκ ἄν ἐκπλησιμαί σοι, “I could not make up the full tale of our misfortunes, not even if I should recite them in order for ten days,” which is of course an extravagant supposition. That the basis of this form of the hypothetical proposition is the idea of repeated action, namely, that the apodosis is regarded merely as coextensive with the protasis, is clear from the use of the optative in the corresponding temporal sentence (below, 580, (β)).

With regard to the fourth case the following points deserve notice:

That the past tenses of the indicative, thus used in the hypothetical clause and its apodosis, really exclude the supposition which is made, appears clearly from the following examples: Thucyd. iii. 53, § 3: ὁ μὴ ῥηθείς λόγος αἰτίαν ἄν παράσχει ὁς, εἰ ἔλεχθη, σωτηρίος ἄν ἦν, “the non-spoken speech would involve
the charge that "if it had been spoken it would have ensured their safety." Herod. vii. 47: εἰ τοι ἣ ὄψις τοῦ ἐνυπνίου μὴ ἐναργής οὔτω ἐφάνη, εἶχες ἂν τὴν ἄρχαίην γραμμὴν, ἢ μετέστης ἂν; "if the vision of your dream had not appeared to you so clear (i.e. if it had not been what it was), would you retain your former opinion, or would you have changed it?" Hyperid. pro Euxenippo, col. 30: εἴτε εἰ μὲν ἀπέφυγες τὴν γραφήν, οὐκ ἂν κατεπεφυγας οὔτος τοῦ θεοῦ, ἐπειδὴ δὲ συνέβη σοι ἀλώναι, Εὔξενπτπου δὲ ἀπολωλέναι, "if you had been acquitted, my client would not have given a false report about the god; but since it so happened that you were convicted, Euxenippus must needs be ruined."

(bb) When the imperfect is used, the supposition excluded has reference properly to the present time, and this reference is sometimes directly expressed, as in Thucyd. i. 71, § 2: μόλις δ᾽ ἂν πόλει ὀμοία παροικοῦντες ἐτυγχάνετε τούτων νῦν δ'; ἄρχαίητροπα ἦµῶν τὰ ἐπιτηδεύµατα πρὸς αὐτούς ἐστιν, "you would scarcely ensure this, if you were (now) living by the side of a similar state; but now (as the case is) your principles are old-fashioned as compared with them." It may appear, however, that this distinction is neglected in certain cases. Thus in Demosth. Mid. 523, 10: ταύτ' εὖ οἶδ᾽ ὅτι πάντ᾽ ἂν ἔλεγεν οὗτος τότε, it seems that we ought to render it, "I am well assured that he would have said all these things at that time." But the context shows that the meaning really is, "I know that he would now be saying all these things, if I had adopted the other course." In Soph. Antig. 388, σχολὴ ποθ᾽ ἥξειν δεῦρ᾽ ἂν ἐξήνχουν ἐγώ, ταῖς σαῖς ἀπειλαῖς αἵς ἐχειμάσθην τότε, compared with Esch. Ag. 480, οὐ γὰρ ποτ' ἐξήνχουν μεθέξεω, the ἄν creates so much difficulty that it seems almost necessary to read ἂν for ἄνα, in the sense of "back again."

(cc) The particle ἄν may be omitted with the past tense of the indicative in the apodosis, by a sort of rhetorical artifice, to indicate the certainty of the immediate consequence; thus Eurip. Hec. 1111: εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἦσμεν Ἦλινων δορί, φόβου παρέσχειν οὐ μέσως ὅδε κτύπος, "did we not know that the towers of the Phrygians had fallen by the spear of the Greeks, this noise had caused us fear in no slight degree." Id. Troad. 397: Πάρυς δ᾽ ἐγνυμε τὴν Δίος· γῆμας δὲ μὴ, σοφομένου τὸ κῆδος εἶχεν ἐν δόμοις, "Paris married Jove's daughter, but if he had not married her he must have continued to keep his marriage
affinity in the obscurity which originally belonged to it." Di-
philus, ap. Athen. iv. p. 165 f: εἰ μὴ συνήθης Φαιδίμῳ γ′
ἐτύγχανεν ὑν ὁ Χαβρίου Κτήσιππος, εἰσηγησόμην νόμον τιν ὁκ
ἀχρῆστον ὡς ἐμοὶ δοκεῖ, "if Ctesippus the son of Chabrias had not
been intimate with Phædemus, I had introduced a certain law, not
without its use as I conceive." The same omission is observed
in later writers, as in Paul, ad Rom. vii. 7: τὴν Ἀμαρτίαν οὐκ
ἔγνων, εἰ μὴ διὰ Νόμου, "I had not known Sin, but through
Law." And we have a corresponding idiom in Latin, as in Juv.
x. 123: Antoni gladios potuit contemnere, si sic omnia dixisset.
In Greek it is particularly common with the impersonals ἐχρῆν,
ἔδει, ὠφελον, προσήκε, εἰκὸς ἢν, ἤθελον ἢν, καλός ἢν,
καλῶς ἐχε, αἰσχρὸν ἢν, κρείττον ἢν, ἐξῆν, ἐνῆν, ὑπῆρχέ, ἢν,
ἔμελλε, and with words expressing an inclination, as ἐβουλόμην
and ἰθελον. Thus Soph. Electr. 1505 sqq.: χρῆν δ᾽ εἰθὶς εἶναι
tὴν δὲ τοὺς πάσιν δίκην, ὡς τοῖς πέρα πράσσειν γε τῶν νέμον θέλει,
kτείνειν τὸ γὰρ πανοῦργον οὐκ ἄν ἦν, "it were right that this re-
tribution were immediately exacted from all, namely, to slay any
one who wishes to violate the laws, for then villainy would not
exist." Thucyd. i. 38, § 3: καλόν δ᾽ ἦν, εἰ καὶ ἡμαρτάνομεν,
tούσδε μὲν εἰδία τῇ ἡμετέρᾳ ὀργῇ, ἤμιν τ᾽ αἰσχρῶν βιώσασθαι τὴν
tούτων μετριότητα, "it were right, even if we were erring, that
these should yield to our passion, and then it would be disgrace-
ful for us to put violence on their moderation." Aristoph. Ran.
866: ἐβουλόμην μὲν ἐρίζειν ἐνθάδε, "I should prefer not to
contend here."

503 Circumstances may occur, under which the apodosis of
one of these cases may follow the protasis of another: thus, we
may have the protasis of I. with the apodosis of III., as in Soph.
Antig. 901:

folios ἐν ἔνθαδε ἐστίν ἐν θεοῖς φίλα,
παθόντες ἂν ἡγεμνοῦμεν ἡμαρτηκότες,

where a special supposition is followed by a general sentiment.
We have the protasis of IV. (a), as well as of III., with the apo-
dosis of III., in Plat. Apol. p. 28 e: δεινὰ ἂν εἰπὴν εἰργασμένος, εἰ
τότε ἔμενον καὶ ἐκυψάνευον, νῦν δὲ ἀπολίπομεν τὴν τάξιν, because
the facts of his past life are opposed to the mere supposition which
he makes. We have the protasis of II. with the apodosis of III.
in Soph. Εδ. T. 216: τάμ’ ἐὰν θέλῃς ἐπὶ κλύων δέχεσθαι, ἀλκήν λάβοις ἄν κανάκουφίσοιν πόνον, “if you shall be willing to hear and receive my words, you would get succour and an alleviation of your troubles,” where the mind supplies the intervening consequence, “I will speak, and perhaps my words might produce the effect.” We have the protasis of III. with the apodosis of I. (502, (a), (cc)), or of IV. (a), without ἄν (502, (d), (cc)), in Xen. Ούρ. π. 1, § 9: ἐγὼ μὲν ἄν εἰ ἔχοιμι ὡς τάχιστα ὑπλα ἐποιούμην πᾶσι Πέρσαις, as this is followed by the second case: κάν ταῦτα παρασκευάσῃς ἦμῖν μὲν ποιήσεις, κ. τ. λ., and immediately preceded by the third case: οὐδ’ εἰ πάντες ἔθοιεν Πέρσαι, πλήθει γε οὐχ υπερβαλομέθ’ ἄν τόσο πολέμιους, before which we have in succession (§ 8): εἰ οὕτως ἔχει, τί ἂν ἄλλο τις κρεῖττον εὕροι; and εἰ τι πεισονται Μήδοι, εἰς Πέρσας τὸ δεινὸν ἦξει, we may see that in the whole passage the protasis and apodosis are changed to suit the various shades of confidence or uncertainty with which the assumptions are put forth.

504 The apodosis is very often used in cases III. and IV. without any protasis, and with the same distinction of meaning as if a protasis had been expressed; thus we have in Soph. Αjerne. 88:

μένοιμ’ ἄν ἢθελον δ’ ἄν ἐκτὸς ὧν τυχεῖν,

where the optative is used, as it very often is, to express a constrained future, “I suppose I must remain,” and the indicative expresses, “but if it were possible, I should like to be out of the way.”

505 The most common substitutes for εἰ, in all these cases of protasis, are the participle without the article, and the relative with indefinite antecedent. Thus we can say, with scarcely any difference of meaning:

I. εἰ τι ἔχει
   ἔχων τι διδῶσι.
   ἄ ἔχει

II. ἐὰν τι ἔχουν
   ὑπέρτος ὧν τυχεῖν
   ἄν ἔχου

III. εἰ τι ἔχοι
   ἔχουν τι διδοῖ ὄν.
   ἄ ἔχοι
On the other hand, the infinitive and participle may take the place of the finite verb in the apodosis, whenever the latter appears in a dependent sentence, which requires either of these verb-forms (below, 593, 594). Thus (a) the particle ἂν is very often found with the infinitive after such verbs as οἴομαι, δοκῶ, νομίζω, ἡγοῦμαι, ἐπιθυμῶ, ὑπολαμβάνω, denoting opinion or expectation, and also after verbs like λέγω, φημί, ὑπισχνοῦμαι, ὑπολαμβάνω, denoting the expression of the thoughts in words with reference to something conditional, as Thucyd. ii. 20 : τοὺς Ἀθηναίους ἠπεξεζέχει ἴσως ἂν ἐπεξελθεῖν, καὶ τὴν γῆν οὐκ ἂν περιϊδεῖν τμηθῆναι, because in the independent sentence we should have had ἴσως ἂν ἐπεξεζέχοιει καὶ οὐκ ἂν περιϊδοῦν. It is more than doubtful whether the future infinitive is ever used with ἂν. Instances are found in some of the existing texts, but they seldom stand the test of criticism (see Preface to Thucydides, p. xi). We find ἂν with the infinitive used substantively, as Thucyd. vii. 62: διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης, "on account of the fact that it would be a hindrance to the application of our skill." (b) The apodotic use of the participle with ἂν is generally found in objective, relative and causal sentences; as Thucyd. i. 76: εὖ ἂν ἴσωμεν μὴ ἂν ἴσον ὑμᾶς λυπηροὺς γενομένους, "we are quite convinced that you would not have been less vexatious," where the protasis is εἰ ὑπομείνατες ἀπήχθησθε. Plat. Crat. p. 48 c: τῶν ῥαδίων ἀποκτιννύντων καὶ ἀναβιωσκομένων γ᾽ ἂν, "of those who would without hesitation slay and restore to life again." Thucyd. i. 73: ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλους βοηθεῖν, "as they would have been unable to assist one another when opposed to so many ships." Xen. Anab. i. 1, § 10: ὡς οὕτω περιγενέμενοι ἂν τῶν ἀντιστασιαστῶν, "on the ground that he would in this way have got the better of his political opponents." On the repetition of ἂν with the participle when it really belongs to the verb of the sentence, see below, 508, (a).
506 The student must observe, that as ἄν is the antecedent of εἰ, when such an indefinite antecedent requires to be expressed, and both ἄν and τις of ὅς, we may write ἐάν = εἰ ἄν and ὅς ἄν, or ὅστις, or ὅστις ἄν if we wish to express the English "whenever" or "whosoever," in regard to the present or future apodosis, that is, in those cases when these indefinite antecedents are not expressed in the apodosis.

507 The following is the general rule respecting the use of ἄν (κε, κεν) in the formation of conditional propositions. (1) With the optative ἄν is always used in the apodosis, seldom, if ever, in the protasis. (2) The subjunctive never stands in the apodosis, but always in the protasis, and is generally attended by ἄν. With regard to the former of these rules, it is to be observed that a complete hypothetical proposition with its apodosis may be occasionally included in the sentence with εἰ, and in this case ἄν may be used with the included apodosis. Thus in Demosth. Mid. p. 582, ad fin.: εἰ οὗτοι, χρήματα ἔχοντες, μή πρόουτ᾽ ἄν, there is an included protasis in the participle ἔχοντες, and the sentence involved is εἰ οὗτοι χρήματα ἔχοιεν, οὐκ ἄν πρόουτο, so that the full meaning is as follows: "if they, on the supposition that they had money, would not part with it." Similarly in Isoer. Archid. p. 120, ad fin.: εἰ μηδεὶς ἂν υμῶν ἀξιώσει ζῆν ἀποστερούμενος τῆς πατρίδος, "τῇ no one of you, on the supposition that he was deprived of his country would, on that supposition, think it worth while to live." With regard to the latter rule, we shall see that this does not apply to the Homeric use of the subjunctive mood (below, 513).

508 (a) In the apodosis ἄν is always placed after the word which produces the greatest influence on the predication, which gives its colour to the sentence, and which therefore comes nearest to the notion of an antecedent. It is therefore attracted to negatives, superlatives, demonstrative pronouns, interrogatives, and verbs of thinking. Thus we should write:

εἴποι ἄν.
ταῦτ' ἄν εἴποι.
μάλιστ' ἄν εἴποι ταῦτα.
οὐκ ἄν μάλιστα εἴποι ταῦτα.
ἔδοκον ὅν ἐμοὶ ταῦτα μάλιστα εἶπεῖν.
As a result of this rule respecting the position of ἄν, it may be repeated when there is more than one emphatic word in the sentence. This is particularly the case with the negative, and there are instances in which the repetition follows immediately, as Eurip. Troad. 456: οὐκὲτ ἄν φθάνωσ ἄν; Id. Heracl. 721: φθάνωσ δ’ ἄν οὐκ ἄν; Arist. Lys. 361: φωνῆν ἄν οὐκ ἄν εἴχον. And we may have a double repetition in the same sentence, as in Eurip. Andr. 916: οὐκ ἄν ἐν γ’ ἐμοῖς δόμοις βλέποντο’ ἂν αὐγάς ταῦτ ἐκαρποῦτ’ ἂν λέχη; Id. Troad. 1233: ἀφανεῖς ἄν ὄντες οὐκ ἄν ὑμνηθεῖμεν ἂν Μοῦσαις. When a participle appears in these passages, the student must be on his guard against the error, into which some inaccurate scholars have fallen, of supposing that the repeated ἄν belongs to this form of the verb. For example, the first ἄν belongs, like the second, to the finite verb or infinitive which follows in Soph. Εἴδ. Τ. 446: συθείς ἂν οὐκ ἄν ἀλγύναις πλέον. Herod. vii. 139: ὥροντες ἄν ἐχρήσαντο ἂν. Thucyd. vi. 18: νομίσατε τὸ τε φαύλον καὶ τὸ μέσον καὶ τὸ πάνυ ἄκριβες ἂν ἐνγκραθὲν μάλιστ’ ἂν ἵσχυεν.

On the other hand ἄν is omitted in the apodosis, when it is easily supplied from a parallel sentence, as in Aiusch. Agam. 1049: πείθοι’ ἄν, εἰ πείθοι’, ἀπειθοίης δ’ ἴσως. Xen. Hier. 11, §11: οὐ μόνον φίλοι ἄν, ἀλλὰ καὶ ἐρφό ὑπ᾽ ἀνθρώπων.

(b) In the protasis ἄν always follows the relative word, which expresses the condition, such as ὡς, ὁπως, ὡς, &c. (above, 503); and it coalesces with εἰ, ὅτε, ἐπειδή, which become ἐάν, ὅταν, ἐπειδάν, &c. These combinations are always followed by the subjunctive mood; whence the rule for beginners: Relativa et particulae relativee cum ἄν subjunctivum exigunt.

§ III. General Rules respecting the Use of the Moods in Conditional Propositions.

509 In the Attic writers it is only the indicative mood which can, without the aid of the indefinite antecedent ἄν, form the apodosis of a conditional proposition. Of course, it is only this mood which can stand by itself in a categorical proposition.
510 Only the indicative and optative, assisted by ἄν, can form the apodosis of a conditional proposition, and, with very rare and doubtful exceptions, ἄν is used only with past tenses of the indicative. In the passages quoted by the grammarians as instances of the use of ἄν with the future indicative (Xen. Cyr. vii. 5, § 21; iv. 5, 49; Thucyd. i. 140; Plat. Phaed. p. 61 c; Crito, p. 53 c; Resp. p. 615 d; Eurip. Andr. 464; Dinarch. in Dem. § 111), the best modern editors have either omitted the ἄν or changed the future into the optative.

511 The other moods and the participles belong to the protasis or to the adverbial sentence; except that the participle and infinitive may be converted into subjects by prefixing the article (above, 400, (a), ὁ, 6), and that the participle may form the primary predicate of a sentence (above, 420), and the infinitive or participle may express the apodosis of a condition (505).

512 It is the practice in most treatises on Greek syntax to discuss the uses of the moods according to their conjugational subdivisions. This is false in theory and mischievous in practice. The functions of a mood should be separately stated with reference to the different kinds of sentences in which they may appear. An examination, however, of the use of the moods in conditional propositions, amounts, in effect, to a general discussion of their distinctive employments.

§ IV. The Subjunctive and Optative in Conditional Propositions.

513 It has been already remarked (292), that these moods are by-forms of the future and aorist. The subjunctive was originally a determinate tense, like the future, and signified "the probable occurrence of something after the time of speaking" (422, (a)). The optative, as an aorist, signified "the probable occurrence of something after the time specified" (422, (β)). Thus, in Homer, we find these forms used as tenses in categorical predications.

(a) The subjunctive opposed to the aorist:

οὐ γάρ πω τοῖς ἱδον ἄνερας, οὐδὲ ἴδωμαι (II. τ. 262),

i.e. "for I have not yet seen such men, nor is it probable that I shall behold such men hereafter."
The optative parallel with the aorist:

\[ \delta \delta \chiερμάδιον \lambdaάβε \chiευρι, \]

Τυδείδης, μέγα ἐργον, \( \delta \ \omega \ \delta \nu \ \alpha ν\delta \rhoε \nu \)

\( \omicron \omicron \nu \nu \ \beta \rhoοτοι \ eιστ \) \( \Pi. \ \nu. \ 303 \),

i.e. "he, Tydeides, took up a great stone, which it is not probable that men of our time would take up, if similar circumstances were to occur."

This categorical or apodotic use of the optative without \( \acute{a}v \) is common not only in Homer, but in Pindar (see \( Ol. \ \Pi. \ \fin., \ \IX. \ 80, \ x. \ \fin.; \ Pyth. \ \IV. \ 118, \ x. \ 21 \) and the bucolic poets (see Theocr. \ VIII. \ 20; Mosch. \ III. \ 108).

With this signification of probability is intimately connected the implied ground of such probability, namely, frequent occurrence; insomuch that in later Attic Greek the adverb \( \tauολ-\lambdaάκς, \ "often," \ is used in a protasis to signify "perchance" or "probably," i.e. "as often happens" (Heindorf, \ ad Plat. Phaed. \ p. 19). Hence we find, that, in the protasis of conditional propositions, the subjunctive, preceded by the conditional words and \( \acute{a}v \) \( (506) \), and the optative without \( \acute{a}v \) \( (507) \), presume a repetition or frequency of occurrence. If the subjunctive is followed by its cognate tense the future, we have seen that the conditional proposition looks to a probable result; if the optative is followed by another optative with \( \acute{a}v \), we have a mere supposition \( (499) \):

\[ \acute{a} \ \acute{a}v \ \{ \ \acute{e}χη, \ \δώσει, \ "whatever he shall have, or as often as he \ \acute{e}\nu \ \tauι \} \]

shall have anything, he will give it."

\[ \acute{a} \ \{ \ \acute{e}χοι, \ \διδοῖ \ \acute{a}v, \ "whatever he might have, or as often as he \ \epsilon \ \tauι \} \]

had anything, he would give it."

But if the continuous present and past tenses are used in the apodosis, the implication of frequency is more strongly marked:

\[ \omicron\omicron \ \acute{a}v \ \{ \ \τοῦ, \ \\epsilon\pi\alpha\nu\epsilonι, \ "whomsoever he sees, as often as he sees \ \omicron\omicron \ \tauι\nu\alpha\ς \} \]

them, he praises."

\[ \omicron\omicron \ \{ \ \τοῦ, \ \\epsilon\pi\gamma\nu\epsilonι, \ "whomsoever he saw, as often as he saw \ \epsilon\ \tauι\nu\alpha\ς \} \]

them, he praised."

Where the present tense presumes the fact, the imperfect assumes it.
515 If in this last case the frequency of action requires a more distinct reference to the condition, the antecedent ἄν may be appended to the imperfect indicative, to the frequentative in -σκον (331, 351), and even to the aorist indicative; thus we may write, with nearly the same signification:

\[
\begin{align*}
\text{ἐπήνει ω} & \text{τινας ᾿} \text{Βορ, ἢ} \text{ἐπήνει αὐ} \\
& \text{ous ἐπαινέεσκεν αὐ} \text{ (Lonicē)} \\
& \text{ἐπήνεσεν αὐ}
\end{align*}
\]

When the apodosis alone appears, the student will generally find it easy to supply from the context the frequentative protasis.

516 Both the subjunctive and optative may appear in the protasis without any expression of the apodosis, and often without any relative word. Their signification in this usage is in strict accordance with their original meaning,—namely, the subjunctive commands or deliberates concerning that which is present: the optative wishes or prays that something may become present.

(a) σπεύδωμεν, ἐγκονὼμεν ἡγοῦ μοι, γέρον (Eurip. Hec. 505),
"let us hasten, let us make all speed; lead me on, old man."

Interrogatively:

εἴπωμεν ἢ συγώμεν; ἢ τί δράσομεν; (Id. Ion, 758),
"must we speak, or hold our peace? or what shall we do?"

(b) Without εἰ:

ὡς ὁ τάδε πορὼν ὄλοιτο (Soph. Electr. 126),
"Oh! that he who has done these things were destroyed!"

With εἰ or ὡς:

εἰ μοι γένοιτο φθόγγος ἐν βραχίοσι (Eurip. Hec. 830),
"Oh! if I had a voice in my arms!"

ὡς ὁ τάδε πορὼν ὄλοιτο (Soph. Electr. 126),
"Oh! that he who has done these things were destroyed!"
517 In this sense the indicative is often used with εἰ, εἰ γάρ, εἴθε, and especially in the case of ὠφελον, which appears either with or without these particles, and followed by the infinitive. This presumes, like the corresponding protasis (§ 502), that the wish cannot be realized. Thus we find

εἴθε σοι τότε συνεγενόμην (Xen. Mem. τ. 2, § 46),
"Oh! if I had been with you there!" (which I was not).

εἴθ᾽ ὧν ᾿Αργοῦς μὴ διαπτάσθαι σκάφος
Κόλχον ἐς ἀλὰν κυανέας Συμπληγάδας!
(Eurip. Med. init.),
"Oh! if the Argo had not been obliged (as it was) to fly through the Symplegades to the Colchian land!"

518 The mere wish is often expressed interrogatively by the optative with πῶς ἄν, "Oh! how could it be done!" as

πῶς ἄν ύμιν ἐμφανὴς
ἐργῷ γενοίμην ὡς μ᾽ ἔθεσθε προσφιλὴ;
(Soph. Phil. 531),
"Oh! how could I show my gratitude by my actions!"

§ V. The Imperative in Conditional Propositions.

519 The imperative differs very little in any of its usages from the subjunctive.

520 It sometimes appears, like έάν with the subjunctive, as the conditional protasis of the future; thus,

θάπτε με, ὅτι τάχιστα, πύλας ᾿Αἴδαο περήσω
(Hom. Π. xxiii. 71),
i.e. "the sooner you bury me, the sooner I shall pass the gates of Hades," έάν με ός τάχιστα θάπτης, πύλας ᾿Α. ός τ. περήσω.
Also with καί interposed; as

λαβέ, καί εἴσει (Plato, Theætet. 154 c),
"take it, and you will know," i.e. έάν λαβῆς, εἴσει.

521 In its more common use, as a hortative, deliberative, or imperative form, we have already seen that the subjunctive often
takes the place of this mood, with this difference, that except in prohibitions, when both moods are employed, the subjunctive is used for the first person, and the imperative for the second. This appears most clearly when they are both used in juxtaposition or antithesis; thus,

A. σιώπα: B. σοί γ' ὁ κατάρατε σιωπῶ ἵω;
"A. Hold your tongue, i.e. you must hold your tongue.
B. What! must I hold my tongue for you?"

σκοπῶμεν κοινῇ, καὶ εἰ κ.τ.λ., ἀντίλεγε, καὶ σοι πείσομαι
(Plato, Crito, 48),
"let us consider the matter together, and if you can, confute me, and I will give way."

522 The imperative is often a mere exclamation, as in εἰπέ, ἀνε, φέρε, ἵδε, ἴδου, &c. And these imperatives are often prefixed to the first person of the subjunctive to urge the deliberation; thus,

φέρε, τι σοι δῶ καταφαγεῖν;
"come, what must I give you to eat?"

523 The future, which is the regular apodosis of the subjunctive and imperative, is often used to express the latter, chiefly, however, in interrogative-negative and in prohibitive sentences; as

παιδεῖς, οὐ σκέψεσθε; (Plat. Symp. 212d),
"slaves, go at once and see!" (below, 540):

524 From the interchange of the imperative, subjunctive, and future in other cases, arise some uses of the former which may remind us of the fact (above, 293), that the imperative differs from the indicative only in the form of the person-endings. Thus, on the one hand, we find constructions in which a question is followed by an imperative; such as

ὁδοθ' οὖν ὅ δράσεις, ὅς ἀπαίρωμεν χθονός;

ὁδησον ἡμῖν σῖτον, οὐ στανίζομεν
(Eurip. Cyc. 131—3),
"dost know what thou must do, in order that we may sail away from this land? Furnish us with corn, of which we are in want."
Or by a prohibition; as

οἶσθ᾽ ὡς μετεύξει καὶ σοφωτέρα φανεῖ;

τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτε

(Id. Med. 600, 1),

"dost know how thou must alter thy prayers and appear wiser?
Let not good things ever appear grievous to thee."

But, on the other hand, we find that the future of the relative clause in the question is attracted into the imperative which follows; thus we have

οἶσθ᾽ οὖν ὃ δρᾶσον; μὴτ᾽ ἀποστασθῆς βία, κ.τ.λ.

(Id. Hec. 225),

"dost know what thou must do?—neither be torn away by force,” &c.

And even with a sentence interposed:

I. οἶσθά νυν ἂ μοι γενέσθω;

Θ. σίν τὸ σημαίνειν τόδε.

I. δεσμὰ τοὺς ξένους πρόσθεσ (Id. Iph. Taur. 1204),

"I. Dost know what must be done for me?

Th. Thou must tell me this.

I. Put chains on the foreigners."

The Latin comedian, from not understanding this idiom has endeavoured to express it by a transposition, tange sed scin' quomodo (Plaut. Rud. iii. 5, 18), which has misled Bentley and other scholars.

525 We find the imperative in deliberative interrogations, without any direct evidence of such an attraction; as

τί οὖν; ὃ πολλάκις ἐρωτῶ, κείσθω νόμος ἡμῶν;

(Plat. Legg. p. 801 τ),

"what then?—according to my repeated question, must a law be laid down?"

This probably arises from a transition, by means of ὅτι, from the direct to the oblique oration. This transition is distinctly seen in the following passages: ἵσως ἄν εἴποιεν, ὅτι, ὃ Σωκράτες, μὴ θαύμαζε τὰ λεγόμενα (Plat. Crit. 50 c). By the side of the future:

χρὴ δεῖξαι ὅτι, ὃν μὲν ἐφιένται, πρὸς τοὺς μὴ ἀμυνομένους κτάσθωσαν, οἷς δὲ γενναίον, κ.τ.λ., ἀνανταγώνιστοι ἀπ’ αὐτῶν οὐκ ἀπίασί (Thucyd. iv. 92).
§ VI. The Infinitive as a Substitute for the Imperative.

The infinitive, or adverbial mood, does not take its place in the protasis, except as a substitute for the imperative. As an adverb, or secondary predicate, it is appended to the finite verb; which contains the main predication, as an explanatory adjunct (above, 468). In the same way, however, as the gerundive, or inflected form of the infinitive, assumes to itself a significance of obligation, which is properly conveyed by the substantive-verb (above, 423), the earlier Greek writers use the infinitive, without the substantive-verb on which it depends, as an imperative, to express what must or ought to take place. Thus,

\[ \text{δ᾿ αἰτῇ ἰὼν} \]
\[ \text{εἴσω λογίζου, κἂν λάβῃς μʹ ἔφευσσενον,} \]
\[ \text{φάσκειν ἔμʹ ἡδη μαντικὴ μηδὲ φρονεῖν} \]

(Soph. Οἰν. T. 462).

Sometimes also as the expression of a wish or prayer; as Ὁ Ζεῦ, ἐκεγένεθαι μοι Ἀθηναίους τίσασθαι (Herod. v. 105), where it cannot be said that the substantive-verb is necessarily understood; for we might say in English, "Oh! that it might be allowed to me, &c.," and the Latin utinam marks a similar dependent clause.

§ VII. The Negative Particles μή and οὐ.

The distinction between μή and οὐ depends upon their respective applicability to the different members of a conditional proposition. For

Μή belongs to the protasis;
Οὐ to the apodosis or to the categorical proposition; in other words,

Μή negatives a supposition, i.e. it prohibits or forbids;
Οὐ negatives an affirmation, i.e. it affirms that the case is not so;

or, to express the rule according to the principles already laid down, μή is used in all those dependent sentences which are virtually or formally hypothetical; consequently μή is used (1) with the particle in the hypothesis; (2) after particles expressing a condition or supposition, as εἰ, ἐάν, ἐπειδάν, ὅταν; (3) after particles implying
the purpose or motive, as ἵνα, ὅπως, ὄφρα; (4) after relatives and relative particles with an indefinite antecedent expressed or understood; (5) in all expressions of a wish; (6) in all prohibitions; and (7) with the infinitive as representing an adverbial sentence; whereas οὐ is used in all other cases.

The following are comprehensive examples: (a) μή in the protasis by the side of οὐ in the apodosis, Plat. Phaed. 76 E: εἰ μη ταῦτα ἔστι, οὐδὲ τάδε, "if what has been said is not the case, neither is what follows;" (b) μή in the prohibition by the side of οὐ in the categorical negation, Eurip. Alc. 690: μὴ θνῆσχ᾽ ὑπὲρ τοῦδ᾽ ἀνδρός, οὐδ᾽ ἐγὼ πρὸ σοῦ, "do not die for me, and I will not die for you;" (c) μή in the negation of a wish and in an indefinite relative sentence by the side of οὐ with the optative in the apodosis, Soph. Antig. 676:

ἐγὼ δ᾽ ὅπως σοῦ μὴ λέγεις ὀρθῶς τάδε
οὔτ᾽ ἀν δύναμην μὴτ᾽ ἐπισταίμην λέγειν,

i.e. "but I neither could be able, nor may I know how to say, in what way (i.e. any way in which, below, 532) you are not right in what you say." For the use of ὅπως cf. Plat. Theat. p. 164 Ὁ: οὔπω μανθάνω ὅπως λέγεις.

§ VIII. Μή in the Protasis.

529 The following are special examples of μή in dependent sentences, implying an assumption, a wish, or a prohibition:

(a) Indicative: εἰ μὴ γένεται, "if it does not come to pass," and so of the other tenses.

(b) Imperative: μὴ κλέπτε, "do not steal" (in general).

(c) Subjunctive: μὴ κλέψῃς (more rarely μὴ κλέψεις), "do not steal" (this particular thing: above, 427, (cc), (a,)); ἐὰν μὴ γένηται, "if it shall not come to pass."

(d) Optative: μὴ γένουσαι, "may it not come to pass" = "oh! if it could be avoided!"

ei μὴ γένους, "if it were not to come to pass."

(e) Infinitive: τὸ μὴ γενέσθαι, "the supposition that it has not come to pass;"
δέδοκται τὰς ναύς μὴ τω ἐκπλεῖν, “it has been determined that the ships are not yet to sail out.”

(See below, 594, 596.)

(f) Participle: μη δρῶν, “if he abstains from doing.”

Obs. 1 Μη with the participle signifies “if not” (si non), and generally accompanies a positive apodosis; μη οὐ with the participle signifies “unless,” and is always attached to a negative apodosis; thus, ὅταν δ’ ἐκηται, τηνικαῦτ’ ἐγὼ κακὸς μη δρῶν ἂν εἶν πάνθ’ ὅσ’ ἂν δηλοὶ θεὸς (Soph. Ὑμ. Ἱ. 76), i.e. si non faciam.

οὐκ ἐξελεύσεσθαι ἐφασαν μη οὐ πλήρεος εόντος τοῦ κύκλου (Herod. vi. 106), i.e. nisi quum plena esset luna. And the same applies, when the main sentence is virtually negative; as ὅταν δὲ ἐκηται, ἐγὼ κακὸς μη δρῶν ἁπτόμενον τοῦ κύκλου (Soph. Ὑμ. Ἱ. 106), i.e. nisi quum plena esset luna. And the same applies, when the main sentence is virtually negative; as ὅταν δὲ ἐκηται, ἐγὼ κακὸς μη δρῶν ἃν εἶν πάνθ’ ὅσ’ ἂν δηλοὶ θεὸς (Soph. Ὑμ. Ἱ. 76), i.e. si non faciam.

Obs. 3 Μη is used with the participle without any direct implication of a condition, if the sense is carried on from an imperative, so that the participle with μη amounts to a prohibition; thus, ἔκβαιν’ ἀπήνης τῆσδε, μη χαμὴ τιθεὶς τὸν σὸν πόδ’, ὦναξ, ᾿Ιλίου πορθήτορα (Ζβοι. Ag. 879), “descend from this mule car, and do not place on the ground thy foot, O king, seeing that it has trampled upon Ilium.” Of. ibid. 493, μηκέτι; ἔβαλων after χαῖρε, and Suppl. 793, μη ὁρῶν after ἔπιδε.

§ IX. Οὐ in the Categorical Proposition or Apodosis.

530 The following examples will show the use of οὐ in absolute negations.

(a) Indicative:

οὐχ οἷός τε ἐστίν, “he is not able.”

(b) Optative with ἄν:

οὐκ ἄν γένοιτο, “it would not (under given circumstances) come to pass.”

(c) Participle indicating a fact, i.e. a causal or concessive sentence:

οὐ δρῶν, “as abstaining from doing,” either “because he does it not” (615), or “although he does it not” (621).

Obs. In the direct sentence, a repetition of οὐ confirms the negation; as ἀκούει δ’ οὐ δεῖν οὐδείς οὐδενός (Eurip. Cyc. 120).
This pleonasm sometimes occurs as between two sentences; thus in the comparative μᾶλλον ἡ, the ou of the first clause is repeated in the second; as

ἕκει γὰρ ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ’ ἡμέας ἡ ou καὶ ἐπ’ ἡμέας (Herod. iv. 118).

So also when µή with the participle has a negative apodosis (above, 529, Obs. 1), and when µή with the infinitive follows a doubly negative word (below, 595, 603).

§ X. Ὡ and µή after Relatives and Relative Particles.

531 Ὡ is used after relatives when the antecedent is definite, because in this case there is an affirmation; but µή follows the relative when the antecedent is indefinite, because in this case there is an hypothesis. Thus,

(a) ὃς ou ποιεῖ ταῦτα = ὁ ou ποιῶν ταῦτα = ἀτε ou ποιῶν ταῦτα = is, qui non facit hae.

(b) ὃς µή ποιεῖ ταῦτα = ὁ µή ποιῶν ταῦτα = si quis non facit hae = qui hae non faciat (above, 405, Obs. 2).

A similar consideration qualifies the general rule respecting the relative particle εἰ (529); thus,

(a) τάφου μεληθεὶς τῷδε, κἂν µηδεὶς ἐᾷ (Soph. Aj. 1184), de eo quod probable est:

but

(b) εἰ τοὺς θανόντας οὐκ εἳσ ἀκορασίων τάφου (Id. Ibid. 1131), de eo quod certum est—si, id quod facies, prohibes quominus sepeliamus mortuos (cf. below, 534).

Hence in Thucyd. i. 121, fin., we must translate εἰ ouκ ἀπεροῦσιν, “if they shall not refuse,” and εἰ ouκ ἄρα δαπανήσομεν, “if we shall refuse to be at any expense.”

The same applies also to adverbs of place; thus,

(a) μέλλουσι γὰρ σ’, εἰ τῶνδε µή λήξεις γόων, ἐνταῦθα πέμψειν, ἐνθα µή ποθ’ ἠλίου φάος προσόψει—de loco nescio quo

(Soph. Electr. 379):

but

(b) ἀκοντά σ’ ἀκών δυσλύτοις χαλκείμασιν προσπασαλεύσω τῷδ’ ἀπανθρώπω πάγῳ,
556 SYNTAX OR CONSTRUCTION.

"οὔτε φωνὴ οὔτε τοῦ μορφήν βροτοῦ ἂψει—de loco certo et præsenti" (Æschyl. Prom. 20).

And so in the case of other relative words (above, 396).

532 The indirect as distinguished from the direct interrogation is followed by μή when its reference is indefinite. Thus we say, in the direct interrogation, Æsch. Agam. 540: τί δ᾽ οὐ στενωτες, οὐ κλανοτες ἡματος μέρος; "in what part of the day were we not groaning, in what not weeping?" Soph. Trach. 191: πῶς δ᾽ οὐκ ἐγὼ χαίρομεν ἂν; "why should I not rejoice?" But when we pass to the indirect interrogation, the rule of the relative immediately applies. Thus with a definite reference we have οὐ after ὡς. Ibid. 439: οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ, οὐδ᾽ ἢτις οὐ κάτοικε τὰυθρῶταν, because a particular person, Deianeira herself, is the antecedent of ἢτις. But with an indefinite and general reference we have μή. Id. Aj. 748: ὡςις ἄνθρωπου φύσιν βλαστῶν, ἔπειτα μή καὶ ἄνθρωπον φρονεῖ, because here the antecedent is τὰ περισσὰ κἀνονητὰ σώματα, in general. Similarly with ὅπως, we have οὐ, when the case is definite, especially in the phrase οὐκ ἐσθ᾽ ὅπως οὐ; thus Ibid. 371: οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὀχ' ἔχειν. But μή, when ὅπως means "any way in which," as in Id. Antig. 676 (quoted above, 528): ὅπως μή λέγεις ὀρθῶς τάδε οὐκ ἂν δυναίμην λέγειν, compared with OEd. T. 548: τούτ' αὐτὸ μή μοι φραξ᾽ ὅπως οὐκ εἰ κακός.

533 As the article is intimately connected with the relative (386 sqq.), we find that the hypothetical μή is always used with the article, when the reference is general and undefined. We have seen this with the infinitive (529, (e)). And the same is the case with nouns and other single words, except in the usage which will be noticed in the following section. The following passage of Euripides is perhaps the most striking example that could be found. Eurip. Troad. 468:

εὔτε μ',—οὔτοι φίλα τὰ μή φίλ', ὁ κόραι,—
κείσαι πεσοῦσαν,

"suffer me to lie as I have fallen—verily that which is not pleasant or welcome is not at all an act of friendship" (where φίλος is used in two senses—one referring to the intended friendliness of the
chorus, and the other to the wishes of Hecuba, and the latter is the usage in Hom. Od. 1. 82; Æsch. Prom. 600; cf. the use of amicus in Hor. ii. Carm. vii. 2). That the principle is the same as the use of the relative, which has just been noticed, so that τὰ μὴ φίλα is equivalent to ἃ ἂν μὴ φίλα ἢ, is clear from such passages as Eurip. Hec. 279: ὠ τοὺς κρατοῦντας χρῆ κρατεῖν ἃ μὴ χρεὼν; Id. Bacch. 448: ὧν γὰρ μὴ χρεὼν οὕτως χρεὼν παθεῖν.

Obs. It has been proposed by C. Haeberle (de formis hypotheticis sententiarum relativarum, Landshut, 1831) to distinguish the relative sentence which admits μὴ, and which he calls protatic, from the relative sentence which admits ὡν and ἢν, and which he calls apodotic, according to the following scheme:

### Protatic sentences.

I. Of that which is or is not.

<table>
<thead>
<tr>
<th>α μὴ δύναμαι ποιεῖν, οὐ ποιῶ.</th>
<th>ἕν αὐτὸν, ἢν αὐτὸν.</th>
<th>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</th>
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</thead>
<tbody>
<tr>
<td>ἅ μὴ δύναμαι ποιεῖν, οὐκ ἂν ποιήσῃ.</td>
<td>ἦν αὐτὸν, ἢν αὐτὸν.</td>
<td>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</td>
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<tr>
<td>ἅ μὴ χρεῶν ἡμῖν ποιεῖν, οὐκ ἔτυχε.</td>
<td>οὐκ ἂν ποιήσω.</td>
<td>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</td>
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</tbody>
</table>

II. Of that which may or may not exist.

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<tr>
<th>α μὴ δυναίμην ποιεῖν, οὐκ ἂν ποιῆσαι.</th>
<th>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</th>
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<tbody>
<tr>
<td>οὐκ ἂν ποιήσῃ.</td>
<td>οὐκ ἂν ποιήσαι.</td>
</tr>
<tr>
<td>ἦν αὐτὸν, ἢν αὐτὸν.</td>
<td>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</td>
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</table>

III. Of that which is conceived as non-existent.

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<th>α μὴ δυναίμην ποιεῖν, οὐκ ἂν ἐποίησαι.</th>
<th>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</th>
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</thead>
<tbody>
<tr>
<td>οὐκ ἂν ποιήσῃ.</td>
<td>οὐκ ἂν ποιήσαι.</td>
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<tr>
<td>ἦν αὐτὸν, ἢν αὐτὸν.</td>
<td>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</td>
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</tbody>
</table>

IV. Of that which may have happened repeatedly.

<table>
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<th>α μὴ δυναίμην ποιεῖν, οὐκ ἂν ἐποίησαι.</th>
<th>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</th>
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<tbody>
<tr>
<td>οὐκ ἂν ποιήσαι.</td>
<td>οὐκ ἂν ποιήσαι.</td>
</tr>
<tr>
<td>ἦν αὐτὸν, ἢν αὐτὸν.</td>
<td>ἔνας ὁ δυνάμενος ποιεῖν ποιεῖ.</td>
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</table>

(This use of the participle is rare.)
V. Of the undefined condition.

The apodotic sentence is wanting.

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The combination ἄλλο τὸ ἢ—; "is there any thing else than—?" necessarily anticipates an affirmative response. The ἢ is very often omitted, and ἄλλοτε alone is then equivalent to nonne? as in Plat. Resp. p. 369: ἄλλοτε γεωργὸς μὲν εἰς, ὦ δὲ οἰκοδόμος, "of course one is a husbandman, and the other a builder." There is a great risk of missing this idiom in some passages, e.g. in Plat. Theaet. p. 159 Ὁ: ὅταν δὲ ἀσθενοῦντα, ἄλλοτε πρῶτον μὲν τῇ ἀληθείᾳ οὐ τὸν αὐτὸν ἔλαβεν; where the denial of identity suggests another rendering to the uninitiated student.

536 If a mere hypothesis is called in question, the answer expected is necessarily negative; thus,

(a) "Ἐλλην ποὺ ἐστι, "I suppose he is a Greek."
(b) οὔτι ποὺ "Ἑλλην ἐστί, "I suppose he is not a Greek."

Hence interrogatively,

(c) ἢ ποὺ "Ελλην ἐστὶ; num Graius est? i.e. "he is not a Greek, is he?" or "he is not a Greek, I suppose." "No!"

537 Since, therefore, μή forbids or negatives an assumption, its appearance in an interrogation presumes a negative reply; thus, ἄρα μὴ ἐστιν ἀσθενής; num egrotat? i.e. "he is not ill, I suppose" or "he is not ill, is he?"

In questions μή is often combined with οὖν under the form μῶν, and we have sometimes even μῶν οὖν, as Plat. Soph. 250 Ὁ: μῶν οὖν ἐν ἐλάττονι τινι νῦν ἐσμὲν ἀπορία, "surely we are not in a less difficulty now?" And μῶν has become so entirely an interrogative particle, that it is followed by either μή or οὖν, according as the answer expected is negative or positive; as Plat. Phaedo, 84 c: μῶν μὴ δοκεῖ ἐνδεῶς λέλεχθαι; and Id. Soph. 234 Α: μῶν οὖ παιδιὰν νομιστέων;

We have also the combination μὴ οὖ in questions both with the indicative and with the subjunctive, as Plat. Meno, p. 89 c: ἀλλὰ μὴ τοῦτο οὐ καλῶς οὕροισαμεν, "but perhaps we have done rightly in making this admission;" Cratyl. 436 Ὁ: ἀλλὰ μὴ οὖχ οὕτως ἔχως ἔχθας, "but perhaps this is not so." Here the interrogation is virtually lost, and μή, like the later Greek μήτοτε, means simply "perhaps." It is common to consider these phrases as elliptical or presuming the loss of φοβοῦμαι or ὅρα (below, 538,
539). But the construction with verbs of fearing, being that of the indirect and dependent interrogative, must be subsequent to that of the direct question or prohibition.

§ XIII. Μή after Verbs of Fearing, &c.

538 These interrogations with μή and the indicative mood, like the prohibitions and deprecations with μή and the subjunctive or optative (529, (c), (d)), are appended to verbs of fearing and circumspection, with this difference:

(a) If the object of our fear or forethought is regarded as certain, we use the indicative.

(b) If uncertain, we use the subjunctive or optative.

Thus,

(a) μή ἀμφοτέρων ἡμαρτήκαμεν, “we have not lost both, have we?” Answer, “No!”

But by prefixing φοβοῦμαι, we do away with the negative, so that φοβοῦμαι-μή signifies forsitan, “perhaps;” and φοβοῦμαι-μὴ ἀμφοτέρων ἡμαρτήκαμεν = “I fear we have missed both—it is but too probable” (Thucyd. III. 55).

In the same way with a verb of circumspection:

μή δόκησιν εἶχεν ἐκ θεῶν, “you had not a mere fantasm sent from the gods, had you?” Answer, “No!” But if we prefix σκοπεῖτε, we annul the particle μή, which had negatived the hypothesis, so that

σκοπεῖτε-μή δόκησιν εἶχεν ἐκ θεῶν

(Eurip. Helen. 119)

will signify “look to it, if you had not some vision sent from the gods”—i.e. “it is more than probable that you had.” Similarly μὴ παίζων ἔλεγεν; “he did not speak in jest, did he?” Answer, “No!” But if we prefix ὅρα the negation is annulled, and the sense of probability is introduced, so that ὅρα-μὴ παίζων ἔλεγεν (Plat. Theætæt. p. 145 B) will signify “it is probable that he spoke in jest.”

(b) μὴ θάνω, “let me not die”—nego suppositionem me moriturum esse, vel pono me moriturum non esse.

μὴ θάνω, “I fear I shall die—it is but too probable.”
Similarly ἐφῄ δεδοκέναι μή θάνω, "he said he was afraid he should die;" for the optative, being by nature an indeterminate tense, is properly used after other past tenses (above, 292, 513; below, 607).

Obs. There is the same difference between φοβοῦμαι μή and οὐκ ὀδοίει, as between forsitan and haud scio an: the former signifies that it is probable; the latter that it is unlikely; thus, οὐκ ἄν οὐδεὶς ὄντας μὴν (Plato, Tim. p. 263) = φοβοῦμαι μή οὐ δύνωμαι. The apodotic ἄν shows that οὐκ ὀδοίει is adverbal.

539 We may also say in the indicative usage, (a) δρα μή οὐχ οὔτω ταύτ᾽ ἔχει (Plat. Alcib. ii. p. 139 D), "perhaps this is not the case; and with the subjunctive or optative, (b) φοβοῦμαι- μή οὐ-θάνω, "I fear I shall not die;" ἐφοβούμην- μή οὐ-θάνοιμι, "I feared I should not die," according to 534.

Obs. That these usages do not belong to the syntax of the illative or final sentence appears (1) from the sense, for the meaning is not "with the consequence that it is not so" (below, 602, (d)), or "ἴο the end that it may not be so" (below, 611), but simply "whether it be so;" (2) from the omission of the particles ὥστε or ὅπως, &c.; (3) from the analogy of the Latin; for vereor ut veniat means "I fear how he can come," i.e. "I fear he will not come;" but efficio ne veniat for efficio ut ne veniat would mean "I manage to the end that he may not come;" so that the negative in the one case is expressed by ut alone, and in the other by ne for ut ne.

§ XIV. Construction of οὐ μή.

540 (a) Οὐ with the Future or Subjunctive in Interrogations.

When the interrogative οὐ is used with the future tense, the result is a positive command (523); when it is used with the subjunctive, the result is a deliberation nearly amounting to a resolve (521). The former construction most frequently occurs in the second person, the latter in the first; as

οὐ μένεις; quin manes? "will you not remain?" i.e. "stop!" and it is expected that the person addressed will do so (535);

οὐκ ἵω; nonne ἵbo? "shall I not go?" which implies "of course I shall."

541 (b) Μή with the Future Indicative or Aorist Subjunctive.

But if we prefix μή to the future indicative or aorist subjunctive, the result is, of course, a prohibition (529, (c)); thus,
(a) λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδομένων
(Eurip. Med. 804),
“do not tell of any of the resolves which I have formed.”

(β) ἀλλ' ἐξερώτα: μηδὲν ἐνδεῖς λέψῃ
(Id. Phoen. 385),
“but go on asking; leave nothing wanting.”

542 (c) The Interrogative with οὐ followed by the Prohibition with μή.

Since, therefore, the interrogative οὐ commands, and μή without interrogation forbids, and that too with the same inflexions—the future or subjunctive—both constructions will be used when a command is followed by an equivalent prohibition; thus,

οὐ σῦγα; μηδὲν τῶνδ᾽ εἰρῄς κατὰ πτόλιν
(Æsch. Sept. c. Theb. 232),
“wilt thou not be silent? say nothing of this kind in the city.”

543 (d) Interrogation and Prohibition combined.

Generally, however, the command and prohibition are brought under the influence of the same interrogation; thus,

οὐ σὺγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖς;
(Soph. Aj. 75),
“wilt thou not keep silence, and not conceive fear?” i.e. “be silent, and do not conceive fear.”

ὦ δεῖνα λέξασ᾽, οὐχὶ συγκλέσεις στόμα,
καὶ μή μεθήσεις αὐθίς αἰσχρότους λόγους;
(Eurip. Hippol. 498),
“O thou that hast spoken dreadful words, wilt thou not close thy mouth, and not allow disgraceful sentiments again to escape thee?” i.e. “close thy lips, and do not speak such shameful words again.”

544 (e) Οὐ and μὴ coalesce.

Lastly, the Greeks were very fond of coupling the οὐ and μὴ, and prefixing them to a single verb used interrogatively, according
to this rule, that οὐ μὴ with the second person of the future (α) conveyed a prohibition; while with the other persons of the future (β), and with the subjunctive (γ), οὐ μὴ enounced a categorical negation; thus,

(α) οὐ μὴ δυσμενής ἔσει φίλοις (Eurip. Med. 1120),

"wilt thou not be not unkind to thy friends?" i.e. "be not unkind to thy friends."

οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις ἐκ τῶν (540),

(516, (α)) (Id. Ibid. 792),

"wilt thou not not put forth thy hand, but go and play the Bacchanalian, and not wipe off thy folly on me?" i.e. "off with thy hand—go, revel, as thou wilt, and make not me a napkin for thy folly."

οὐ μὴ φρενώσεις μ', ἀλλὰ δέσμιος φυγῶν
σώσει τόδ' (540), ἢ σοι πάλιν ἀναστρέψω δίκην;

(516, (α)) (Id. Ibid. 792),

"wilt thou not not advise me, but, having escaped from bonds, wilt thou not keep this: or must I again turn punishment upon thee?" i.e. "advise me not; but being free once more, keep this: or must I punish thee again?"

(β) οὐ σοι μὴ μεθέψομαι ποτε (Soph. El. 1052),

"assuredly I will never follow thee."

οὐ τοι μὴ ποτέ σ' ἐκ τῶν εὔράνων,

(516, (α)) (Id. Ibid. 792),

"assuredly no one shall ever hale thee from this suppliant seat against thy will."

(γ) καὶ τῶν ἀκούσας οὐ τι μὴ ληφθῶ δόλω

(Αἰσχ. Sept. c. Theb. 38),

"having heard these tidings, I shall certainly not be caught by stratagem."

οὔτε γὰρ θύγνωσι, οὔτε γέγονεν οὔδὲ οὐν μὴ γένηται ἀλλοιόν ἄθος

(Plat. Resp. 492 E), "for there is not, nor has been, nor, to say it all, can there
possibly be a different mode of thinking in reference to virtue, if it be formed according to the education given by these men."

545 This last construction was considered so entirely equivalent to the future, that it was used as the apodosis of ἐάν and the subjunctive (502, II.); thus,

ἡν νικήσωμεν, οὐ μήποτε ὑμῖν Πελοποννήσιον ἐς τὴν χώραν ἀνευ τῆς τῶν δε ἵππου ἐσβάλωσιν (Thucyd. iv. 95), "if we shall have conquered them, there is no fear lest the Peloponnesians should invade your territory without the cavalry of these Boeotians."
CHAPTER IV.
ON CO-ORDINATE AND SUBORDINATE SENTENCES.

§ I. Recapitulation and Definitions.

546 In the three preceding chapters we have discussed at length the subject of the proposition, and all that contributes to give it distinctness and emphasis; the different kinds of predicates; and the machinery of the protasis and apodosis. We have shown that the article, as the mark of definiteness, distinguishes the subject and epithet from the predicate; and that the relative with a definite antecedent is tantamount to an adjective or epithet. We have then explained that nouns and participles, connected with the subject by the substantive verb, and all finite tenses of verbs, are primary predicates; that cases of nouns and participles connected with the subject through a primary predicate are adverbial or secondary predicates; and that there are tertiary predicates, or anticipations of distinct propositions, in the latter case. And we have seen that the relative or relative particle, with an indefinite antecedent, marks the protasis of a conditional proposition, and that the negatives οὐ and μή contribute to the greater distinctness of these rules. It only remains that we should now recognize these principles in their application to connected, but separate, sentences; for the previous investigation has not presumed that there has been more than one main proposition.

547 Connected sentences are either co-ordinate, or one of them is subordinate to the other. The relative, with a definite antecedent, forms an adjectival sentence dependent upon the antecedent: the relative, with an indefinite antecedent, forms an adjectival sentence subordinate to the antecedent or apodosis. If these two sentences are, as has been hitherto supposed, completed in the antecedent or apodotic clause, they are considered to make one categorical or one hypothetical proposition, as the case may be. But if, as is
the case with the disjunctive hypothetical, there are distinct alternatives, which require a conditional proposition to carry them on to an apodosis, or if, as is the case with copulative conjunctions, the two clauses stand on the same footing of categorical predication, we have not one sentence, but two co-ordinate sentences. And if, in any of the cases considered in the preceding chapters, the sentence is adverbial, or dependent upon a predicate already expressed, or if it follows a former predication as a consequence, explains it as a cause, or limits it by a concession, we call the sentence subordinate.

According to these subdivisions co-ordinate sentences are,

(a) **Copulative**.

(b) **Disjunctive**.

(c) **Distributive**.

And subordinate sentences are,

(a) **Temporal**, when they are supplementary to the tenses of the verb.

(b) **Objective**, when they are supplementary to the cases of the noun.

(c) **Illative or consecutive**, when they follow a former predication as a consequence.

(d) **Final**, when they declare the end of what is predicated.

(e) **Causal**, when they explain the cause of what is asserted.

(f) **Concessive**, when they strengthen or limit by an admission.

§ II. *Conjunctions.*

548 The machinery of these co-ordinate and subordinate sentences depends very much on the proper use of those adverbs or undecinable particles, which, from their employment in the connexion of sentences, are called *conjunctions*. Although these particles will be mentioned in their different classes, according to the different kinds of sentences which they contribute to form, it may be convenient to the student to enumerate them beforehand in alphabetical order.

(1) Ἀλλὰ, "but, but on the contrary, but still," is an adversative conjunction, generally used after negative sentences (below, 559). It is often coupled with other particles, and in this combi-
nation has a special idiomatic value; as ἀλλ' ὅμως, "but still;" ἀλλ' ὅνω, "but at any rate" (followed after an interval by γε, Plat. Prot. 327 c, or γε, Isocr. Demon. p. 10 e); ἀλλὰ μήν or ἀλλὰ μέντοι, "but surely" (followed after an interval of a word by γε, Plat. Gorg. 449 e, Resp. 331 e); ἀλλὰ τοι, "but yet;", ἀλλὰ δ', "but now;" ἀλλὰ γὰρ, "but in point of fact;" ἀλλ' ὅν μήν or ἀλλ' ὅν μέντοι followed by γε, "but at any rate not."

(2) Ἀλλως, "otherwise," has some special idiomatic usages. Thus the combination ἀλλως τε καί, "both otherwise and," means "especially," and it is sometimes strengthened by πάντως, as in Ἀesch. Pers. 685. Ἀλλως also means "otherwise than rightly," i.e. "uselessly, unprofitably;" as Eurip. Heracle. 704: ἀλλως ἐμώ-χθουν, "I laboured in vain;" Plat. Theaet. p. 176 d: γῆς ἄλλως ἀγωθη, "nothing but burdens of the earth;" Thucyd. viii. 78: ἄλλως ἐνομα καὶ οὐκ ἔργον, “nothing but words, and no reality.” Also in the phrase τὴν ἄλλως, i.e. ὅσι, Plat. Theaet. 172 e: οἱ αγάνες οὐδέποτε τὴν ἄλλως, ἀλλ' ἄει τὴν περὶ αὑτοῦ, "the contests are never at random, but always about oneself."

(3) Ἀμα, "at the same time." It is used to strengthen the participle in temporal sentences (below, 576), and often indicates emphatically an additional circumstance, as Thucyd. i. 110: τοῦτον διὰ μέγεθος τε τοῦ ἔλους οὐκ ἔδει αἰνίτω ήλειν καὶ ἀμα μαχιμότων οἱ ἔλειος, "they could not get at him on account of the extent of the marshes, and besides that, the men of the marshes are the most warlike of the Egyptians."

(4) Ἀρα (ἴν-ρα), literally "still farther, beyond that," is generally a particle of inference, signifying "therefore." It is used idiomatically with past tenses to denote that "after all," "as it now seems," the state of the case is widely different from our antecedent notion of it. Hence it amounts sometimes to an expression of regret or disappointment. Thus Eurip. Troad. 414: οὐδέν τι κρείσσω τῶν το μηδὲν ἦν ἀρα, "it was after all, as it seems, no better than a cipher." Soph. Aj. 1025: ἕφ' οὗ φονέως ἄρ' ἐξε-πνευσάς, "by which, as your slayer, you have, as it seems (to my sorrow) expired." In somewhat the same sense it is used with the conditional particle, as Plat. Resp. 433 Λ: ἄκουε εἰ τι ἀρα λέγω, "hear if, after all, I really speak to the point."

(5) Ἀτάρ, "but," like the Homeric αὐτάρ, is generally poetic; but it is used by Xenophon as a particle of continuation rather
than opposition; thus Anab. iv. 6, § 14: ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι, "but (to continue) what do I suggest respecting the theft?"

(6) "Αὐτε, "as," is used with the participle in causal sentences (below, 616, Obs. 3).

(7) Αὐ, "again," "on the other hand," also in the longer form αὐθα, and with emphatic repetitions combined with πάλιν, as in πάλιν αὐ, more rarely αὐ πάλιν, also αὐθισ αὐ, αὐθισ πάλιν, πάλιν αὐθα, αὐ πάλιν αὐθα, αὐθισ αὐ πάλιν, like our "again and again," "over again." Thus Plat. Protag. 355 b: αὐθισ αὐ λέγετε, "say it over again."

(8) Αὐτίκα, "immediately," "forthwith," is used sometimes, especially by Plato, in the sense "for example's sake," as Resp. p. 340 d: ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας; "since, for example's sake, do you call him a physician who blunders about the sick?"

(9) Γάρ (from γε and αὐτα, or perhaps from the older forms γά and ρά), "for," "in point of fact," is regularly used in causal sentences (below, 618).

(10) Γε, "yes," "certainly," "at least," is a particle of concession and affirmation. It is often compounded with οὖν in the form γοῦν, "at all events," and is used in combination with many other particles, as εἰ γε, "since," γε μήν, "certainly," &c. With the relative δι it is used in causal sentences, like the Latin quiippe qui (below, 619).

(11) Δέ, "in the second place," "on the other hand," "too," is regularly used in distributive sentences (below, 559 sqq.).

(12) Δή, "now," "up to now," is sometimes a particle of time, like ἡδη, and sometimes used to "emphasize some other word, especially a superlative, as μέγιστος δή, "by far the greatest." Καὶ δή means "just at the time specified;" as Soph. Aj. 48: καὶ δή τὶ δισσαῖς ἤν στρατηγίσιν πύλαις, "he had just got to the gates of the two generals." Hence it is used in suppositions (below, 621). We have also the combination δήπου, "of course;" δητις, "some one or other," &c. And δή is sometimes used in an ironical sense, like our old-fashioned "forsooth;" as Xen. Hell. v. 4, § 6: τὰς έταιριδὰς δή, "the courtesans forsooth, as he called them." In this sense we have also δήθεν.
(13) Δῆτα, in the sense "by all means," is used with imperatives; in the sense "especially," "for that reason more than any other," with interrogatives; and in the sense "yes, certainly," in answers to questions.

(14) Ἐτεια, ἐτειτα, "thereupon," "afterwards." The former especially is used to strengthen a concessive sentence (below, 621).

(15) Ἐτε—εἰτε, "whether—or" (below, 552).

(16) Ἐπει, ἐπειδῆ, "since," "because," are both temporal and causal particles. In one passage (Plat. Protag. 333 c) ἐπεὶ—γε seems to be concessive: αἰσχυνοίμην ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φασι τῶν ἀνθρώπων, "I, for my part, should be ashamed to admit this; though there are many who say so." Cf. Thuc. viii. 66.

(17) "Εστε, ἔως, "until," a particle of time (below, 582).

(18) Ἡ, "truly," "verily," as Ἀσχ. Frag. 276: Ἰ βαρὺ φόρημ᾽ ἄνθρωπος εὐτυχῶν ἄφρων, "verily a fool in prosperity is a heavy burden." This particle is often used in close combination with others. Thus we have ἦ μήν with the infinitive after ἄρμουμα, as Ἀσχ. Sept. c. Theb. 513: ὅμνυσιν, ἦ μήν λαπάξειν ἀστιν. Also ἦ τοι in strong asseverations, as Ibid. 534: ἦ τὰν πανόλεις παγκάκως τ᾽ ὀλοιατο. Also ἦ γάρ, generally in questions which require and expect an affirmative answer, as Plat. Gorg. 469 b: ἦ γάρ τούτο μέγιστον; "this is the greatest, is it not?" Also ἦ που, "I suppose;" Ibid. 469 b: ἦ που δὲ γε ἀποθνήσκων ἀδίκως ἐλεεινός ἐστιν; "I suppose of course that he who dies unjustly is pitiable." We have ἦ που ἀρα (in Thucyd. v. 100) in the sense "surely therefore;" and ἦ που δὴ (in Thucyd. i. 142, § 1) or ἦ πον γε δὴ (Id. vi. 37, § 3) signifies "not to say," "to say nothing of," "what is more," a fortiori. The same meaning may be expressed by πον δὴ or πον γε δὴ without ἦ, when used interrogatively, as in Herod. ii. 12, and we ought to read πον δὴ in Thucyd. viii. 27, § 3 (vide Pref. p. xx).

(19) Ἡ is both "either—or" (and that too either in the disjunctive sentence like vel, or the interrogative like an) and also the particle of comparison "than" (like the Latin quam). In the former use it is sometimes coupled with τοι, as in Thucyd. ii. 40, § 2: αὐτοὶ ἦτοι κρίνομεν γε ἦ ἐνθυμούμεθα ὁρθῶς τὰ πράγματα. In the latter use it follows words of contrast, like ἀντίος, τοῦτοπαλιν, διάφορος, as well as comparatives.

(20) "Ἡδη, "now," "already," a temporal particle.
(21) "Iva, "where," "in order that," a final particle.

(22) Καί, "both—and," a copulative conjunction; also used as a particle of emphasis, like our "even," "also," "especially," or when we lay a stress on the auxiliary verb. It is used as a particle of comparison in expressions of similarity and identity, as in Thucyd. ii. 60, § 4: ὁ γνοὺς καὶ μὴ σαφῶς διδάξας ἐν τοσι καὶ εἰ μὴ ἐνεθυμήθη, "he who knows and does not give clear information, is in the same position as if he had not even conceived the thought." It may signify "therefore" in a regular syllogism, as in Thucyd. vi. 89, § 3, where it is followed by ἀπ᾽ ἐκείνου (below, 604). With the participle, and generally strengthened by τερ, it is concessive; so also with τοι and ταῦτα. It may signify "so that," as in Plat. Symp. 220 & δή ἦν μεσημβρία καὶ ἀνθρωποὶ ὑσθάνουσα. In a question καὶ πῶς; generally introduces an objection (see Porson, ad Phen. 1373). For καὶ δή, see under δή.

(23) Μά, a particle of adjuration, when the oath is negative, though we sometimes find ναι μά— in an affirmative oath.

(24) Μέν, "in the first place, on the one hand," a distributive particle, see 559 sqq. In the combinations μέν τοι, μὲν δή, &c., and in the longer form μήν, it is emphatic and affirmative, and μὲν οὖν is corrective.

(25) Ναι, "yes," is used in affirmations and affirmative answers, and νή appears in affirmative oaths.

(26) Νῦν (νῦν δή, νῦνι, &c.), "now," is a particle of time. In the enclitic form it is a particle of inference.

(27) "Ὅπως, "nevertheless," "likewise still," is used to strengthen the concessive sentence; and ὁμῶς, "equally," "in like manner," is a synonym of ὅμοιως.

(28) "Οπως, the correlative of τῶς (above, 263), is used as follows, (a) as a particle of comparison, with οὔτως or οὔς presumed as its antecedent, "how," "in what way," "in what manner," either with a sentence, Soph. El. 1288: ἀδελφοί, οὕτως καὶ σοὶ φίλοι, καὶ τούμον ἐσται τῇδε, "I will act in such a manner as is pleasing also to you;" or with a single word, like ὁς, Soph. Fr. 153: οὔθε οὕτως φυγάς, οὔθε ὃς ὁ Τυδεύς. In this use it is commonly found with superlatives, as οὕτως τάχιστα, "as quickly as possible" (Esch. Prom. 228). (b) As the correlative of τῶς in the oblique interrogation, as in Id. Ibid. 374: οὐκ οὔτως οὕτως ὑμιν ἂπιστήσαι με χρή,
"I do not know how I ought to disobey you." (On the use of οὐ and μή with this sense of ὅπως, see above, 532.) (c) As a final particle, Soph. Phil. 238: γέγονεν πᾶν μοι τοῦθ’, ὁπως εἶδο τις εί, "tell me aloud all this, in order that (to the end that) I may know who you are." For οὐχ ὁπως, "not only not," see below, 571. (d) As a particle of time, Arist. Nub. 61: μετὰ ταῦθ’ ὁπως νῦν ἐγένεθ’ νιςς ὁπτοσι, "after these things, when this son was born to us."

(29) "Ὅτε, ὅταν, ὅποτε, ὅποταν, ὅπηνικα, "when," are the most common particles of time.

(30) "Ὅτι, "that," is used in objective sentences, as an equivalent for the accusative with the infinitive. It is also a particle of explanation, signifying "because;" Plat. Resp. iv. 426 d: ἄρα τὸ ὅπως, ὅτι διόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται διόν ἐστι; "is holiness loved by the gods because it is holy, or is it holy because it is loved by the gods?" In Plato οὐχ ὅτι is concessive, and signifies "not but that," "although," as in the Gorgias, p. 450 e: οὐχ ὅτι τὸ ρήματι οὕτως εἴπης ὁπως εἴπης, "although you said so in words;" Protag. p. 336 d: οὐχ ὅτι παίξει καί φησιν ἐπιλήσμων εἴναι, "although he jokes and pretends to have a bad memory."

(31) Οὖν (Ionic ὦν), "accordingly," "in accordance with what has been said," is a particle of retrospective reference. It does not imply a logical inference, like ἄρα, but merely recals attention to something, which has been already said, in the way of confirmation or correction. Thus in Herodotus οὖν is very often inserted in a tmesis, as in ii. 39: οὐ δὲ, φέροντες εἰς τὴν ἀγοράν, ἀπ’ οὖν ἐδοντο, "they taking it to the market, in accordance with that procedure (i.e. as a matter of course, for why else did they go to the market?) sell it." Similarly in such phrases as Herod. ii. 80: καὶ ἐλέγθησαν λόγοι ἄπιστοι μὲν ἐνίοισι τῶν Ἑλλήνων, ἐλέγθησαν δ᾽ οὖν, "stories were told, incredible indeed to some of the Greeks, but still (as I say) they were told." Soph. Æd. C. 980: γάμους οἵους ἐρω τόχ’, οὐ γὰρ οὖν συγήσομαι, "nuptials such as I will describe at once, for indeed (as I say) I will not hold my peace." For its corrective use with μέν, see below, 567. In composition with relatives and relative particles, οὖν is equivalent almost to the Latin -cunque. Thus we have ἄλλος ὅστις οὖν, "another, whoever he may be;" ὁπως οὖν, "in any way whatever" (Plat. Symp. 219 d); ὅσονάν, "in any quantity whatever" (Herod. ii. 22); ἐπεὶ οὖν, ὡς οὖν, "as
soon as ever” (Hom. II. iii. 4, 30), &c. For οὐκοῦν and οὐκοῦν, see above, 535.

(32) Περ, “quite so,” “very much so,” is an enclitic (from the preposition περί, as κεν is from κατά), generally appended to relatives and relative particles, as ὅσπερ, “the very person who;” ὡσπερ, “just as;” or to καί, in concessive sentences with the participle, as καίτερ ἄσθενων, “although he was sick,” i.e. “being very much indisposed.”

(33) Πλήν, “besides,” “except,” is not only a quasi-preposition (above, 488), but also a conjunction, as a substitute for δέ in distributive sentences (562), and in its proper sense as introducing an exception, generally with εἰ or some other particle, more rarely with the finite verb (Soph. Trach. 41; Xen. Anab. iii. 31, § 26).

(34) Πρὶν, “before, until,” a temporal particle (below, 583).

(35) Τε, “and,” the enclitic form of the copulative conjunction (549 sqq.).

(36) Τέως, τήμος, “so long,” the correlative or antecedent of ἕως, ἦμος in temporal sentences (579). Τέως also means “for a time,” “in the first instance,” &c., when we have the opposition of τέως μέν—ἄλλῳ ἄτε δή, τέως μέν—μετὰ δέ, τέως μέν—δέ, τέως μέν—ἐπεὶ δέ, τέως μέν—τέλος δέ.

(37) Τοί, “assuredly,” is often an enclitic affixed to other particles, as ἤτοι, &c.; but it is also prefixed in certain cases, as τοίνυν, “therefore,” τούγαρ, τολγαροῦν, τολγάρτοι, and the like, signifying an inference.

(38) Ὄς means “as” in comparative sentences, “that” in objective sentences, “in order to” in final sentences, “for, on the ground that” in causal sentences. In the first sense it is strengthened by περ, and ὡσπερ means “just as.” In the old combination ὡστε it is the regular concomitant of the illative clause, signifying “so as to,” in which sense, however, it is sometimes superseded by the simple ὃς.

§ III. Copulative and Disjunctive Sentences.

549 Copulative and disjunctive sentences stand upon very nearly the same footing; for every copulative sentence is, to a certain extent, disjunctive, and vice versa. Indeed, in some cases, where we use a disjunctive formula, the Greeks employ the closest copulative connexion, τε—καί.
550 There are two modes of expressing the union of distinct propositions: (1) By the use of a relative with its indefinite antecedent, and then we signify that, where there is such an object, there also we find such another object; as ἄνδρες τε καὶ ἵπποι, "where horses, there men." (2) When the enumeration is expressed by a repetition of the same demonstrative or relative pronoun; as καὶ ἄνδρες καὶ ἵπποι, or ἄνδρες τε ἵπποι τε; and here the first conjunction may be omitted.

551 Practically there is no great difference between the uses of these copulative conjunctions; καὶ and τε alone generally indicate mere addition; καὶ repeated gives an emphasis to the enumeration; and τε καὶ join the two statements or objects so closely together that they may be almost considered as one. As might be expected, the former clause, with the indefinite τε, is often less emphatic than that which contains the καὶ. This is very apparent in the phrases τά τε ἄλλα καὶ—, ἄλλως τε καὶ—, which mean "especially," i.e. "as well in other matters not worth mentioning, as," &c.

552 The commonest form of this disjunctive sentence is that in which the members are connected by ἢ—ἡ (originally ἢἐ—ἡἐ), the former being sometimes strengthened by τοι. As ἢ is a relative particle, originally identical with καὶ, this may be considered as a construction strictly analogous to καὶ—καὶ, though the meaning conveyed is quite the converse; for καὶ ἄνδρες καὶ ἵπποι would mean "as well men as horses," quum viri, quum equi. But ἢ ἄνδρες ἢ ἵπποι would signify "either men or horses," ubi equi, ubic non viri. That a negative was implied appears from the use of the Latin aut = haud in disjunctive sentences, and by the repetition of 0ū after ἢ in negative comparisons (530, Obs.). But that ἢ does not itself contain any negative signification is clear. For it is used as a mere relative, quam, in positive comparisons, and is really synonymous with the copulative conditional εἰτε, by the side of which it sometimes appears; except that the conditional force is more fully retained in εἰτε, which is generally followed by μή, while ἢ more usually requires 0ū: cf. Soph. Antig. 38 (where ἢ could not stand):

καὶ δείξεις τάχα
εἰτ' εὐγενῆς πέφυκας εἰτ' ἐσθλῶν κακῆ.
Æschyl. Ag. 1374 (where it is a distinct protasis):

σῦ δ᾽ αἰνεῖν εἴτε με ψέγειν θέλεις, ὑμοίον.

Eurip. Electr. 900 (where εἴτε is followed by ἢ):

ὅν εἴτε χρήζεις θηροῖν ἀρταγην πρόθες ἢ σκῦλον οἰωνοῖσιν.

Hom. Il. ii. 349 (where it is followed by ἢ and οὐ):

γνώμεναι εἴτε πεινὸς ὑπόσχεσις ἢ ὑμῖν καὶ οὐκί.

Soph. Aj. 178 (where εἴτε follows ἢ):

ἡ ὅπα κλαίον ἑνάρων

ψευσθεῖσ', ἀδώροις εἴτ᾽ ἐλαφηβολάις.

553 In general, the student will observe, that if the disjunctive retains its conditional force, it is followed by μή; if it merely states contradictory alternatives, by οὐ; cf. Æsch. Eum. 168:

σῦ τ᾽ εἰ δικαιός εἴτε μή, κρίνον δίκην,

with Thucyd. vi. 60: εἴτε ἄρα καὶ τὰ ὄντα μηνύσαι εἴτε οὐ.

554 The combination τε—καί is used in the disjunctive sentence when it is intended to express that the two alternatives present themselves in close combination; as in Hom. Il. viii. 168:

Τυδείδης δὲ διάνδιχα μερμήριζεν

ἐπτός τε στρέψαι καὶ ἐναντίβιον μαχεσάσθαι.

Æschyl. Ag. 807:

γνώσει δὲ χρόνω διαπευθύμενος

τὸν τε δικαιός καὶ τὸν ἀκαίρως

πόλιν οἰκονομίντα πολιτῶν.

555 The comparative or superlative co-ordination of τοσοῦτῳ (τοσοῦτον) -ὁσφ (ὁσον) is of the nature of a copulative sentence with τε—καί, though it sometimes amounts to an illative, and sometimes to a causal sentence. Thus Plat. Resp. ii. p. 372 δ, ὁσφ μέγιστον τὸ τῶν φυλάκων ἔργον, τοσοῦτῳ σχολῆς τῶν ἄλλων πλείστης ἂν εἴη δεόμενον, might be expressed by “their work is the greatest, and therefore requires the greatest leisure” or “their work is so great as to require the greatest leisure.” Without this mode of viewing the construction, the student would fail to understand several passages in Thucydides. Thus, ὁσφ ἄμεινον
follow οὐχ ἥσσον in i. 82; ὅσῳ καὶ follow οὐχ ἥκιστα = τοσοῦτῳ μάλιστα in i. 68; and οὐδενός χεῖρον = τοσοῦτῳ πάντων ἁμεινον in vi. 89. In vii. 11, ὅσῳ καὶ, without any real antecedent, may be rendered “because” or “inasmuch as,” and the particles have the same meaning in vii. 92, where there is a sort of antecedent in the particles σφόδρα and ἰκανῶς. In iv. 108, ἐφευσμένοις τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὑστερον διεφάνη means “they were mistaken in the power of the Athenians, by as much as that power afterwards appeared different from their notion of it,” i.e. the emphasis falls on the preposition in διεφάνη. In vii. 28, τὸν παράλογον τοσοῦτον ποιήσαι is followed first by a causal ὅσον, and afterwards by an illative ὥστε.

556 The comparative clause with ἢ is of the nature of a disjunctive sentence, though the sentence, in which the comparative appears, is in effect an antecedent: thus οὐδὲν κρεῖσσον ἢ φίλος σαφής means “where there is a sure friend, there is nothing better.”

557 In the emphatic sense of “even,” “also,” the Greeks used the copulative καὶ, where the Latin prefers the disjunctive vel or the compound et-iám. Sometimes the force of this καὶ is best expressed by throwing an emphasis on the auxiliary in English; as in πῶς καὶ διώλετ᾽, εἰπέ; (Eurip. Hippol. 1171), “say, how did he die?” In this emphatic sense, καὶ, followed by other particles, has many distinctive uses: thus we have καὶ δή, καὶ περ, καὶ τοι in concessive sentences; καὶ μήν in calling attention to a statement; καὶ δὴ καὶ in making an important addition; and so forth.

558 "Et, which, under the form et, is the commonest copulative conjunction in Latin, generally appears in Greek as a temporal particle only.

§ IV. Distributive Sentences.

559 Distributive sentences, which are generally in some sense adversee also, are most frequently expressed by the particles µέν and δέ, signifying “first” and “second,” when the opposition or distribution is in each case positive. But when a negative in the first clause is followed by a positive sentence, which corrects or explains it, the proper particles are οὐκ—ἄλλα, just as in German we
have sondern instead of aber after nicht. Thus we have in the same passage (Eurip. Med. 555):

οὐχ, ἣ σὺ κνίζει,—σὸν μὲν ἐχθαίρων λέχος καινῆς δὲ νύμφης ἱμέρῳ πεπληγμένος—
ἀλλ' ὦς κ.τ.λ.

560 One of the commonest forms of the distributive sentence is that, which has been mentioned above (390), when the article is used as a pronoun, for the purpose of distributing a number of persons or things into different classes. In this use we often find τοῦτο μὲν—τοῦτο δὲ for τὸ μὲν—τὸ δὲ.

561 When μὲν and δὲ are appended to the disjunctive ἤ, the compound becomes a copulative particle; thus ἡμέν—ἡδὲ mean "both—and," or "as in the first place, so in the second place."

562 Although δὲ is the proper and most usual antithesis to μὲν, other particles sometimes take its place when the opposition is intended to be more distinct. Thus we find τοῦτ᾽ ἄλλο (Soph. Ed. C. 605) and τοῦτ᾽ αὖθις (Id. Antig. 167) opposed to τοῦτο μὲν; and πλὴν, γε μήν, ἀλλα, and ἀλλ᾽ ὁμοὶ are opposed to μὲν alone.

563 Δὲ is often placed in a clause which is opposed to what precedes, although there may be no μὲν in the first clause (above, 390). This is particularly the case in the Platonic phrase τὸ δὲ, which means "whereas, in truth," "whereas, on the contrary," quum tamen (see Heindorf ad Theeetet. § 37).

564 If the same word or a synonym is repeated in the second clause, δὲ is also repeated, though there is no introductory μὲν; thus Soph. Ed. C. 1342:

ὦστ' ἐν δόμοισι τοῖσι σοῖσ στήσω σ' ἄγων,
στήσω δ' ἐμαυτόν.

565 We sometimes find that the introductory clause, which contains the μὲν, is, strictly speaking, dependent upon that which follows with the δὲ. Thus in Demosth. Mid. p. 573, μη τοίνυν ἄν μὲν εἴπῃ τις παράνομα ὄντως ὃργος ὑμοῦνα φαίνεσθε, ἄν δὲ τοῦτο μη λέγῃ πρῶς διάκεισθε, the meaning is "do not, while you give
such a manifestation of your anger in the case of illegal proposals, exhibit mildness of character in the case of those who act illegally without speaking:" for the orator certainly does not wish to deprecate the anger of the judges in the case of those who made illegal speeches.

566 Connected with this usage and the preceding, we find a double μέν in the anterior or dependent clauses, followed by a double δέ in the apodosis or quasi-apodosis. Thus in Plato (Apol. 28 e), δεινά ἂν εἴην εἰργασμένος εἰ, ὅτε μέν με οἱ ἄρχοντες ἐταττοῦν, τότε μὲν οὐ ἐκείνου ἐταττοῦν ἔμενον, τοῦ δὲ θεοῦ τάττονος, ἐνταῦθα δὲ λίποιμι τὴν τάξιν, it is clear that the two sentences with μέν are dependent on those which follow with δέ.

567 As a further result of the same usage, we find that δέ sometimes stands, as it were, arbitrarily in the apodosis; as in Herod. v. 40: ἐπεὶ τοίνυν περιεχόμενόν σε ὁρέομεν τῆς ἔχεις γυναικός, σὺ δὲ ταῦτα ποιέε. When μέν stands by itself, without any corresponding δέ, the latter, or some equivalent, is virtually implied, and μέν looks forward to the completion of the sentence, just as οὖν looks back to what has been already said. Thus, when Socrates is going to catechize Meno’s slave, he asks the master: "Εὔχερ μὲν ἐστι καὶ ἑλληνικός; "he is a Greek, I suppose, and talks Greek?" (Plat. Meno, p. 82 b); here an εἰ δὲ μή is obviously implied: "if he is not, he will not answer my purpose.” This is particularly obvious in the combination μέν οὖν. Thus, in the answer πάνυ μὲν οὖν, which is so common in the Platonic dialogues, there is a manifest suspension of part of the sentence: “you are right as to what you have said, but what follows?” (τί δ” ἐπειτα;) So also in the corrective μὲν οὖν, where the main point is conceded, but some emphatic addition or correction is appended to the concession; thus in Æsch. Ag. 1363,

τάδ’ ἂν δικαίως ἦν, ύπερδίκως μὲν οὖν,
the justice is admitted, but its exceeding righteousness is proclaimed. And in the comical passage, Aristoph. Eq. 910,

ἀπομυξάμενος, ὁ Δῆμο’, ἐμοῦ πρὸς τὴν κεφαλῆν ἀποφω, the αὐλαντοπώλης, by answering ἐμοῦ μὲν οὖν, ἐμοῦ μὲν οὖν, does not dissent from Kleon’s servile proposal, but only wishes that the humble office may be transferred to himself.
In colloquial Greek the combination μὲν οὖν obtained a sort of ironical significance, equivalent to our “O yes” or “no doubt” (Arist. Ran. 241), especially with οὐ prefixed (Id. Ibid. 556).

The distributive sentence becomes emphatically copulative when οὐ μόνον or οὐχ ὅτι are opposed to ἀλλὰ, with or without καί. Thus, ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἁγαθὸς is equivalent to ὁ Σ. σοφὸς τε ἦν καὶ ἁγαθὸς.

When for οὐ μόνον we have οὐχ ὅτι or μὴ ὅτι, there is an ellipse of λέγω or some such word in the one case, and of λέγε in the other. But the effect is the same. So also, when the second clause contains a negation, as in Dem. c. Tim. 702, 2: οὐχ ὅτι τῶν ὄντων ἀπεστερήμην ἄν, ἀλλ' οὐδ' ἄν ἔξην, “I do not only say that I should have been deprived of my property, but I should not even have been alive.” So in οὐχ ὅσον and οὐχ οἷον.

If however we have οὐχ ὅπως in the former clause, it means “not only not;” Dem. c. Polyb. 1225, 12: η δὲ γη οὐχ ὅπως τινὰ καρπὸν ἤνεγκεν, ἀλλα καὶ τὸ ὕδωρ ἐπέλυπεν, “not only did the earth bear no fruit, but even the water failed.” We have really the same idiom in Soph. El. 786: τεταυιμέθ᾽ ἤμεῖς, οὐχ ὅπως σε παύσομεν, “so far from being able to put you down, we are put down ourselves.”

Sometimes the same opposition may be effected by μὴ τι γε δη: as in Dem. Ol. II. 24, 21: οὐκ ένι δ' αὐτὸν ἀργοῦντα οὐδὲ τοῖς φίλοις ἐπιτάττειν ὑπέρ αὐτοῦ τι ποιεῖν, μὴ τι γε δη τοὺς θεοὺς, “when a man is idle, not only can he not call upon the gods to help him, but he cannot even apply to his friends” (i.e. much less to the gods).

§ V. Temporal Sentences.

The temporal sentence is, strictly speaking, a periphrasis for the temporal adverb. Thus, “he came late” is equivalent to “he came when it was too late;” and so of other explanatory additions to the time indicated by the verb. It has been mentioned, that all indeterminate tenses presume such an addition (422). Besides the adverb, the cases of an inflected noun may be used to
express a point or duration of time (456, (bb)) ; and the infinitive, with the article and a preposition, may of course serve the same purpose. Thus it is that it matters little whether we say, ἐν τῷ ἔλθειν αὐτῷ, or ὅτε ἦλθε, παρεγενόμην.

574 The most common forms, however, of the temporal sentence, are those which are expressed by the participle, or by means of some relative particle.

575 Almost all those cases, in which the participle can appear as a secondary predicate in the nominative case, are instances of the temporal sentence.

576 (a) The following express contemporary acts: γελῶν εἶπε, “he laughed and said” or “when he said he laughed;” ταῦτα λέγων ἐδάκρυς, “when he said these things he wept.”

The same may be remarked of participles used absolutely (454, (dd)), as ἐμοῦ καθεΰδοντος, me dormiente, “while I was sleeping.”

The expression of the contemporary act sometimes appears to be equivalent to the hypothetical sentence; thus in Soph. Aj. 635: κρείσσων ἀλήθεως ὁ νοσῶν μάταν, “he who is mad is better when or if he is buried in the grave.” Pind. Ol. ix. 103: ἀνευθύνθη θεοῦ σεσυγαμένων οὐ σκαίτερον ἅμαίνετο, “everything done without the sanction of God is better when it is passed over in silence.” Nem. v. 16: οὐ τοι ἄπασα κερδίων φαίνουσα πρόσωπον ἐμοῦ καθεύδοντος, “strict truth is not always the better when it shows its face.” Arist. Vesp. 27: δεινόν γε τοῦτο ἀνθρώπων ἀποβαλὼν, “assuredly a man is a strange object, when he has thrown away his arms.” Ibid. 47: οὐκουν ἐκείνων ἀλλόκοτον, ὁ Θέωρος κέλαξ γενόμενος; “was not that a strange thing, when Theorus became a flatterer?”

Sometimes the particles ἅμα, αὐτίκα, εὐθὺς, μεταξὺ, are added to the participle, as in Herod. ix. 57: ἃμα καταλαβόντες προσεκέπατο σφί. Id. p. 158: μεταξὺ ὀρύσσων ἐπαύσατο. Plat. Resp. 521 d: τόδε δ’ ἐννοοῦ λέγον ἄμα. Id. Phaed. 60 b: ἔτριψε τῇ χειρί, καὶ τρίβοιν ἄμα, ὦς ἀποτούν, ἐφη, κ. τ. λ.

577 (b) The following express subsequent actions: ταῦτα ποιήσας, ἀπέβη; or in the absolute case, ἀποθανόντος Δαρείου, ἡ βασιλεία ἀνεχώρησεν ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξην. Occa-
SIONALLY this secondary predication of an antecedent action is so connected with the main verb as to make, in fact, but one periphrastic tense; especially in the use of ἔχω with the aorist participle: thus, ἀτιμάσας ἔχει τὸν ἄνδρα, which is literally “having dishonoured the man, he keeps him so” (i.e. dishonoured), is equivalent to “he keeps dishonouring” or “continually dishonours.” Some verbs, such as μέλλω, “I am minded;” θέλω, “I am willing;” βούλομαι, “I desire;” make a sort of periphrastic future with the infinitive mood.

578 There are certain verbs which are always used with the participle of the verb, to the action of which they communicate, in fact, only an accessory value. Such are λανθάνω, τυγχάνω, χαίρω, φθάνω and οἴχομαι. Thus, (α) λανθάνω ταύτα ποιῶν, “when I do these things I escape the notice of (1) myself (i.e. I do so unconsciously); or (2) others (i.e. I do so secretly).” (b) ἔτυχον ταρόντες, “when they arrived there, they just hit the mark,” i.e. they were there just at the time. (c) χαίροντες τεανώντες, “when they praise they are glad,” i.e. they praise gladly. (d) ἔφθην ἀπεικόμενος, “when I arrived, I was before them,” i.e. I arrived first. (e) οἴχεται πεσών, “when he has fallen, he is gone,” i.e. he has fallen away. So that the main verb may always be rendered by an adverb.

579 Relative particles give a precise expression to every sort of temporal sentence. The antecedent is sometimes expressed, and sometimes contained in the tense of the verb. The following are examples of the use of these particles:

(a) Contemporary acts (eodem tempore) are expressed by ὅτε, ἡνίκα, “when,” antec. τότε, τηνίκα; ἦμος, ἕως, “while, as long as,” antec. τῆμος, τέως.

ὅ ἐταίρος ἐπεγένετο (sc. τότε), ὅτε σὺ ἔγραψες. ἦμος, φίλαι, κατ᾽ ὄικον ὃ ἔφθην ἀφικόμενος, τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα.

(Soph. Trachin. 531, 533).

We have ἔως in both uses (below, 582) in Lysias, Frag. Orat. xxxiii.: οὐδ' ἀναμείναι, ἔως ἃν ἐπὶ αὐτοῦ ἦμᾶς αἱ δυνάμεις ἀμφοτέρων ἔλθωσιν, ἀλλ' ἔως ἐτι ἔξεστι τὴν τοῦτων ὑβρὶν καλλίσαι.
SYNTAX OR CONSTRUCTION. 581

580 (l) Repeated acts (toties, quoties), ὁτὲ, ὅτε, ὡς, ὅπως, generally without any antecedent: of present and future acts, with ἄν and the subjunctive; of past acts, with the optative alone (Art. 514).

(α) τότε δὴ, ὅταν ἔρχῃ ποιήσῃ, εὐτυχείσῃς,
or ὅταν ἄρχῃ ποιήσῃς, εὐτυχήσῃς.

ὅπως ἀν θεός πλοῦν ἡμῖν εἴκη, τηνικαῦθ' ὀρμώμεθα
(Soph. Phil. 463).

ἕκ γὰρ Ὁρέσταο τίσις ἐσσεται Ἀτρείδαο ὀππιτ' ἀν ἥβησῃ (Hom. Od. i. 41).

(β) ὑπερφόν τι ἴν τῆς ἡμετέρας οἰκίας ὧ εἰχε Φιλόνεως, ὅπτ' ἐν ἄστει διατρίβοι (Antiph. p. 113, 3).

There are some instances in which the optative in the protasis follows a relative particle combined with ἄν. Thus in the transition to an oblique oration we have Dem. i. adv. Onet. 865, 23: οὐκ ἔσθ᾽ ὅστις οὐχ ἡγεῖτο τῶν εἰδότων δίκην με λήψεσθαι ἐπειδὰν τάχιστ᾽ ἀνὴρ εἶναι δοκιμασθεῖν, because the included sentence is δίκην λήψομαι, ἐπειδὰν δοκιμασθῶ. And so in other passages, as Xen. Cyrop. i. 3, § 11; Thucyd. viii. 54.

581 (c) Subsequent acts (postquam), ἐπεῖ, ἐπειδή, ὡς ἄν, ἀφ' οὗ.


τολλοῖς μὲν ἀεὶ νυκτέροις οὐκεύσασι
ξύνειμ', ἀφ' οὗπερ παῖς ἐμὸς στείλας στρατὸν
Ἰαόνων ὑπ᾽ οὗχεται (Id. Ibid. 177).

582 (d) Continued action (usque dum), ἐως, ἐως οὗ, εἰς ὅ, ὡς, ἐστε, μέχρις or ἀχρις οὗ, &c.

If the act is past and certain, we put the indicative in the adverbial sentence; as

τοιοῦτοι δὲ πάσας εὐφρόνας οὐκεύσασι
ξυνεχόμεν δύστηρος, ἔς τε δὴ πατρὶ
ἐτλην γεγονεῖν νυκτίφοιτ' οὐκεύσατα
(Æsch. Prom. 655).
As in the final sentence (614), the indicative is used with ἕως, when the object is represented as dependent on a condition unfulfilled or incapable of fulfilment; thus Plat. Gorg. 506 b: ἡδέως μὲν ἂν Καλλικλεῖ τούτῳ ἔτι διελεγόμην, ἔως αὐτῷ τὴν τοῦ Ἀμφίωνος ἀπέδωκα ῥήσιν ἀντὶ τῆς τοῦ Ζῆθου, “I should gladly (if I were able, which is not the case) continue to converse with Callicles, until I should have paid him back the speech of Amphion in return for that of Zethus.” Cratylus, p. 396 c: εἰ ἐμεμνήμην τὴν Ἡσιοδον γενεαλογίαν οὐκ ἂν ἐπαυόμην διεξών, ἔως ἀπεπειράθην τῆς σοφίας ταυτησί, “if I had remembered (which I did not), I would not cease, until I should have made trial.”

But if the act is future and probable, we use the subjunctive with ἂν; as

ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην ἔς τ᾽ ἂν Διὸς φρόνημα λωφήσῃ χόλου (Aisch. Prom. 876).

If the sentence is virtually oblique, the subjunctive is changed into the optative, and the ἂν retained, as in Soph. Trach. 687: καὶ μοι τάδ᾽ ἂν πρόφθητα, ἐν μυχοῖς σώξειν ἐμέ, ἔως ἂν ἀρτίχριστον ἁρμόσαιμί που.

583 (e) Previous acts (priusquam), πρὶν ἢ. The particle πρὶν, which is a locative form of πρό, belongs properly to the first member of the comparison, and ought to be followed by some relative, such as ἢ = quam, or, more fully, ἢ ὅτε = quam quum. But, in accordance with Greek brachylogy, the adverbial relative is generally omitted, so that πρὶν, which is properly an antecedent, is used as a relative. The student will observe, therefore, that πρὶν and πρὶν ἢ ὅτε are considered as identical. In the adverbial sentence after πρὶν we may use either the indicative, subjunctive, optative, or infinitive.

(a) The indicative; of acts certain and past, when πρὶν = "until."

Positively: ἡγόμην δ᾽ ἂν ἢ
ἀστῶν μέγιστος τῶν ἔκει πρὶν μοι τύχη
tοιαδ᾽ ἐπέστη (Soph. Od. T. 755).

1 See G. J. Kennedy, Remarks on Mitchell’s Aristophanes, p. 12.

2 This catachresis has gone so far, that πρὶν frequently appears with an antecedent, πρὸτερον, e. g. Thucyd. 11. 65; Plat. Resp. p. 402 b. And in Thucyd. 11. 79, we have φθάσας διέθραμε πρὶν τινα κωλεόν.
Negatively:

οὐκ ἦν ἀλέξημ’ οὐδέν—

πρὶν ἐγὼ σφίσιν

ἔδειξα κράσεις ἦπιων ἀκεσμάτων

(Aesch. Prom. 479).

(β) The subjunctive; only after a negative sentence, of an act both probable and future, almost always with the particle ἂν.

After a future:

οὐχὶ παύσομαι

πρὶν ἂν σε τῶν σῶν κύριοιν στήσω τέκνων

(Soph. Ed. C. 1040),

i.e. “I will not leave off, till I shall have made you master of your children,” so that πρὶν ἂν = πρὶν ἂν ὡστε or ἕκας μὴ πρό-

τερον.

After an imperative:

μὴ προκαταγίγνωσκ’, ὦ πάτερ,

πρὶν ἂν γ’ ἀκούσῃς ἀμφιβάλω

(Arist. Vesp. 919).

After an optative in the apodosis, interrogatively:

τίς ἂν δίκην κρίνειν ἢ γνοίη λόγον,

πρὶν ἂν παρ’ ἀμφοῖν μὴ φθονόν ἑκάσθη σάβει;

(Eurip. Heracle. 180).

Πρὶν with the subjunctive, but without ἂν, is poetical.

After an indicative:

εἰδότι δ’ οὐδέν ἔρπει

πρὶν πυρὶ θερμῷ πόδα τις προσαύσῃ

(Soph. Antig. 620).

After an imperative:

μὴ στέναζε πρὶν μάθῃς (Id. Phil, 917).

(γ) The optative; in oratione obliquâ, after an optative, and of a past act, almost without ἂν2.

1 So Diphilus (apud Athen. p. 291 b):

οὐ γὰρ βαδίζω πρότερον ἂν μὴ δοκιμάσω,

whence we may explain the well-known ellipse in St Paul (ad Thess. ii. 2, 3): διότι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, [οὐ δόκαται ἐλθεῖν ὁ Κύριος].

2 The question, whether πρὶν ἂν with the optative is allowable, is the same as that respecting the correctness of ὅταν with the optative; for πρὶν ἂν = πρὶν ἂν ὅταν. If
After a negative sentence, if the oratio directa has passed into the oblique; as ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθείη (Xen. Cyrop. i. 4, § 14); ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι (Id. Anab. vii. 7, § 57).

After an optative; as ὅλοιο μὴ τω πρὶν μάθοιμι (Soph. Phil. 961).

(δ) The infinitive; whenever the subsequent act is regarded as an object; as

πρὶν ἡ συμμιξαί εφευγον.
λέξαι θέλω σοι πρὶν θανεῖν ἄ βούλομαι
(Eurip. Alc. 281).
οὐδὲ παῦσεται
χόλου, σάφ' οἶδα, πρὶν κατασκήψαί τινα
(Id. Med. 92).

The different tenses of the infinitive are thus used:

πρὶν δειπνεῖν = priusquam cenem ;
πρὶν δειπνῆσαι = priusquam cenavero ;
πρὶν δεδειπνηκέναι = priusquam a cená surrexero.

§ VI. Objective Sentences.

584 As the temporal sentence may be regarded strictly as an explanatory addition to the tenses of the finite verb, so the objective sentence is, properly speaking, the exepexesis, exponent, or completion of an objective case; and it is intimately connected with the indirect question, or the correlative of the interrogation. Hence, as the temporal sentence may be represented by the relative particle ὅτε, quum, as the correlative of πότε, "when?" so the objective sentence may be distinguished by the relative particle ὅτι, quod, as the correlative of τί, "what?" While, then, both the temporal and the objective sentences are completive, the former is more strictly therefore for διαν, in Æschylus, Pers. 450, we ought, as most critics think, to write ὅτι ἐκ; in the same way, πρὶν ἄν, ἐπειδάν, &c., whenever they are construed with the optative, must be changed into πρὶν, ἐπεί, &c. But if the ἄν may always be used with the optative, when the sentence is virtually oblique (above, 580, (β), 582), then this case must be included as well as the others. Vide Blomf. et G. Dindorf. ad Æschyli locum; L. Dindorf. ad Xen. Cyrop. i. 3, § 11, iv. 5, § 36; Hellen. ii. 3, § 48, ii. 4, § 18, v. 4, § 47; G. J. Kennedy, Remarks on Mitchell's Aristophanes, p. 14.
adverbial, or confined to that form of the objective case which is fixed as an adverb of time, but the latter is generally transitive, and represents the accusative case, as the object of the main verb's action. The accusatival nature of the objective sentence is sufficiently shown by the fact that the accusative is actually used in all forms of this sentence. The simplest usage is that when the infinitive appears as the explanatory adjunct of the main predication and with the accusative as its subject (above, 468); as νομίζω σε ἔχειν χρήματα, “I think with regard to you the having of money,” i.e. “I think this—you have money” or “I think that you have money.” The next in order of the forms of the objective sentence is when the accusative is retained, but a relative sentence with ὅτι or ός is substituted for the infinitive, as ὅρασ τὸ πῦρ, ὦς πάντας καλεῖ; “do you see the fire, how it burns all?” ἐγὼ ύμᾶς σαφῶς οἶδα, ὦτι οὐ χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε, “I know clearly all of you, that you have not come forth with me because you were in want of money.” The third form is when the accusative becomes the nominative to the verb in the relative sentence, and this must be the form when the main verb of the sentence does not immediately govern the accusative; as ἢγγέλθη ὅτι Μέγαρα ἀφέστηκε, “news was brought that Megara had revolted.” In all these forms, however, we can see that the objective sentence contains the answer to a presumed question. Thus if the question were τί κελεύει Λύσανδρος; the answer might be Λύσανδρος κελεύει με εἰς Λακεδαιμόνα ἰέναι; if the question were τί ἀπήγγειλε Θηραμένης; the answer might be Θηραμένης ἀπήγγειλεν ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχοι, ἐντα κελεύοι εἰς Λακεδαιμόνα ἰέναι; οὐ γὰρ εἶσαι κύριος ὅν ἐρωτῶ ὑπ᾽ αὐτοῦ (Xen. Hell. ii. 2, § 17); if the question were τί ἔφυς ἀμήχανος; the answer might be (Soph. Antig. 79)

τὸ βία πολιτῶν ἡρᾶν ἐφιν ἀμήχανος:

and if the question were τί λέγεις; the answer might be λέγω, ὅτι ἀμαρτάνεις; if τίς ἐστίν; the answer might be οὐκ οἶδα ὅστις ἐστίν; if πῶς δοκεῖς; the answer might be δοκεῖ μοι ὅς Ἑραίστος χαλκεύει. But if the object is something within the immediate experience of the subject, the participle may be used, and we may write οἶδα γεννήσας, οἶδα γεννήσαντα σε, for οἶδα ὅτι ἐγέννησα (ἐγέννησα) or οἶδα ἐμὲ (σέ) γεννήσαι, where the reference to the presumed question is obscured by the agreement of the participle with
the subject or object of the verb, though it is really implied as in the other cases.

It will thus be seen that there are three main forms of the objective sentence: (A) with the infinitive; (B) with the indirect interrogation expressed by ὅτι or ὡς and the finite verb; (C) with the participle.

585 (A) An objective sentence is very frequently expressed by the infinitive mood, which is made dependent upon the objective case governed by the main verb. Thus we may say,

\[
\begin{align*}
\text{βούλομαι σε} \\
\text{δέομαι σου} \\
\text{δοκεῖ σοι}
\end{align*}
\]

\[\text{λέγειν,}\]

where in each case the infinitive expresses the action desired of, or determined on, by the object of the verb.

586 This infinitive is particularly in its place after verbs expressing the natural constitution of a subject, its duty, its fitness, its use; as ὁ ἄνθρωπος πέφυκε φιλεῖν, homo natus est ad amandum, "man is naturally qualified for loving." To which the converse is ἄνθρωπος πέφυκε μὴ φιλεῖν.

In the same way a qualifying adjective, as primary predicate, may be followed by an explanatory infinitive; thus, ὁ δεινός ἐστι λέγειν, ἀλλ᾽ ἀδύνατος συγᾶν. That this infinitive is equivalent to an objective case is shown by such parallelisms as (Aesch. Pers. 27) φοβεροὶ μὲν ἰδεῖν; δεινοὶ δὲ μάχην.

587 If the verb, which thus governs the infinitive, is impersonal, the infinitive, instead of being a mere supplement to the objective case, becomes the subject of the verb. Thus, πρέπει φιλεῖν, "it is proper to love" = "loving is proper" (381, (c)). Connected with this is the usage of the verbal in -τέος, and the attraction of δίκαιον ἐστι into δίκαιός εἰμι (421).

588 If the subject of the infinitive is the same as that of the verb on which the infinitive depends, it is not necessary or usual to repeat it. Thus we say, βούλομαι λέγειν, not βούλομαι με λέγειν. If it is expressed, it remains in the nominative even by the side of an accusative, as in Thucyd. iv. 28: οὐκ ἐφη αὐτὸς, ἀλλ᾽ ἐκείνον στρατηγεῖν.
If what would be a predicate of the first class (418) in the direct sentence is connected with the object of a verb in the infinitive, it is expressed in the case of the object; thus,

N. ὃ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς νιός, dicebat se esse Jovis filium.

G. ἐδέοντο αὐτοῦ εἶναι προθύμου, "they intreated him to be of good cheer."

D. ἔξεστι μοι γενέσθαι εὐδαιμον, licet mihi esse beato.

A. κελεύω σε εἶναι πρόθυμον, jubeo te alacrem esse.

When the objective sentence is a known fact or an expression of opinion, it is common to substitute ὅτι or ὡς with a finite verb for this construction with the infinitive. After determinate tenses, and when the objective sentence implies an unconditional fact, the verb which follows ὅτι or ὡς will be in the indicative mood; after indeterminate tenses it is frequently in the optative, and this mood is generally used in the oratio obliqua; but the indicative is sometimes retained, especially in the case of the future, and the construction sometimes varies between the indicative and optative even in the same proposition, when a different emphasis is intended. The following examples will suffice to illustrate these distinctions. Xen. Cyrop. iii. 3, § 19: πάντες ὁμολογοῦσιν, ὡς αἰ μάχαι κρίνονται μάλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ρώμαις, "all admit the fact that battles are decided rather by courage than by strength of body." Id. Anab. i. 1, § 3: Τισσαφέρνης διαβάλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιθυμεῖν αὐτῷ, "Tissaphernes accuses Cyrus to his brother, (saying) that he was plotting against him." Ibid. ii. 1, § 3: οὗτοι ἔλεγον, ὡτε Κῦρος μὲν τέθνηκεν, Ἀριάδνος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶναι, καὶ λέγου τὸν περιμενεῖν ἅν αὐτοῦς, εἰ κατὰν ἤκουν ἠκούειν, "these said, that Cyrus was dead (an undoubted fact), but that Arianes having fled was in his camp, and said (these being the statements of the messengers) that he would wait for them, if they intended to come."

It seems to be a matter of choice whether we shall write the infinitive with the objective case, or the finite verb with ὅτι; but the construction with ὡς is limited to those cases in which we have rather an assumption than a fact. Thus we might say, either τὸν καλὸν κάγαθον ἄνδρα εὐδαιμονα εἶναι φημι or ὁμολογῶ ὅτι ὁ καλὸκάγαθος εὐδαιμων ἔστι: and either ὑπέσχου βοηθεῖαν μοι ἢ ἤκουν or
ὑπέσχου ὅτι βοήθεια μοι ἥξοι or ἥξει. But in such phrases as νομι-κοσίουν ὡς "Ἡφαῖστος χαλκεύει nor χαλκεύει τὸν "Ἡφαῖστον, or διέβαλλε τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύοι αὐτῷ, οὐ ἐπιβουλεύειν αὐτῷ, there is not so much a statement of fact as an allegation of erroneous belief or false assertion.

To the same class belong the indirect interrogations, οὐκ οἶδα ὅστις ἐστὶν, οὐκ ᾑδεῖν ὅστις εἶῃ.

(C) In those cases in which the completed action is the object of the main verb, the participle very often takes the place of the infinitive, as well as of the finite verb with ὅτι in the objective sentence. This is particularly observable after verbs which signify perception, knowledge, experience, recollection, demonstration, completion, and acquiescence; for all these verbs refer to the state which results from an action rather than to the action itself. The case is that of the object.

N. ᾑδεῖν τοὺς παῖδας θνητοὺς γεννήσας, "I knew myself to have begotten my children mortal," i.e. "that the children whom I begot were mortal."

G. ἡσθηνεὶς τῷ πόρῳ μου συκοφαντοῦντος; "have you ever yet seen me playing the false accuser?"  

D. σύνοιδα σοι ἠδικημένῳ, "I am aware of your having been wronged."

A. c. N. οἱ στρατηγοὶ ἑώρων καὶ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους, "the generals saw that they were not succeeding themselves, and that the soldiers were growing dissatisfied."

With some of these verbs the use of the participle and infinitive produces a contrast of meaning. Thus, φαίνεται εἶναι means "he appears with regard to being," i.e. "he appears to be" (videtur); but φαίνεται ὅν, "he appears and he is," i.e. "he manifestly is" (apparet, constat):

and αἰσχύνομαι ποιεῖν, "I am ashamed with regard to doing," i.e. "I am restrained by shame from doing;" but αἰσχύνομαι ποιῶν, "I do it and I am ashamed," i.e. "I am ashamed of doing."

592 These verbs, however, especially οἶδα, may exhibit the construction with ὅτι, or with ὅς after a negation: and some of
them, especially ἀκούω, may revert to the objective sentence expressed by the accusative and infinitive.

Thus,

(a) ᾿ἤσθοντο οἱ ᾿Ἑλλήνες ὅτι ὁ βασιλεὺς ἐν τοῖς σκευοφόροις εἰη.
(b) οὐδ᾽ ἐκεῖνο δύναμαι ἰδεῖν, ὥς οὐχὶ πάντες ἄνθρωποι τούτων τυχεῖν ᾿ἄξιότατα.
(c) ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι.

In case (a), the optative is also found in dependent relative clauses, as ἔλεξέ μοι ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἥπερ ἀρφήν, ἐμὶ narrabat, viam ducere ad urbem quam viderem.

593 The objective sentence may involve the apodosis of a conditional proposition, and then ἂν may appear by the side of the verb or participle in any one of the three forms, whether the protasis is expressed or not (above, 505). Thus we may say in the first two forms:

φησὶ δώσειν
φησὶν ὅτι δώσει
ἔφη δώσειν
διδόναι ἂν
ἐν τὶ διδοῖν ἂν
φησὶ διδόναι ἂν
φησὶν ὅτι διδοῦν ἂν
φησὶ δοῦναι ἂν
φησὶν ὅτι ἔδωκεν ἂν
φησὶν ὅτι ἔδωκεν ἂν

Thus we have Xen. Cyrop. 1. 6, § 3: μέμνημαι ἀκούσας σου, ὅτι εἰκότος ἂν καὶ παρὰ θεῶν πρακτικότερος εἰη ἄσπερ καὶ παρὰ ἄνθρωπων, ὅστις μὴ ὁπότε ἐν ἀπόροις εἰη τότε κολακεύοι, ἂλλʼ ὅτε ἀριστα πράττοι τότε μάλιστα τῶν θεῶν μεμνῆτο, "I remember to have heard formerly from you (the statement of your opinion), that he would deservedly obtain his wishes more easily from the gods as also from men, whoever did not flatter them when in adversity, but remembered the gods most when he was most thriving."

Id. Mem. 1. 6, § 12: δῆλον ὅτι εἰ τὴν συνουσίαν φου τινὸς ἄξιαν εἶναι, καὶ ταύτης ἂν οἶκ ἐκαττού Ὑς ἄξιας ἀργύριον ἐπράττων, "it is clear (as a matter of fact), that if you thought the instruction worth anything, you would exact money to the full amount of that value."
So also in the case of those verbs which are followed by the participle. Thus, εὑρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγήν (Isocr. Areop. 16) for ὅτι αὕτη μόνη ἂν γένοιτο ἀπαλλαγή; and so throughout the four cases we might write,

1  οἶδά σε διδόντα, εἴ τι ἔχεις,
2  δώσοντα, εάν τι ἔχεις,
3  διδόντι ἄν, εἴ τι ἔχεις,
4a διδόντ᾽ ἄν, εἴ τι ἔχεις;
4b δόντ᾽ αὐ, εἴ τι ἔσχες.

594 The rule for the use of the negative particles in objective sentences flows at once from the general distinction between οὐ as categorical and μή as hypothetical. Practically, therefore, we have μή when the infinitive is used, and οὐ when we have a finite verb or a participle; and that too whether the dependent sentence represents a categorical proposition or the apodosis of a condition. Thus (a) with an infinitive; Xen. Hellen. iii. 2, § 10: ἐνόμισαν αὐτὸν μή βούλεσθαι μᾶλλον ή μή δύνασθαι, “they thought that he was not willing rather than not able.” Thucyd. vi. 18, § 7: νομίσασα νέοντα καὶ γῆρας ἂνευ ἀλλῆλον μηδὲν δύνασθαι, ὁμοῦ δὲ τὸ τε φαίνον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβές ἂν ξυγκραθὲν μᾶλιστ᾽ ἂν ἰσχύειν, “think that youth and age apart from each other avail nothing, and that the three classes when mixed together would have most power.” Soph. OEd. T. 1358: ὡς σ᾽ ἠθέλησα μηδὲ γ᾽ ἂν γνώναι, “for I wished that I might not have known you” (cf. Thucyd. iv. 47). Soph. Phil. 1313: παῦλαν ὁσθε τῆδε μήποτ᾽ ἂν τυχεῖν νόσου, “be assured that a rest from this malady would never take place” (according to Schäfer’s and Porson’s reading for ἐντυχεῖν). Xen. Mem. 1. 2, § 41: οἶμαι μή ἂν δικαιῶς τοῦτο τυχεῖν τοῦ ἐπαίνου τοῦ μῆ εἰδότα τι ἐστι νόμος, “I think that he, who does not know what is law, would not justly obtain this commendation.” Thucyd. vii. 72, § 2: διὰ τὸ μὴ ἂν ἔτι οἰκεῖα κρατῆσαι (where the ἂν belongs to κρατῆσαι, above, 508, (a)). Ælian, V. H. xi. 6: ἐλεγεν Ἐτεοκλῆς ὁ Λάκων δύο Λυσάνδρους τὴν Ἀπάτην μή ἂν ὑπομεῖναι, “Eteocles the Lacedæmonian said that Sparta would not have endured two Lysanders.” (b) With a finite verb and participle; Arist. Eq. 778: ὡς ὥς οὐχὶ φίλει σ’, οὐδ᾽ ἐστ᾽ εὖνοις, τοῦτ᾽ αὐτὸ σε πρῶτα διδάξω, “that he does not love you, and is not well disposed, this I will first teach you.” Soph. OEd. T. 1008: εἰ δῆλος οὐκ εἰδὼς τι δρᾶς,
“it is clear that you know not what you are doing.” Dem. Aph. i. § 55: ei μὲν ὁ πατήρ ἠπίστει τούτοις, δῆλον ὅτι οὐτὲ ἀν τάλλα ἐπετρεπεν οὐτ' ἀν ταῦθ' οὔτω καταλυτῶν ἐφραζεν, “on the supposition that my father distrusted them, he was not likely to entrust the other property to their care, or to have told them of these things when he had so left them.” Lys. xxxi. 21: ἄρα δῆλον, ὅτι εὖ ὑδει αὐτὸν οὐδὲ διὰ τὸ προσήκειν αὐτῇ τὰ δέοντα ἄν τουήσαντα; “is it clear that he well knew that he would not do what was right even on account of being related to her?”

When ὅπως is used with the present indicative, the objective sentence is distinguished from the merely protatic by the categorical negative; thus we have an objective sentence in Xen. Hier. 9, § 1: ὅπως οὐ πάντων τούτων ἐπιμελητέον οὐ λέγω, “I do not say (assert the fact) that we ought not to take care of all these things.” But we have a protatic sentence in Soph. Antig. 685: ὅπως σὺ μὴ λέγεις ὅρθως τάδε, οὐκ ἄν δυναίµην λέγειν (above, 532).

Obs. This rule holds without exception in regard to the objective sentence with ὅτι or ὃσ and the finite verb, but the construction with the infinitive or participle is liable to various irregularities. (a) The infinitive in the objective clause may have οὐ, if the main verb implies assertion or claim (φάναι, λέγειν, ἄξιον, δικαιοῦν), opinion or expectation (οἴεσθαι, νομίζειν, ἡγεῖσθαι, δοκεῖν, ὑπολαμβάνειν, ὑποτοπεῖν, ἐλπίζειν), when the οὐ really to be taken with the whole sentence; as Thucyd. i. 39: ἡγήσαντο οὐ περιόψεσθαι = οὐχ ἡγήσαντο ήµᾶς περιόψεσθαι. (b) The participle may have μή when conversely the negation is limited to the participle only; as Thucyd. ii. 17: τὸ μαντεῖον προήδει μὴ ἐπ᾽ ἀγαθῷ ποτὲ αὐτὸ κατοικισθῆσομεν, where the μή cannot be thrown back upon προήδει, but must be limited to the phrase μὴ ἐπ᾽ ἀγαθῷ. Similarly Soph. Phil. 79: ἔξοιδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, where the meaning is not “I do not know,” but “I do know that you are not naturally inclined to say such things.”

595 With verbs of denying, contradicting, doubting and disbelieving, the objective sentence, whether expressed by the infinitive or by the finite verb with ὅτι and ὃσ, is often strengthened by a negative to imply that such would have been the direct expression of the denial, &c. Thus we may not only have, in accordance with the English idiom, Ajax. Eumen. 581: δρᾶσαι γάρ, ἄστερ ἐστίν, οὐκ ἄρνοµεθα, “we (I) do not deny that I have done it, as the fact is;” but also Arist. Eq. 572: τοῦτ' ἀπεφύγαντ' ἄν, εἶτ' ἄρνοντο μή πεπτωκέναι, “they would have wiped off this, and then deny to the effect that they had not fallen,” i.e. saying that
they had not fallen. Soph. Antig. 442: φῆς ἢ καταρνεῖ μὴ δεδράκεναι τάδε; καὶ φημὶ δρᾶσαι κούκ ἀπαρνοῦμαι τὸ μή, “do you admit (that you did it) or do you deny (saying) that you did it not?” “I admit that I did it, and do not deny to the effect that I did it not.” Id. Ibid. 264: θεοὺς ὄρκωμετε τὸ μήτε δρᾶσαι, κ.τ.λ., “to swear by the god, to the god that we had neither done the deed, &c.” And similarly we have οὐ after ὃς or ὅτι; as in Dem. Onet. 1. § 27: ὃς ἐκεῖνος ἐγεάργηθεν τὴν γῆν οὐκ ἔδωκαὶ ἀργηθῆναι, “he could not deny (and say) that the other did not farm the land.” Plat. Men. p. 89 D: ὅτι δ’ οὐκ ἔστων ἐπιστήμη, σκέφτασί εάν σοι δοκῶ εἰκότος ἀπιστείν, “consider whether I seem to you reasonably to doubt to the effect that science does not exist.” Thucyd. 1. 86: οὐδαμοῦ ἀντεῖπον, ὡς ἄδικον δοῦμεν τοὺς ἡμετέρους συμμάχους, “they nowhere denied to the effect that they are not wronging our allies.” And in the use of the infinitive, if the main clause contains a negative or interrogative so as to become doubly negative, we may have μὴ οὐ for μὴ in the objective sentence (see above, 529, Obs. 1; 530, Obs.); as Plat. Men. 89 D: οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι, “I do not retract (lit. recall my move) to the effect that these things are not well said.” Phed. 87 A: οὐκ ἀνατίθεμαι μὴ οὐ χαριέσθαι, “I do not retract and say that it has not been charmingly demonstrated.” (See below, 603).

§ VII. Illative or Consecutive Sentences.

596 An illative sentence is properly a relative clause explanatory of an emphatic pronoun. It differs from the objective sentence as the effect differs from the fact, as διότι differs from ὅτι. Thus οὐκ ἀν ἄρνοιμην τὸ δρᾶν (Soph. Phil. 118) is merely objective, “I should not refuse the doing it” (i.e. τοῦτο τὸ δρᾶν, above, 584). But οἱ δὲομαι ἐπὶ τούτων οὐδενος, ὡστε σε κινδυνεύειν (Xen. Cyr. 1. 4, § 10) is illative, “I do not want any one of these things to such an extent as that you should incur danger.” The objective sentence therefore exhibits a fact as it is; the illative sentence exhibits a fact as it would be if the antecedent circumstances were carried far enough. It may be expressed by the relative itself, as in Soph. Antig. 220:

οὐκ ἔστων οὕτω μόρος, ὡς θανεῖν ἐρῆ,
"there does not exist the man so foolish, who (i.e. that he) wishes to die." But most commonly the particle ὥστε or ὡς is used in the relative clause, followed either by the infinitive or by the indicative. Thus, we may say either οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἱρεῖσθαι, "he is so foolish as to prefer war to peace;" or οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἱρεῖται, "he is so foolish, that he prefers war to peace." The difference of these two constructions is best shown by their negative expression; for we write, in the former case, ὥστε μὴ εἰρήνην ἀντὶ πόλεμον αἱρεῖσθαι, showing that the result is looked upon as a general one, common to the person mentioned with many others; but in the latter case we write ὥστε οὐχ αἱρεῖται εἰρήνην ἀντὶ πόλεμον, showing that the result is regarded as a categorical assertion respecting the particular person.

Obs. For the use of the adverb or tertiary predicate to express the illative sentence, see above, 438, 497.

The following examples will show the various applications of the illative sentence:

(a) The positive consequence; Xen. Mem. i. 2, § 1: Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, "Socrates was so disciplined that when he possessed very little he was very easily contented." Id. Anab. ii. 3, § 25: οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ᾽ ἐφρόντιζον, "Tissaphernes did not come, so that (wherefore) the Greeks began to be anxious."

(b) The negative consequence; Thucyd. ii. 49: τὰ ἐντὸς οὕτως ἐκάετο, ὥστε μὴ τῶν πάνυ λεπτῶν ἱματίων τὰς ἐπιβολὰς ἀνέχεσθαι, "the internal fever was so great, that they could not endure the weight of quite light upper garments." Ἀσκ. Eumen. 36: ὥσ μήτε σωκεῖν μήτε μ᾽ ἀκταίνειν βάσιν, "so that I have neither strength nor can I move rapidly." Xen. Cyr. i. 4, § 5: ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ 'Αστυάγης οὐκέτι ἔχειν αὐτῷ θηρία συλλέγειν, "he speedily made away with the wild beasts, so that Astyages was no longer able to collect game for him."

(c) The illative clause contains an apodosis; Xen. Cyr. i. 6, § 18: ὥστε ἐκαστα, ὧποτε δέουτο, ἔχειν ἀν παρεσκευασμένοις χρήσθαι, "so that whenever it was necessary he would be able to use them in a state of complete readiness." Dem. de Chers. § 36: ὥστε μὴ
594 SYNTAX OR CONSTRUCTION.

ἀν δύνασθαι ἐπανελθεῖν φίλακε, "so that he would not be able to return home." Id. in Aph. Fals. Test. § 23: ὡστ' οὔδε ταῦτην ἄν τις ἐπενέγκαι τὴν αἰτίαν, "so that no one would be able to allege this cause." Xen. Ages. i. 26: ὡστε τὴν πόλιν ὄντως ἥγησο ἄν πολέμου ἥρματος εἶναι, "so that you would really have supposed the city to be a workshop of war."

(d) The illative clause is attracted into the protasis; Xen. O econ. i. 13: εἴ τις χρῷτο ἀργυρίῳ ὥστε κάκιον τὸ σῶμα ἔχοι, πῶς ἂν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; "if any one were to use his money, so as to be (as if he were) worse in body, how would his money be any longer useful to him?"

Obs. There are a few passages in which ὥστε ὅυ or ὦυ seems to be followed by the infinitive; but in some of these (as in Soph. El. 780; Eurip. Phen. 1357; Dem. Nic. p. 1246) we ought to restore the indicative. In others (as in Herod. i. 189; Plat. Apol. p. 26 ν; Lys. x. § 15; Thucyd. v. 40, &c.) the negative ὦυ is preferred to μή, because the construction of ὥστε ὅυ with the indicative would have been given in oratione directa, or because the negative qualifies some single word. See Shilleto on Dem. Fals. Leg. pp. 202—205, and compare Journal of Philology, iii. 206.

597 In the sense of "wherefore" ὡστε may be used with the imperative, especially in such phrases as ὡστε θαῤῥεῖ, "wherefore be of good courage" (Plat. Euthyd. 275 c; Xen. Cyr. i. 3, § 18); and even with the indicative in an interrogation, as in Dem. c. Aph. Fals. Test. § 47: ὡστε πόθεν ὑπασσιν;

598 If a comparative or superlative adjective appears in the antecedent clause, the emphatic pronoun is necessarily omitted, as

(a) νεώτεροί εἰσιν ἢ ὡστε εἰδέναι οἵων πατέρων ἐστέρηται.

(b) φιλοτιμότατος ἢν ὁ Κῦρος, ὡστε πάντα ὑπομεῖναι τοῦ ἐπαινεύσατε ἐνεκ.

599 This is also the case when οἷος τε with the finite verb is substituted for ὡστε. Thus, for τοιοῦτος ἐστιν ὡστε ποιεῖν ταῦτα, we write οἷος τε ἐστι ποιεῖν ταῦτα, substituting the relative for the relative and its antecedent, and transferring the former to the antecedent clause, so as to make it a mere predication (above, 405, Obs. 2).
Conversely, when oĩos intervenes between its antecedent τοιοῦτος and another relative sentence, the intermediate sentence may be omitted. Thus we may write οὖ γὰρ δὴ ἄριστον γε τοιοῦτον ἑστιν δ ἀπεικάζεις αὐτήν, for τοιοῦτον οĩον ἑκεῖνο ἑστιν δ ἀπεικάζεις αὐτήν (above, 403, Obs. 4); cf. Soph. Antig. 220 (above, 596).

When the illation or consequence is regarded as the immediate effect of the main verb, the particle ὥστε may be omitted before the infinitive, as in Ἀeschyl. Ag. 250:

δίκα τοῖς μὲν παθοῦσι μαθεῖν ἐπιῄρρέτει τὸ μέλλον,
where the main verb ἐπιῄρρέτει is neuter, and μαθεῖν τὸ μέλλον = ὥστε μαθεῖν τὸ μέλλον expresses the effect of learning by experience or suffering.

When the effect is represented as an object to be avoided or prohibited, the infinitive, preceded by μή, τὸ μή, or ὥστε μή, requires to be carefully distinguished from the apparently similar construction of the objective sentence after verbs of denying, &c. (above, 595), and from that of the final sentence, when the end is negative (below, 609). The difference of the three cases of μή with the infinitive is simply this: in the objective sentence, ἠρνοῦντο μὴ πεπτωκέναι means "they denied the fact that they had fallen—they said that they had not fallen;" in the illative sentence, θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον means "I interposed a hindrance, so that, as the consequence of my act, they did not foresee their doom," which is much the same as saying, "and therefore they did not foresee it;" in the final sentence, ἐξευλαβοῦνται μὴ φίλοι τεῦχειν ἔριν means "they are on their guard, to the end that they may not quarrel with their friends," whether that result is attained or not. So that we must always, in classifying these sentences, inquire whether the dependent clause indicates a fact, a consequence or a motive, and it is only in the second case that the sentence can be called illative; as in the following examples:

(a) Eurip. Hec. 867: νόμων γραφαὶ εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις, i.e. "the laws impose a hindrance, and the effect is that people do not please themselves" (for the general thesis is οὐκ ἐστὶ θυμησάμοιρας ὅστις ἐστ᾽ ἐλεύθερος, V. 864).

(b) Herod. i. 158: Ἀριστόδικος ἐσχέ μὴ ποιῆσαι ταῦτα Κυμάιους, i.e. "he hindered them, and the effect was that they did not do these things."
(c) Aesch. Eumen. 210: ei toisw oin kteinousin allhlon xalas to mhi tinesthai (yenessthai) mhde epopteunew koto, i.e. “if (which is the reverse of hindrance) you give full scope to those who murder their relatives, so that you do not punish or even regard them with anger.”

(d) Eurip. Iph. T. 1348: phos wste mhi tegzai poda, i.e. “there was fear, and, as a consequence, caution, to the effect that the sheet-robe was not wetted by the sea.”


The same applies when the main sentence is virtually negative (above, 529, Obs. 1). Thus Xen. de Rep. Lac. vi. 2: aigmxon esti mh ouk allas plhgas embalein to viei. Herod. i. 187: Darsei deinon edokee elnavi mh ou laxein ta xymata. Xen. Anab. ii. 3, § 11: wste pason aigynvni elnavi mh ou supportadzein.

604 The illative clause may become demonstrative and independent, and in this case it is regularly connected with that which would otherwise be its apodosis, by the particles apa, toynar, toyn, &c., or by some such combination as pro sta. Thus, for wste tharrei (597) we might have tharrei ovn or pro sta thaarrei. The particle ouv is indicative rather of continuation and retrospect (above, 548, (31)) than of inference: and, in general, it should be
rendered rather "accordingly," "as was said," "to proceed," than "therefore," which is properly expressed by ἀπα and its compounds. It is to be remarked, however, that in their origin the ideas of continuation and inference are identical: ἀπα signifies "farther" (548, (4)); and in Thucyd. vi. 89, καὶ ἀπ᾽ ἐκείνου stands for ἀπα in the conclusion of a regular syllogism.

§ VIII. Final Sentences.

605 The end or intention of an action may seem to be regarded sometimes as an object or as an inferential consequence. It is not surprising, therefore, that the final sentence should so often approximate in form to the objective or illative sentence. Thus, such objective constructions as βούλομαι λέγειν, ὁ ἀνθρωπος πέφυκε φιλεῖν may be regarded as expressing the end no less than the object of action. And an illative clause with ὥστε may be apparently tantamount to the expression of an end. The true distinction of the three cases is that which has been already pointed out, namely, we have to inquire whether the dependent clause indicates a fact, a consequence, or a motive; and it is only in the third case that the sentence can be called final. When we say, λέγω ἵνα εἰδῆς, "I speak to the end, and with the intention that you may know," we neither express the fact, as in λέγω σὲ εἰδέναι, "I speak the fact that you know," nor the consequence, as λέγω, ὥστε σὲ εἰδέναι, "I speak so that as a result you know." In both the latter cases the realization is presumed or secured; but in the first case we have merely the motive or purpose which influences the speaker, whether he attains his end or not.

606 There are three forms of the final sentence. (a) When the end is expressed by the infinitive. (b) When it is expressed by the future participle. (c) When it is expressed by a finite verb dependent on some relative or negative particle. Thus we may say, with very little difference of meaning:

(a) ἤλθεν ἀδικεῖν or ὡς or ὥστε ἀδικεῖν, "he came to do wrong."

(b) ἤλθεν ἀδικήσων or ὡς ἀδικήσων, "he came, as being about to do wrong."

(c) ἤλθεν ἵνα, ὡς, ὥστε, ὥς or poet. ὥφρα ἀδικήσοι, "he came, in order that he might do wrong."
In this use of the infinitive or future participle, as well as in that of the third form, which is more specially appropriated to the expression of an end, we may easily distinguish these final sentences from the objective or temporal, by observing that, while in the latter an answer is made to the question "what?" or "when?" in the final sentence the question "why?" obtains an answer. Thus we may ask, τί λέγεις; "what do you say?" and answer in the objective sentence, λέγω σε ἀδικεῖν, "I say that you do wrong." Or we may ask, πότε ἀμαρτάνει; "when does he err?" and answer in the temporal sentence, ἀμαρτάνει ἀδικών, "he errs when he does wrong." Or we may ask, ποῦ ἀμαρτάνει; "where does he err?" and answer with a local predication, ἀμαρτάνει, ὅπου, ἵνα, ἐν οἷς ἀδικεῖ, "he errs where he does wrong." But in all three forms of the final sentence given above, we imply the question διὰ τί ἦλθεν; "why did he come?" and the answer is, "in order to do wrong," "with the intention of doing wrong," "to the end that he might do wrong."

607 The following examples will illustrate the three forms of the final sentence:

(a) The infinitive alone is used in many idiomatic collocations, in which we wish to express the end or purpose as briefly as possible. Thus Plat. Phædr. p. 229 B: ἐκεῖ σκιά τ᾽ ἔστι καὶ πνεῦμα μέτριον καὶ ποῦ καθίζεσθαι ἢ, ἐὰν βουλώμεθα, κατακλιθῆναι, "there is shade and a gentle breeze and grass for the purpose of sitting, or, if we please, of reclining." Eurip. Phæn. 25: δίδωσι βουκόλοισιν ἐκθεῖν ἄρσος, "he gives the child to the herdsmen in order that they may expose it." Xen. Cyr. IV. 5, § 1: ὄψον μὴ πέμπετε μηδὲ πιεῖν, "do not send them viands or the means of drinking." Plat. Apoll. p. 28 E: ἄρχοντες οὐς εἶλεσθε ἄρχειν σου, "the rulers, whom you chose in order that they might rule me" (cf. Xen. Mem. I. 7, § 3: κυβερνῶν κατασταθεῖσιν. III. 2, § 1: στρατηγεῖν ἠρημένοιν). With ὡς or ὥστε the final sentence with the infinitive is distinguished by the meaning from the corresponding form of the illative. Thus in Thucyd. I. 121, χρηματα δὲ ὡστ' ἔχειν ἐς αὐτά, οἴσομεν, "we will contribute money, in order that we may have it for these objects," clearly implies an end or intention, and not the result as a matter of fact. The infinitive, as indicating the end, is sometimes used in the substantival form, i.e. with the article, and either
without a preposition, as in Thucyd. i. 4: τοῦ τὰς προσόδους μᾶλ- λον ἵναι αὐτῷ, “in order that his revenues might come in better;” or with some preposition, e.g. πρὸς c. accus., ἐπὶ c. dat., ὑπέρ or ἐνεκα c. gen., as Xen. Cyr. viii. 2, § 25: πολλὰ ἐμηχανάτο πρὸς τὸ πρωτεύειν, “he took many steps with a view to getting the first place.” Isocr. Demon. § 19: αἰσχρῶν τοὺς μὲν ἐμπόρους τοιαῦτα πελάγη διαπερᾶν ἔνεκα τοῦ πλείω ποιήσαν τὴν ὑπάρχουσαν οὐσίαν, τοὺς δὲ νεωτέρους μηδὲ τὰς κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελ- τίῳ καταστῆσαι τὴν αὐτῶν διάνοιαν, “it is disgraceful that, while merchants traverse such tracts of open sea in order to increase the property they possess, younger men cannot undergo even journeys by land in order to improve their own minds.” Id. Areop. § 64: έτοιμοι εἰσίν ὤτιον πᾶσχειν ὑπέρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, “they are ready to undergo anything in order to avoid doing what is prescribed.”

Obs. In a number of phrases ὡς or ὅσον with the infinitive, and originally with a final meaning, appears parenthetically, as in English: thus we have ὡς εἰπεῖν, “in order that I may so express myself,” i.e. “so to speak;” ὡς ἔπος εἰπεῖν, “in order that I may express myself so largely,” i.e. “to make such a sweeping assertion;” similarly ὡς ἐν κεφα- λαίῳ εἰπεῖν, ὡς συντόμως εἰπεῖν, ὡς τὸ ὁλον εἰπεῖν, ὡς ἐν τύπῳ εἰρήσθαι, ὡς συμμερόν μεγάλῳ εἰκάσαι, ὡς ὅσον γ᾽ ἐμὲ εἰδέναι, &c.

(b) The participle in the final sentence may agree either with the subject or with the object; thus we have Thucyd. vii. 68: ἐπὶ τὴν ἡμετέραν ἦλθον δουλωσόμενοι, “they came to our land with the intention of enslaving it.” Xen. Cyr. vi. 3, § 6: εὐθὺς οὖν πέμπει τίνα ὁ σκόπαρχος ἀγγελοῦντα ταῦτα τῷ Κύρῳ, “immediately then the leader of the scouts sends a person to Cyrus in order to announce these things.” And similarly with ὡς, Thucyd. ii. 7; Xen. Anab. i. 1, § 3; Soph. El. 772.

Obs. There are some idiomatic phrases in which the final sense of the future participle is scarcely perceptible, as ἔρχομαι φράσων, “I go on for the purpose of telling,” i.e. “I am going to tell,” ἤτια λέξων, “I was going on with the intention of telling,” i.e. “I was about to say.”

(c) It follows from the nature of the subjunctive and optative moods (above, 292, 513, 538), that the subjunctive will be used after determinate, and the optative after indeterminate, tenses in these final clauses; thus we have

γράφω, γράψω, γέγραφα, ἵνα μάθης,
ἐγραφώ, ἐγράψα, ἐγεγράψατα, ἵνα μάθοις;
and in the correlative sentences,

οὐκ ἔχω, οὐκ ἔξω ὅποι τράπωμαι,
οὐκ εἶχον, οὐκ ἔσχον ὅποι τραπέζην.

The following are examples of the use of the subjunctive;

Αἰσχ. Prom. 275: τὰς προσερπούσας τύχας ἀκούσαθ', ὡς μᾶθετε
diὰ τέλους τὸ πᾶν, "hear the fortunes that are to come, to the end
that you may learn the whole throughout." Xen. Anab. II. 4, § 17:
Τισαφέρνης διανοεῖται τὴν γεφύραν λύσαι τῆς νυκτὸς, ὡς μὴ δια-
βῆτε, "Tissaphernes intends to break down the bridge in the
night, to the end that you may not cross the river." Id. Mem. III.
2, § 3: Βασίλευς αἱρεῖται, οὐχ ἴνα ἑαυτοῦ καλῶς ἐπιμελῆται,
ἀλλ’ ἴνα καὶ οἱ εὐλόγητοι δὲ αὐτὸν εὑρήσωσιν, "a king is chosen,
not with the intention that he may take good care of himself, but
to the end that those who have chosen him may prosper owing to him."

The following will suffice to illustrate the use of the optative;

Xen. Anab, τ. 9, § 21: Κύρος φίλων φίλετο δεισθαί, ὡς συνεργοὺς
ἔχον, "Cyrus thought he needed friends, in order that he might
have persons to co-operate with him." Id. Cyrop. τ. 6, § 29: ἐπὶ
σκοπῶν βάλλειν ἐδιδάσκομεν ὑμᾶς, "we taught you to shoot at a
mark, to the end that now you might not hurt your friends, and that if war ever arose, you
might be able also to aim at men." After an optative, Soph. Phil.
324: θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, ὡς Μυκῆναι γνοῖεν
κ.τ.λ., "might it be in my power to gratify my wrath with my
hand, in order that Mycenae might know, &c." And the impera-
tive may be regarded as an optative, as in Αἰσχ. Suppl, 672:
γεραροῖσι γεμόνων θυμόντων θ᾽ ἔσθη, ὡς πόλις εὐ νέμωσι.
In Soph. Οἰ. C. 11, we ought to read στῆσον μὲ καξιδορυσον
ὡς πυθώμεθα.

608 When the final sentence expresses an eventual conclusion,
i.e. one in which an additional hypothesis is virtually contained,
we may subjoin ἄν to ὡς or ὅπως, but not to ἴνα. This chiefly
occurs after imperative sentences; thus Soph. Electr. 1495, 6:

χώρει δ᾽ ἔνθα περ κατέκτανες
πατέρα τὸν ἄμον, ὡς ἄν ἐν ταύτῳ δάνης,
"in order that you may, as by going there you will, die in the very
place where you murdered him." The optative is substituted for the subjunctive after past tenses, as in Herod. 1. 75, 91, 99, 110. Similarly we find the optative after another optative, Soph. Ænomaus, Fr. 423: γενοίμαν αἰετὸς ὑψυτέτας ὡς ἂν ποταβείν, "would I were an eagle, in order that I might, as in that case I should, fly over the sea." But as this eventual conclusion seldom needs to be expressed, the omission of the ἄν is more common, especially with the optative.

Obs. We must distinguish from this use of ὡς ἄν the occasional appearance of these particles with the optative and a superlative adverb, where ὡς is not a final conjunction, but an adverb of manner. Thus in Plato, Phaedo, p. 82 E: τοῦ ἐφάνετο τὴν δεινότητα κατιδοῦσα ὅτι δὲ ἐπιθυμίας ἔτοι, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ἐξελύσσετο εἰς τῷ δεδέσθαι, "contemplating the formidable nature of the prison, namely, that it consists in concupiscence, in the manner in which the person bound would most of all contribute to his own imprisonment." Similarly with a preceding ὡς in the Phædrus, p. 230 B: ὡς ἀκμὴν ἔχει τῆς ἀκμῆς ἄνθρωπος ὡς ἄν συνάδεστατων παρέχοι τὸν τόπον, "it is at the height of its flower, in such a way, as would render the place most fragrant," where we might perhaps write ὡς in the former clause, for it is clearly the antecedent to the ὡς ἄν μάλιστα which follows.

609 When the end is negative, we either place μὴ after ἃνα, ὡς ἄν, &c., or substitute it for these particles. And here we can always distinguish between the objective and the final sentence, both when the infinitive is used and when these particles appear; for ὡς βούλομαι λέγειν, λέγω μὴ οὕτως ἔχειν or ὅτι οὐκ εὐθαῦς ἔχει, δοκεῖ μοι ὡς οὐκ ἄν εὐθαῦς, are expressions of an object considered as a fact: but βούλομαι μὴ λέγειν, γράφω ἵνα μὴ ἔλθῃς, are expressions of an end or purpose. When μὴ is written for ὡς ἄν μὴ with the subjunctive or optative, as in Xen. Cyr. 1. 4, § 25: λέγεται εἶπειν ὅτι ἀπιέναι βούλοιτο, μὴ ὁ πατὴρ τι ἀχθοῦτο, we must distinguish this from the apparently similar usage of μὴ, after verbs of fearing, &c., because the meaning is different, because the indicative is never used after μὴ in the true final sentence, and because the relative particles, which never appear in the former case, may always precede μὴ in the expression of a negative end (see above, 539, Obs.).

610 When the negative end is an eventual one, we may insert ἄν after ὡς or ὡς ἄν, as in the former case; but in this case also we must not use ἃνα, nor can we insert the ἄν after μὴ only. The
following is an example of the optative so used, Ἀeschyl. Agam. 363:

ἐπ᾽ Ἀλεξάνδρῳ
teiōnta πάλαι τόξον, ὅπως ἂν
μήτε πρὸ καιροῦ μήθ᾽ ὑπὲρ ἄστρων
βέλος ἡλίθιον σκήψειεν,

"directing his bow against Paris this long time, to the end that his shaft might not, being fruitless (as a fruitless shaft would), either strike the ground short of the mark or soar up to the stars," where the eventual conclusion is contained in the secondary predicate ἡλίθιον.

611 The final sentences, like the prohibitive and dependent interrogative sentences with μή (above, 529, 538), are, by their nature, hypothetical clauses; as, therefore, we may say μη ἱπίς, κλέψεις as well as μη ἱπίς, κλέψεις, we may say also ὅρα ὅπως μη ἱπίς, κλέψεις, and even ὅπως μη ἱπίς, κλέψεις without a previous imperative. It is to be remarked, however, that the appearance of the relative particle ὅπως, in the present case, indicates an ellipse or suppression of the main verb ὅρα, whereas the dependent sentence after verbs of fear or forethought is the same in form as the direct interrogation with μη, which is as complete as the question with ὅν, and needs no supplement (see 537).

612 The infinitive and future indicative with ἐφ᾽ ὧν or ἐφ᾽ ὧν,

τε ἐπὶ τοῖσδε ὥστε or ἐπὶ τούτῳ ἐφ᾽ ὧν, may express the condition or end proposed as the result of an action. The negative, when required, is always μη and not ὅν, even with the indicative, and this, as well as the tense of the dependent verb, sufficiently shows that the sentence is not illative but final. Thus Thucyd. i. 103: ξυνέβησαν, ἐφ᾽ ὧν, ἐξίασιν ἐκ τῆς Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς, "they came to an agreement on the condition (with the intention, to the end) that they will depart from the Peloponnesus, and never set foot in it again." Plat. Apol. 29c: ἀφίεμεν σε ἐπὶ τούτῳ μέντοι, ἐφ᾽ ὧν, μηκέτι ἐν ταύτῃ τῇ ζητήσει διατρίβειν μηδὲ βιολογοφείν, "we let you off on the condition of not spending your time in these speculations or cultivating philosophy."

The same may be expressed by ὥστε alone, as in Thucyd. vii. 82, § 2: ὧμολογία γίγνεται, ὥστε ὅταν παραδοῦναι κ.τ.λ., "an
agreement is made on the condition that they should give up their arms,” &c.

613 We sometimes find that a subjunctive and optative both depend upon a verb in a determinate tense: here the subjunctive denotes the first, and the optative the second or ulterior consequence; thus in Thucyd. iii. 22: παρανίσχον οἱ Πλατανιῆς φρυκτοῖς, ὡπως ἀσαφῇ τὰ σημεῖα τοῖς πολεμίους ἢ καὶ μὴ βοήθοιεν, “to make the enemies’ lights unintelligible,” which was the first consequence; and “to prevent the Thebans from coming to the aid of their friends,” which was an ulterior consequence, resulting from the former one.

614 If the end is not possible, or assumed to be so, as in the fourth case of conditional propositions (502, iv.), the final clause is expressed by the indicative mood; as in Soph. Ed. T. 1386:

\[\text{εἰ τὸς ἀκουούσῃς ἔτε ἦν πηγῆς δι᾽ ὧν φραγμός, οὐκ ἄν ἔσχομην τὸ μὴ 'ποκλείσαι τοῦμον ἂθλιου δέμας, ἢν τυφλὸς τε καὶ κλύων μηδὲν,}\]

“if there had been besides a means of damming up the fountain of hearing through my ears, I would not have refrained from blocking up my miserable body, in order that I might be (what I am not and cannot be) both blind and hearing nothing;” and immediately after in the same passage:

\[\text{τί μ᾽ οὖ λαβὼν ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε ἐμαυτὸν ἄνθρωποις ἐνθὲν ἦν γεγὼς;}\]

“why, having taken me in, didst thou not slay me at once, to the end that I might never have shown to men (as I am now showing),” or, “in which case I should never have shown, whence I was born?” And similarly with the unattainable wish (517), Plat. Crito, p. 44 d: \[\text{εἰ γὰρ ὁφελοῦν οἷοι τ᾽ εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἕξεργάζεσθαι, ἢν οἷοι τ᾽ ἦσαν καὶ ἄγαθὰ τὰ μέγιστα, “would that men in general were able to perpetrate the greatest evils, in order that they might (on the condition that they might) also effectuate the greatest benefits.”}
§ IX. Causal Sentences.

615 The causal sentence contains the expression of some contemporary or antecedent fact, which explains or accounts for the main statement. Accordingly, the causal sentence may amount to a temporal sentence, expressed (a) by the participle (576, 577), or (b) by the particles signifying postquam (581). But it may also be expressed by the emphatic particle ye (c) in the combination with ἃρα, or (d) after a relative; and (e) by the relative with ἀντί, διά, ἐνέκα, &c. The following are examples of each class of causal sentences.

616 (a) Participle:

λέγω δὲ τοῦτο ἑνέκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί (Plat. Phædo, p. 102 d), "I speak for the following reason, because I wish you to take the same view that I do." This example is instructive, as showing, in connexion with the relative usage discussed below, the distinction between the final and causal sentences. In itself ἑνέκα may introduce a final sentence (above, 607, (a)). But we have it here as a sort of antecedent to the causal participle βουλόμενος = ὅτι βούλομαι, and ὑνέκα is equivalent to τοῦτο ἑνέκα ὅτι. Now the condition, though expressed by the relative sentence, and therefore grammatically consequent, is logically antecedent (above, 500). And the end is really a condition of action, and as such is expressed by a relative particle. Accordingly, what is consequent when expressed in the antecedent clause, is antecedent when expressed in the consequent clause. But the cause is before the effect. Therefore what is the expression of the effect (final sentence) in the one case, is the expression of the cause (causal sentence) in the other, simply because the structure of the final sentence with μή and the future or subjunctive or optative transfers the end to the future or probable, and because the structure of the causal sentence with οὐ and some particle or some present or past tense of the indicative presents the circumstance as a matter of fact.

Obs. 1 The participles in the phrases τί βουλόμενος, τί μαθὼν, τί παθὼν (413, (ce)), and those in the absolute nominative (445), are all causal.

Obs. 2 If the causal sentence involves a negation, we use οὐ and not μή; as οὐ ποιήσας τοῦτο, ἀγαθὸς ἐστί (above, 530, (c)).
Obs. 3 When the cause is stated as a matter of opinion, we prefix to the participle expressing the cause, whether it be in an absolute case, or in agreement with the subject, the relative particle ως, ὡστε, ἀτε, ἀτε δη, οὐ, οὐτον (compare the similar objective sentences, 590). Thus, ως οὐκέτι οὗτον σῶν τέκνων, φροντίζει δη (Eurip. Med. 1311), “since your children no longer exist, form your plans accordingly.” ἀτε δη οὐν οὐ πάνω τι σοφός ὡν ὁ Ἐπιμηθεῦς ἔλαβεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα (Plato, Protag. p. 3218), i.e. “forasmuch, however, as Epimetheus was not at all (534) a wise man, he unconsciously (578) exhausted all the endowments on the brute creation.”

617 (b) Particles signifying postquam:

νίκη δ', ἐπεῖπερ ἕσπερτ, ἐμπέδως μένοι (Aesch. Ag. 827), “and may victory, since it has followed us, remain with us continually.”

The negative used is of course οὐ. Plat. Apol. p. 27 c: τιθῆμι σε ἐπεὶδὴ οὐκ ἀποκρίνει, “I assume that you agree, since you do not answer.”

Obs. When ἐπεί is causal it properly takes οὐ, if a negative is required. The exceptions are chiefly found in the later writers, as Lucian, Hermot. 21, 9, 47; Vera Historia, p. 31; Plut. Thea. 28. In Thucyd. viii. 38, fin.: ἐπεὶ δὲ μη ἀντανάγοιεν, ἐπεῖ is not causal, but temporal, and the sentence is frequentative, like those with ὁπότε μή, Thucyd. ii. 15, § 1; iii. 68, § 1.

618 (c) The particle γάρ:

The particle γε = “verily” combined with ἡρα = “therefore” or “further,” is written γάρ. This combination does not differ very much in signification from γοῦν = γε οὖν. Γάρ signifies “the fact is,” “in fact,” “as the case stands;” it may often be rendered “for,” but this English particle is much less extensive in its applications. Γοῦν signifies “at all events,” “at any rate,” “if it is not so in other cases, it is so in this;” it may also be rendered “for,” but in still fewer instances than γάρ. Immediately following καί, the particle γάρ often introduces a sentence, with the meaning “and in fact,” et propecto. In the same sense it is frequently placed after ἀλλά and ἂλλοι οὐ. The collocation οὐ γάρ ἄν is often used to introduce a contradictory alternative, as οὐ γάρ ἄν δεῦρ᾽ ἱκόμην, “I should not otherwise have come hither.” With the interrogative, γάρ expresses the effect of something observed; thus, τι γάρ σῶν ὡμα συντέτηκε; (Eurip. Med. 689), “ah! why is thine eye
bedimmed?" The following passage will show the slight difference between γάρ and ἐπεί:

οὔ γὰρ ἐν ἄμετέρᾳ γνώμῃ λύρας
ὁπάσεθε θέσπιν δοίδαν
Φοῖβος, ἀγνήτωρ μελέων ἐπεὶ ἀντάχησ᾽ ἄν ὁμιγων
ἀρσένων γένεα (Eurip. Med. 424),

i.e. "the fact is, that Phoebus did not bestow the gift of lyric poetry on our sex: since, if he had, we should have given the males song for song." But γάρ might have been written for ἐπεί, cf. Aesch. Prom. 333: πάντως γὰρ οὔ πείσεις νῦν οὔ γὰρ εὐπιθής, "the fact is, you will altogether fail to persuade him: indeed, he is not easily persuaded." See Porson, ad Eurip. Med. 139, 140. Γάρ is often placed first with an explanatory clause, which is sometimes followed by οὖν, as in Herod. vi. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἥμιν τὰ πρήγματα—νῦν οὖν, κ.τ.λ.

619 (d) The particle γε:

Γε alone is sometimes nearly equivalent to γάρ, especially when it follows μέν: before μέν or μήν, it simply conveys an asseveration. But the use of γε in causal sentences is chiefly after the relative, to which it gives the same sense as the Latin quippe qui. Thus,

οἶ γε τὸν φύσαντ᾽ ἐμὲ
οὔτως ἄτιμως πατρίδος ἐξωθοῦμενον
οὐκ ἐσχὼν οὔδ᾽ ἥμινιν

(Soph. ΟEd. C. 428),

i.e. "for they did not maintain or defend me."

620 (e) The relative with a preposition:

Οὖνεκα for τούτου ἐνεκα ὡτι; ἂνθ᾽ ὃν for ἀντὶ τοῦτων ὡτι (above, 407) are common forms for the expression of the causal sentence; as

ἐποικτείρω δέ νῦν,
ὀθούνεκε’ ἅτη συγκατέξευκται κακῆ

(Soph. Αj. 123),

"I pity him because he has become the yoke-fellow of a pernicious distraction."

Obs. The connexion between the causal and the illative sentence is best shown by the transition from the use of γάρ, γοῦν, &c. in the former, to that of ὁμα, τοίγαρ, οὖν, &c. in the latter (above, 604).
§ X. **Concessive Sentences.**

621 The concessive sentence differs from the hypothetical clause in the same way as εἰ οὐκ ἐᾷς differs from εἰ μὴ ἐかもしれ Claims differ from a mere assumption; but we sometimes find conditional clauses used in a concessive sense, just as etiamsi may approximate in meaning to quamquam; and in a lively and vivid style the assumption may be stated as a fact past and gone; thus καὶ δὴ = "even now" or "just now," may be used with the perfect indicative in the hurried statement of an hypothesis, e.g. καὶ δὴ τεθνᾶσιν τῆς με δέξεται πόλις; (Eurip. Med. 386), i.e. "they are just now dead (= suppose them dead): what city will receive me?"

The commonest mode of expressing our "although" in Greek is by the participle, either alone (530, (c)), or followed by περ (in the poets), or preceded by καὶ περ. The student must be careful not to suppose that καὶ περ, in itself, signifies "although." This fancy is the cause of the common blunder of placing καὶ περ before a finite verb in modern Greek composition. The participle, which alone occurs in this combination, expresses the concession, and καὶ περ means "even very much," like the Latin quam-vis, quantum-vis, "as much as you please." If a negative is required, it must be οὐ.

The concessive sentence is sometimes strengthened by ὅμως, εἴτε, ἐπειτά, "nevertheless," which, though belonging to the verb, are sometimes, apparently, attached to the participle. Thus,

πιθοῦ γυναιξι, καὶ περ οὐ στέργων, ὅμως
(Aesch. Sept. c. Theb. 709),

"albeit you love them not, still yield to women."

καγώ σ' ἰκνοῦμαι, καὶ γνωῆ περ οὖν', ὅμως
(Eurip. Orest. 679),

"I too, although I am a woman, nevertheless beseech you." For ὅμως with dependent μέν, see Theæt. 145 d, above, § 565.

622 The concession is often expressed by καὶ τοι, "of a truth," which is generally used with the finite verb, in the sense

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1 For the correction of the three passages, in which alone καὶ περ seems to be used with a finite verb, see our remarks in the Journal of Philology, i. p. 220.
"and yet;" but is sometimes construed with the participle, like καὶ περ. Thus,

καὶ τοι φαμέν γε που ἄδυνατον εἶναι, ἄλλ' ὁμως, κ.τ.λ.
(Plat. Phaedo, p. 68 e).

συνε' μοι ἐμμελέως τὸ Πιπτάκειν νέμεται καὶ τοι σοφοῦ παρὰ φωτὸς εἰρημένον (Id. Protag. p. 339 c).

623 For καὶ τοι, in both its constructions, the Attic writers idiomatically employ καὶ ταῦτα, "and that too" (of something which has just been said, 411, (bb)), which may be rendered "withal," "all the while."

(a) Like καὶ περ with the participle:

"Ομηρος—οὔτε ἰχθύσιν αὐτοὺς ἑστιᾷ, καὶ ταῦτα ἐπὶ θαλάττῃ ὄντας, οὔτε ἑφθοῖς κρέασιν (Plat. Resp. p. 404 B), "although they were living by the sea."

After the participle:

νῦν γοῦν ἐπεχείρησας, οὐδὲν ὧν καὶ ταῦτα (Plat. Resp. p. 341 c), "just now at any rate you have made the attempt, being nobody all the while" or "although you have made nothing of it, have utterly failed."

Followed by ὁμως:

καὶ ταῦτα τρεῖς ἀδικίας πράξαντες, ὁμως φατὲ ἡμᾶς παρανομῆσαι (Thucyd. III. 66), "and yet, after having perpetrated three iniquities, you nevertheless say that we have transgressed."

(b) Like καὶ τοι with the finite verb:

καὶ ταῦτα κούφως ἐκ μέσων ἀρκυσμάτων ὥρουσεν (Asch. Humen. 112), "and yet (or "and withal") he has leapt lightly from the midst of the nets."

With an adjective καὶ ταῦτα means "and that too" or "and withal."

We must not confuse καὶ ταῦτα with κάκεινο, which is used with the participle in Plato, Resp. p. 442 c: ἔχον αὖ κάκεινο ἐπιστήμην ἐν αὐτῷ, "because that also has science in itself."

Obs. For the use of ἐπείγε and οὐχ ὅτι in concessive sentences, see above, 548, (16), (30).
§ XI. Conclusion. Irregularities of Construction.

624 Syntax, as a part of grammar, is concerned only with those constructions which are according to rule. Irregular or ungrammatical constructions, which arise from haste, carelessness or colloquial usage, must be pointed out by the teacher, when they occur. The following are the chief anomalies, which are found in the Greek authors.

625 Anacoluthon (ἀνακόλουθον), or non-sequence, is when the end of a sentence does not correspond to the beginning, and generally arises from a change in the mode of expression, as if the writer had forgotten how he began; thus, ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον, ἔδοξέ μοι πάγκαλος εἶναι (Plat. Legg. p. 686 D).

626 Asyndeton (ἀσύνδετον), or non-conjunction, is when two really connected sentences follow without any particle of connexion, whether copulative or adversative. This omission is generally designed to produce an abrupt emphasis. It is most common in lyric poetry, but we find it occasionally in prose, for instance, after the adverb πάντως, as in Plat. Resp. p. 504 E: ἀλλὰ καὶ σὺ ἐρώτα, πάντως αὐτὸ ὅυκ ἀληφάκις ἀκήκοας.

627 Ellipse (ἔλλειψις), or suppression, is when a word or phrase, which is grammatically necessary for the completion of a sentence, is so easily understood from the inflexions or construction that it is omitted without creating any ambiguity. Thus, if we say ἐτύπτετο πολλάς, we readily understand πλήγας. If we say οἱ πάλαι, Τα πρίν, every one supplies ἄνθρωποι, πράγματα (399, (b)). Such words as ὁδός, γῆ, &c. are constantly suppressed with feminine adjectives or pronouns; as τῇδε ἐπορεύετο, ἡ ἔρημος, &c. (166, 399, (e)). So also the neuter article with a genitive case, as τὰ τῶν θεῶν, "all that belongs to or proceeds from the gods." There is sometimes a suppression of the apodosis of a conditional proposition, when it is directly opposed to another alternative, as in Plat. Protag. p. 325 B: ἐὰν μὲν ἐκὼν πείθηται εἰ δὲ μὴ, κ.τ.λ., "if the child obeys willingly, all is well—if not, they compel him." Sometimes there is only a quasi-ellipse in this case, as in Thucyd. iii. 44, which ought to be read ἤν τε γὰρ ἀποφήμω πάνυ ἀδικοῦντας.
610 SYNTAX OR CONSTRUCTION.

αὐτούς, οὐ διὰ τούτο καὶ ἀποκτεῖναι κελεύσω, ἦν τε καὶ ἔχοντας τι ξυγγνώμης (scil. ἀποφήνω αὐτούς), εἶεν, "let that pass, what of that?" The omission of the former of two negatives in a disjunctive sentence belongs to the figure of ellipse; thus we have Æsch. Ag. 515: Πάρις γὰρ οὔτε συντελεῖς πόλεις ἔξευχεται τὸ δρᾶμα τοῦ πάθους πλέον, "[neither] Paris nor his accomplice city boasts that the deed is more than the suffering."

Aposiopesis (ἀποσιώπησις) is a kind of ellipse. Thus we omit the imperative in Soph. Antig. 577: μὴ τριβᾶς ἔτι! and in the corresponding English, "no more loitering!"

628 Brachylogy (βραχυλογία), or brevity of expression, is when something is formally omitted, but really included in some other part of the sentence from which it may be supplied. This is of very frequent occurrence in Greek, as in other languages. Thus in Æsch. Ag. 364, καὶ τὸν μὲν ἥκειν, τὸν δὲ ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα, we have to supply, after ἥκειν, the words πῆμα κακὸν φέροντα, which are suggested by what follows. One of the most important kinds of brachylogy is the zeugma (ζεῦγμα), when a particular verb, which is properly applicable only to one part of the sentence, is made generally applicable to the whole context. Thus in Pind. Ol. 1. 88, ἕλεν δ᾽ Οἰνομάου βίαν πάρθενον τε συνευνον, the meaning is, "he conquered the mighty Ênomaus, and obtained the virgin as his bride," so that ἔσχεν must be supplied for the second clause. By another species of brachylogy we have contractions of the sentence, as in Thucyd. ii. 59, οἴκτῳ σώφρονι λαβόντας, where the noun and its epithet must be repeated in the accusative after λαβόντας.

629 Pleonasm (πλεονασμός), or redundance of phraseology, which is the converse of brachylogy, can hardly be considered as a grammatical irregularity. Omissions may produce an ungrammatical structure, but superfluities leave the syntax as it was. The figura etymologica (464) very often amounts to a pleonasm. Reiterations of synonyms, such as πάλιν αὐθίς, τάχα ἵσως, secondary predications of the main predicate, such as ἔφη λέγων, and repetitions in a negative form, such as οὐχ ἥκιστα ἀλλὰ μάλιστα, γνωτὰ κούκ ἄγνωτα, μὴ τι μακεστηρά μύθοι ἄλλα σύντομον λέγων, all belong to this class.
Hyperbaton (ὑπέρβατον), or inversion, is when words are placed out of their natural order. Plato uses this term in speaking of the transposition of the word μέν in a passage of Simonides (Protag. p. 343 ε), and exemplifies the thing in Resp. p. 358 ε, περὶ γὰρ τίνος ἄν μᾶλλον πολλάκις τις νοῦν ἔχον χαίροι λέγων καὶ ἀκούων, where πολλάκις belongs to the participles at the end of the sentence. The hyperbaton invariably takes place when there is a brachylogy of opposition, as in Æsch. Prom. 276: πρὸς ἄλλοτ᾽ ἄλλον πημονη προσιζάνει, "calamity sits down, now by one man, now by another" (ἄλλοτε μὲν πρὸς ἄλλον, ἄλλοτε δὲ πρὸς ἄλλον).
PART VI.
METRE.

§ I. Definitions.

631 Rhythm (ῥυθμός, numerus) is a certain symmetry produced by a methodical arrangement of words according to their long and short syllables, and by a recurrence of an emphasis at intervals. If the rhythm is not regulated by fixed laws, it is said to be prosaic (solutæ orationis numerus). If the emphasis recurs according to a definite measure, the rhythm becomes metre (μέτρον). Every recurrence of the emphasis is called a metre, and those collections of metres, which recur as distinct wholes, are called verses (στίχοι, versus).

632 The emphasis on which the metre depends is called the ictus, because the time was marked by a stamp of the foot; and when the emphatic and unemphatic parts of the metre are contradistinguished, they are called the arsis (ἀρσις) and thesis (θέσις) respectively, i.e. the raising and lowering of the voice.

633 It has been already mentioned (34) that a short syllable is considered as one mora, or time, and that a long syllable has two of such moræ.

634 It is customary to call every division of time, from two short syllables up to eight moræ, in certain combinations, by the name of a foot; thus we have,

Of two syllables:

- Pyrrhichius, \( \ldots \), as λόγος, of two moræ.
- Iambus, \( \ldots \), λόγους, three moræ.
- Trochæus or \( \ldots \), τούσδε, ... four moræ.
- Choreus, \( \ldots \), τούτους; ...
Of three syllables:

- **Tribrachys**, \( \text{\textit{\textit{o o o}}} \), *as λέγετε*, of three *moræ*.
- **Dactylus**, \( \text{\textit{\textit{o o}}} \), *τυπτετε*, four *moræ*.
- **Anapaestus**, \( \text{\textit{\textit{o o o}}} \), *ταμιών*, ...
- **Amphibrachys**, \( \text{\textit{\textit{o}}} \), *ἐμογε*, ...
- **Creticus or Amphimacer**, \( \text{\textit{\textit{o o}}} \), *πλοουσίων*, five *moræ*.
- **Bacchius**, \( \text{\textit{\textit{o}}} \), *ἐμαυτῆς*, ...
- **Antibacchius**, \( \text{\textit{o o}} \), *τυπτουσι*, ...
- **Molossus**, \( \text{\textit{o o o}} \), *τυπτώντων*, six *moræ*.

Of four syllables:

- **Proceleusmaticus**, \( \text{\textit{\textit{o o o o}}} \), *ἀπότωμος*, four *moræ*.
- **Pleon primus**, \( \text{\textit{\textit{o o o}}} \), *παντόπορος*, five *moræ*.
- **Pleon secundus**, \( \text{\textit{o o o}} \), *ἐτύππετο*, ...
- **Pleon tertius**, \( \text{\textit{o o o}} \), *ἐτέτυπτο*, ...
- **Pleon quartus**, \( \text{\textit{o o o o}} \), *Βορεάδων*, six *moræ*.
- **Ionicus a minore**, \( \text{\textit{o o o}} \), *βασιλείων*, ...
- **Ionicus a majore**, \( \text{\textit{o o o o}} \), *περσέπτολος*, ...
- **Diambus**, \( \text{\textit{o o}} \), *ἀνωδύνους*, ...
- **Dirochoeus**, \( \text{\textit{o o o}} \), *ἐκδοθέντα*, ...
- **Choriambus** (i.e. choreus or trochee + iambus), \( \text{\textit{o o o o}} \), *ἀμφιλόγων*, ...
- **Antispastus**, \( \text{\textit{o o o o}} \), *ἀμάρτημα*, seven *moræ*.
- **Epitritus primus**, \( \text{\textit{o o o o}} \), *ἀναλυγίτων*, ...
- **Epitritus secundus**, \( \text{\textit{o o o o}} \), *δυστυχώντων*, ...
- **Epitritus tertius**, \( \text{\textit{o o o o}} \), *πορρωτέρω*, ...
- **Epitritus quartus**, \( \text{\textit{o o o o}} \), *συμπράσσουσι*, ...
- **Dispondeus**, \( \text{\textit{\textit{o o o}}} \), *κηρυχθέντων*, eight *moræ*.

Although the student will meet with this nomenclature everywhere, and must therefore be acquainted with it, there can be no doubt that it points to a classification, which is not only unnecessary, but erroneous. Indeed, it would not be too much to say, that all the difficulties which beset the study of metre arise from the original blunder of giving the name *foot*, indiscriminately, to a mere *arsis* or *thesis* and to a complete metre. While, therefore, in the following remarks, it is thought necessary to retain this nomenclature for certain combinations of syllables, care will be
taken to make as little use as possible of the term *foot* in speaking of them.

635 If in any verse the regular course of the rhythm is preceded by an unemphatic syllable, whether long or short, or by a *Pyrrhichius*, this is called an *anacrusis*, or “back-stroke.” If the *anacrusis* extends to three or four *mora*, it is called a *basis*. It is customary to mark the onward course of the ictus by the acute accent, that of the back-stroke by the grave, and the basis by the two crossing one another; thus the Asclepiadean verse is marked

\[
Máce|nás ata|vis || édite | régibus ||.
\]

The Alcaic,

\[
Vî|dés ut | altë || stét nive | cándidum ||.
\]

If the rhythm is supposed to be imperfect or redundant, to the same extent, at the end of the verse, the metre is said to be *catalectic*, or *hypercatalectic*. Thus the Saturnian measure, or *tripudio*, which is common to old Latin with nearly all languages, properly begins with an *anacrusis*; e.g.

\[
Mà|lám da|búnt Mé|telli || Návì|ó po|téx ||.
\]

*Thè | king was | in his | parlour || counting | out his | money ||.*

And the common pentameter consists of two *catalectic tripodie*, as compared with the accompanying hexameter, which is *acatalectic*; e.g.

\[
Grátulor | Ε'chali|ám titu||is ac|cédere | véstris ||
Victo|rém vict|o || súcubu|isse que|rór ||.
\]

636 Rhythms are divided into three classes, according to the ratio between the *arsis* and the *thesis*. If the ratio is $\frac{1}{1}$, they are called *equal*; if $\frac{2}{1}$, they are termed *double*; if $\frac{3}{1}$, they are designated as *hemiolian* ($\eta\mu\omega\lambda\varsigma$, *sesquialter*) rhythms. To these some add the *epitrite* rhythms, in which the ratio is $\frac{4}{1}$.

637 The *dactyl* and *anapaest* furnish *equal* rhythms; for

\[
\begin{array}{c}
\text{The iambus} \\
\text{and trochee} \\
\end{array}
\begin{array}{c}
\text{furnish} \\
\text{double} \\
\end{array}
\begin{array}{c}
\text{rhythms; for} \\
\begin{array}{c}
\begin{array}{c}
\text{those some add the} \\
\text{epitrite} \\
\end{array}
\begin{array}{c}
The \text{cretic and paonic rhythms are hemiolian; for} \\
\begin{array}{c}
\begin{array}{c}
\end{array}
\end{array}
\end{array}
\end{array}
\end{array}
\]
But practically, all metre may be considered as made up of equal or double rhythms; i.e. the ratio of the arsis to the thesis is always, in reality, either 1:1 or 2:1; and even the double rhythms are so arranged metrically that the result is the equal ratio.

638 We shall begin, therefore, with the primitive equal rhythms, i.e. the dactylic, and show how the others are successively derived from and assimilated to these.

§ II. Equal Rhythms.

A. Dactylic Verse.

639 The only dactylic rhythm, which appears in long systems of single lines, is called the Hexameter, because it contains six metres, or repetitions of the ictus. In these metres the arsis is always a long syllable; the thesis may be either one long or two short syllables (i.e. the foot, as it is called in the ordinary nomenclature, may be either a dactyl or a spondee), except in the fifth metre, which, as a general rule, will take the latter, and in the sixth, which must take the former alternative, i.e. the fifth will, in nearly every case, be a dactyl, and the sixth will, in every case, be a spondee. The following are examples:

τὸν δὲ ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλείς.

πολλὰς δ᾽ ἰφθίμους ψυχὰς Ἀδίς προϊάψεν.

οὕνεκα τὸν Χρύσην ἠτίμησ᾽ ἀρητῆρα.

As the sixth metre always terminates the system, the quantity of the last syllable is not taken into account, or is common, as it is called. In Homer, dactyls are more usual than spondees in any one of the first five feet. In the fifth foot the spondees is of very rare occurrence.

640 It is considered almost essential to the harmony of a line that some one or more of its metres should be divided between different words. The division is called a Cæsura or "cutting."
The half of a metre is technically called a *Hemimer* (ἡμιμερές), and the most usual and pleasing *cesuras*, which divide the third and fourth metres respectively, are called the *penthemimeral* and *hephthemimeral cesuras*.

641 In the dactylic hexameter there is generally a *penthemimeral cesura*, as in all the lines quoted above; sometimes also a *hephthemimeral cesura*, as in the first two of those lines.

642 Sometimes a sort of *penthemimeral cesura* is effected by dividing a dactyl in the third metre between a trochee,—whether constituting a whole word, or forming its last two syllables,—and a short syllable at the beginning of a word. There are three instances of this in the first six lines of the *Iliad*, and the practice is very common throughout the poem. The two species are given in the consecutive lines,

```
ὑμῖν μὲν θεοὶ δοῖεν ᾿Ολύμπια δώματ᾽ ἔχοντες
```

643 As the first syllable of every metre necessarily has the *ictus*, we often find in Homer that a syllable naturally short is made long, in consequence of its belonging to the arsis. This is particularly the case when there is a cesura also. As an example of both we may take

```
φίλε κασίγνητε κόμμασάί τε με δός τε μοι ἵππους.
```

644 Many peculiarities of Homeric versification are due to the loss of an original digamma (above, 18, (j)) ; thus it is certain that *II*. 1, 193,

```
ἔως ὁ ταῦθ᾽ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
```

was written and pronounced originally

```
ἀφεσ ὁ ταῦθ᾽ ὀρμαίνε, κ.τ.λ. (above, 145, 170).
```

645 Not only does custom require, that, at the close of a dactylic system, the dactyl should be represented by a spondee, or indeed by a trochee, in which the thesis is represented by a single syllable, or even a single time; but the ictus alone may occasionally
suffice for the close of a set of dactylic metres. This is particularly the case with the dactylic penthemimer; and a particular class of poems, the elegiac, is written in complete hexameter lines, followed alternately by hexameters consisting of two penthemimers. It is the fashion to call these clipt hexameters by the name of pentameters; but this is decidedly erroneous; for the arsis occurs six times in the second, no less than in the first line of the elegiac couplet, and there is no reason for supposing that the omission of the thesis, after the penthemimeral caesura, can alter the measurement of the line, which depends on the repetitions of the arsis. Example:

σχήματα δ' ὄρχησις τόσα μοι πόρεν, ὅσσ' ἐνὶ πώντῳ
κύματα ποιεῖται χείματα νῦξ ὀλοή.

ثالثος ὃ ἐνι αὐτός

646 From the custom of finishing off the hexameter line with a spondee, which in the elegiac line was represented by a long syllable only, arose the practice of counting dactylic rhythms by dipodia, in which there was only a single arsis to each pair of feet. The simplest form of this dactylic dipodia is the Adonius, which finishes off the Sapphic stanza. But it very often appears as a catalectic dipodia, i.e. as a triemimer, in which case it is called a choriambus, and sometimes whole systems of dactylic verse are represented by choriambi. The following examples will show the successive steps in the process:

(a) Simple Adonius, or dactylic dipodia:

πότνια θυμόν.

(b) Two dipodiae:

ἀδυμελὲς χαρίεσσα χελιδοῖ.

(c) Penthemimer:

ἐν δὲ Βατουσιάδης.

(d) Hephthemimer:

ταύτα μὲν ὡς ἄν ὁ δῆμος ἄτας.
(e) Hexameter divided into three dipodiae, with a basis prefixed to each; the first two are called Glyconei, and the third Pherecrateus:

\[
\begin{align*}
g &\text{γουνούμαι κ’ ἐλαφηβόλε} \\
\hline
\text{σ’} &\text{ξανθὴ παῖ Δίος ἄγριων} \\
\hline
\text{δὲσπον’ Ἀρτεμι θηρῶν.} \\
\hline
\text{σ’} &\text{μασθάν τῷ ξίφεος χρυσόδεταν ἔχουν.}
\end{align*}
\]

The Pherecrateus was σύμπτυκτος ἀνάπαυστος.

(f) Hexameter of dipodiae, without a change in the last foot:

\[
\begin{align*}
\text{Μῶ’ ἄγε Καλλιόπα, θύγατερ Δίος} \\
\hline
\text{Ḩ’} &\text{ερατῶν ἐπέων, ἐπὶ δ’ ἔμερον} \\
\hline
\text{ψμνόν, καὶ χαριέντα τίθει χορόν.} \\
\hline
\text{{Name} &\text{No.} &\text{No.} &\text{No.} &\text{No.} &\text{No.}
\end{align*}
\]

(g) Two dipodia with basis prefixed, the former dipodia appearing as triemimer or choriambus; this is called the Asclepiadean verse:

\[
\begin{align*}
\text{ἠλθεὶς ἐκ περάτων γὰς ἐλεφαντῖναν} \\
\hline
\text{{Name} &\text{No.} &\text{No.} &\text{No.} &\text{No.} &\text{No.}
\end{align*}
\]

(h) Two triemimeral or imperfect dipodia precede the complete dipodia in the trimeter of dipodia:

\[
\begin{align*}
\text{τέγγε πνεύμονα Φολύφ. τὸ γαρ ἄστρον περιτέλλεται} \\
\hline
\text{{Name} &\text{No.} &\text{No.} &\text{No.} &\text{No.} &\text{No.}
\end{align*}
\]

B. Anapastic Verse.

647 The anacrusis gave rise to another form of dactylic verse, which derived its name Anapæst (ἀναπαίνο), from the same circumstance as the anacrusis itself, namely, from the back-stroke in the
rhythm. The dactylic ictus, preceded by an anacrusis of two short syllables, was employed as a suitable expression of the marching step. And, alternating with dactyls and spondees, anapaestic dipodia were found to be a convenient vehicle for martial music. There are two peculiarities about this verse which establish its origin, (1) that the system, whether long or short, is always terminated by a catalectic dipodia, i.e. by a long syllable after a pure anapaest, so that the cadence was always that of the dactylic hexameter; (2) that before this termination there was no division of lines marked by a common quantity in the concluding syllables, but one continuous sequence of metres: this was called the Synaphæa, and indicates the secondary and incomplete nature of the anapaest itself.

648 The most usual anapaestic system is the dimeter, which consists of longer or shorter collections of perfect dipodia, either in pairs or single metres, followed by a pair of dipodia, the last of which is catalectic. This catalectic dimeter is called a Parœmiac. There is only one ictus in each dipodia, and this falls on the long syllable of the first foot in the metre. As a result of this rhythmic arrangement, it was desirable that every dipodia should be detached, i.e. there should be no cæsura between two dipodia. This, however, is not necessary in the parœmiac, in which an attempt is made to imitate the cadence of the dactylic hexameter. But in the parœmiac it is necessary that the last foot of the last complete dipodia should be an anapaest, unless the anapaest appears in the catalectic dipodia (as in Æsch. Pers. 32, Agam. 367; see however Suppl. 973, unless the verse is corrupt). Another consequence of the dactylic origin of anapaestic verse is observable in the rules of quantity to which it is subject. For here, as in the Homeric hexameter, even the Attic poets introduce open vowels and diphthongs, i.e. long vowels and diphthongs in the ultima are short before vowels in the next word. The following example may suffice to show the principles of this metre:

δέκατον μὲν ἔτος τόδ᾽ ἐπεὶ ἸΤριάμου
όο-|οο-||οο-|οο-|| pure dimeter.

μέγας ἀντίδικος
όο-|οο-|| pure basis.

dιθρόνου Διόθεν καὶ δισκήπτρου
όο-|οο-||-|---|| two spondees in second dipodia.
620  

649 The anapaestic tetrameter catalectic, which is of constant occurrence in the Greek comedies, consists of a dimeter followed by a paracomiac. It does not differ in principle from the regular succession of dimeters, but the rules for its structure admit of fewer exceptions. For example, the sequence -UUUU-, which is of rare occurrence in the regular set of dimeters, never appears in the tetrameter. The spondaic paracomiac, which is occasionally found in the regular system, is never allowed in the tetrameter. In general, dactyls seldom appear in the second foot of the dipodia: but sequences of dactyls may appear in the tetrameter, no less than in the series of dimeters. The following may serve as examples:

\[\text{εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμῳδοδιδάσκαλος ἡμᾶς Lous 9 σηφογο ἃ γον πῇ ἀλλ᾽ ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν ᾿Αθήναις ὅτι σωφρονίκως κοὐκ ἀνοήτως ἐσπῆδησας ἐφλυάρει.}\]

650 In the case of the anapaest, no less than in that of the dactyl, the *thesis* is occasionally represented by a single long syllable. It is usual to term this mutilated anapaestic dipodia a foot, i.e. the *Ionicus a minore*, so called in contradistinction to a certain form of the choriambic rhythm *cum anacrusi*, which was termed the *Ionicus a majore*. The origination of this metre is shown in the following lines, where the anapaests appear by the side of the Ionics:

\[\text{᾿Ασίας ἀπὸ γᾶς ὅτε σωφρονίκως κοὐκ ἀνοήτως ἐσπῆδησας ἐφλυάρει.}\]
METRE. 621

In the following the anapaests appear after the Ionici; which however are preceded by a long anapaestic parodos:

πεπέρακεν μὲν ὃ περσέπτολις ἤδη

§ III. Double Rhythms.

A. Trochaic Verse.

651 By the omission of the second mora of the thesis, the dactyl becomes a trochee; by the omission of the first mora of the thesis, the anapest becomes an iambus. There is every reason to believe, that, as the dactyl is antecedent to the anapest, so is the trochee to the iambus.

652 The simplest and oldest form of trochaic verse is the Ithyphallicus or tripudiatio, in which the ictus recurred three times; as in

πάντροφος πελειάς
κάρφεται γὰρ ἤδη.

By the omission of the second mora of the thesis, the dactyl becomes a trochee; by the omission of the first mora of the thesis, the anapest becomes an iambus. There is every reason to believe, that, as the dactyl is antecedent to the anapest, so is the trochee to the iambus.

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With an anacrusis, two or more couplets of this constitute the Saturnian verse of the ancient Italians (635).

But at a very early period, trochees were arranged in dipodia with a single ictus to each, which necessarily fell on the first syllable. The commonest arrangement was that called the Trochaic Tetrameter Catalectic, in which two complete dipodia are followed by two dipodia incomplete, i.e. by a ληκύθιος, as it was termed. The scheme of this metre is as follows:

(a) In the case of proper names a dactyl may appear in the first, second, third, fifth or sixth place.

(b) If the last word is a cretic, or the seventh foot a tribrach, the sixth cannot be either a spondee or an anapast.

(c) And if the first dipodia terminates with a word, accompanied by a pause in the sense, the second place will admit only the trochee or the tribrach.

(d) The first pair of dipodia must terminate without cæsura.

The following may suffice as examples:

(The trochaic dipodia played a very important part in the structure of Greek choral poetry, and at a very early period was regarded as a metrical unit, equivalent rhythmically to a dactyl. The process was the same as that by which the choriambus was...
formed from the dactylic dipodia; namely, the latter half of the
thesis was either not expressed or disregarded. Even the original
arrangement of trochees, as single feet each containing a double
rhythm, presumed that an ictus might represent a trochee, and the
cretic therefore might stand for two successive trochees in the
Saturnius. In fact, any thesis in the Saturnius, except the last,
might be omitted at pleasure: it was only necessary that there
should be a *tripudiatio*, or triple recurrence of the arsis. *A fortiori*,
therefore, in the trochaic dipodia, which constituted only a single
metre and admitted only a single ictus, the thesis of the second foot
might be disregarded. And we find from the first that it was con-
sidered a matter of indifference, whether this second foot was a
spondee or a trochee. So frequently, at last, was the spondee sub-
stituted for the trochee, that the Romans, who imitated the later
Greek rhythms, invariably placed a spondee in the second foot of the
trochaic dipodia. To this mode of considering the trochaic dipodia,
which was the foundation of *hemiolian* rhythms, we must return,
after first discussing the other class of double rhythms.

### B. Iambic Verse.

656 Although the trochee, like its parent the *dactyl*, was used
as a distinct metre, each foot containing an *arsis* and *thesis*, the
iambus, like its parent the *anapaest*, always appears in *dipodie*,
the second member of which received the ictus. So that, from the first,
it represented an equal rather than a double rhythm. As the second
foot in the trochaic dipodia, so the first foot in the iambic dipodia,
might almost always be a spondee: and in the longer systems of
iambic verse, a dactyl might generally appear for this spondee
where the trochaic verse admitted an anapaest, and *vice versa*.

657 The most important, and perhaps the oldest species of
iambic verse, was the *Trimeter Acatalectic or Senarius*, which con-
tained three *dipodie*. The scheme of this metre, as it appeared in
the dialogues of the Greek tragedians, is as follows:

<table>
<thead>
<tr>
<th>1</th>
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<th>4</th>
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<th>6</th>
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<td>oo</td>
</tr>
</tbody>
</table>
(α) In the case of proper names an anapaest may appear in any place except the last.

(β) These licenses in the structure of the iambic dipodia are qualified by the cæsura.

(γ) Every senarius ought properly to have either the penthemimeral or the hephthenimeral cæsura, i.e. the third or the fourth foot ought to be divided between two words. The third foot is very rarely included within a word, and there is hardly an instance in which both the third and fourth feet are contained within a word. An elision sometimes produces a quasi-cæsura.

(δ) When the cæsura takes place in the tribrach, it should be between the first and second syllables, i.e. before the ictus on the second syllable.

(ε) The dactyl in the third place is limited to the case, when its first syllable is in the penthemimeral cæsura, or is a monosyllabic word.

(η) There should not be any cæsura in the fifth foot, if this is a spondee. In other words, if the last word of the verse is a cretic, it must be preceded by a monosyllable or a short syllable. This is called the rule respecting the pause.

(ε) The anapaest, allowed in the first foot, must be included in a word, except in the case of an article or preposition immediately followed by its case. And the anapaest allowed in proper names must not be divided between two words.

The following examples may suffice:

(1) Pure verse, hephthenimeral cæsura,

\[ \pi\alpha\lambda\iota \kappa\nu\nu\gamma\varepsilon\tau\omicron\omicron\upsilon\tau\alpha \ \kappa\alpha\iota \ \mu\varepsilon\tau\omicron\omicron\upsilon\mu\epsilon\nu\omicron\nu. \]

(2) Tribrach in first place, spondees in third and fifth, penthemimeral cæsura,

\[ \partial\gamma\epsilon\tau\epsilon \ \tau\omicron\nu \ \acute{\alpha}\beta\rho\omicron\nu \ \partial\varsigma \ \pi\omicron\omicron\omicron\omicron \ \acute{\iota} \ \epsilon\nu \ \Theta\rho\omicron\omicron\alpha \ \pi\omicron\delta\alpha. \]

(3) Tribrach in second place, spondees in first and third, hephthenimeral cæsura,

\[ \tau\rho\upsilon\chi\nu\eta\nu\omicron \ \pi\omicron\omicron\omicron\omicron \ \rho\epsilon\upsilon \ \tau\omicron\upsilon\chi\nu\eta\nu\omicron \ \epsilon\iota\mu\epsilon\omicron\nu \ \chi\rho\omicron\alpha. \]
(4) Tribrach in third place with both cæsuras, other feet pure,

\[ \begin{align*}
&\text{πέπλων λακίσματ' αδόκειν' ὀλβίοις ἐχειν.} \\
&\text{πόλιν τε δείξω τίνδε μακραιωτέραν.}
\end{align*} \]

(5) Tribrach in fourth place with both cæsuras, and spondee in third,

\[ \begin{align*}
&\text{σπου π: συυ τιν ||} \\
&\text{πόλιν τε δείξω τήδε μακαριωτέραν.}
\end{align*} \]

(6) Tribrach in fifth place, both cæsuras, spondee in first and third,

\[ \begin{align*}
&\text{ἄλλους τυράννους αὐτὸν ὄντα βασιλέα.} \\
&\text{τοιαῦτα μὲν τάδ' ἐστίν ἀμφότερα μένειν.}
\end{align*} \]

(7) Tribrach in fifth place, hephthemimeral cæsura, spondee in the first only, other feet pure,

\[ \begin{align*}
&\text{τοιαῦτα μὲν τάδ' ἐστίν ἀμφότερα μένειν.} \\
&\text{τοιαῦτα μὲν τάδ' ἐστίν ἀμφότερα μένειν.}
\end{align*} \]

Obs. The tribrach in the fifth place is not of frequent occurrence.

(8) Dactyl in the first place, penthemimeral cæsura,

\[ \begin{align*}
&\text{oὐκ ἀριθμοὺν ἀλλωσ, ἀλλ' ὑπερτάτους Φρυγῶν.} \\
&\text{ρυσσοῖσι νώτοις βασιλικῶν ἐκ δωμάτων.}
\end{align*} \]

(9) Dactyl in third place, with penthemimeral cæsura,

\[ \begin{align*}
&\text{μοῖρα μὴ σύ γ' ἄδικος ἡ θεός.} \\
&\text{φιλοτιμίας παιδὶ μὴ σὺ γ' ἄδικος ἡ θεός.}
\end{align*} \]

(10) The same preceded by a monosyllable,

\[ \begin{align*}
&\text{ποί γάρ μολεῖν μοι δύνατόν, εἰς ποίους βροτοὺς.} \\
&\text{ποί γάρ μολεῖν μοι δύνατόν, εἰς ποίους βροτοὺς.}
\end{align*} \]

(11) Anapaest in first place, and only quasi-cæsura,

\[ \begin{align*}
&\text{φιλοτιμίας παιδὶ μὴ σὺ γ' ἄδικος ἡ θεός.} \\
&\text{φιλοτιμίας παιδὶ μὴ σὺ γ' ἄδικος ἡ θεός.}
\end{align*} \]

(12) Anapaest of proper name in the fifth, with both cæsuras,

\[ \begin{align*}
&\text{ἐμοὶ μὲν οὐδεὶς μῦθος, ᾿Αντιγόνη, φίλων.} \\
&\text{ἐμοὶ μὲν οὐδεὶς μῦθος, ᾿Αντιγόνη, φίλων.}
\end{align*} \]
In comedy the anapest was admitted into every place except the last, and the dactyl might appear in all the odd feet. Thus we have,

(1) κατάβα, κατάβα, κατάβα, κατάβα, καταβήσομαι.

(2) αὐτὰς ἀβρά τῆς μητρὸς αὐτῶν γενομένη.

The comic writers also use an iambic tetrameter catalectic, which, like the trochaic tetrameter, is made up of two complete dipodia, followed by a catalectic or incomplete dipodia. The following scheme exhibits the allowable substitutions for the iambus:

```
1 2 3 4 5 6 7 8
ΟΟΟΟΟΟΟΟ ΟΟΟΟΟΟΟΟ ΟΟΟΟΟΟΟΟ ΟΟΟΟΟΟΟΟ
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And even the seventh place may be occupied by an anapest in the case of a proper name. The following examples may suffice:

ése iēkos èstw ἀσθενεῖς γέροντας ἄνδρας ἡδη.

ἐγένετο Μεναλίππας ποιῶν Φαῖδρας τε Πηνελόπην δὲ.

In some of the shorter systems of iambic verse, the first place is regularly filled by the anapest. This is the case in the well-known Anacreontics; such as the μεσονυκτίοις ποθ᾽ ὥραις and μακαρίζομεν σε τέττιξ.

§ IV. Hemiolian Rhythms.

Of the hemiolian rhythms, the oldest and most common was that which emanated from the cretic, taken as the representative of a trochaic dipodia. Here the trochee was considered as the arsis, and the thesis was represented by a single long syllable, so that the ratio between them was that of $3:2$. To this class
belong the pæonic measures, which are of very frequent occurrence, especially those in which the first or fourth pæon appears by the side of pure cretics; this resolution of one of the long syllables is generally confined to the earlier places in the verse, and the true cretic rhythm is made to appear at the end, where we sometimes find the trochaic dipodia itself. The following are examples:

(1) Nearly pure dimeters, terminating in a trochaic dipodia,

\[
\begin{align*}
\text{ὁχι εδρας εργον ουδη} & \quad \text{||} \\
\mu\betaολας, \alphaλλα κρυ- & \quad \text{||} \\
\sigmaανγηδος Ιτωνιας & \quad \text{||} \\
\chiρη παρ ευδαιδαλον & \quad \text{||} \\
\nuαδν ελ- & \quad \text{||} \\
\thetaόντας αβρέω τι δειξαι. & \quad \text{||}
\end{align*}
\]

(2) First pæons terminating in cretic,

\[
\begin{align*}
\text{ὁ μακάρι' Αυτόμενες, φε σε μακαρίζομεν.} & \quad \text{||} \\
\end{align*}
\]

(3) First pæons including two resolved metres,

\[
\begin{align*}
\text{που μ' ἄρ' δς έκάλεσε; τινα τόπον ἀρα ποτὲ νέμεται;} & \quad \text{||} \\
\end{align*}
\]

(4) Fourth pæons,

\[
\begin{align*}
\text{μετὰ δε γαν υδατα τ' ωκεανων ηφανισε νυξ.} & \quad \text{||} \\
\end{align*}
\]

662 The iambic form of hemiolian rhythm, in which the ictus falls after a short syllable in the arsis, is generally called the Bacchius. It is of less frequent occurrence, because less pleasant to the ear, than the cretic measure.
§ V. Asynartete and Antispastic Verses.

663 Besides these systems of verses, in which the metre was regulated by an uniformity of rhythm, the Greeks used to combine in their poetical compositions rhythms of different kinds and different origins.

664 If rhythms of a different kind, but of the same origin, were put together—i.e. if the course of the rhythm was uninterrupted, though the relation of arsis and thesis in different parts of the verse was not uniform—the verse was asynartete (ἀσυνάρτητος) or “unconnected.” Thus, combinations of dactyls or choriambi with trochees and cretics, and of anapaests or ionici with iambi and bacchii, would form asynartete verses.

665 But if rhythms of a different origin, though of the same kind, were put together—i.e. if the rhythm went up and down, although the relation of arsis or thesis was uniform—the verse was called antispastic (ἀντισπαστικός) or “inconsistent.”

(a) Asynartetes.

666 Of the asynartete measures by far the most important are those which exhibit dactyls, or systems of dactyls, by the side of trochees, or systems of trochees. These are generally called logaædic verses. Thus we have,
(1) Dactylic tetrameter followed by an Ithyphallicus (652),

οὐκ ἔθ᾽ ὅμως θάλλεις ἁπαλὸν χρόα κάρφεται γὰρ ἦδη.

\[ \underline{\text{L} \text{U} \text{O} \text{O} \mid \text{T} \text{O} \mid \text{L} \text{O} \text{O} \mid \text{O} \text{O} || \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O}} \]

(2) Dactylic trimeter followed by a Lecythius (654),

ἀλλὰ μ᾽ ὅ λυσιμελῆς, ὦ, 'ταῖρε, δάμναται πόθος.

\[ \underline{\text{L} \text{U} \text{O} \text{O} \mid \text{L} \text{O} \text{O} \mid \text{L} \text{O} || \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O}} \]

(3) In Soph. Antig. 339—341, we have nine dactyls followed by an Ithyphallicus.

(4) Trimeter cum anacrusi followed by Ithyphallicus,

'Ερασμονιδή Χαρίλαε, χρῆμα τοι γελοῖον.

\[ \underline{\text{O} \mid \text{L} \text{O} \text{O} \mid \text{L} \text{O} \text{O} \mid \text{L} \text{O} || \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O}} \]

667 The most systematic combinations of dactyls and trochees are those found in the Sapphic and Alcaic stanzas, in the Doric rhythms of Pindar, and in the Glyconic choruses of Sophocles. The student will best learn the latter by a study of Sophocles and Pindar; it will be sufficient here to give the laws of the Sapphic and Alcaic verse.

668 The Sapphic stanza presumes that the dactyl is rhythmically equivalent to the trochaic dipodia; the Alcaic stanza places the double by the side of the single rhythm, dipodia for dipodia, and inserts two trochaic dipodia to counterbalance the greater weight of the dactyls. That this must have been the intention of the arranger is clear; for if the trochaic dipodia in the Sapphic stanza had not been considered as a rhythmical unit, corresponding to the dactyl, there would have been a mass of twelve distinct trochees overbalancing five dactyls. But on the other supposition, there are six dipodia to five dactyls, just as in the Alcaic stanza ten trochees, supported in three cases by anacrusis, are considered rhythmically equivalent to six dactyls.

669 The schemes of these stanzas are as follows:

Sapphic Stanza.

\[ \underline{\text{L} \text{O} \mid \text{L} \text{O} \text{O} \mid \text{L} \text{O} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O} \mid \text{L} \text{O}} \] (ter)

\[ \underline{\text{L} \text{O} \text{O} \mid \text{L} \text{O}} \]
Alcaic Stanza.

\[ \begin{align*}
&\text{Alcaic.} \\
&\text{630 METRE.}
\end{align*} \]

which are exemplified in the following stanzas:

Sapphic.

\[ \begin{align*}
&\phiα\nu\varepsilon\tauα\i\,\mu\o\i\,\k\i\n\i\o\,\i\s\o\ ς\,\t\h\e\o\i\s\i\n\i\n\i\n
&\varepsilon\,\m\e\m\e\n\i\,\d\o\h\n\i\r\i\k\i\i\s\i\s\i\s\i\s\i\s\i\s\i\s\,\t\o\i

&\i\s\d\a\n\i\,\k\a\i\,\p\l\a\s\i\o\n\a\,\a\d\,\f\o\n\e\n\e\n
\sigma\as\,\u\p\a\ko\u\e\i

&\p\o\i\k\i\l\o\d\r\o\n\o\,\a\d\,\a\n\a\n\,\i\'\f\r\o\d\i\t\a

&\p\a\i\,\D\i\o\s,\,\d\o\l\o\p\l\o\k\e,\,\l\i\s\s\o\m\a\i\n\s\e

&\m\h\,\m\i,\,\a\s\a\i\o\i,\,\m\e\d\,\d\i\n\i\a\i\o\i,\,\d\a\m\n\a

&\p\o\t\n\i\a\,\t\h\u\m\o\n
\end{align*} \]

Alcaic.

\[ \begin{align*}
&\k\a\b\b\a\l\l\e\,\t\o\n\,\x\e\i\m\o\n,\,\e\p\i\,\m\e\n\,\t\i\d\e\i\n
&\p\u\p,\,\i\n\,\d\e\,\k\i\r\n\i\a\s,\,\o\i\n\o\,\a\f\e\i\d\e\w\o\s

&\m\e\l\i\x\r\o\n,\,\a\u\t\a\p\,\a\m\i\f\i\,\k\o\r\s\a
\end{align*} \]
670 The converse asynartetes, or those made up of the iambus and anapest, are of rarer occurrence. They are found chiefly in the comic writers, to whose use this flippant rhythm peculiarly recommends itself. The following are examples:

χαίρ', ὦ μέγ' ἀχρειόγελως, ὕμιλε ταῖς ἐπίβδαις
προκόψομεν yap οὐδὲν ἀσάμενοι,
ὦ τοῖς ἡμετέρας σοφίας κριτῆς ἄριστον

671 The student must carefully separate from this class a metre used by the tragedians, which, although it is called the Iambhelegus, is a compound of the trochaic dipodia cum anacrusi, and the last pentemimer of the elegiac verse; thus,

κλέπτουσι μῦθους οἱ μεγάλοι βασιλῆς.

The dactylic trimeter is sometimes catalectic; thus,

άρμασε πάνθαμος ἐπὶ βοὺς ἄγελαίας.
672 A true antispastic contrast can only be produced by placing the descending rhythm of the trochee after the ascending rhythm of the iambus. The converse combination would give the uniform rhythm of the choriambus.

673 The antispastic measure seems to have been suggested by an attempt to reduce the glyconic metre to an epitrite rhythm, i.e. one in which the thesis was to the arsis as 3 : 4. The glyconic metre, as we have seen (above, 646), consisted of a dactylic dipodia preceded by a basis, which is properly spondaic. If for this spondee is substituted an iambus, and for the dipodia a single dactyl, we get the epitrite rhythm:

\[ \text{σπίξυυ} \]
and this, or a still shorter form with double ictus,

\[ \text{ποτ ω ω} \]
was found so admirably adapted for the expression of grief and wailing, that it was regularly employed by the Greek tragedians in the κόμμοι or "dirges," which so frequently occur in the course of a drama.

674 The longer form, which was the more common, was called the Dochmius; and the shorter, which was called the Antispastus, was supposed to enter into this; thus,

\[
\begin{align*}
\text{Antispastus} & : \quad \text{σπίξυυ} \\
\text{Dochmius} & : \quad \text{ποτ ω ω}
\end{align*}
\]

675 The usual substitutions for iambics and trochees were allowed, but not to such an extent as to destroy the contrasts of the rhythms. In systems, however, this wailing clash of rhythms was varied by an equable flow of glyconic and other dactylic measures, and not less frequently by the trochaic dipodia and cretic.

676 The following stanza will furnish an agreeable specimen of this rhythm, and its more usual variations:

\[
\text{φρενῶν δύσφρων χαμαρτήματα} \\
\text{οτ ω ω} \]

For the purposes of comic poetry, Eupolis made a very ingenious combination, of the antispast and its varieties, with the converse rhythm of the choriambus, producing an effect not unlike that of the long trochaic line, by making the cretic at the end answer to the choriambus in the middle of the line. The scheme of this metre, which is called the *Eupolideus Polyschematistus*, is as follows:

<table>
<thead>
<tr>
<th>Antispastus</th>
<th>Choriambus</th>
<th>Antispastus</th>
<th>Cretic</th>
</tr>
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</tr>
</tbody>
</table>

The following lines will exemplify this metre, which is rarely found pure in the antispastic parts:

ō σώφρων τε χῶ καταπύγων ἄριστ᾽ ἠκουσάτην

δις μέγιστον ὄντα Κλέων' ἐπαισ' εἰς τὴν γαστέρα

677
634 METRE.

ἡττηθεὶς οὐκ ἄξιος ὧν ταῦτ᾽ οὖν ὑμῖν μέμφομαι

καὶ δειπνεῖν ἐπιστάμενοι διὰ τέλους τὴν νύχθ᾽ ὀλην

ἐρυθρὸν ἐκ animation παχὺ τοῖς παιδίοις ἦ γέλως.

678 The arrangement of varied systems of verses in strophes and epodes, and other applications of metrical doctrine, will be best learned by a study of the Greek poets: but those who have mastered the principles set forth above, will find no difficulty in any ulterior developments of the theory.
Alphabetical List of Words which change their Signification according to the Position of the Accent or Breathing.

(a) Differences of Accent only.

ἄγων (ἄγοντος), particip. of ἄγω; ἄγων (ἄγων), "a contest."
ἀθρόος, "noiseless;" ἀθρόος, "in crowds."
ἄδος, "heat;" ἀδός, "burnt."
ἄνω, "praise;" ἀνώ, "dreadful."
ἄλθος, "true;" ἄλθος, "indeed!"
ἄλλα, "other things;" ἄλλα, "but."
ἄνα, voc. of ἄναξ; ἄνα, prep.
ἄρα, ergo; ἄρα, num; ἄρα, impreg.
cativo.
ἄραιός, "thin;" ἄραιός, "accursed."
"Ἀργος, the city; ἀργός, "white."
ἄρπαγη, "a hook;" ἄρπαγη, "ra-
pine."
ἀσφόδελος, "asphodel;" ἀσφόδελός, "producing asphodel."
ἀυτή, fem. of οὗτος; ἀυτή, for ἡ
ἀυτή.
βασίλεια, "a queen;" βασίλεια, "a
kingdom."
βάτος, "a thorn;" βάτος, "pass-
able."
βίος, "life;" βίος, "a bow."
βροτός, "mortal;" βροτός, "clotted
blood."
γαῦλος, "a merchant-vessel;" γα-
λός, "a milk-pail."
δῆμος, "people;" δῆμος, "fat."
Δία, acc. of Ζεύς; δία, prep.
Διαίρετος, "divided;" Διαίρετος, "di-
visible."
Δίος, gen. of Ζεύς; δίος, "divine."
eἰκών, "an image;" εἰκών, particip.
of εἰκώ.
eἰπέ, indic.; εἰπέ, imper.; εἰπόν,
indic.; εἰπόν, imper. and part.
ἐκπλέω, "I sail out;" ἐκπλεω, neut.
pl. of ἐκπλεως.
ἐλάσσων, compar. ἐλασσών, part.
of ἐλασσών.
ἐλεός, "kitchen-table;" ἑλεός, "com-
passion."
ἐφαίρει, "he lifts up;" ἐφαίρει, "he
takes away."
ἐρυνεός, "wild fig-tree;" ἐρυνεός,
"woolly."
ἐτος, "a year;" ἐτός, "in vain."
ἐχθρά, "enmity;" ἐχθρᾶ, fem.
of ἐχθρός.
ἡ, "verily;" ἡ, "or."
θέα, "spectacle;" θέα, "goddess."
The appearance of oxytone adjectives by the side of barytone substantives in the above list (as αἰθός, αἰθός, βάτος, βατός, &c.) is in accordance with a general rule to that effect. See Lobeck, Paralipomena, p. 340. And this applies particularly to verbals, as in ἄγω, ἄγω, “a reaping,” ἀμιτῶς, “reaped;” σπόρητος, “a sowing;” σπόρητος, “sown.” See Spitzner, Excurs. xxx. ad II. But in some cases the substantive and adjective have the same accent, as φῶς, πυρήνα, γλώσσα, κτίλος, λίθος, λιθί; and in others the substantive is oxytone but the adjective barytone, as ἄρνειος, “a ram,” δεξάμενος, “a receptacle,” νέος, “a fallowfield,” by the side of the adjectives or participles ἄρνειος and ἄρνειος, δεξάμενος, νέος.
APPENDIX B.

(Part III. § v.)

Application of the Numerals to the Calculation of Time and Money.

(a) Calculation of Time.

The Greeks reckoned by years, beginning at the summer solstice, and containing 12 lunar months of 30 or 29 days each, which bore the following names in Attic Greek:

<table>
<thead>
<tr>
<th>Season</th>
<th>Name of Month</th>
<th>Greek Name</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summer months</td>
<td>(25 June—23 Aug.)</td>
<td>Εκατομβαίων</td>
<td>30</td>
</tr>
<tr>
<td>Autumn months</td>
<td>(22 Sept.—20 Nov.)</td>
<td>Μαμακτηριών</td>
<td>30</td>
</tr>
<tr>
<td>Winter months</td>
<td>(19 Dec.—16 Feb.)</td>
<td>Τόλμων</td>
<td>30</td>
</tr>
<tr>
<td>Spring months</td>
<td>(17 March—15 May)</td>
<td>Θαργηλιών</td>
<td>30</td>
</tr>
</tbody>
</table>

The first day of the month was not the day of conjunction, but the day on the evening of which the new moon first appeared; consequently...
full moon is called διχόμηνις, “the divider of the month” (Pindar, Ol. iii. 34, cf. Eurip. Ion, 1156: μηνὸς διχήρης). As the lunar month consists of 29 days and about 13 hours, the 12 months were reckoned alternately at 30 and 29 days, the former being called full months (πληρεῖς) and the latter hollow (κοῖλοι). And, as the 12 lunar months fell short of the solar year, the Greeks were obliged every other year to intercalate an intercalary month (μὴν ἐμβολιμαῖος), either full or hollow; and thus, while the ordinary year consisted of 354 days, every third year consisted of 384 or 383 days, the intercalary month being a second Poseideon inserted in the interval between autumn and winter. Every Athenian month was divided into three decades, according to the following table, which represents the successive days of the full month:

<table>
<thead>
<tr>
<th>Δεκάς πρώτης</th>
<th>Δεκάς δευτέρας</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>πρώτης μεσοῦντος μηνός, ἐπὶ δεκάδι.</td>
</tr>
<tr>
<td>2</td>
<td>δευτέρα ἰσταμένου μηνός.</td>
</tr>
<tr>
<td>3</td>
<td>τρίτη</td>
</tr>
<tr>
<td>4</td>
<td>τετάρτη</td>
</tr>
<tr>
<td>5</td>
<td>πέμπτη</td>
</tr>
<tr>
<td>6</td>
<td>ἑκάτη</td>
</tr>
<tr>
<td>7</td>
<td>ἑβδόμη</td>
</tr>
<tr>
<td>8</td>
<td>ὀγδόη</td>
</tr>
<tr>
<td>9</td>
<td>ἑνάτη</td>
</tr>
<tr>
<td>10</td>
<td>δεκάτη</td>
</tr>
</tbody>
</table>

The third decade reckoned backwards:

<table>
<thead>
<tr>
<th>Δεκάς τρίτης</th>
<th>Δεκάς δευτέρας</th>
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</thead>
<tbody>
<tr>
<td>21</td>
<td>πρώτης ἐπὶ εἰκάδι.</td>
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<tr>
<td>22</td>
<td>δευτέρα</td>
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<tr>
<td>23</td>
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<td>25</td>
<td>πέμπτη</td>
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<td>26</td>
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<td>ἑβδόμη</td>
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<tr>
<td>28</td>
<td>ὀγδόη</td>
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<td>29</td>
<td>ἑνάτη</td>
</tr>
<tr>
<td>30</td>
<td>δεκάτη</td>
</tr>
</tbody>
</table>

In the hollow month the twenty-ninth day was ἔνη καὶ νέα, the twenty-eighth δευτέρα φθίνοντος, and so on; the twenty-first being therefore ἑνάτη φθίνοντος.

The separate years were designated at Athens by the name of the chief Archon, hence called ὁ ἄρχων ἐπώνυμος, or “the name-giving Archon;”
APPENDIX B.

at Sparta by the first of the Ephors; at Argos by the priestess of Juno, &c. Timeus, the historian, introduced (about B.C. 130) the method of reckoning by Olympiads. The simplest rules for converting the year B.C. into Olympiads, and vice versa, are as follows:

I. To find the year B.C., given the \( m \)th year of Ol. \( p \), take the formula \( 781 - (4p + mn) \). If the event happened in the second half of the Attic year, this must be farther reduced by 1; for the Attic year, as mentioned above, commenced with the summer solstice. Thus Socrates was put to death in Thargelion of Ol. 95, 1. Therefore he died in B.C. \( \frac{(781 - (4 \times 95 + 1)) - 1}{4} = 781 - 381 - 1 = 400 - 1 = 399 \).

II. To find the Olympiad, given the year \( n \) B.C., take the formula \( \frac{781 - n}{4} \). The quotient is the Ol. and the remainder the current year of it; if there is no remainder, the current year is the 4th of the Olympiad. If the event happened in the second half of the given year, it must be increased by 1. Thus, to take the event just mentioned, Socrates was put to death \( \frac{781 - (399 + 1)}{4} = 781 - 400 = \text{Ol. 95, 1.} \)

(b) Calculation of Money.

The Athenians reckoned money most usually by the δραχμή, a silver coin equivalent in value to 9.72 pence, or \( 9\frac{3}{8}d. \) of our money, and therefore as nearly as possible the counterpart of the modern French franc, which is worth about \( 9\frac{3}{8}d. \). The Romans regarded two drachmas as equivalent to their nummus (Plautus, Psewd. III. 2, 20; Truc. II. 7, 12). There was another standard of weight, which was called the Aeginetan δραχμή, and which was worth Is. 1\frac{3}{8}d. But whenever a sum is mentioned without any specification of the unit, Attic drachmas are always meant. The drachma contained six obols (ὀβολοί), which were latterly of bronze; but the Athenians, in their best days, had silver obols, and separate silver coins from four drachmas to a quarter of an obol, or δίχαλκον. One-half of this, or the χαλκοῦς, and one-seventh of the χαλκοῦς, or the λεπτόν, were the smallest coins known at Athens, and were always of bronze or copper. Sums of money were estimated by certain weights of silver. A mina (μνᾶ) indicated a sum of 100 drachmas, and a talent (τάλαντον) a sum of 60 minas. The following table gives the relations of all the coins and sums mentioned by the Attic writers:
The rate of interest was expressed in two ways:

1. By the number of oboli or drachmas per minam per mensem.

2. By the part of the principal that was paid as interest, either annually or for the whole time of the loan.

Thus, 1. According to the first method of speaking:

<table>
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<tr>
<th>Per Cent. per Ann.</th>
<th>10 is ἐπὶ πέντε ὀβολοῖς.</th>
<th>24, 36 ... ἐπὶ δισ., τρισὶ δραχμαῖς.</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>ἐπὶ δραχμή.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>ἐπὶ ὀκτὼ ὀβολοῖς.</td>
<td></td>
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</table>

2. According to the second method:

<table>
<thead>
<tr>
<th>10 is τόκοι ἐπιδέκατοι.</th>
<th>20 is τόκοι ἐπίπεμπτοι.</th>
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<tr>
<td>12½ ... τόκοι ἐπόγδοοι.</td>
<td>33½ ... τόκοι ἐπίτριτοι.</td>
</tr>
<tr>
<td>16½ ... τόκοι ἔφεκτοι.</td>
<td>50 ... τόκος ἡμιόλιος.</td>
</tr>
</tbody>
</table>

The table below shows the conversion rates:

<table>
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<tr>
<th>Λεπτόν</th>
<th>Χαλκοῦς</th>
<th>Δίχαλκον</th>
<th>Ημιωβόλιον</th>
<th>Όβολός</th>
<th>Δραχμή</th>
<th>Τετράδραχμον</th>
<th>Ρώπα</th>
<th>Τάλαντον</th>
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<td>i</td>
<td>7</td>
<td>14</td>
<td>28</td>
<td>56</td>
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<td>1344</td>
<td>2016000</td>
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<tr>
<td>1/7</td>
<td>1</td>
<td>2</td>
<td>4</td>
<td>8</td>
<td>48</td>
<td>192</td>
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<td>1/14</td>
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<td>4</td>
<td>24</td>
<td>96</td>
<td>2400</td>
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<td>1/2</td>
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<td>i/56</td>
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<td>1</td>
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<td>24</td>
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The table above shows the conversion rates.
I. INDEX OF PASSAGES OF GREEK AUTHORS QUOTED OR REFERRED TO.

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Index of Passages of Greek Authors
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Xenophon.

*Ap. Athen. 693* | 526

Xenarchus.

*Anab. 1, 1, 10* | 543

Ages. 1, 7 | 475

Alcibiades. 1, 17 | 405

Aeg. 1, 10 | 430

Anab. 1, 1, 10 | 350

Aeg. 1, 10 | 410

Anab. 1, 10 | 364

Xenoph. 1, 9 | 379

Anab. 1, 1, 10 | 361

Aeg. 1, 10 | 480

Anab. 1, 10 | 360

Aeg. 1, 10 | 159

Anab. 1, 10 | 476

Aeg. 1, 10 | 399

Anab. 1, 10 | 353

Aeg. 1, 10 | 538

Anab. 1, 10 | 431

Aeg. 1, 10 | 600

Anab. 1, 10 | 469

Aeg. 1, 10 | 400

Anab. 1, 10 | 587
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<td>6, 2</td>
<td>590</td>
</tr>
<tr>
<td>6, 3</td>
<td>589</td>
</tr>
<tr>
<td>6, 18</td>
<td>593</td>
</tr>
<tr>
<td>6, 19</td>
<td>425</td>
</tr>
<tr>
<td>6, 25</td>
<td>454</td>
</tr>
<tr>
<td>6, 29</td>
<td>600</td>
</tr>
<tr>
<td>II. 1, 8</td>
<td>538</td>
</tr>
<tr>
<td>1, 9</td>
<td>542</td>
</tr>
<tr>
<td>2, 7</td>
<td>449</td>
</tr>
<tr>
<td>2, 17</td>
<td>399</td>
</tr>
<tr>
<td>4, 21</td>
<td>473</td>
</tr>
<tr>
<td>III. I, 9</td>
<td>476</td>
</tr>
<tr>
<td>1, 19</td>
<td>383</td>
</tr>
<tr>
<td>2, 1</td>
<td>489</td>
</tr>
<tr>
<td>3, 2</td>
<td>425</td>
</tr>
<tr>
<td>3, 19</td>
<td>587</td>
</tr>
<tr>
<td>IV. 2, 26</td>
<td>409</td>
</tr>
<tr>
<td>5, 1</td>
<td>598</td>
</tr>
<tr>
<td>5, 7</td>
<td>436</td>
</tr>
<tr>
<td>5, 37</td>
<td>373</td>
</tr>
<tr>
<td>5, 49</td>
<td>546</td>
</tr>
<tr>
<td>6, 2</td>
<td>375</td>
</tr>
<tr>
<td>V. 2, 7</td>
<td>480</td>
</tr>
<tr>
<td>3, 36</td>
<td>355</td>
</tr>
<tr>
<td>5, 42</td>
<td>436</td>
</tr>
<tr>
<td>VI. 4, 14</td>
<td>408</td>
</tr>
<tr>
<td>VII. I, 19</td>
<td>405</td>
</tr>
<tr>
<td>1, 45</td>
<td>425</td>
</tr>
<tr>
<td>2, 20</td>
<td>431</td>
</tr>
<tr>
<td>3, 6</td>
<td>434</td>
</tr>
<tr>
<td>3, 8</td>
<td>398</td>
</tr>
<tr>
<td>5, 78</td>
<td>472</td>
</tr>
<tr>
<td>VIII. I, 15</td>
<td>435</td>
</tr>
<tr>
<td>3, 33</td>
<td>349</td>
</tr>
<tr>
<td>7, 6, 13</td>
<td>509</td>
</tr>
<tr>
<td>7, 14</td>
<td>462</td>
</tr>
<tr>
<td>Hellen. I, 1, 23</td>
<td>305</td>
</tr>
<tr>
<td>6, 28</td>
<td>427</td>
</tr>
<tr>
<td>Hellen. II. 2, 10</td>
<td>427</td>
</tr>
<tr>
<td>2, 17</td>
<td>588</td>
</tr>
<tr>
<td>3, 25</td>
<td>363</td>
</tr>
<tr>
<td>III. I, 6</td>
<td>507</td>
</tr>
<tr>
<td>2, 2</td>
<td>425</td>
</tr>
<tr>
<td>2, 10</td>
<td>590</td>
</tr>
<tr>
<td>5, 13</td>
<td>427</td>
</tr>
<tr>
<td>V. 4, 6</td>
<td>568</td>
</tr>
<tr>
<td>VI. 3, 15</td>
<td>394</td>
</tr>
<tr>
<td>VII. 4, 13</td>
<td>155</td>
</tr>
<tr>
<td>Hiero. I, 18</td>
<td>476</td>
</tr>
<tr>
<td>VII. 3</td>
<td>369</td>
</tr>
<tr>
<td>IX. 1</td>
<td>591</td>
</tr>
<tr>
<td>XI. 1</td>
<td>545</td>
</tr>
<tr>
<td>Mem. I. 2, 1</td>
<td>593</td>
</tr>
<tr>
<td>2, 41</td>
<td>590</td>
</tr>
<tr>
<td>2, 46</td>
<td>395, 549</td>
</tr>
<tr>
<td>2, 60</td>
<td>479</td>
</tr>
<tr>
<td>4, 6</td>
<td>364</td>
</tr>
<tr>
<td>4, 14</td>
<td>583</td>
</tr>
<tr>
<td>6, 2</td>
<td>471</td>
</tr>
<tr>
<td>6, 12</td>
<td>589</td>
</tr>
<tr>
<td>7, 3</td>
<td>598</td>
</tr>
<tr>
<td>II. 1, 12</td>
<td>380</td>
</tr>
<tr>
<td>1, 17</td>
<td>407</td>
</tr>
<tr>
<td>1, 28</td>
<td>537</td>
</tr>
<tr>
<td>2, 1, 3</td>
<td>583</td>
</tr>
<tr>
<td>3, 15</td>
<td>524</td>
</tr>
<tr>
<td>3, 18</td>
<td>134</td>
</tr>
<tr>
<td>6, 10</td>
<td>435</td>
</tr>
<tr>
<td>9, 6</td>
<td>386</td>
</tr>
<tr>
<td>III. 2, 1</td>
<td>598</td>
</tr>
<tr>
<td>2, 3</td>
<td>600</td>
</tr>
<tr>
<td>6, 10</td>
<td>258</td>
</tr>
<tr>
<td>8, 4</td>
<td>396</td>
</tr>
<tr>
<td>8, 9</td>
<td>471</td>
</tr>
<tr>
<td>IV. 5, 2</td>
<td>396</td>
</tr>
<tr>
<td>CEston. I. 13</td>
<td>594</td>
</tr>
<tr>
<td>IV. 20</td>
<td>457</td>
</tr>
<tr>
<td>Rep. Loc. VI. 2</td>
<td>596</td>
</tr>
<tr>
<td>Symp. VII. 40</td>
<td>395</td>
</tr>
<tr>
<td>Veeley. IV. 4</td>
<td>372</td>
</tr>
</tbody>
</table>
II. INDEX OF GREEK WORDS.

δ-, prefix, 62, 63, 334
α, quantity of, 24 sqq., 87
-α, as genitive of 1st decl., 89
α for η, 29, 64, 225
α, pure, 86
ἀγαγεῖν, ἤγαγον, 198
ἀγάγωμι, 249
ἀγαθός, comparison, 159
ἀγάλακτες, 334
ἀγγέλλομαι, 9
ἀγγεῖ, 527
ἀγώ, 425
ἀγων, as second. pred., 457
ἀδελφός, 334
ἀδικοῖν ἀν, 403
Ἀθάνα, Ἀθηναία, 87
Ἀθήνα, 9, 150
Ἀθήνη, 76, 150, 487
ἀδρός and ἄδρος, 17
Ἀγαλέαν, 2
αἰδεύστερος, 155
αἴδες, 110
αἰμοῤῥαγής, αἱμόῤῥυτος, 331
-ανα, fem. of -ων or -ας, 79
Ἀλοί, 2
ἀλός, ἀλοντος, 2
ἀλεχίαν, 158
ἀλοχος, 51
ἀλοχόγομαι, with part. or inf., 588
ἀκόλουθος, 334
ἀκρατέστερος, 155
ἀληθεῖς, 112, 635
ἀλής, 454
ἀλλα, 566
ἀλλά, after comparatives, 393
ἀλλά, after οὐ, 575
ἀλλο τε ή, ἄλλοι, 559
ἀλλος, 138, 403
ἀλλος' ἄλλοι, ἄλλως, 567
ἀλλον ἀν, ἀλλος, 605
ἀλλως τε καί, 567, 573
ἀλλός, 312
ἀμα, 50, 567, 579
ἀμαρτάνειν, c. gen., 466
ἀμβροτος, 54
ἀμένων, 159
ἀμτέχω, 293
ἀμφί, 515
ἀμφις, 54, 526
ἀμφότερος, 139
-ας, quantity of, 25
-αν, gen. pl., 25
-άν, not -αν, infin., 256
-αν for -αν in perf. act., 253
ἀν and κεν, 514, 537 sqq.
ἀν, position of, 544
repeated, 545
only with past tenses of the indicative, 546
not used with the fut. infin., 543
in objective sentences, 543, 589
-άνα, aorist, 184
ἀνα, 514
ἀνα for ἀνάστηθι, 515

1 This Index does not contain the words already occurring in alphabetical lists (pp. 162 sqq., 266 sqq., 270 sqq., 275 sqq., 281 sqq., 425 sqq., 442 sqq.); those which are declined and conjugated at length; and those which are classed or tabulated, e. g. the examples of long and short vowels, pp. 24 sqq.
INDEX OF GREEK WORDS.

adémos, 334
ἀνακοινοῦσθαι, 440
ἀνδράποδον, 162
ἀνδρειφόντης, ἀργειφόντης, 332
ἀνέχομαι, transitive, 273
ἀνευ, 527
ἀνέχομαι, with double augment, 200
ἀφέγα, 272
ἀνθρωπεύομαι, 438
ἀντά, 504
ἀντί, 504
ἀντικέω, augment of, 199
ἀνώγεων, 93
ἀνώμαλος, 3
ἀπάλλαττειν, c. gen., 467
ἀπέδραν, 231
Ἀπόλλων, 41
ἀπέφθός, 56
ἁπλοῦς, 2
ἀπό, 430, 506
Ἀπολλον, 41
ἀποστερεῖν τινά τι, 500
ἀπόχρη, 309
ἀφαναίνῳ, 17
ἀφύη, ἀφυής, 39
ἄχρις, 54, c. gen., 527

β, inserted between two liquids, 54
βάναυσος, 127, 530
βάρβαρος, 127
βασιλεύς, 109, 112
βασιλεύτερος, 160
βεβαρηώς, 247
βελτίων, βέλτερος, 159
βέριως, 60
βουλευομαι, 437
βρέφος, βρόω, 11
βρόδον, 64
βῶς, 113

γ, lost at the beginning of a word, 63
γάλα, 102
γάρ, 568, 606
γεγάκειν, 252
γενέτης, 315
γνώσομαι, 4
γονεῖς, with the article, 350
γόνυ, 103, 118
γράφομαι and γράφω, 445
γυνή, 40, 100

δ, proposed for ι, 22
δ, between two liquids, 54
δα-, 334
δά, 59
δανείζειν and δανείζεσθαι, 439
δέ, 568, 575
δεδείπναμεν, 287
δεδηα, 272
δέχομαι, with dat. of giver, 492
δή, δήθεν, 568
δηλεομαι, 441
δηλός εἶμι, 403
δηγα, 569
διά, 510
INDEX OF GREEK WORDS.

διαιτάω, augment, 200
dιακονεῖν, 200
dιαιλέομαι and διαλεχθόμαι, 268
dιαφέρων, 476
dιαφερόθεν, 440
dιδάσκομαι, 445
dιδάσκων, 287
dιηκόνων, 200
dίήτων, 200
dίκαιος εἶμι, 403
dικαιστόλος, 327
dίκη, 527
dιοικοῦμαι, 437
dιπλάσιος, 60, 147
dιπλοῦς, 147
dιερμυσις, διεχήρ μνώς, 638
dιψῆν, 262
dιώκετον, 3 p. dual imp., 249
dροπέτην, 29, 314
dροῦκατάλης, 332
dυεῖς, δυοῦς, δυοῦ, 70, 141
dύναμαι, augment, 194
dύνων, δύον, 414
dύσα, 334
dύσω, 434
dώρεις, 2
e, pronunciation, 15
lightest vowel, 12
a softened guttural, 58
representative of ı or υ, 107
e, augment, 62, 168
eγα, 272
eδλωκέν, 70
-eas, acc. pl. of nouns in -eıs, 110
eδίδωμος, 87
eδιάστασις, ἐδιαστάσηκει, 195
eδύσωσι, 264
eγγύς, 527
eγγύτορα, 198, 272
eγέγυλος, 109
eθέλωμι, 249
eθήκα, 183
eΙ, 356 sqq.
eτερ, in the apodosis, 610
eτερε, 549
eκούς, gen. for εκόνος, 106
Μελεθή, Μελιθη, 14
εἰμι and εἶμι, 227—230
εἰνεκα, ἐϊνεκα, 110, 527
εἰκέ, 42
εἰκώμι, 249
εἰργε, εἰργά, 17
eἰς, ἐς, 509
εἰς = μεῖς, 140
eἰτα, ἐπειτα, 569
eἰτα, in concessive sentences, 567
eἴτε, 573
ἐκ, ἐς, 52, 430, 506
ἐκας, 52
ἐκάς, 139
ἐκατέρος, 137
ἐκατα, 527
ἐκεῖνος, 434
ἐκεῖνος, 378
ἐκεχειρία, 57
ἐκλαφής, 5, 71
ἐκλασίδαιω, augment, 199
ἐκποδών, 149
ἐκοτήρα, c. accus., 424
ἐλαβέσκον, 476
ἐλαβοῦ, “oil-market,” 367
ἐλασιόν, ἐλασίων, 9
ἐλέ, 42
Ἐλλανίκος, 331
Ἐλλας, 1, 320
Ἐλληνική, 2
ἐλληνική, 331
ἐλαθεῖον, 58
ἦλη, ἐλαβεῖον, 331
εἰκοῆς, gen. for εἰκόνα, 106
ἐλνεχρόν, 149
ἐναντίον, 135
ἐν τοῖς, with superlative, 396
eΙ, 430, 506
ἐς, 61, 506
ἐδαφής, ἐξαπίθης, 149
ἐκτενεῖ, fut., 182
ἐκτασθαί, 424
ἐκο, 56
ἐλοῦς, 272
ἐπάσομιν and ἐπάσομιν, 441
ἐπελ, ἐπειδή, 589, 581, 605
INDEX OF GREEK WORDS.

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄρα—γε, “although,”</td>
<td>569</td>
<td></td>
</tr>
<tr>
<td>ἄρησα, 416</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄπ., 517</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄπωρ, 76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄπωρος, 149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄργαζομαι, 274</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄρειδω and ἄρείπω, 292</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἄρρημα, ἄρρηστος, 334</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπί, 517</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπίῤῥημα, 76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐπισχερώ, 149</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐργάζομαι, 274</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐρείδω and ἐρείπω, 292</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐρι-, 334</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔριδ-, ἔρίζω, ἔριξα, 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔρωμαι, 435</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔρχομαι, 485</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔρχομαι φράσων, 599</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐστε, ἐστίν, 569, 581</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐστροφα, 12, 185</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐστός, ἐστώ, -όστ, 124</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐταῖρος and ἔθος, 57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐτάφην, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐτέρωσ, 138</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐτν, 575</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐτύφην, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβ, in composition, 200, 333</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβδομαδος, 153, 485</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβδόμος, ἐβδόμος, 579</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβδομάς, 93</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβδώκειν, ἐβδώκεσθαι, 436</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβ', ἐβ', 602</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβδομήκορος, 58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔβρυπνος, 541</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔβως, 56, 273, 426, 477</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔβως, τ. aor. particip., 580</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔβυσσος, 197</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔβως, 93, 580, 581</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἣ, pronunciation, 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἥα-, prefix, 334</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἥβε, 261</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ, pronunciation, 13, 64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ, 342, 390, 569, 573, 575</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ, 569</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ γαρ, 558, 569</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ δ', 85, 345</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ δή, 570</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ διά, 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢδος, 273</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢλεκτρον, 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢλπιον, 61</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢλπιον—ἐλπίς, 576</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢ μνήμη, 569</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢμοιν, 580</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢμπισθαι, 293</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢπεδίκουμ, 200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢπαρ, 104</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢς, ἢς τοι, ἢς τοι δή, 569</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢπατίζει, 111</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢπως, 110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθυνθαι, 418</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθαι, 569</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθυποσταί τινος, 429, 476</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢχος, 110</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὑ, pronunciation, 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὑάλασσα, 62, 64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὑάσσειν, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὑάτεροι, 69, 138</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθειαι and ἢθεοί νόμον, ὁθίαν, 439</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθοι, ἢθοι μοι, 495</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθοδος, 327</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθυς, 55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθοφατοι, 327</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἢθωται and ἢθωτεῖσθαι, 438</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ὠνίσκε, 150</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὢν γάρ, 483</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὡμικον, 69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὡμοίθανα, 57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὡθεῖ, 56</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὥθηται, 57</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὥθος, 69</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ὥμοι, 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ι, quantity of, 29 sqq.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apparent prosthesis of, 63</td>
<td></td>
<td></td>
</tr>
<tr>
<td>for digamma, 107</td>
<td></td>
<td></td>
</tr>
<tr>
<td>representing guttural, 58</td>
<td></td>
<td></td>
</tr>
<tr>
<td>subscriptum, 14, 16, 66, 256</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ι, reflexive, 376</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ιδά, 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ιδείν and ἰδέσθαι, 438</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἰκινος and ἰκιλος, 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἰος, 569</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἱος, 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἰππομανής, 338</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἰπποτετρόφηκα, 200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἰσημα, 76</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἰσημα, 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κ, proposed for σκ, 22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Greek Word</td>
<td>Page Numbers</td>
<td></td>
</tr>
<tr>
<td>------------</td>
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<td></td>
</tr>
<tr>
<td>κ, relation of to s and h</td>
<td>183</td>
<td></td>
</tr>
<tr>
<td>κάγ γάνη,</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>καθαμίζω</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>καλ</td>
<td>570, 575</td>
<td></td>
</tr>
<tr>
<td>καλ δή,</td>
<td>568, 607</td>
<td></td>
</tr>
<tr>
<td>καίπερ</td>
<td>607</td>
<td></td>
</tr>
<tr>
<td>καί ταῦτα,</td>
<td>570</td>
<td></td>
</tr>
<tr>
<td>καίτοι,</td>
<td>608</td>
<td></td>
</tr>
<tr>
<td>καίκ κεφαλήν, &amp;c.,</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>καλός</td>
<td>54, 158</td>
<td></td>
</tr>
<tr>
<td>καλὸς κἀγαθός</td>
<td>327</td>
<td></td>
</tr>
<tr>
<td>κάλτιον, calceus</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>καλῶ, fut.</td>
<td>182</td>
<td></td>
</tr>
<tr>
<td>κάμ μέν</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>κὰν νόμον</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>καρδία, κάρζα</td>
<td>9, 70</td>
<td></td>
</tr>
<tr>
<td>κατά</td>
<td>512</td>
<td></td>
</tr>
<tr>
<td>κεκάδοντο, &quot;οὔ</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>κεκαφηώς</td>
<td>247</td>
<td></td>
</tr>
<tr>
<td>κέν</td>
<td>514, 537</td>
<td></td>
</tr>
<tr>
<td>κισσοδέτης</td>
<td>315</td>
<td></td>
</tr>
<tr>
<td>κλεῖδα and κλεῖν</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>κλέος and κλύω</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>κλίσεις</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>κνῆν</td>
<td>262</td>
<td></td>
</tr>
<tr>
<td>κοινωνεῖν</td>
<td>472</td>
<td></td>
</tr>
<tr>
<td>κολάζω and κολάζομαι</td>
<td>449</td>
<td></td>
</tr>
<tr>
<td>κομιδῇ</td>
<td>149</td>
<td></td>
</tr>
<tr>
<td>κόμμα</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>κρᾶσις</td>
<td>65, 68</td>
<td></td>
</tr>
<tr>
<td>κρείττων</td>
<td>150</td>
<td></td>
</tr>
<tr>
<td>κρύπτομαι</td>
<td>439</td>
<td></td>
</tr>
<tr>
<td>κρύφα and κρυφᾷ</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>κόων</td>
<td>106</td>
<td></td>
</tr>
<tr>
<td>κώλον</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>λ, movable</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>λλ and λ</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>λάδηρα</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>λακτατέων</td>
<td>327</td>
<td></td>
</tr>
<tr>
<td>λαθάνω, c. particip.</td>
<td>580</td>
<td></td>
</tr>
<tr>
<td>λαός</td>
<td>93</td>
<td></td>
</tr>
<tr>
<td>λατάξω, λατάσσω</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>λαφώσσων,</td>
<td>249</td>
<td></td>
</tr>
<tr>
<td>λάξων</td>
<td>367</td>
<td></td>
</tr>
<tr>
<td>λειποταξία</td>
<td>332</td>
<td></td>
</tr>
<tr>
<td>λέσχη</td>
<td>84</td>
<td></td>
</tr>
<tr>
<td>λέων</td>
<td>53, 63</td>
<td></td>
</tr>
<tr>
<td>λίπα, 114</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λόγος</td>
<td>92</td>
<td></td>
</tr>
<tr>
<td>λόγῳ παλαιός</td>
<td>327</td>
<td></td>
</tr>
<tr>
<td>λοβομαι, 432</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μ, val μ</td>
<td>502</td>
<td></td>
</tr>
<tr>
<td>μάζα</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>μαλακαπώδεις</td>
<td>330</td>
<td></td>
</tr>
<tr>
<td>μᾶλλον ἢ ὁ ὦ</td>
<td>393, 555</td>
<td></td>
</tr>
<tr>
<td>μάραγδον, found for σμαρ, 22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μαραθῶνι</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>μέγας</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>μεγίστα, μεγίστων</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>μειονεκτεῖν, c. gen.</td>
<td>476</td>
<td></td>
</tr>
<tr>
<td>μείσ, μιά, μέν</td>
<td>140</td>
<td></td>
</tr>
<tr>
<td>μέλλον</td>
<td>580</td>
<td></td>
</tr>
<tr>
<td>μέλεινα</td>
<td>185</td>
<td></td>
</tr>
<tr>
<td>μέμηναι</td>
<td>274</td>
<td></td>
</tr>
<tr>
<td>μέν</td>
<td>570, 575, 576</td>
<td></td>
</tr>
<tr>
<td>μὲν οὖν</td>
<td>577, 581</td>
<td></td>
</tr>
<tr>
<td>μεσημβρία</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>μέσος, meaitereos</td>
<td>156</td>
<td></td>
</tr>
<tr>
<td>μέσος, as second. predic.,</td>
<td>463</td>
<td></td>
</tr>
<tr>
<td>μετα, 52, 520</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μεταδιδόναι, c. gen.</td>
<td>472</td>
<td></td>
</tr>
<tr>
<td>μεταλαμβάνειν</td>
<td>472</td>
<td></td>
</tr>
<tr>
<td>μετάφασιν, c. partic.</td>
<td>579</td>
<td></td>
</tr>
<tr>
<td>μετέστι μοί τινος</td>
<td>472</td>
<td></td>
</tr>
<tr>
<td>μετέχειν</td>
<td>472</td>
<td></td>
</tr>
<tr>
<td>μέχρις</td>
<td>6. gen.</td>
<td>526</td>
</tr>
<tr>
<td>μηδὲν</td>
<td>52, 526</td>
<td></td>
</tr>
<tr>
<td>μηδὲν οὐ</td>
<td>581</td>
<td></td>
</tr>
<tr>
<td>μὴ οὐ</td>
<td>554, 559, 596</td>
<td></td>
</tr>
<tr>
<td>μὴ ποτέ</td>
<td>554, 559, 596</td>
<td></td>
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<tr>
<td>μὴ τοῦτο</td>
<td>554</td>
<td></td>
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<tr>
<td>μὴ τι γε ἢ</td>
<td>578</td>
<td></td>
</tr>
<tr>
<td>μεθόδων and μεθόδουμαι, 439</td>
<td></td>
<td></td>
</tr>
<tr>
<td>μόνος</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>μονοφαγιστάτως</td>
<td>146</td>
<td></td>
</tr>
<tr>
<td>μόνος, μούν, as terminations</td>
<td>312, 317</td>
<td></td>
</tr>
<tr>
<td>μοῦν</td>
<td>64</td>
<td></td>
</tr>
<tr>
<td>μοῖν</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>μῶν</td>
<td>559</td>
<td></td>
</tr>
<tr>
<td>ν, movable</td>
<td>53, 63</td>
<td></td>
</tr>
<tr>
<td>evanescent</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>ναδ μ</td>
<td>502</td>
<td></td>
</tr>
</tbody>
</table>
ναῦς, 109, 113  
vikán, 501  
vέζομαι, 432  
vόσο, 92  
vουκεφάνωσο, 152  
ντ, represented by α, 60  
vυκτιπόρος, 327  
vόκτωρ, 149  
ξ, two values of, 8  
ξέφος, 11  
ξελων, 92  
ξών=σών, 508  
δα, 9  
ο- consonantal, 9  
ο- for ἀνα- or ἀνοί, 63  
δ, ἡ, τό (δς), 134, 343  
vγοσ, 57, 70  
vδε, 378  
vδ δέων, 381  
vδόκτορος, 327  
"Οδυσσεύς, Ulyxes, 8  
oi, 14  
οἶδαμεν, 289  
ois, repeated, 364  
ois τε, 139, 365  
ois, 108  
oἰσι' οὖν δ ὁ δράσον, 551  
oιστρος, 9  
oίχομαι, 580  
οἶγος, comparison of, 160  
oλος, 463  
"Ολυμπία, 'Ολυμπίασιν, 76  
ὀλώλα, 272  
ὀμηλον των, 502  
ὀμος, in concessive sentences, 607  
ὀμος, ὅμως, 570  
ὀνομα, 75  
ὀπλα, "shields," 508  
ὀπλαν, ὁπλε, 581  
ὀπλευ, 14, 253  
ὃτος, 570  
ὅπως ὁ δικός, 608  
ὅρα μή, 560  
ὅρα ὅπως μή, 602  
ὅρτα, 117  
ὀρίζομαι, 437  
ὀρμάτης, 327  
ὀρόμαι, 436  
ὀρμαίνω, 474  
ὀρνιθοθήρα, gen., 90  
ὀρινθόσπερα, 102  
ὀρχεστυῖ, τις  
πάθος, 51  
παρά, 49, 50, 431, 511  
παρακαβλίομαι, 440  
παρανομέω, augment, 199  
παρέχομαι, 437  
Παρθένος, 321  
Πάρνης, 100  
παροικέω, augment, 200  
παρθησιάζομαι, augment, 199  
πάτα, 354, 463  
πάσαν δργειν, τέχνην, 502  
πάσχω for πένθος, 502  
παραλολα, gen., 90  
παῖς, 428  
παίζων, 436  
πείθω, 57  
πεῖρα, 86  
πεὶρα, 86  
πεἰράσθαι τινα, 482
<table>
<thead>
<tr>
<th>Word</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>τειχεσιπλήτης</td>
<td>327</td>
</tr>
<tr>
<td>τεκμαίρεσθαί τινι</td>
<td>492</td>
</tr>
<tr>
<td>τέος, verbal ending</td>
<td>190</td>
</tr>
<tr>
<td>τέτερες</td>
<td>144</td>
</tr>
<tr>
<td>τέτευχα</td>
<td>273</td>
</tr>
<tr>
<td>τέτηκα</td>
<td>272</td>
</tr>
<tr>
<td>τέτρασι</td>
<td>142</td>
</tr>
<tr>
<td>τέτροφα</td>
<td>56</td>
</tr>
<tr>
<td>τέχνη</td>
<td>358</td>
</tr>
<tr>
<td>τέως</td>
<td>572, 580</td>
</tr>
<tr>
<td>τῆλε, τηλοῦ</td>
<td>333</td>
</tr>
<tr>
<td>τηλύγετος</td>
<td>333</td>
</tr>
<tr>
<td>τήμος</td>
<td>572, 580</td>
</tr>
<tr>
<td>τὴν ἄλλως</td>
<td>567</td>
</tr>
<tr>
<td>τηνίκα</td>
<td>580</td>
</tr>
<tr>
<td>-τῆς, ending of nouns</td>
<td>315</td>
</tr>
<tr>
<td>τί ἔχων, μαθών, παθών</td>
<td>384</td>
</tr>
<tr>
<td>τί; with γάρ, ὅτο.,</td>
<td>385</td>
</tr>
<tr>
<td>τιθήμεναι, τιθήμενος</td>
<td>226</td>
</tr>
<tr>
<td>τίλλομαι</td>
<td>436</td>
</tr>
<tr>
<td>τιμωρεῖσθαι</td>
<td>440</td>
</tr>
<tr>
<td>Τίρυνς</td>
<td>100</td>
</tr>
<tr>
<td>τὶς, τίς, accent</td>
<td>43</td>
</tr>
<tr>
<td>τὶς, as indefinite article</td>
<td>348</td>
</tr>
<tr>
<td>τὶς, usage of</td>
<td>380</td>
</tr>
<tr>
<td>τὸ δέ</td>
<td>576</td>
</tr>
<tr>
<td>τοι, 572</td>
<td></td>
</tr>
<tr>
<td>τογαρ, 573</td>
<td></td>
</tr>
<tr>
<td>τοιόδε, τοιούτος</td>
<td>379</td>
</tr>
<tr>
<td>τὸ καὶ τό, τὰ καὶ τά</td>
<td>345</td>
</tr>
<tr>
<td>τῶν, 22</td>
<td></td>
</tr>
<tr>
<td>τοσοῦτον—ὅσον</td>
<td>574</td>
</tr>
<tr>
<td>τὸ τελευταῖον</td>
<td>502</td>
</tr>
<tr>
<td>τράπεζα</td>
<td>86</td>
</tr>
<tr>
<td>τρίτατος</td>
<td>147</td>
</tr>
<tr>
<td>τροπον</td>
<td>502</td>
</tr>
<tr>
<td>τροπον (δν τρόπον, κ.&amp;c.)</td>
<td>47</td>
</tr>
<tr>
<td>τυγχάνω</td>
<td>47</td>
</tr>
<tr>
<td>φαίνεται εἶναι and φαίνεται ὦν</td>
<td>588</td>
</tr>
<tr>
<td>φερέσβιος</td>
<td>327</td>
</tr>
<tr>
<td>φθάνω</td>
<td>580</td>
</tr>
<tr>
<td>φθείρεσθαί τινος</td>
<td>467</td>
</tr>
<tr>
<td>φίλος</td>
<td>117</td>
</tr>
<tr>
<td>φώς, 118</td>
<td></td>
</tr>
<tr>
<td>φωτων, 40</td>
<td></td>
</tr>
<tr>
<td>χι, lost at the beginning of a word</td>
<td>63</td>
</tr>
<tr>
<td>χάζομαι</td>
<td>296</td>
</tr>
<tr>
<td>χαῖρων</td>
<td>580</td>
</tr>
<tr>
<td>χαλκηδών, καλχηδών</td>
<td>57</td>
</tr>
<tr>
<td>χάρι, 502</td>
<td></td>
</tr>
<tr>
<td>χαυνός</td>
<td>116</td>
</tr>
<tr>
<td>χείρ, 107</td>
<td></td>
</tr>
<tr>
<td>χορός</td>
<td>159</td>
</tr>
<tr>
<td>χρᾶν and χρῆσθαι</td>
<td>439</td>
</tr>
<tr>
<td>χρῆν, in the apodosis</td>
<td>541</td>
</tr>
<tr>
<td>χρῆσθαι, 262</td>
<td></td>
</tr>
<tr>
<td>χρήστων from χρηστής</td>
<td>39</td>
</tr>
<tr>
<td>χωδών, 68</td>
<td></td>
</tr>
<tr>
<td>χωρίς, c. gen.</td>
<td>326</td>
</tr>
<tr>
<td>χάστως, 68</td>
<td></td>
</tr>
<tr>
<td>χάσταν, 67</td>
<td></td>
</tr>
<tr>
<td>ψ, 18</td>
<td></td>
</tr>
<tr>
<td>ψῆφος, ellipse of</td>
<td>358</td>
</tr>
<tr>
<td>ψῖλος, of letters, 7</td>
<td></td>
</tr>
<tr>
<td>ψῖλωσις, 16</td>
<td></td>
</tr>
<tr>
<td>ω, pronunciation</td>
<td>13</td>
</tr>
<tr>
<td>ω for η, 13</td>
<td></td>
</tr>
<tr>
<td>Greek Word</td>
<td>Page</td>
</tr>
<tr>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>ὡδοπεποιημένος</td>
<td>200</td>
</tr>
<tr>
<td>Ἄλλοι</td>
<td>17</td>
</tr>
<tr>
<td>ὧρα θέρους, ἦρος</td>
<td>471</td>
</tr>
<tr>
<td>ὧριστος</td>
<td>17</td>
</tr>
<tr>
<td>ὡς</td>
<td>572</td>
</tr>
<tr>
<td>ὡς, in objective sentences</td>
<td>587</td>
</tr>
<tr>
<td>ὡς, in illative sentences</td>
<td>593</td>
</tr>
<tr>
<td>ὡς, in final sentences</td>
<td>597</td>
</tr>
<tr>
<td>ὡς εἰπεῖν, ὡς ἔποι εἰπεῖν, &amp;c.</td>
<td>599</td>
</tr>
<tr>
<td>ὡς ἄν, ἄν</td>
<td>600</td>
</tr>
<tr>
<td>ὡς ἄν μάλιστα</td>
<td>601</td>
</tr>
<tr>
<td>ὡστε, in illative sentences</td>
<td>593</td>
</tr>
<tr>
<td>ὡστε, in final sentences</td>
<td>602</td>
</tr>
<tr>
<td>ὦ τάν</td>
<td>166</td>
</tr>
<tr>
<td>ὥφελον, in wishes</td>
<td>549</td>
</tr>
<tr>
<td>ὥφελον, in wishes</td>
<td>549</td>
</tr>
</tbody>
</table>
INDEX OF SUBJECTS.

ABEILLE, *apícula*, 321

Ablative, genitive used as, 466

Acatalectic, 614

Accent, as determining the quantity, 24

nature of the, 37 sqq.

in the 1st declension, 39

in contracted words of 2nd declension, 92

in the 3rd declension, 40, 112

of nouns in -τῆς, -τῆς, 315

in -τῆς, -τῆς, 319

in -μῆ, 317

in -η, *id.*

in -ω, 320

of compounds, 337

of adjectives, 322

of syncopated nouns in -η, -επος, 40

of γωνῆς, 40, 100

of the gen. pl. of nouns in -πης, -πης, &c., 112

of nouns in -ως, 94

in parathetic compounds, 42

in elision, 72

Accents, practical rules for, 39, 338

of monosyllabic nouns, 40

of verbs, general rule for, 41

Accusative in -ν of 3rd declension, 95

of quantity and quality, 423

use of, 497

of motion, *id.*

of extension, 498

of duration, *id.*

of the immediate object, *id.*

of the more remote object, 499

of cognate signification, 501

Accusative in apposition to the whole sentence, 503

as subject of the infinitive, 503

Adjectives, terminations of, 116

of one termination, 129

of two terminations, 126

of three terminations, 116 sqq.

as epithet, 306

compounded with *a-* privativum, 387

with ἄνταο-, 390

as subject, 388

in -ως, 127

irregular, 125

Adonius, 617

Adverbs, formation of, 47, 148

comparison of, 160

separable, in composition, 333

Æolic dialect, 2, 16, 65, 77, 89, 135, 249, 264

Alcaic dialect, 2, τό, 65, 77, 89, 132, 249, 264

Anacoluthon, 609

Anacreon, 614

Anacrusis, 618

Anaplectic verse, 618

Anomalous nouns, 162

verbs, 264 sqq.

Antispastic verses, 632

Aorists in -σκος, -σκομήν, 246

with intransitive signification, 273

signification and use of, 411, 413

pass. with mid. signif., 268

older forms of, 58

Aphorism, 57
INDEX OF SUBJECTS.

Apobole, or Apocope, 53, 72
Apodotic sentences, 557
Aposiopesis, 610
Apostrophe, 56, 72
Apposition, 368 sqq.
Arsis, 612
Article, 343
decension of, 134
with proper names, 344
general rules respecting, 351
omitted with subject, 347
appears with predicate, 348
as relative, 345
with πᾶς, 354
without a noun, 355
as demonstrative, 345
Articulations, modern Greek, 14, 15
Asclepiadean verse, 618
Aspirate, 16, 56
for an initial σ, 62, 197
Asymartete verses, 628
Asyndeton, 609
Attic dialect, 3, 17, 64, 90, 108, 120
its peculiarity in verbal forms, 224, 246, 252, 261
tendency to aspiration of, 17
Attraction of the relative, 302
of oίος, 363
Augment, syllabic, 194
temporal, 195
both kinds together, 199
in compound verbs, 198
in compounds with εὖ and δύσ-, 200
before the preposition, 199
omission of the, 201, 247

Bacchius, 627
Basis, 614
Booetic dialect, 13, 132
Brachylogy, 610
Breathings, 12, 16, 63

Cæsura, 615
Calendar, 637
Case-endings, 75, 80 sqq.
Cases, 76, 80
contrasted meanings of, 503

Catalectic, 614
Causal sentences, 456, 604
Changes of consonants, 54
Characteristic of the verb, 175
Choriambus, 647
Comparative, formation of, 154
in -ου, 157
anomalous, 159
syntax of, 390
Comparison, degrees of, 154 sqq.
Composition, 325 sqq.
Compound verbs, 328, 339
Concessive sentences, 607
Conditional propositions, 536 sqq.
Conjugation in general, 173
of verbs in -μι, 192
barytone verbs, 232
contracted verbs, 283
irregular and defective, 281 sqq.
Conjunctions, 47, 386, 566
Consonants, final, 52
combinations of, not tolerated, 54
affections of, in contiguous syllables, 54 sqq.
assimilations or omissions of, 55, 58, 59
initial, 62
Contraction of vowels, 65
Contractions in writing, 20
Copula as part of the proposition, 341
concord with subject, 398
verbs which serve as, 397
wanting, 400
Copulative sentences, 572
Correlatives, 137
Crasis, 67
accent in, 38
Cretic rhythms, 614, 627
Crude-form, 75
Dactylic verse, 615
Dative, use and signification of, 486 sqq.
of coincidence or contingency, ibid.
of the instrument or proximate cause, 490
of the recipient, 493
of special limitation, 495
INDEX OF SUBJECTS.

Dative, plural, older, 58
dialectic forms of, 90
after passive verb, 431
Declension in general, 80 sq.
1st, 84
2nd, 90
3rd, 94
irregular and defective, 162
Deponent verbs, 265, 440 sqq.
Derivation, 310
Dialects, 3 differences of, 64
in 1st declension, 89
in 2nd declension, 94
in 3rd declension, 112
in verbs in -μ, 225
in barytone verbs, 246
in contracted verbs, 260
Digamma, 7, 10, 93, 95, 107, 196, 331, 616
Diminutives, 77, 320
Disjunctive sentences, 572
Distributive sentences, 575
Doctmius, 632
Doric dialect, 2, 13, 64, 68 sqq., 87, 89, 90, 112, 114, 133, 139, 144, 225, 249, 256
Dual, 77
Ectasis, 73
Elision, 71
Ellipse, 609
Enclitics, 43
Epic verse, 112, 121, 123, 246, 249, 289
forms of ordinals, 147
Epitrite rhythms, 614
Euclides, archonship of, 18, 87
Euphony, 51
Eupolideus Polyschematistus, 633
Feet (in metre), 612
Feminines in -ος of 2nd declension, 90
Final sentences, 597 sqq.
Fractions, how expressed, 146
Frequentative usages, 275, 547
Future, formation of, 181
mid. with pass. sign., 270
mid. with act. sign., ιβ.
use and signif. of, 406
for the imperative, 550
Future, with οὐ μή, 562 sqq.
older forms of, 58
of contact, 483
tentative, 484
absolute, 485
Gender determined by sign., 77
1st decl., 84
2nd decl., 90
3rd decl., 97
Genitive, use of, 464 sqq.
ablative, 466
partitive, 470
relative, 475
possessive, 481
Glyconeus, 618
Grammar, parts of, 4
Greek language, where spoken, 1
affinities of, ιβ.
elements of, 2
Gutturals moveable, 63
guna, Sanscrit, 74
Hellen, legend of, 2
Hellenistic dialect, 4
Hemimer, 616
Hemioian rhythms, 614
Hepthemimeral cesura, 616
Hexameter verse, 615
Hyperbaton, 611
Hypercatalectic, 614
Hypothetical propositions, 342, 536 sqq.
Iambelegus, 631
Iambic verse, 623
Illative sentences, 592 sqq.
expressed adverbially, 456
by the tertiary predicate, 534
Imperative, use of the, 549
Imperfect, signification and use of, 409
in -σκόν, -σκομην, 246
Impersonal verbs, 342, 403
Indicative, past tenses of with ἄν, 546
without ἄν in the apodosis, 541
in final sentences, 603
in temporal sentences, 581 sqq.
in objective sentences, 587
Infinitive, forms of, 236, 252, 264
<table>
<thead>
<tr>
<th>Subject</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive, in protasis</td>
<td>552</td>
</tr>
<tr>
<td>in imperative, id.</td>
<td></td>
</tr>
<tr>
<td>in temporal sentences</td>
<td>584</td>
</tr>
<tr>
<td>in objective sentences</td>
<td>376, 503, 586</td>
</tr>
<tr>
<td>in illative sentences</td>
<td>593</td>
</tr>
<tr>
<td>in final sentences</td>
<td>598, 603</td>
</tr>
<tr>
<td>after an adjective</td>
<td>586</td>
</tr>
<tr>
<td>Interest of money</td>
<td>640</td>
</tr>
<tr>
<td>Interrogative, 381 sqq.</td>
<td></td>
</tr>
<tr>
<td>with οὐ, 358</td>
<td></td>
</tr>
<tr>
<td>with μή, 559</td>
<td></td>
</tr>
<tr>
<td>Intransitive verbs</td>
<td>422</td>
</tr>
<tr>
<td>with passive construction</td>
<td>428</td>
</tr>
<tr>
<td>with accusative case</td>
<td>424</td>
</tr>
<tr>
<td>Ionians of Asia Minor</td>
<td>18</td>
</tr>
<tr>
<td>Ionic dialect, 3, 64, 108, 112, 114, 120, 126, 133</td>
<td></td>
</tr>
<tr>
<td>in forms of verbs</td>
<td>225, 246, 250, 263, 289</td>
</tr>
<tr>
<td>substitutions for aspirate in</td>
<td>17</td>
</tr>
<tr>
<td>Ionicus a majore, a minore</td>
<td>630</td>
</tr>
<tr>
<td>Ithyphallicus, 621</td>
<td></td>
</tr>
<tr>
<td>Lecythus, 622</td>
<td></td>
</tr>
<tr>
<td>Letters, pronunciation of</td>
<td>7</td>
</tr>
<tr>
<td>classification of</td>
<td>11</td>
</tr>
<tr>
<td>origin and arrangement of</td>
<td>17</td>
</tr>
<tr>
<td>changes of, 50 sqq.</td>
<td></td>
</tr>
<tr>
<td>compound, 8</td>
<td></td>
</tr>
<tr>
<td>original values of, 17</td>
<td></td>
</tr>
<tr>
<td>Liquids, doubling of</td>
<td>59</td>
</tr>
<tr>
<td>interchanges of, 60</td>
<td></td>
</tr>
<tr>
<td>Locative, 76, 486</td>
<td></td>
</tr>
<tr>
<td>Logaodic verses, 628</td>
<td></td>
</tr>
<tr>
<td>Metathesis, 61</td>
<td></td>
</tr>
<tr>
<td>Metro, 612</td>
<td></td>
</tr>
<tr>
<td>Middle voice, 166, 432 sqq.</td>
<td></td>
</tr>
<tr>
<td>Mionnet, 10</td>
<td></td>
</tr>
<tr>
<td>μορά, α, 22</td>
<td></td>
</tr>
<tr>
<td>Money (Attic), 639</td>
<td></td>
</tr>
<tr>
<td>interest of, 640</td>
<td></td>
</tr>
<tr>
<td>Month (division of), 638</td>
<td></td>
</tr>
<tr>
<td>Moods, 171, 545 sqq.</td>
<td></td>
</tr>
<tr>
<td>in conditional sentences, 536 sqq.</td>
<td></td>
</tr>
<tr>
<td>in temporal sentences, 580 sqq.</td>
<td></td>
</tr>
<tr>
<td>Moods, in final sentences, 597</td>
<td></td>
</tr>
<tr>
<td>Names, gentile, 319</td>
<td></td>
</tr>
<tr>
<td>Negative particles, 552 sqq.</td>
<td></td>
</tr>
<tr>
<td>in objective sentences, 590</td>
<td></td>
</tr>
<tr>
<td>in illative sentences, 593</td>
<td></td>
</tr>
<tr>
<td>Neuter plural with singular verb, 342, 399</td>
<td></td>
</tr>
<tr>
<td>Nominative as subject, 366</td>
<td></td>
</tr>
<tr>
<td>as secondary predicate, 457</td>
<td></td>
</tr>
<tr>
<td>with the participle absolute, 464</td>
<td></td>
</tr>
<tr>
<td>in apposition to a sentence, 373</td>
<td></td>
</tr>
<tr>
<td>Noun, 75 sqq.</td>
<td></td>
</tr>
<tr>
<td>irregular, 162 sqq.</td>
<td></td>
</tr>
<tr>
<td>guttural, labial, 99</td>
<td></td>
</tr>
<tr>
<td>dental, 100</td>
<td></td>
</tr>
<tr>
<td>liquid, 105</td>
<td></td>
</tr>
<tr>
<td>Numbers, 77</td>
<td></td>
</tr>
<tr>
<td>Numerals, 47, 140</td>
<td></td>
</tr>
<tr>
<td>Numerical signs, 142, 145</td>
<td></td>
</tr>
<tr>
<td>Object, immediate and remote, 498, 499</td>
<td></td>
</tr>
<tr>
<td>Objective sentences, 584</td>
<td></td>
</tr>
<tr>
<td>Olympiads (mode of reckoning), 639</td>
<td></td>
</tr>
<tr>
<td>Optative, 171, 179, 547</td>
<td></td>
</tr>
<tr>
<td>in contracted verb, 255</td>
<td></td>
</tr>
<tr>
<td>perf. pass. in ditto, 261</td>
<td></td>
</tr>
<tr>
<td>of verbs in -νυμι, 224</td>
<td></td>
</tr>
<tr>
<td>with ἄν, 539</td>
<td></td>
</tr>
<tr>
<td>apodotic use without ἄν, 547</td>
<td></td>
</tr>
<tr>
<td>in oblique narration, 587, 589</td>
<td></td>
</tr>
<tr>
<td>expressing a wish or prayer,</td>
<td>548</td>
</tr>
<tr>
<td>Peonic rhythms, 614, 627</td>
<td></td>
</tr>
<tr>
<td>Paroemia, 619</td>
<td></td>
</tr>
<tr>
<td>Participle, declension of, 121 sqq.</td>
<td></td>
</tr>
<tr>
<td>with article, 346, 359</td>
<td></td>
</tr>
<tr>
<td>conditional, 542</td>
<td></td>
</tr>
<tr>
<td>temporal, 579</td>
<td></td>
</tr>
<tr>
<td>causal, 604</td>
<td></td>
</tr>
<tr>
<td>concessive, 607</td>
<td></td>
</tr>
<tr>
<td>as primary predicate, 402</td>
<td></td>
</tr>
<tr>
<td>as secondary predicate, 457</td>
<td></td>
</tr>
<tr>
<td>in objective sentences, 588</td>
<td></td>
</tr>
<tr>
<td>in final sentences, 599</td>
<td></td>
</tr>
</tbody>
</table>
INDEX OF SUBJECTS.

Participle, formation of, 47
at the end, 370

Particles, 566

Parts of speech, 47

Passive voice, 166, 429

Pathology, 50

Patronymics, 320

Paulo-post futuro, 421

Pause in the Senarius, 624

Pentameter, 617

Penthemimeral casura, 616

Perfect, forms, 184

signification, 408
irregular usage, 272

Periphrasis, 367

Person-endings, 169, 178, 192 sqq., 249

Phererecatus, 618

Pleonasam, 610

Pluperfect, epic forms, 247

usage, 420

Plural instead of singular, 367

Positive in prosody, 22

Possessive with article, 352

with gen. of pers. pron., 372

Predicates, three classes, 360, 397

primary: nouns, 397

participles, 402

other verbalis, id.

tenses of the finite verb, 404

primary considered with reference to secondary predicates: voices of the

verb, 423

secondary: adverbs, 453
cases of nouns, 456
tertiary predicates, 528
dependant sentences, how related to, 565

Prepositions, with genitive, 504

with dative, 508

with accusative, 509

with two cases, 510

with three cases, 515

in composition, 328

fragmentary forms of, 63

Present, signif. and use of, 405

Proclitics, 42

Pronominal elements, 48, 311

words and forms, 49

Pronouns, form and inflexion, 130 sqq.

personal, 130, 374

of self, 132, 375

possessive, 133

relative, 134, 361

distinctive, id.

indicative, 135, 379

indef. and interr., 136, 380

relative indefinite, id.

correlative, 137

discriminative and distributive, 138

as subject, 373 sqq.

Pronunciation of Reuchlin and Erasmus, 7, 15

of diphthongs, 14

Propositions, their three parts, 341

Protasis and apodosis, 536

Protatic sentences, 557

Quantity of syllables, 22 sqq.

Reduplication, 59, 194, 197

in compound verbs, 198

Attic, id.

Relative, 134, 361

attraction of, 362 sqq.

Rhythm, 612

Roots of words, 46, 75

Samians, 18

Sapphic verse, 629

Saturnian verse, 622

Schema Pindaricum, 399

Senarius (Iambic), 623

Singular for plural, 366

Stops, 44

Subject of proposition, 341, 366

Subjunctive, 171, 179, 546

hortative or deliberative, 548

after τῆς, 583

Superlative, formation of, 154 sqq.

in -ωτος, 157

anomalous, 159

syntax of, 394

Syllables, division of, 21

length of, 22 sqq.

Synaphea, 619

Synecope of nouns in -ης, 106

Synizesis, 70
### INDEX OF SUBJECTS.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temporal sentences</td>
<td>578 sqq.</td>
</tr>
<tr>
<td>Tenses, division of the</td>
<td>168</td>
</tr>
<tr>
<td>signif.,</td>
<td>404</td>
</tr>
<tr>
<td>usage of,</td>
<td>405</td>
</tr>
<tr>
<td>formation of,</td>
<td>181</td>
</tr>
<tr>
<td>Thesis,</td>
<td>612</td>
</tr>
<tr>
<td>Tmesis,</td>
<td>61</td>
</tr>
<tr>
<td>Transcriptions, Greek of Latin words</td>
<td>8, 9, 16</td>
</tr>
<tr>
<td>Latin of Greek words</td>
<td>15, 16</td>
</tr>
<tr>
<td>Trimeter Acatalectic (Iambic), rules for</td>
<td>624</td>
</tr>
<tr>
<td>Tripudiatio</td>
<td>621</td>
</tr>
<tr>
<td>Trochaic verse</td>
<td>621</td>
</tr>
<tr>
<td>Unaccentuated words</td>
<td>42</td>
</tr>
<tr>
<td>Verbals, formation of</td>
<td>190 sqq.</td>
</tr>
<tr>
<td>syntax of</td>
<td>402</td>
</tr>
<tr>
<td>Verbs, kinds of</td>
<td>167</td>
</tr>
<tr>
<td>in -μ,</td>
<td>192</td>
</tr>
<tr>
<td>barytone,</td>
<td>233</td>
</tr>
<tr>
<td>contract,</td>
<td>253</td>
</tr>
<tr>
<td>liquid,</td>
<td>181, 183</td>
</tr>
<tr>
<td>in -αω, -ιω, -υω, -ου with short vowel before -ω,</td>
<td>182</td>
</tr>
<tr>
<td>with trans. and intrans. signif.,</td>
<td>422</td>
</tr>
<tr>
<td>trans. used neut., list of</td>
<td>425</td>
</tr>
<tr>
<td>Verse,</td>
<td>612</td>
</tr>
<tr>
<td>Vocative in third declension</td>
<td>95 sqq.</td>
</tr>
<tr>
<td>accent of</td>
<td>39, 41</td>
</tr>
<tr>
<td>Vowel of connexion</td>
<td>177</td>
</tr>
<tr>
<td>Vowels, pronunciation of</td>
<td>12, 13</td>
</tr>
<tr>
<td>quantity of</td>
<td>23 sqq.</td>
</tr>
<tr>
<td>affections of</td>
<td>64 sqq.</td>
</tr>
<tr>
<td>residuary,</td>
<td>63</td>
</tr>
<tr>
<td>Zeugma,</td>
<td>610</td>
</tr>
</tbody>
</table>

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