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GREEK GRAMMAR

BY

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EDITOR'S PREFACE

WHEN the Department of Classics of Harvard University acquired the plates to *A Greek Grammar for Colleges* by Herbert Weir Smyth (1920), the decision was promptly reached that this excellent and detailed treatise should again appear in print. Its merits are obvious: Smyth's is by far the most complete reference grammar of ancient Greek to appear in English. It is for example the only English "school grammar" which E. Schwyzler sees fit to list in the voluminous bibliography of his own *Griechische Grammatik*. The non-specialist student of ancient Greek language and literature can count upon finding in Smyth a treatment of Greek morphology and syntax which will be more than adequate for his needs.

There is one strong advantage of Smyth's work which particularly commends it, despite the passage of time. This may be stated in the words of Smyth's original preface (1918): "it is a descriptive, not an historical, nor a comparative, grammar." Since Smyth's work is almost exclusively a description, on a scale unprecedented for a grammar of this kind in English, it has for the most part retained its accuracy and its usefulness. In particular, Smyth offered a treatment of Greek syntax which is exceptionally rich as well as subtle and well organized.

Nevertheless, it is only fair to the reader to point out certain features of the original work which called for revision. Smyth spoke in his preface of having "adopted many of the assured results of comparative linguistics"; inevitably, time has invalidated some of these supposedly assured results, and new discoveries have successively altered existing concepts or added to our fund of information. Since 1920, for example, scholars of Indo-European have had to reckon with the important new data contributed to their science by the newly deciphered Hittite and Tocharian texts. Unlikely as it might at first glance appear, some of these changes in the assumed structure of Proto-Indo-European, from which Greek is descended, are reflected even in a book like Smyth's which avowedly makes only limited use of such material. To take an example, at 253 b Smyth commented on the inflection of ἵδωρ 'water' (gen. ἱδάρως) merely by saying that "the reason for this change is uncertain." We now have ample reason to believe that the *r/n* stem variation is extremely ancient and may be an important inherited feature of Indo-European (compare Hittite *watar* 'water,' gen. *wetas*).

In a book of this sort there is perhaps no need to stress the still more far-reaching revisions which have been imposed on the Indo-European reconstructions of Smyth's day by the assumption of one or more laryngeal consonants in the parent tongue (Proto-Indo-European), still directly attested in Hittite. Nevertheless, the trace of such consonants has been more or less plausibly conjectured to explain e.g. cases of prothesis

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in Greek (Smyth, para 41) as well as numerous phenomena of vowel gradation.

Our knowledge of the ancient Greek language and its various dialects has vastly increased since Smyth wrote his grammar. Inscriptions drawn year after year from all parts of the ancient Greek-speaking world have contributed precious new information. Again a single example may serve to show that such material has a definite bearing even on the almost exclusively literary use of the Greek language as described by Smyth. In dealing with the endings of the optative mood, Smyth merely noted without comment at 464 that the first person singular ending except after *-ιη-* was *-μι*, despite his previous statement that the optative usually has the endings of the secondary tenses of the indicative. The anomaly of the usual ending *-μι* has now been resolved with the discovery of Arcadian present optative first singular *ἐξελαίνοια*, which shows the original secondary active ending (**οι-μι*) previously assumed but hitherto unattested.

There is in fact scarcely any sector of Greek grammar which has not marked progress as a result of extensive research either derived from fresh data or else based upon ingenious combinations of existing data.

Nor has the science of language itself stood still. The linguistics implicit in Smyth is still that of the Neogrammarians of the late nineteenth century. In the intervening period, a new methodology has arisen, and questions of structure have assumed new prominence from Ferdinand de Saussure to Louis Hjelmslev. Techniques used in the study of living languages have also thrown some light upon the evolution of ancient Greek.

If a revision of Smyth was therefore from many points of view a desideratum, it was clear that a complete revision would be an extremely complex task, and also, because of the difficulty and expense of making alterations in the plates, a very costly one. Many of the texts cited by Smyth have since been re-edited; some of his citations would undoubtedly prove to be in conflict with the readings of our best current texts. Yet it would be a vast and perhaps profitless undertaking to verify all the citations, make alterations where necessary, and change the commentary to the extent required. Moreover, a thorough-going revision which might attempt to take into consideration all the multitudinous pertinent literature in the field of Greek grammar since Smyth's day would run the risk of turning Smyth into a completely different book.

As it turned out, even the much less ambitious revision of Smyth as originally conceived has not been possible, largely because of financial considerations. Accordingly, it is necessary to list here exactly in what respects the present revision of Smyth — which might more modestly be termed a corrected reprint — differs from its predecessor.

First of all, the present book has been re-christened simply *Greek*

Grammar instead of *A Greek Grammar for Colleges*. This is partly to differentiate this work conveniently from the earlier one, but also because there is now no longer any need to distinguish Smyth's *A Greek Grammar for Colleges* from his similar but more elementary work, *A Greek Grammar for Schools and Colleges*, now out of print.

Some changes have been made in the historical and comparative part of the work, particularly in Smyth's original introduction and here and there in his original Part I (Letters, Sounds, Syllables, Accent). A very few changes, again bearing on historical linguistics, have been introduced in Part II (Inflection). Prof. Sterling Dow has contributed a valuable revision of paragraphs 348 on the Greek system of notation and 350 d on dating.

In addition, lists of corrigenda have been supplied by several scholars, and these have been silently inserted wherever appropriate. Thanks are due to all who contributed such lists.

An unpretentious bibliography, of the sort most likely to be immediately useful to the reader, is added at the end of this preface. This includes only a few selected works which appeared subsequent to the publication of Smyth, with a very brief comment on each, to supplement Smyth's own list of "Advanced Works on Grammar and Dialects."

Perhaps one caveat is in order. The student unfamiliar with the reconstruction of assumed intermediary forms may sometimes be puzzled by Smyth's frequent use of such forms with no indication that they actually occurred or else are purely hypothetical. It would have been tempting to mark all the non-existent reconstructions with the now traditional asterisk as is customary in works on historical linguistics.

One important lacuna in Smyth must be pointed out since it has not been filled: there is no section on prosody.

This is a fitting place to thank the Smyth family, and above all the late Mrs. Smyth, for their interest and help in achieving this revision and new edition.

In concluding these remarks, I should like to express my satisfaction at being associated even to this limited extent with Smyth's great work and with Harvard University:

βουλαι δὲ πρεσβύτεραι
ἀκίνδυνον ἐμοὶ ἔπος
σὲ ποτὶ πάντα λόγον
ἐπαινεῖν παρέχοντι

Pind. Pyth. 2.65-7

GORDON M. MESSING

ATHENS, GREECE
13 May 1956

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Carl D Buck, *Comparative Grammar of Greek and Latin*, Chicago 1933 (reprinted 1937 and corrected reprint 1948) The most convenient historical and comparative treatment in English

Carl D Buck, *The Greek Dialects*, Chicago, 1955 The most up-to-date and trustworthy study in concise form of the Greek dialects

Pierre Chantraine *Grammaire homérique I Phonétique et morphologie* Paris, 1942 II *Syntaxe* Paris, 1953 Accurate and thorough survey of Homeric usage

J D Denniston *The Greek Particles*, Second Edition revised by K J Dover Oxford 1954 A model collection of material

O Hoffmann and A Debrunner *Geschichte der griechischen Sprache*, 2 volumes, Berlin, 1953-4 Meaty and useful despite the small format

Antoine Meillet *Aperçu d'une histoire de la langue grecque*, Sixth Edition, Paris 1930 A stimulating picture of Greek in its evolution and structure

Eduard Schwyzer *Griechische Grammatik* I Munich, 1939, II edited by A Debrunner Munich 1950 III, Index Volume by Demetrius J Georgacas, Munich 1953 The most complete comparative Greek grammar in existence

Edgar H Sturtevant *The Pronunciation of Greek and Latin* Second Edition, Philadelphia 1940 A reliable guide, solidly documented, with all pertinent evidence

Albert Thumb, *Handbuch der griechischen Dialekte* Second Edition, Volume I only, Heidelberg, 1932 A complement to Buck (see above)

Jakob Wackernagel *Vorlesungen über Syntax* Second Edition, 2 volumes Basel 1926 8 (reprint 1950) Only some of the material pertains to Greek syntax

AUTHOR'S PREFACE

THE present book, apart from its greater extent and certain differences of statement and arrangement, has, in general, the same plan as the author's *Greek Grammar for Schools and Colleges*. It is a descriptive, not an historical, nor a comparative, grammar. Though it has adopted many of the assured results of Comparative Linguistics, especially in the field of Analogy, it has excluded much of the more complicated matter that belongs to a purely scientific treatment of the problems of Morphology. It has been my purpose to set forth the essential forms of Attic speech, and of the other dialects, as far as they appear in literature; to devote greater attention to the Formation of Words and to the Particles than is usually given to these subjects except in much more extensive works; and to supplement the statement of the principles of Syntax with information that will prove of service to the student as his knowledge widens and deepens.

As to the extent of amplification of the bare facts of Morphology and Syntax, probably no two makers of a book of this character, necessarily restricted by considerations of space, will be of the same mind. I can only hope that I have attained such a measure of success as will commend itself to the judgment of those who are engaged in teaching Greek in our colleges and universities. I trust, however, that the extent of the enlarged work may lead no one to the opinion that I advocate the study of formal grammar as an end in itself, though I would have every student come to know, and the sooner the better, that without an exact knowledge of the language there can be no thorough appreciation of the literature of Ancient Greece, or of any other land ancient or modern.

In addition to the authorities mentioned on page 5, I have consulted with profit Delbrück's *Syntaktische Forschungen*, Gildersleeve's numerous and illuminating papers in the *American Journal of Philology* and in the *Transactions of the American Philological Association*, Schanz's *Beiträge zur historischen Syntax der griechischen Sprache*, Riddell's *Digest of Platonic Idioms*, La Roche's *Grammatische Studien* in the *Zeitschrift für österreichische Gymnasien* for 1904, Forman's *Selections from Plato*, Schulze's *Quaestiones*

Epicae, Hale's *Extended and Remote Deliberatives in Greek* in the Transactions of the American Philological Association for 1893, Harry's two articles, *The Omission of the Article with Substantives after οὗτος, ὅδε, ἐκεῖνος in Prose* in the Transactions for 1898, and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the Classical Review for 1905, Headlam's *Greek Prohibitions* in the Classical Review for 1905, Marchant's papers on *The Agent in the Attic Orators* in the same journal for 1889, Miss Meissner's dissertation on γάρ (University of Chicago), Stahl's *Kritisch-historische Syntax des griechischen Verbums*, and Wright's *Comparative Grammar of the Greek Language*. I have examined many school grammars of Greek in English, German, and French, among which I would particularize those of Hadley-Allen, Goodwin, Babbitt, Goodell, Sonnenschein, Kaegi, Koch, Croiset et Petitjean. I am much indebted also to Thompson's *Greek Syntax*.

I would finally express my thanks for helpful criticism from Professor Allen R. Benner of Andover Academy, Professor Haven D. Brackett of Clark College, Professor Hermann Collitz of the Johns Hopkins University, Professor Archibald L. Hodges of the Wadleigh High School, New York, Dr. Maurice W. Mather, formerly Instructor in Harvard University, Professor Hanns Oertel of Yale University, and Professor Frank E. Woodruff of Bowdoin College. Dr. J. W. H. Walden, formerly Instructor in Harvard, has lent me invaluable aid by placing at my service his knowledge and skill in the preparation of the Indices.

HERBERT WEIR SMYTH.

CAMBRIDGE,
Aug. 1, 1918.

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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

A. The Greek language has a continuous literary history which covers three millennia from the Homeric writings to the present day. There is reason to believe that the ancestors of the Greeks launched the first of a series of invasions of the Aegean world as early as 2000 B.C. A few centuries thereafter sufficed for them to displace or dominate the non-Indo-European peoples who had preceded them in what is now Greece, the Greek islands, and part of Asia Minor. It has been plausibly conjectured that the *Ahhiyawa* mentioned in Hittite letters of 1335-1325 B.C. are to be identified with the Achaeans of Homer. The various Greek communities referred to themselves (as the modern Greeks do) by the name *Hellenes* ('Ελληνες); they called their country *Hellas* (ἡ 'Ελλάς) and their language the *Hellenic* language (ἡ 'Ελληνική γλῶσσα). We call them *Greeks* from the Latin *Graeci*, the name given them by the Romans, who applied to the entire people a name properly restricted to the *Γραιοί*, the first Hellenes of whom the Romans had knowledge.

N. 1. — *Graeci* (older *Graici*) contains a Latin suffix *-icus*; and the name *Γραικοί*, which occurs first in Aristotle, is borrowed from Latin. The Roman designation is derived either from the *Γραιοί*, a Boeotian tribe that took part in the colonization of Cyme in Italy, or from the *Γραίοι*, a larger tribe of the same stock that lived in Epirus.

N. 2. — No collective name for 'all Greece' appears in Homer, to whom the Hellenes are the inhabitants of *Hellas*, a district forming part of the kingdom of Peleus (B 683) and situated in the S.E. of the country later called Thessaly. 'Ελλάς for 'all Greece' occurs first in Hesiod. The Greeks in general are called by Homer 'Αχαιοί, 'Αργεῖοι, Δαναοί.

B. Greek constitutes one of a family of languages called Indo-European, all of which have evolved from a common original language (Proto-Indo-European), the nature of which may be reconstructed by comparison of known Indo-European languages. The main language groups apart from Greek within the Indo-European family are as follows: Hittite; Tocharian; Indic; Iranian; Armenian; Albanian; Slavic; Baltic; Germanic; Italic; Celtic. Other Indo-European languages are imperfectly or fragmentarily known (e.g. Venetic,

Messapic, Illyrian). The relationship of certain ones (particularly Hittite) to Proto-Indo-European is still a matter for scholarly controversy. It is possible that some Indo-European languages have vanished without leaving any trace, and it is equally possible that evidence for such languages may yet be unearthed, just as happened in the case of Tocharian or Hittite, both discovered or interpreted in comparatively recent times. Some of the groups mentioned above are closely related as shown through the presence of common linguistic traits. Indic and Iranian, for example, are particularly close. There is on the other hand no such close relationship as has often been postulated in the past to link Greek with Latin and the other Italic languages.

Naturally, the special linguistic changes which have occurred in all these groups of Indo-European languages, and still more the further specific changes which have occurred in the individual Indo-European languages derived from these groups, have greatly differentiated them. English, for example, even in its earliest attested form (Old English), shows a sound system very different from that which we reconstruct for Proto-Indo-European. The original stops have been systematically shifted in the Germanic languages. Thus for example the plain voiceless stops, *p*, *t*, *k* have (under certain well defined linguistic circumstances) regularly evolved to Germanic sounds which may be schematized as *f*, *θ*, *χ* (Grimm's Law). We may therefore directly compare the initial stops in such forms as:

- Greek *ποῖς*, Lat. *pēs*, but German *Fuss*, Eng. *foot*;
 Greek *τρεις*, Lat. *trēs*, but German *drei*, Eng. *three*;
 Greek *κολωνός* 'hill,' Lat. *collis*, but OEng. *hyll*, Eng. *hill*.

In the above examples, the English words are said to be *cognate* with the Greek words. *Derived* words, such as *geography*, *theater*, are borrowed, directly or indirectly, from the Greek (*γεωγραφία*, *θέατρον*) or are made up with Greek elements (*streptococcus*, *psychoanalysis*).

C. At the earliest known period of its history the Greek language was divided into dialects, even though the existence of a fairly unified Greek language may be presumed for a still earlier period. In this grammar, which is concerned chiefly with the literary language, the traditional differentiation of the dialects into Aeolic, Doric, and Ionic (of which Attic is a sister-dialect) has been retained, although it is no older than Strabo (8.333). Aeolic and Doric are more nearly related to each other than either is to Ionic. These groupings correspond to the principal Greek ethnic divisions of Aeolians, Dorians, and Ionians (a division unknown to Homer). The study of the Greek dialects in modern times, however, has been both enriched and complicated by the discovery of thousands of dialect inscriptions. These reveal a linguistic diversity which could scarcely be suspected from the literary monuments, since most of the dialects make no appearance in literature. Classification is fairly complex, although a basic division into East

Greek and West Greek is evident. East Greek consists of the Attic-Ionic group, the Arcado-Cyprian group, and the Aeolic group; West Greek consists of the Northwest Greek group and the Doric group. (For a detailed breakdown, see the introduction to C. D. Buck, *The Greek dialects*.)

Aeolic: spoken in Aeolis, Lesbos, and kindred with the dialect of Thessaly (except Phthiotis) and of Boeotia (though Boeotian has many Doric ingredients). In this book 'Aeolic' means Lesbian Aeolic.

N. 1. — Aeolic retains primitive *ā* (30); changes *τ* before *ι* to *σ* (115); has recessive accent (162 D.), and many other peculiarities.

Doric: spoken in Peloponnesus (except Arcadia and Elis), in several of the islands of the Aegean (Crete, Melos, Thera, Rhodes, etc.), in parts of Sicily and in Southern Italy.

N. 2. — Doric retains primitive *ā* (30), keeps *τ* before *ι* (115 D.). Almost all Doric dialects have *-μες* for *-μεν* (462 D.), the infinitive in *-μεν* for *-ναι* (469 D.), the future in *-ξω* from verbs in *-ζω* (516 D.), the future in *-σῶ*, *-σοῦμαι* (540 a).

N. 3. — The sub-dialects of Laconia, Crete, and Southern Italy, and of their several colonies, are often called Severer (or Old) Doric; the others are called Milder (or New) Doric. Severer Doric has *η* and *ω* where Milder Doric has *ε* and *ο* (59 D. 4, 5; 230 D.). There are also differences in verbal forms (654).

Ionic: spoken in Ionia, in most of the islands of the Aegean, in a few towns of Sicily, etc.

N. 4. — Ionic changes primitive *ā* to *η* (30); changes *τ* before *ι* to *σ* (115); has lost digamma, which is still found in Aeolic and Doric; often refuses to contract vowels; keeps a mute smooth before the rough breathing (124 D.); has *κ* for *π* in pronominal forms (132 D.).

N. 5. — As explained above, some dialects are not accommodated into the traditional threefold division. Arcadian and Cyprian are closely related and probably represent the pre-Doric speech of most of the Peloponnesus. This group has gained in interest through the very recent partial decipherment of the tablets in Cretan script (so-called Linear B) from Pylos, Mycenae, and Cnossus dating from about 1400–1200 B.C. (Pylos) and earlier. Investigation to date tends to show that the dialect of these very early inscriptions may be an earlier stage of Arcado-Cyprian. Further research may throw considerable light upon the earliest history of the Greek language.

Northwest Greek (Phocian, Locrian, Elean, and the common dialect of Aetolia and other regions under the domination of the Aetolian League) forms another group apart although showing close affinities to Doric.

N. 6. — The dialects that retain *ā* (30) are called *Ā* dialects (Aeolic, Doric, etc.); Ionic and Attic are the only *H* dialects. The Eastern dialects (Aeolic, Ionic) change *τ* to *σ* (115).

N. 7. — The local dialects died out gradually and ceased to exist by 300 A.D., being everywhere replaced by the *Koinè* (see F below) with the single important

exception of Tsakonian (still spoken in a small area of Laconia) which is largely derived from ancient Laconian.

D. The chief dialects that occur in literature are as follows (almost all poetry is composed in a mixture of dialects):

Aeolic: in the Lesbian lyric poets Alcaeus and Sappho (600 B.C.). Numerous Aeolisms appear in epic poetry, and some in tragedy. Theocritus' idylls 28-30 are in Aeolic.

Doric: in many lyric poets, notably in Pindar (born 522 B.C.); in the bucolic (pastoral) poetry of Theocritus (about 310-about 245 B.C.). Both of these poets adopt some epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms. There is no Doric, as there is no Aeolic, literary prose.

Ionic: (1) *Old Ionic or Epic*, the chief ingredient of the dialect of Homer and of Hesiod (before 700 B.C.). Almost all subsequent poetry admits epic words and forms. (2) *New Ionic* (500-400), the dialect of Herodotus (484-425) and of the medical writer Hippocrates (born 460). In the period between Old and New Ionic: Archilochus, the lyric poet (about 700-650 B.C.).

Attic: (kindred to Ionic) was used by the great writers of Athens in the fifth and fourth centuries B.C., the period of her political and literary supremacy. In it are composed the works of the tragic poets Aeschylus (525-456), Sophocles (496-406), Euripides (about 480-406), the comic poet Aristophanes (about 450-385), the historians Thucydides (died before 396) and Xenophon (about 434-about 355), the orators Lysias (born about 450), Isocrates (436-338), Aeschines (389-314), Demosthenes (383-322), and the philosopher Plato (427-347).

E. The Attic dialect was distinguished by its refinement, precision, and beauty; it occupied an intermediate position between the soft Ionic and the rough Doric, and avoided the pronounced extremes of other dialects. By reason of its cultivation at the hands of the greatest writers from 500 B.C. to 300 B.C., it became the standard literary dialect; though Old Ionic was still occasionally employed in later epic, and Doric in pastoral poetry.

N. 1. — The dialect of the tragic poets and Thucydides is often called *Old Attic* in contrast to *New Attic*, that used by most other Attic writers. Plato stands on the border-line. The dialect of tragedy contains some Homeric, Doric, and Aeolic forms; these are more frequent in the choral than in the dialogue parts. The choral parts take over forms used in the Aeolic-Doric lyric; the dialogue parts show the influence of the iambic poetry of the Ionians. But the tendency of Attic speech in literature was to free itself from the influence of the dialect used by the tribe originating any literary type; and by the fourth century pure Attic was generally used throughout. The normal language of the people ("Standard Attic") is best seen in Aristophanes and the orators. The native Attic speech as it appears in inscriptions shows no local differences; the speech of Attica was practically uniform. Only the lowest classes, among which were many foreigners, used forms that do not follow the ordinary phonetic laws. The language of the religious cults is sometimes archaic in character.

N. 2. — Old Attic writers use $\sigma\sigma$ for $\tau\tau$ (78), $\rho\sigma$ for $\rho\rho$ (79), $\xi\upsilon\upsilon$ for $\sigma\upsilon\upsilon$ with, $\epsilon\iota$ for $\epsilon\iota\iota$ into, η for $\epsilon\iota$ ($\lambda\upsilon\eta$ for $\lambda\upsilon\epsilon\iota$, thou loosest), $-\eta\varsigma$ in the plural of substantives in $-\epsilon\upsilon\varsigma$ ($\beta\alpha\sigma\iota\lambda\eta\varsigma$, 277), and occasionally $-αται$ and $-ατο$ in the third plural of the perfect and pluperfect (465 f).

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

F. **Koinè or Common dialect** ($\eta\ \kappa\omicron\iota\nu\eta\ \delta\iota\acute{\alpha}\lambda\epsilon\kappa\tau\omicron\varsigma$). The Koinè took its rise in the Alexandrian period, so called from the preëminence of Alexandria in Egypt as a centre of learning until the Roman conquest of the East; and lasted to the end of the ancient world (sixth century A.D.). It was the language used by persons speaking Greek from Gaul to Syria, and was marked by numerous varieties. In its spoken form the Koinè consisted of the spoken form of Attic intermingled with a considerable number of Ionic words and some loans from other dialects, but with Attic orthography. The literary form, a compromise between Attic literary usage and the spoken language, was an artificial and almost stationary idiom from which the living speech drew farther and farther apart.

In the Koinè are composed the writings of the historians Polybius (about 205-about 120 B.C.), Diodorus (under Augustus), Plutarch (about 46-about 120 A.D.), Arrian (about 95-175 A.D.), Cassius Dio (about 150-about 235 A.D.), the rhetoricians Dionysius of Halicarnassus (under Augustus), Lucian (about 120-about 180 A.D.), and the geographer Strabo (about 64 B.C.-19 A.D.). Josephus, the Jewish historian (37 A.D.-about 100), also used the Koinè.

N. 1. — The name *Atticist* is given to those reactionary writers in the Koinè dialect (e.g. Lucian) who aimed at reproducing the purity of the earlier Attic. The Atticists flourished chiefly in the second century A.D.

N. 2. — Some writers distinguish, as a form of the Koinè, the **Hellenistic**, a name restricted by them to the language of the New Testament and of the Septuagint (the partly literal, partly tolerably free, Greek translation of the Old Testament made by Grecized Jews at Alexandria and begun under Ptolemy Philadelphus 285-247 B.C.). The word *Hellenistic* is derived from $\epsilon\lambda\lambda\eta\nu\iota\varsigma\tau\eta\varsigma$ (from $\epsilon\lambda\lambda\eta\nu\iota\zeta\omega$ speak Greek), a term applied to persons not of Greek birth (especially Jews), who had learned Greek. The New Testament is composed in the popular language of the time, which in that work is more or less influenced by classical models. No accurate distinction can be drawn between the Koinè and Hellenistic.

G. The term **Medieval Greek** is sometimes applied to the form of Greek current from the middle of the sixth century A.D. to the fall of Constantinople in 1453. Modern Greek is a term applied loosely to a form of the language used as early as the eleventh century, when the literary tongue, which was still used by scholars and churchmen, was no longer in colloquial use by the common people. A contrast

between learned and colloquial speech developed early. On the one hand, the eleventh to fourteenth centuries witnessed a strict revival of classical forms; on the other hand, the spoken idiom tended to diverge more and more. During the Middle Ages and until about the time of the Greek Revolution (1821–1831) the language was often called *Romaic* (Ῥωμαϊκή) because its speakers chose to call themselves Ῥωμαῖοι, i.e. *Romans*, since the capital of the Roman Empire had been transferred to Constantinople. The contrast between an idiom based on ancient models and one more in agreement with popular speech has given rise to a ceaseless conflict lasting into modern times. Greek speakers today must still learn two fairly distinct sets of linguistic patterns: the official language called *καθαρεύουσα* (the “purifying” language) is standard for virtually all written communication while it is spoken only for official purposes (in the Greek Orthodox Church, the Greek Parliament, and so on); the spoken language called *δημοτική* (“demotic”) is the normal language for oral communication while it is written only in less formal literary contexts. The pronunciation of modern Greek (as far as this is not modified by the emergence of *modern* Greek dialects) is the same for both varieties and is considerably altered from that of the classical period.

ADVANCED WORKS ON GRAMMAR AND DIALECTS

- AHRENS**: De Graecae linguae dialectis (I. Aeolic 1839, II. Doric 1843). Göttingen. Still serviceable for Doric.
- BLOSS**: Pronunciation of Ancient Greek. Translated from the third German edition by Purton. Cambridge, Eng., 1890.
- BOISACQ**: Les Dialectes doriens. Paris-Liège, 1891.
- BRUGMANN**: Griechische Grammatik. 4te Aufl. München, 1913. Purely comparative.
- CHANDLER**: Greek Accentuation. 2d ed. Oxford, 1881.
- GILDERSLEEVE AND MILLER**: Syntax of Classical Greek from Homer to Demosthenes. Part i. New York, 1900. Part ii, 1911.
- GOODWIN**: Syntax of the Moods and Tenses of the Greek Verb. Rewritten and enlarged. Boston, 1890.
- HENRY**: Précis de Grammaire comparée du Grec et du Latin. 5th ed. Paris, 1894. Translation (from the 2d ed.) by Elliott: A Short Comparative Grammar of Greek and Latin. London, 1890.
- HIRT**: Handbuch der Griechischen Laut- und Formenlehre. Heidelberg, 1902. Comparative.
- HOFFMANN**: Die griechischen Dialekte. Vol. i. Der süd-achäische Dialekt (Arcadian, Cyprian), Göttingen, 1891. Vol. ii. Der nord-achäische Dialekt (Thessalian, Aeolic, Boeotian), 1893. Vol. iii. Der ionische Dialekt (Quellen und Lautlehre), 1898.
- KRÜGER**: Griechische Sprachlehre. Part i, 5te Aufl., 1875. Part ii, 4te Aufl., 1862. Leipzig. Valuable for examples of syntax.
- KÜHNER**: Ausführliche Grammatik der griechischen Sprache. 3te Aufl. Part i by Blass. Part ii (Syntax) by Gerth. Hannover, 1890–1904. The only modern complete Greek Grammar. The part by Blass contains good collections, but is insufficient on the side of comparative grammar.
- MEISTER**: Die griechischen Dialekte. Vol. i. Asiatisch-äolisch, Böotisch, Thessalisch, Göttingen, 1882. Vol. ii. Eleisch, Arkadisch, Kyprisch, 1889.
- MEISTERHANS**: Grammatik der attischen Inschriften. 3te Aufl. Berlin, 1900.
- MEYER**: Griechische Grammatik. 3te Aufl. Leipzig, 1896. Comparative, with due attention to inscriptional forms. Deals only with sounds and forms.
- MONRO**: A Grammar of the Homeric Dialect. 2d ed. Oxford, 1891. Valuable, especially for its treatment of syntax.
- RIEMANN AND GOELZER**: Grammaire comparée du Grec et du Latin. Vol. i. Phonétique et Étude des Formes, Paris, 1901. Vol. ii. Syntaxe, 1897.
- SMYTH**: The Sounds and Inflections of the Greek Dialects. Ionic. Oxford, 1894.
- VAN LEEUWEN**: Enchiridium dictionis epicae. Lugd. Bat., 1892–94. Contains a full discussion of forms, and aims at reconstructing the primitive text of Homer.
- VEITCH**: Greek Verbs Irregular and Defective. New ed. Oxford, 1887.

c. Labda is a better attested ancient name than lambda.

2. The Greek alphabet as given above originated in Ionia, and was adopted at Athens in 403 B.C. The letters from A to T are derived from Phoenician and have Semitic names. The signs T to Ω were invented by the Greeks. From the Greek alphabet are derived the alphabets of most European countries. The ancients used only the large letters, called *majuscules* (capitals as E, uncial as €); the small letters (*minuscules*), which were used as a literary hand in the ninth century, are cursive forms of the uncials.

a. Before 403 B.C. in the official Attic alphabet E stood for ε, η, spurious ει (Θ), O for ο, ω, spurious ου (6), H for the rough breathing, XΣ for Ξ, ΦΣ for Ψ. A was written for γ, and λ for λ. Thus:

ΕΔΟΧΞΕΝΤΕΙΒΟΝΕΙΚΑΙΤΟΙΔΕΜΟΙ ζδοξεν τῆ βουλῆ καὶ τῷ δήμῳ.
 ΧΞΥΛΛΡΑΦΕΞΧΞΥΝΕΛΡΑΦΞΑΝ ξνγγραφῆς ξννέγραψαν.
 ΕΡΙΤΕΔΕΙΟΝΕΝΑΙΑΡΟΤΟΑΡΛΥΡΙΟ ἐπιτήδειον εἶναι ἀπὸ τοῦ ἀργυρίου.

3. In the older period there were two other letters: (1) F: φαῦ, *vau*, called *digamma* (i.e. *double-gamma*) from its shape. It stood after ε and was pronounced like *w*. *f* was written in Boeotian as late as 200 B.C. (2) Ψ: κόππα, *koppa*, which stood after π. Another *s*, called *san*, is found in the sign ϙ, called *sampi*, i.e. *san + pi*. On these signs as numerals, see 348.

a. The Greek alphabet in later times served as a basis for other alphabets, notably, Coptic, Gothic, Armenian, and Cyrillic.

VOWELS AND DIPHTHONGS

4. There are seven vowels: α, ε, η, ι, ο, υ, ω. Of these ε and ο are always short, and take about half the time to pronounce as η and ω, which are always long; α, ι, υ are short in some syllables, long in others. In this Grammar, when α, ι, υ are not marked as long (ᾱ, ῖ, ῦ) they are understood to be short. All vowels with the circumflex (149) are long. On length by position, see 144.

a. Vowels are said to be *open* or *close* according as the mouth is more open

3 D. *Vau* was in use as a genuine sound at the time the Homeric poems were composed, though it is found in no Mss. of Homer. Many apparent irregularities of epic verse (such as *hiatus*, 47 D.) can be explained only by supposing that *f* was actually sounded. Examples of words containing *f* are: ἀστὺ *town*, ἀναξ *lord*, ἀνδάω *please*, εἰκω *give way* (cp. *weak*), εἰκοσι *twenty* (cp. *viginti*), ἑκαστος *each*, ἐκὼν *willing*, ἔλπομαι *hope* (cp. *voluptas*), εἶοκα *am like*, εἶο, οἶ, εἶ *him*, ἐξ *six*, ἔπος *word*, εἶπον *said*, ἔργον, ἔρδω *work*, ἐννῦμ *clothe*, fr. *φασ-νῦμι* (cp. *vestis*), ἐρέω *will say* (cp. *verbum*), ἔσπερος *evening* (cp. *vesper*), ἰὼν *violet* (cp. *viola*), ἔτος *year* (cp. *vetus*), ἡδύς *sweet* (cp. *suavis*), ἰδεῖν (οἶδα) *know* (cp. *videre*, *wit*), ἰς *strength* (cp. *vis*), ἰτέα *willow* (cp. *vitis*, *withy*), οἶκος *house* (cp. *vicus*), οἶνος *wine* (cp. *vinum*), ὄς *his* (123), ὄχος *carriage* (cp. *veho*, *wain*). *Vau* was lost first before ο-sounds (ὄραω *see*, cp. *be-ware*). *f* occurred also in the middle of words: κλέφος *glory*, αἰεὶ *always*, ὄφεις *sheep* (cp. *ovis*), κληρεῖς *key* (Dor. κλαῖς, cp. *clavis*), ξένφος *stranger*, Διεὶ *to Zeus*. καλός *beautiful*. Cp. 20, 31, 37 D., 122, 123.

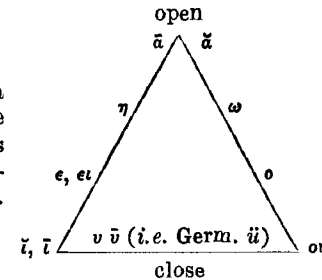
or less open in pronouncing them, the tongue and lips assuming different positions in the case of each.

5. A diphthong (διφθογγος *having two sounds*) combines two vowels in one syllable. The second vowel is *i* or *v*. The diphthongs are: αι, ει, οι, ᾱ, η, φ; αυ, ευ, ου, ηυ, and υι. The *i* of the so-called *improper* diphthongs, ᾱ, η, φ, is written below the line and is called *iota subscript*. But with capital letters, *i* is written on the line (*adscript*), as ΘΗΙ ΟΙΑΗΙ = τῆ ᾠδῆ or Ῥιδῆ *to the song*. All diphthongs are long.

a. In α, η, φ the *i* ceased to be written about 100 B.C. The custom of writing *i* under the line is as late as about the eleventh century.

6. ει, ου are either *genuine* or *spurious* (apparent) diphthongs (25). Genuine ει, ου are a combination of ε + ι, ο + υ, as in λείπω *I leave* (cp. λέλοιπα *I have left*, 35 a), γένει *to a race* (49), ἀκόλουθος *follower* (cp. κέλευθος *way*). Spurious ει, ου arise from contraction (50) or compensatory lengthening (37). Thus, ἐφίλει *he loved*, from ἐφίλεε, θείς *placing* from θεντ-s; ἐφίλουν *they loved* from ἐφίλευον, πλοῦς *voyage* from πλος, δούς *giving* from δοντ-s.

7. The figure of a triangle represents the relations of the vowels and spurious diphthongs to one another.



From ᾱ to ι and from ᾶ to ου the elevation of the tongue gradually increases. ω, ο, ου, υ are accompanied by rounding of the lips.

8. *Diaeresis*. — A double dot, the mark of *diaeresis* (διαίρεσις *separation*), may be written over *i* or *v* when these do not form a diphthong with the preceding vowel: προίστημι *I set before*, νηὶ *to a ship*.

BREATHINGS

9. Every initial vowel or diphthong has either the rough (´) or the smooth (˘) breathing. The rough breathing (*spiritus asper*) is pronounced as *h*, which is sounded before the vowel; the smooth

5 D. A diphthong ων occurs in New Ionic (ὄντος *the same* from ὁ αὐτός 68 D., ἐμωντοῦ *of myself* = ἐμαυτοῦ 329 D., θαῦμα = θαῦμα *wonder*). Ionic has ην for Attic αυ in some words (Hom. νηὺς *ship*).

8 D. In poetry and in certain dialects vowels are often written apart which later formed diphthongs: πάις (or πάϊς) *boy or girl*, Πηλεΐδης *son of Peleus*, εὐ (or εὔ) *well*, Ἄϊδης (or Ἄϊδης) *Hades*, γένει *to a race*.

9 D. The Ionic of Asia Minor lost the rough breathing at an early date. So also before ρ (13). Its occurrence in compounds (124 D.) is a relic of the period when

breathing (*spiritus lenis*) indicates absence of aspiration. Thus, ὄρος *hóros boundary*, ὄρος ὄρος *mountain*.

10. Initial *v* (*ῥ* and *ῑ*) always has the rough breathing.

11. Diphthongs take the breathing, as the accent (152), over the second vowel: *αἰρέω* *hairéo I seize*, *αἶρω* *afro I lift*. But *α*, *η*, *ω* take both the breathing and the accent on the first vowel, even when *ι* is written in the line (5): *ᾗδω* = *ἄιδω I sing*, *ᾗδης* = *Ἄιδης Hades*, but *Αἰεῖας Aenēas*. The writing *ἀίδηλος* (*Ἄιδηλος*) *destroying* shows that *αι* does not here form a diphthong; and hence is sometimes written *αῑ* (8).

12. In compound words (as in *προορᾶν* to *foresee*, from *πρό* + *ορᾶν*) the rough breathing is not written, though it must often have been pronounced: cp. *ἐξέδρα* a *hall with seats*, Lat. *exhedra*, *εξεδρα*, *πολυστον* *very learned*, Lat. *polyhistor*. On Attic inscriptions in the old alphabet (2 a) we find ETHOPKON *εὐδρῶν faithful to one's oath*.

13. Every initial *ρ* has the rough breathing: *ρήτωρ* *orator* (Lat. *rhetor*). Medial *ρρ* is written *ρ̄ρ̄* in some texts: *Πύρρρος Pyrrhus*.

14. The sign for the rough breathing is derived from H, which in the Old Attic alphabet (2 a) was used to denote *h*. Thus, HO *ῑ the*. After H was used to denote *η*, one half (†) was used for *h* (about 300 B.C.), and, later, the other half (‡) for the smooth breathing. From † and ‡ come the forms ‘ and ’.

CONSONANTS

15. The seventeen consonants are divided into stops (or mutes), spirants, liquids, nasals, and double consonants. They may be arranged according to the degree of tension or slackness of the vocal chords in sounding them, as follows:

a. Voiced (sonant, *i.e.* sounding) consonants are produced when the vocal chords vibrate. The sounds are represented by the letters *β*, *δ*, *γ* (stops), *λ*, *ρ* (liquids), *μ*, *ν*, *γ*-nasal (19 a) (nasals), and *ξ*. (All the vowels are voiced.) *ρ* with the rough breathing is voiceless.

b. Voiceless (surd, *i.e.* hushed) consonants require no exertion of the vocal chords. These are *π*, *τ*, *κ*, *φ*, *θ*, *χ* (stops), *σ* (spirant or sibilant), and *ψ* and *ξ*.

c. Arranged according to the increasing degree of noise, nearest to the vowels are the nasals, in sounding which the air escapes without friction through the nose; next come the semivowels *υ* and *ι* (20 a), the liquids, and the spirant *σ*, in

it was still sounded in the simple word. Hom. sometimes has the smooth where Attic has the rough breathing in forms that are not Attic: *Ἄιδης* (*Ἄιδης*), the god *Hades*, *ἄλτρο* *sprang* (*ἄλλομαι*), *ἄμυδις* *together* (cp. *ἄμα*), *ἠέλιος* *sun* (*ἥλιος*), *ἠώς* *daawn* (*ἔως*), *ἰρηξ* *hawk* (*ἰεράξ*), *οἶρος* *boundary* (*ὄρος*). But also in *ἄμαξα* *wagon* (Attic *ἄμαξα*). In Laconian medial *σ* became ‘ (*h*): *ἐνικᾶέ* = *ἐνίκησε* *he conquered*.

10 D. In Aeolic, *υ*, like all the other vowels (and the diphthongs), always has the smooth breathing. The epic forms *ὑμμετ* *you*, *ὑμμι*, *ὑμμε* (325 D.) are Aeolic

sounding which the air escapes with friction through the cavity of the mouth; next come the stops, which are produced by a removal of an obstruction; and finally the double consonants.

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

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

a. The dentals are sometimes called *linguals*. The rough stops are also called *aspirates* (lit. breathed sounds) because they were sounded with a strong emission of breath (26). The smooth stops are thus distinguished from the rough stops by the absence of breathing. ‘ (*h*) is also an aspirate. The middle stops owe their name to their position in the above grouping, which is that of the Greek grammarians (they are also called voiced stops).

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

a. A spirant is heard when the breath passage of the oral cavity is so narrowed that a rubbing noise is produced by an expiration. In later Greek, the voiced and aspirated stops became spirants.

18. Liquids. — There are two liquids: *λ* and *ρ*. Initial *ρ* always has the rough breathing (13).

19. Nasals. — There are three nasals: *μ* (labial), *ν* (dental), and *γ*-nasal (palatal).

a. Gamma before *κ*, *γ*, *χ*, *ξ* is called *γ*-nasal. It had the sound of *n* in *think*, and was represented by *n* in Latin. Thus, *ἄγκυρα* (Lat. *ancora*) *anchor*, *ἄγγελος* (Lat. *angelus*) *messenger*, *σφίγγξ* *sphinx*.

b. The name *liquids* is often used to include both liquids and nasals.

20. Semivowels. — *ι*, *υ* are often called semi-vowels (consonantal *ι* and *υ* — equal to consonantal *υ* — function as spirants).

a. When *ι* and *υ* correspond to *y* and *w* (cp. *minion*, *persuade*) they are said to be unsyllabic; and, with a following vowel, make one syllable out of two. Semivocalic *ι* and *υ* are written *ῑ* and *ῡ*. Initial *ῑ* passed into ‘ (*h*), as in *ἦπαρ* *liver*, Lat. *jecur*; and into † in *ἵγυον* *yoke*, Lat. *jugum* (here it is often called the spirant *yoδ*). Initial *ῡ* was written *ῡ* (3). Medial *ῑ*, *ῡ* before vowels were often lost, as in *τιμά-ῑω* *I honour*, *βο(ῡ)-ός*, gen. of *βού-ς* *ox, cow* (43).

b. The form of many words is due to the fact that the liquids, nasals, and *σ* may fulfil the office of a vowel to form syllables (cp. *bridle*, *even*, *pst*). This is expressed by *λ̄*, *μ̄*, *γ̄*, *ρ̄*, *σ̄*, to be read ‘syllabic *λ*,’ etc., or ‘sonant *λ*’ (see 35 b, c).

21. Double Consonants. — These are *ζ*, *ξ*, and *ψ*. *ζ* is a combination of *σδ* (or *δς*) or *δι* (26). *ξ* is written for *κσ*, *γσ*, *χσ*; *ψ* for *πσ*, *βσ*, *φσ*.

22. TABLE OF CONSONANT SOUNDS

DIVISIONS	Physiological Differences	Labial	Dental	Palatal
Nasals	Voiced	μ	ν	γ-nasal (19 a)
Semivowels	Voiced	ϝ(f)		ϝ(y)
Liquids	Voiced		λ ρ*	
Spirants	Voiced		σ †	
	Voiceless		σ, s	
Stops	Voiced	β (middle)	δ (middle)	γ (middle)
	Voiceless	π (smooth)	τ (smooth)	κ (smooth)
	Voiceless Aspirate	φ (rough)	θ (rough)	χ (tough)
Double consonants	Voiced		ζ	
	Voiceless	ψ		ξ

* ρ is voiceless. † σ was voiced only when it had the ζ sound (26).

ANCIENT GREEK PRONUNCIATION

23. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While in general Greek of the classical period was a phonetic language, i.e. its letters represented the sounds, and no heard sound was unexpressed in writing (but see 108), in course of time many words were retained in their old form though their pronunciation had changed. The tendency of the language was thus to become more and more unphonetic. Our current pronunciation of Ancient Greek is only in part even approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322); and in the case of several sounds, e.g. ζ, φ, χ, θ, it is certainly erroneous for that period. But ignorance of the exact pronunciation, as well as long-established usage, must render any reform pedantical, if not impossible. In addition to, and in further qualification of, the list of sound equivalents in 1 we may note the following:

24. Vowels. — Short a, ι, υ differed in sound from the corresponding long vowels only in being less prolonged; ε and ο probably differed from η and ω also in being less open, a difference that is impossible to parallel in English as our short vowels are more open than the long vowels. α: as a in Germ *hat*. There is no true *ä* in accented syllables in English; the a of *idea, aha* is a neutral vowel. ε: as *é* in *bonté*; somewhat similar is a in *bakery*. η: as *ê* in *fête*, or

24 D. In Lesbos, Boeotia, Laconia, possibly in Ionia, and in some other places, υ was still sounded oo after it became like Germ. *ü* in Attic.

nearly as *e* in *where*. ι: nearly as the first *e* in *meteor, eternal*. ο: as *o* in Fr. *mot*, somewhat like unaccented *ö* in *obey* or *phonetic* (as often sounded). ω: as *o* in Fr. *encore*. Eng. *ö* is prevailingly diphthongal (*ou*). υ was originally sounded as *u* in *prune*, but by the fifth century had become like that of Fr. *tu*, Germ. *thür*. It never had in Attic the sound of *u* in *mute*. After υ had become like Germ. *ü*, the only means to represent the sound of the old υ (*oo* in *moon*) was *ou* (25). Observe, however, that, in diphthongs, final υ retained the old υ sound.

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

αι as in <i>Cairo</i>	αυ as <i>ou</i> in <i>out</i>	ηυ as <i>êh'-oo</i>
ει as in <i>vein</i>	ευ as <i>e</i> (<i>met</i>) + <i>oo</i> (<i>moon</i>)	ωυ as <i>ôh'-oo</i>
οι as in <i>soil</i>	ου as in <i>ourang</i>	υι as in Fr. <i>huit</i>

In φ, η, ω the long open vowels had completely overpowered the ι by 100 B.C., so that ι ceased to be written (5 a). The ι is now generally neglected in pronunciation though it may have still been sounded to some extent in the fourth century B.C. — The genuine diphthongs αι and ου (6) were originally distinct double sounds (*êh'-i, ôh'-oo*), and as such were written EI, OT in the Old Attic alphabet (2 a): ΕΡΕΙΔΕ *êpe.ðê*, ΤΟΥΤΟΝ. The spurious diphthongs ει and ου (6) are digraphs representing the long sounds of simple ε (French *ê*) and original υ. By 400 B.C. genuine ει and ου had become simple single sounds pronounced as *ei* in *vein* and *ou* in *ourang*; and spurious ει and ου, which had been written E and O (2 a), were now often written EI and OT. After 300 B.C. ει gradually acquired the sound of *ei* in *seize*. ευ was sounded like *eh'-oo, ηυ* and ωυ like *êh'-oo, ôh'-oo*, pronounced rapidly but smoothly. υι is now commonly sounded as *ui* in *quit*. It occurred only before vowels, and the loss of the ι in *ύς son* (43) shows that the diphthongal sound was unstable.

26. Consonants. — Most of the consonants were sounded as in English (1). Before ι, κ, γ, τ, σ never had a *sh* (or *zh*) sound heard in *Lycia* (Λυκία), *Asia* (Ἀσία). σ was usually like our sharp *s*; but before voiced consonants (15 a) it probably was soft, like *z*; thus we find both *κόζμος* and *κόσμος* on inscriptions. — ζ was probably = *zd*, whether it arose from an original σδ (as in Ἀθήναζε, from Ἀθηνα(ν)σ-δε *Athens-wards*), or from *dz*, developed from *dy* (as in ζυγόν, from (d)γυγόν, cp. *jugum*). The *z* in *zd* gradually extinguished the *d*, until in the Hellenistic period (p. 4) ζ sank to *z* (as in *zeal*), which is the sound in Modern Greek. — The aspirates φ, θ, χ were voiceless stops (15 b, 16 a) followed by a strong expiration: π^h, τ^h, κ^h as in *upheaval, hothouse, backhand* (though here *h* is in a different syllable from the stop). Thus, *φεύγω* was π^hεύγω, *θέλω* was τ^hέλω, *έχω* was ξ-κ^hω. Cp. *έφ' φ* for *έπ(ι) 'φ*, etc. Probably only one *h* was heard when two aspirates came together, as in *έχθρός* (*έκτ'ρός*). After 300 A.D. (probably φ, θ, and χ became spirants, φ being sounded as *f* (as in *Φίλιππος Philip*), θ as *th* in *theatre*, χ as *ch* in German *ich* or *loch*). The stage between aspirates and spirants is sometimes represented by the writing πφ (= *pf*), τθ, κχ,

26 D. Aeolic has σδ for ζ in *ύσδος* (*δζος branch*). In late Laconian θ passed into σ (*σθρίον = θηρίον wild beast*). In Laconian and some other dialects β became a spirant and was written for *f*. δ became a spirant in Attic after Christ.

which are affricata. — The neglect of the *h* in Latin representations of *φ*, *θ*, *χ* possibly shows that these sounds consisted of a stop + *h*. Thus, *Pilipus* = Φίλιππος, *tus* = *θός*, *Aciles* = Ἀχιλλεύς. Modern Greek has the spirantic sounds, and these, though at variance with classical pronunciation, are now usually adopted. See also 108.

VOWEL CHANGE

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

SHORT	α	ε	ι	ο	υ
LONG η (ā after ε, ι, ρ, 31)		η	ι	ω	υ
τιμᾶ-ω	ἐά-ω	φιλέ-ω	ἰκᾶνω	δηλό-ω	φύ-σις
<i>I honour</i>	<i>I permit</i>	<i>I love</i>	<i>I come</i>	<i>I show</i>	<i>nature</i>
τιμῆ-σω	ἐά-σω	φιλή-σω	ἰκᾶνον	δηλώ-σω	φύ-μα
future	future	future	imperf.	future	<i>growth</i>

28. Difference in quantity between Attic and Epic words is due chiefly either to (1) metrical lengthening, or to (2) different phonetic treatment, as *καλφός*, *τινφω* become Epic *κᾶλός fair*, *τινω I pray* (37 D. 1), Attic *κᾶλός*, *τινω*.

29. The initial short vowel of a word forming the second part of a compound is often lengthened: *στρατηγός general* (*στρατός army* + *ἄγειν to lead* 887 d).

30. Attic η, ā. — Attic has η for original ā of the earlier period, as *φήμη report* (Lat. *fāma*). Ionic also has η for original ā. Doric and Aeolic retain original ā (*φᾶμᾶ*).

28 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in the Epic εἰ for ε, ου (rarely οι) for ο, and ā, ī, ū for α, ι, υ. Thus, *ἐνάλιος in the sea* for *ἐνάλιος*, *εἰαρινός vernal* for *ἐαρινός*, *ὑπέροχος eminent* for *ὑπέροχος*, *εἰλήλουθα have come* for *ἐλήλουθα*, *οὐλόμενος destructive*, *αὐρῆσεν* for *ὀλόμενος*, *οὔρεα mountains* from *δρος*, *Ὀλύμπιοι of Olympus* from Ὀλύμπος. ο before a vowel appears as οι in *πνοὴ breath*. Similarly, *ἡγάθεος very holy* for *ἀγάθεος*; but *ἡνεμῆεις windy* (from *ἀνεμος*) has the η of *ὑπῆνεμος under the wind* (29), and *τιθέμενος placing* (for *τιθέμενος*) borrows η from *τιθημι*.

A short syllable under the rhythmic accent ('ictus') is lengthened metrically: (1) in words having three or more short syllables: the first of three shorts (*οὐλόμενος*), the second of four shorts (*ὑπέροχος*), the third of five shorts (*ἀπειρία* *boundless*); (2) in words in which the short ictus syllable is followed by two longs and a short (*Ὀλύμπιοι*). A short syllable not under the rhythmic accent is lengthened when it is preceded and followed by a long; thus, any vowel preceded by φ (*πνεῖω breathe* = *πνεφω*), ι or υ before a vowel (*προθυμίῃσι zeal*).

30 D. 1. Doric and Aeolic retain original ā, as in *μᾶλον apple* (cp. Lat. *mālum*, Att. *μῆλον*), *κᾶρυξ herald* (Att. *κῆρυξ*). But Doric and Aeolic have original η when η interchanges with ε, as in *τίθημι I place*, *τίθεμεν we place*, *μάτηρ μήτέρα mother*, *ποιμὴν ποιμένι shepherd*.

2. Ionic has η after ε, ι, and ρ. Thus, *γενεή*, *σκιή*, *ἡμέρη*.

a. This is true also of the ā which is the result of early compensative lengthening, by which -ανσ-, -ασλ-, -ασμ-, and -ασν- changed to -ᾶσ-, -ᾶλ-, -ᾶμ-, and -ᾶν-. (See 37 b.) But in a few cases like τᾶς for τάνς, and in πᾶσα for πάνσα (113) where the combination ανσ arose at a later period, ā was not changed to η. ὑφᾶναι for ὑφῆναι *to weave* follows *τετρᾶναι to pierce*.

b. Original ā became η after υ, as *φνή growth*. In some words, however, we find ā.

31. In Attic alone ā did not become η:

1. When preceded by a ρ; as *ἡμέρᾶ day*, *χώρᾶ country*. This appears to have held good even though an ο intervened: as *ἀκρόμα a musical piece*, *ἀθρόᾶ collected*.

EXCEPTIONS: (a) But *ρφη* was changed to *ρη*: as *κόρη* for *κορφη maidēn*.

(b) Likewise *ρη*, when the result of contraction of *ρεα*, remained: as *δρη* from *δρεα mountains*. (c) And *ρση* was changed to *ρρη*: as *κόρρη* for *κόρση* (79) *one of the temples*.

2. When preceded by ε or ι: as *γενεᾶ generation*, *σκιᾶ shadow*.

This was the case even when the η would normally have resulted from the contraction of εα: as *ὕγιᾶ healthy*, *ἐνδεᾶ lacking*, for *ὕγιῆ* from *ὕγιε(σ)α*, *ἐνδεῆ* from *ἐνδεε(σ)α*; also, if originally a φ intervened, as *νεᾶ* for *νεφᾶ young* (Lat. *nova*).

EXCEPTIONS: Some exceptions are due to analogy: *ὕγιῆ healthy*, *εὐφυῆ shapely* (292 d) follow *σαφή clear*.

32. In the choruses of tragedy Doric ā is often used for η. Thus, *μάτηρ mother*, *ψῦχᾶ soul*, *γᾶ earth*, *δύστᾶνος wretched*, *ἔβᾶν went*.

33. The dialects frequently show vowel sounds that do not occur in the corresponding Attic words.

34. Transfer of Quantity. — *ηο*, *ηα* often exchange quantities, becoming *εω*, *εᾶ*. Thus, *ληός* (Epic *λαός folk*) becomes *λεός*, as *πόληος* becomes *πόλεως of a city*; *τεθνήτοτος τεθνεώτος dead*; *βασιλῆα βασιλεᾶ king*.

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

33 D. α for ε: *ἱαρός sacred*, Ἄρταμος (for Ἄρτεμης), *τράπω turn* Dor.; ε for α: *θέρσος courage* Aeol., *ἔρσην male*, *δρέω see*, *τέσσαρες four* (= *τέτταρες*) Ion.; α for ο: *διᾶκατριοι* (for *διακάσοιοι*) 200 Dor., *ὑπά under* Aeol.; ο for α: *στρότος* (*στρατός*) *army*, *ὑν* (*ἀνά*) *up* Aeol., *τέτορες* (*τέτταρες*) *four* Dor.; ε for η: *ἔσσω inferior* (*ἥττων*) Ion.; ε for ο: Ἀπέλλων Dor. (also Ἀπόλλων); ε for ει: *μέζων greater* Ion.; ε for ι: *κέρᾶν mix* (= *κίρᾶναι* for *κεραυνῶναι*) Aeol.; ι for ε: *ιστίη hearty* Ion., *ιστιά* Dor. (for *εστία*), *χρῦσιος* (*χρῦσεος*) *golden* Aeol., *θείς god* Boeot., *κοσμίω arrange* Dor.; υ for α: *πίσυρες four* (*τέτταρες*) Hom.; υ for ο: *δνυμα name* Dor., Aeol., *ἀπύ from* Aeol.; ω for ου: *δν accordingly* Ion., Dor.

34 D. Often in Ionic: Ἀτρεΐδew from earlier Ἀτρεΐδᾶo *son of Atreus*, *ἰκέτew* from *ἰκέτᾶo suppliant*. This *ew* generally makes a single syllable in poetry (60). The *ηο* intermediate between *ᾶο* and *εω* is rarely found.

a. This variation appears in *strong* grades and in a *weak* grade (including actual expulsion of a vowel — in diphthongs, of the first vowel). Thus, φέρω *I carry*, φόρος *tribute*, φάρ *thief*, φάρ-έ-τρᾶ *quiver*, δί-φ-ρ-ος *chariot (two-carrier)*, λείπω *I leave*, λέ-λοιπα *I have left*, λιπ-εῖν *to leave*. The interchange is quantitative in φόρος-ος φάρ (cp. 27).

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed to render pronunciation possible. Thus, ρα or αρ was developed from ρ between consonants, as in πα-τρά-σι from πατρ-σι (262); and α from ν, as in αὐτό-μα-το-ν for αὐτο-μν-τον *automaton (acting of its own will)*, cp. μέν-ος *rage*, μέ-μον-α *I yearn*. So in ὀνομαίνω *name* for ὀνομν-ω; cp. ὄνομα.

c. A vowel may also take the place of an original liquid or nasal after a consonant; as ἔλυσσα for ἔλυσμ. This ρ, λ, μ, ν in b and c is called *sonant liquid* or *sonant nasal*.

d. Historically, these variations are of two types. The first is an *e/o* alternation often important in Greek word-formation (831). The second is the alternation of long vowel and α (or in some cases ε, ο) as seen for example in the conjugation of -μι verbs (738).

36. TABLE OF THE CHIEF VOWEL GRADES

Strong Grades		Weak Grade	Strong Grades		Weak Grade
1.	2.		1.	2.	
a.	ε : ο	— or α	d.	ᾱ : ω	α
b.	ει : οι	ι	e.	η : ω	ε or α
c.	ευ : ου	υ	f.	ω	ο

a.	ἔ-γεν-ε-μην <i>I became</i>	: γέ-γον-α <i>I am born</i>	γί-γ-ν-ο-μαι <i>I become</i>
	τρέπω <i>I turn</i>	: τροπ-ή <i>rout</i>	ἐ-τρόπ-ην <i>I was put to flight</i>
b.	πειθ-ω <i>I persuade</i>	: πεί-ποιθ-α <i>I trust</i> (568)	πιθ-ανός <i>persuasive</i>
c.	ἐλεύ(θ)σ-ο-μαι <i>I shall go</i>	: ἐλ-ήλουθ-α <i>I have gone</i>	ἤλυθ-ο-ν <i>I went</i> (Epic)
d.	φᾶ-μι (Dor., 30) <i>I say</i>	: φω-νή <i>speech</i>	φα-μέν <i>we speak</i>
e.	τι-θη-μι <i>I place</i>	: θω-μύ-ς <i>heap</i>	θε-τέ-ς <i>placed, adopted</i>
f.	ρή-γ-νῦ-μι <i>I break</i>	: ἔ-ρρωγ-α <i>I have broken</i>	ἐ-ράγ-η <i>it was broken</i>
	—	δι-δω-μι <i>I give</i>	δι-δο-μεν <i>we give</i>

N. 1. — Relatively few words show examples of all the above series of grades. Some have five grades, as πα-τήρ, πα-τέρ-α, εὐ-πά-τωρ, εὐ-πά-τορ-α, πα-τρ-ός.

N. 2. — ε and ι vary in περᾶννυμι *πίτνημι spread out*.

COMPENSATORY LENGTHENING

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

37 D. 1. Ionic agrees with Attic except where the omitted consonant was *f*, which in Attic disappeared after a consonant without causing lengthening. Thus, ξείνος for ξένος *stranger*, ἐνεκα on account of (also in Dem.) for ἔνεκα, οὄρος *boundary* for ὄρος, κοῦρος *boy* for κόρος, μῶνος *alone* for μόνος. These forms are also used generally in poetry.

The short vowels are lengthened to	α	ε	ι	ο	υ
	ᾱ	ει	ῖ	ου	ῡ
Thus the forms become	τάν-ς τάς <i>the</i>	ἐ-μεν-σα ἔμεινα <i>I remained</i>	ἐκλιν-σα ἔκλινα <i>I leaned</i>	τόν-ς τούς <i>the</i>	δεικνυν-ς δεικνύς <i>showing</i>

a. Thus are formed κτείνω *I kill* for κτεν-ιω, φθείρω *I destroy* for φθερ-ιω, δότερα *giver* for δοτερ-ια, κλίνω *I lean* for κλιν-ιω, δλοφύρω *I lament* for δλοφυρ-ιω.

b. α becomes η in the *σ*-aorist of verbs whose stems end in λ, ρ, or ν, when not preceded by ι or ρ. Thus, ἔφαν-σα becomes ξ-φήνα *I showed*, but ἔπεραν-σα becomes ἐπέρανα *I finished*. So σελήνη *moon* for σελασ-νη (σέλας *gleam*).

c. The diphthongs ει and ου due to this lengthening are *spurious* (6).

38. ᾱ arises from αι upon the loss of its ι (43) in ἀεί *always* (from αiei), ἀετός *eagle (aietós)*, κλαίει *weeps (κλαiei)*, ἐλάᾱ *olive-tree (ἐλαiᾱ)*, cp. Lat. *oliva*).

a. This change took place only when αι was followed by *f* (αίφει, αίφειρος from ἀφιετος, κλαίφει from κλαφρει, 111, 128) or ι (Θηβαίς *the Thebaïd* from Θηβαίς); and only when *f* or ι was not followed by ο.

SHORTENING, ADDITION, AND OTHER VOWEL CHANGES

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

40. A long vowel before ι, υ, a nasal, or a liquid + a following consonant was regularly shortened: νᾶς from original νᾶς *ship*, ἐμίγην from ἐ-μύγη-ντ *were mixed*. The long vowel was often introduced again, as Ion. νηῦς *ship*.

41. Addition. — α, ε, ο are sometimes prefixed before λ, μ, ρ, *f* (*prothetic vowels*). Thus, ἀ-λείφω *anoint with oil*, λίπος *fat*; ἐ-ρυθρός *red* (cp. Lat. *ruber*), ἐ-εἰκοσι from ἐ-(*f*)εἰκοσι; δ-μόργνυμι *wipe*; ἐ-χθές and χθές *yesterday*, γ-κτις *weasel (κτιδέη weasel-skin helmet)* are doubtful cases.

42. Development. — A medial vowel is sometimes developed from λ or ν between two consonants; thus αλ, λα; αρ, ρα; αν (35 b). Also (rarely) in forms like Ion. βάραγχος = Att. βράγχος *hoarseness*.

2. Doric generally lengthens ε and ο to η and ω: ξήνος, ὄρος, κῶρος, μῶνος. So μῶσα *muse* from μουσα for μοντια, τῶς for τόνς *the*, ἡμί *am* for ἔσμι, χηλίοι 1000 for χεσλίοι, Ionic χελίοι. (In some Doric dialects *f* drops as in Attic (ξένος, ὄρος); and ανς, ονς may become ᾶς, ος: δεσπότης *lords*, τός *the*.)

3. Aeolic has αις, εις (a *genuine* diphth.), οἰς from ανς, ενς, ονς. Thus, παῖσα *all* (Cretan πάσσα, Att. πάσα), λῶοις *they loose* from λῶοντι. Elsewhere Aeol. prefers assimilated forms (ἔμεινα, ἔκλινα, ξέννος, ἔνεκα, ὄρος, ἔμμι, χέλλιοι). But single ν, ρ are also found, as in κόρα, μόνος. Aeolic has φθέρω, κλίνω, δλοφύρω; cp. 37 a.

39 D. In the Ionic genitive of ᾱ stems (214 D. 8) -εων is from -ων out of -ᾶων. So in Ionic βασιλέα from βασιλήα *king*. So even before a short vowel in Hom. ἥρως, ἥρῳ *hero* (cp. 148 D. 3).

43. Disappearance. — The *ι* and *υ* of diphthongs often disappear before a following vowel. Thus, *δός* from *υίός son*, *βοός* genitive of *βού-s ox*, *κοῦ*. *ι* and *υ* here became semivowels (*ι*, *υ*), which are not written. Cp. 148 D. 3.

44. a. The disappearance of *ε* before a vowel is often called *ληφαεσις* (*υφαίρεσις omission*). Thus Ionic *νοσσοός chick* for *νοσσοός*, *δρητή* for *εορητή festival*; *ἀδεώς fearlessly* for *ἀδέεως*. Here *ε* was sounded nearly like *υ* and was not written.

b. The disappearance of a short vowel between consonants is called *συνκοπή* (*cutting up*). Thus *πιπτω full* for *πι-πετ-ω*, *πατήρ father* for *πατέρος*. Syncopated forms show the weak grade of vowel gradation (35, 36).

45. Assimilation. — A vowel may be assimilated to the vowel standing in the following syllable: *βιβλίον book* from *βυβλίον* (*βύβλος papyrus*).

a. On assimilation in distracted verbs (*ὀρώ see*, etc.), see 643 ff., 652.

EUPHONY OF VOWELS

CONTACT OF VOWELS AND HIATUS

46. Attic more than any other dialect disliked the immediate succession of two vowel sounds in adjoining syllables. To avoid such succession, which often arose in the formation and inflection of words, various means were employed: *contraction* (48 ff.), when the vowels collided in the middle of a word; or, when the succession occurred between two words (*hiatus*), by *crasis* (62 ff.), *elision* (70 ff.), *aphaeresis* (76), or by affixing a movable consonant at the end of the former word (134).

47. Hiatus is usually avoided in prose writers by elision (70 ff.); but in cases where elision is not possible, hiatus is allowed to remain by different writers in different degrees, commonly after short words, such as *ὦ*, *εἰ*, *ἦ*, *καί*, *μή*, and the forms of the article.

43 D. So in Hdt. *κέεται* for *κείεται lies*, *βαθέα* for *βαθεία deep*.

44 a. D. Cp. Hom. *θεοί* A 18 (one syllable). *ι* becomes *ι* in Hom. *πόλιος* (two syllables) Φ 567. *ι* rarely disappears: *δῆμον* for *δήμιον belonging to the people* M 213.

47 D. Hiatus is allowed in certain cases.

1. In epic poetry: **a.** After *ι* and *υ*: *ἄξονι ἀμφίς*, *σὺ ἔσσι*.

b. After a long final syllable having the rhythmic accent: *μοι ἐθέλουσα* (— ∪ ∪ — ∪).

c. When a long final syllable is shortened before an initial vowel (*weak*, or *improper*, hiatus): *ἀκτῆ ἐφ' ὑψηλῆ* (— ∪ ∪ — — ∪).

d. When the concurrent vowels are separated by the caesura; often after the fourth foot: *ἀλλ' ἀγ' ἐμῶν δαχέων ἐπιβήσοο*, | *δφρα ἰθθαί*; very often between the short syllables of the third foot (the feminine caesura): *ας*, *ἀλλ' ἀκούσα κάθησο*, | *ἐμῶ δ' ἐπιπέλοο μῦθοο*; rarely after the first foot: *αὐτὰρ δ' ἔγνω* A 333.

e. Where *ϝ* has been lost.

2. In Attic poetry hiatus is allowable, as in 1 c, and after *τι what?* *εὖ well*. Interjections, *καὶ concerning*, and in *οὐδὲ (μηδὲ) εἰς* (for *οὐδεῖς, μηδεῖς no one*)

CONTRACTION

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

a. Occasion for contraction is made especially by the concurrence of vowel sounds which were once separated by *σ*, *ϝ* (*ϝ*), and *ι* (17, 20 a).

The following are the chief rules governing contraction:

49. (I) Two vowels which can form a diphthong (5) unite to form that diphthong: γένει = γένει, αἰδοί = αἰδοί, κλήϊθρον = κλήθρον.

50. (II) Like Vowels. — Like vowels, whether short or long, unite in the common long; *εε*, *οο* become *ει*, *ου* (6): *γέραα = γέρᾱ, φιλέητε = φιλῆτε; ἐφίλλεε = ἐφίλλει, δηλόομεν = δηλοῦμεν.*

a. *ι* is rarely contracted with *ι* (*όφι + ιδιον = όφιδιον small snake*) or *υ* with *υ* (*ύς son in inscriptions, from υ(ι)ός = υίός, 43*).

51. (III) Unlike Vowels. — Unlike vowels are assimilated, either the second to the first (*progressive* assimilation) or the first to the second (*regressive* assimilation).

a. An *ο* sound always prevails over an *α* or *ε* sound: *ο* or *ω* before or after *α*, and before *η*, forms *ω*. *οε* and *οο* form *ου* (a spurious diphthong, 6). Thus, *τιμάομεν = τιμῶμεν, αἰδοα = αἰδῶ, ἦρωα = ἦρω, τιμάω = τιμῶ, δηλόητε = δηλῶτε; but φιλέομεν = φιλοῦμεν, δηλόετον = δηλοῦτον.*

b. When *α* and *ε* or *η* come together the vowel sound that precedes prevails, and we have *ᾱ* or *ῆ*: *δραε = δρᾱ, τιμάητε = τιμᾶτε, δρεα = δρη.*

c. *υ* rarely contracts: *υ + ι = ῡ* in *ιχθῦδιον* from *ιχθυιδιον small fish*; *υ + ε* strictly never becomes *ῡ* (273).

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

53. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if *ι*, is *subscript* (5): *τιμάει = τιμᾶ, τιμάοιμεν = τιμῶμεν, λείπει = λείπη, μεμνηοίμην = μεμνήμην.*

a. But *ε + οι* becomes *οι*: *φιλέοι = φιλοῖ; ο + ει, ο + η* become *οι*: *δηλόει = δηλοῖ, δηλόη = δηλοῖ.*

54. Spurious *ει* and *ου* are treated like *ε* and *ο*: *τιμάειν = τιμᾶν, δηλῶειν = δηλοῦν, τιμάουσι = τιμῶσι* (but *τιμάει = τιμᾶ* and *δηλόει = δηλοῖ*, since *ει* is here genuine; 6).

50 D. *ι + ι = ῑ* occurs chiefly in the Ionic, Doric, and Aeolic dative singular of nouns in *-ις* (268 D.), as in *πόλι = πόλῑ*; also in the optative, as in *φθι-ι-το = φθιτο̄.*

55. (V) **Three Vowels.** — When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: thus, *τιμῆ* is from *τιμα-η* out of *τιμα-ε(σ)αι*; but *Περικλέους* from *Περικλέεος*.

56. **Irregularities.** — A short vowel preceding *a* or any long vowel or diphthong, in contracts of the first and second declensions, is apparently absorbed (235, 290): *χρῶσα* = *χρῶσα* (not *χρῶση*), *ἀπλᾶ* = *ἀπλᾶ* (not *ἀπλῶ*), by analogy to the *a* which marks the neuter plural, *χρῶσαις* = *χρῶσαις*. (So *ἡμέας* = *ἡμᾶς* to show the *-as* of the accus. pl.) Only in the singular of the first declension does *εᾶ* become *η* (or *ᾶ* after a vowel or *ρ*): *χρῶσαῖς* = *χρῶσης*, *ἀργυρέα* = *ἀργυρῆ*. In the third declension *εεα* becomes *εᾶ* (265); *ιεα* or *υεα* becomes *ιᾶ* (*υᾶ*) or *ιη* (*υη*). See 292 d.

Various special cases will be considered under their appropriate sections.

57. The contraction of a long vowel with a short vowel sometimes does not occur by reason of analogy. Thus, *νητ* (two syllables) follows *νης*, the older form of *νῆς* (275). Sometimes the long vowel was shortened (39) or transfer of quantity took place (34).

58. Vowels that were once separated by *σ* or *ι* (20) are often not contracted in dissyllabic forms, but contracted in polysyllabic forms. Thus, *θε(σ)ός* *god*, but *Θουκῦδιδης* *Thucydides* (*θεός* + *κῦδος* *glory*).

59. TABLE OF VOWEL CONTRACTIONS

[After *ει* or *ου*, *gen.* means *genuine*, *sp.* means *spurious*.]

<i>a + a</i>	= <i>ᾶ</i>	<i>γέραα</i>	= <i>γέρᾶ</i>	<i>ε + αι</i>	= <i>η</i>	<i>λδαι</i>	= <i>λδη</i>
<i>ā + a</i>	= <i>ᾶ</i>	<i>λᾶας</i>	= <i>λᾶς</i>			whence <i>λδαι</i>	
<i>a + ā</i>	= <i>ᾶ</i>	<i>βεβᾶσι</i>	= <i>βεβᾶσι</i>		= <i>αι</i>	<i>χρῶσαις</i>	= <i>χρῶσαις</i>
<i>a + αι</i>	= <i>αι</i>	<i>μνάαι</i>	= <i>μνάι</i>			(56)	
<i>a + α</i>	= <i>ᾶ</i>	<i>μνάα</i>	= <i>μνά</i>	<i>ε + ε</i>	= <i>ει (sp.)</i>	<i>φιλέεε</i>	= <i>φιλεῖτε</i>
<i>a + ε</i>	= <i>ᾶ</i>	<i>τιμάεε</i>	= <i>τιμάτε</i>	<i>ε + ει (gen.)</i>	= <i>ει (gen.)</i>	<i>φιλέει</i>	= <i>φιλεῖ</i>
<i>a + ει (gen.)</i>	= <i>ᾶ</i>	<i>τιμάει</i>	= <i>τιμῆ</i>	<i>ε + ει (sp.)</i>	= <i>ει (sp.)</i>	<i>φιλέειν</i>	= <i>φιλεῖν</i>
<i>a + ει (sp.)</i>	= <i>ᾶ</i>	<i>τιμάειν</i>	= <i>τιμᾶν</i>	<i>ε + η</i>	= <i>η</i>	<i>φιλέητε</i>	= <i>φιλήτε</i>
<i>a + η</i>	= <i>ᾶ</i>	<i>τιμάητε</i>	= <i>τιμάτε</i>	<i>ε + η</i>	= <i>η</i>	<i>φιλέη</i>	= <i>φιλή</i>
<i>a + η</i>	= <i>ᾶ</i>	<i>τιμάη</i>	= <i>τιμῆ</i>	<i>ε + ι</i>	= <i>ει (gen.)</i>	<i>γέει</i>	= <i>γένει</i>
<i>a + ι</i>	= <i>αι</i>	<i>κέραϊ</i>	= <i>κέραι</i>	<i>ε + ο</i>	= <i>ου (sp.)</i>	<i>φιλόεμεν</i>	= <i>φιλοῦμεν</i>
<i>ā + ι</i>	= <i>ᾶ</i>	<i>ῥᾶιτερος</i>	= <i>ῥᾶτερος</i>	<i>ε + ο</i>	= <i>ου</i>	<i>φιλόιτε</i>	= <i>φιλοῖτε</i>
<i>a + ο</i>	= <i>ω</i>	<i>τιμάομεν</i>	= <i>τιμῶμεν</i>	<i>ε + ου (sp.)</i>	= <i>ου</i>	<i>φιλόουσι</i>	= <i>φιλοῦσι</i>
<i>a + οι</i>	= <i>φ</i>	<i>τιμάοιμι</i>	= <i>τιμῶμι</i>	<i>ε + υ</i>	= <i>ευ</i>	<i>έυ</i>	= <i>εῦ</i>
<i>a + ου (sp.)</i>	= <i>ω</i>	<i>έτιμάε(σ)ο</i> (55)	= <i>έτιμῶ</i>	<i>ε + ω</i>	= <i>ω</i>	<i>φιλέω</i>	= <i>φιλῶ</i>
				<i>ε + φ</i>	= <i>φ</i>	<i>χρῶσέφ</i>	= <i>χρῶσῶ</i>
<i>a + ω</i>	= <i>ω</i>	<i>τιμάω</i>	= <i>τιμῶ</i>	<i>η + αι</i>	= <i>η</i>	<i>λῶ(σ)αι</i>	= <i>λῶη</i>
<i>ε + α</i>	= <i>η</i>	<i>τείχεα</i>	= <i>τείχη</i>	<i>η + ε</i>	= <i>η</i>	<i>τιμήντος</i>	= <i>τιμήντος</i>
	= <i>ᾶ</i>	<i>δστῆα</i>	= <i>δστῆ</i> (56)	<i>η + ει (gen.)</i>	= <i>η</i>	<i>ζῆει</i>	= <i>ζῆ</i>
<i>ε + ᾶ</i>	= <i>η</i>	<i>ἀπλέᾶ</i>	= <i>ἀπλή</i>	<i>η + ει (sp.)</i>	= <i>η</i>	<i>τιμήεις</i>	= <i>τιμήης</i>

55 D. In Hom. *δέιος* of *fear* from *δέε(σ)-ος* the first two vowels unite.

TABLE OF VOWEL CONTRACTIONS — Concluded

<i>η + η</i>	= <i>η</i>	<i>φανῆητε</i>	= <i>φανῆτε</i>	<i>ο + η</i>	= <i>οι</i>	<i>δηλόη</i>	= <i>δηλοῖ</i>
<i>η + η</i>	= <i>η</i>	<i>ζῆη</i>	= <i>ζῆ</i>		= <i>φ</i>	<i>δῶης</i>	= <i>δῶς</i>
<i>η + οι</i>	= <i>φ</i>	<i>μεινωίμην</i>	= <i>μεινώμην</i>	<i>ο + ι</i>	= <i>οι</i>	<i>ἤχδῖ</i>	= <i>ἤχδῖ</i>
				<i>ο + ο</i>	= <i>ου (sp.)</i>	<i>πλόος</i>	= <i>πλοῦς</i>
<i>η + ι</i>	= <i>η</i>	<i>κλήης</i>	= <i>κλής</i>	<i>ο + οι</i>	= <i>οι</i>	<i>δηλοοίμεν</i>	= <i>δηλοῖμεν</i>
<i>ι + ι</i>	= <i>ι</i>	<i>Χίιος</i>	= <i>Χίος</i>	<i>ο + ου (sp.)</i>	= <i>ου (sp.)</i>	<i>δηλοοῖσι</i>	= <i>δηλοῖσι</i>
<i>ο + α</i>	= <i>ω</i>	<i>αἰδῶα</i>	= <i>αἰδῶ</i>	<i>ο + ω</i>	= <i>ω</i>	<i>δηλόω</i>	= <i>δηλῶ</i>
	= <i>ᾶ</i>	<i>ἀπλῶα</i>	= <i>ἀπλᾶ</i>	<i>ο + φ</i>	= <i>φ</i>	<i>πλόφ</i>	= <i>πλόφ</i>
		(56)		<i>υ + ι</i>	= <i>υ</i>	<i>ιχθυῖδιον</i>	= <i>ιχθῦδιον</i>
<i>ο + ε</i>	= <i>ου (sp.)</i>	<i>ἐδῆλοε</i>	= <i>ἐδῆλου</i>	<i>υ + υ</i>	= <i>υ</i>	<i>ύς</i> (for <i>υῖος</i>)	= <i>ύς</i>
<i>ο + ει (gen.)</i>	= <i>ου</i>	<i>δηλόει</i>	= <i>δηλοῖ</i>	<i>ω + α</i>	= <i>ω</i>	<i>ἦρωα</i>	= <i>ἦρω</i>
<i>ο + ει (sp.)</i>	= <i>ου</i>	<i>δηλόειν</i>	= <i>δηλοῖν</i>	<i>ω + ι</i>	= <i>φ</i>	<i>ἦρωι</i>	= <i>ἦρωφ</i>
<i>ο + η</i>	= <i>ω</i>	<i>δηλόητε</i>	= <i>δηλώτε</i>	<i>ω + ω</i>	= <i>ω</i>	<i>δῶω</i> (Hom.)	= <i>δῶ</i>

N. — The forms of *ῥιγῶ* *shiver* contract from the stem *ῥιγω-* (yielding *ω* or *φ*).

SYNIZESIS

60. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables may unite to form a single syllable in pronunciation, but not in writing. Thus, *βέλεα* *missiles*, *πόλεως* *city*, *Πηληϊάδεω* *son of Peleus*, *χρῶσέω* *golden*. This is called *Synizesis* (*συνίζησις* *settling together*).

61. Synizesis may occur between two words when the first ends in a long vowel or diphthong. This is especially the case with *δέ*

59 D. Attic contracts more, Ionic less, than the other dialects. The laws of contraction often differ in the different dialects.

1. Ionic (Old and New) is distinguished by its absence of contraction. Thus, *πλόος* for *πλοῦς* *voyage*, *τείχεα* for *τείχη* *walls*, *δστῆα* for *δστῆ* *bones*, *αἰδῆ* for *αἰδή* *song*, *ἀργῶς* for *ἀργός* *idle*. The Mss. of Hdt. generally leave *εε*, *ει* uncontracted; but this is probably erroneous in most cases. Ionic rarely contracts where Attic does not: *ὀγδώκοντα* for *ὀγδοήκοντα* *eighty*.

2. *εο*, *εω*, *εου* generally remain open in all dialects except Attic. In Ionic *εω* is usually monosyllabic. Ionic (and less often Doric) may contract *εο*, *εου* to *εὐ*: *σεῦ* from *σέο* of *thee*, *φιλεῖσι* from *φιλέουσι* *they love*.

3. *αο*, *ᾶο*, *αω*, *ᾶω* contract to *ᾶ* in Doric and Aeolic. Thus, *Ἄτρεῖδᾶ* from *Ἄτρεῖδᾶο*, Dor. *γελᾶντι* *they laugh* from *γελᾶοντι*, *χωρᾶν* from *χωρᾶων* of *countries*. In Aeolic *οᾶ* = *ᾶ* in *βαῖθεντι* (Ion. *βαθθεντι*) = Att. *βοηθοῦντι* *aiding* (dative).

4. Doric contracts *αε* to *η*; *αη* to *η*; *αει*, *αη* to *η*. Thus, *νίκη* from *νικαε* *conquer* / *δρῆ* from *δραεῖ* and *δραῆ*; but *ᾶε* = *ᾶ* (*ἄλιος* from *ἄελιος*, Hom. *ἠέλιος* *sun*).

5. The Severer (and earlier) Doric contracts *εε* to *η*, and *οε*, *οο* to *ω*. Thus, *φιλήτω* from *φιλέετω*, *δηλώτε* from *δηλέετε*, *ἴππω* from *ἴππο-ο* (230 D.); the Milder (and later) Doric and N. W. Greek contract to *ει*, and *ου*. Aeolic agrees with the Severer Doric.

now, ἤ or, ἦ (interrog.), μή not, ἐπεὶ since, ἐγώ I, ὦ oh; as ἦ οὐ O 18.

a. The term synizesis is often restricted to cases where the first vowel is long. Where the first vowel is short, ε, ι were sounded nearly like y; υ nearly like w. Cp. 44 a. The single syllable produced by synizesis is almost always long.

CRASIS

62. Crasis (κράσις mingling) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the syllable resulting from contraction is placed a ' called *corōnis* (κορωνίς hook), as τᾶλλα from τὰ ἄλλα the other things, the rest.

a. The coronis is not written when the rough breathing stands on the first word: ὁ ἀνθρωπος = ἄνθρωπος.

b. Crasis does not occur when the first vowel may be elided. (Some editors write τᾶλλα, etc.)

63. Crasis occurs in general only between words that belong together; and the first of the two words united by crasis is usually the less important; as the article, relative pronoun (ὁ, ἡ), πρό, καί, δέ, ὦ. Crasis occurs chiefly in poetry.

a. It is rare in Hom., common in the dialogue parts of the drama (especially in comedy), and frequent in the orators.

64. π, τ, κ become φ, θ, χ when the next word begins with the rough breathing (124): τῆ ἡμέρα = θῆμέρα the day, καὶ οἱ and the = χοί (68 c).

65. Iota subscript (ῖ) appears in the syllable resulting from crasis only when the first syllable of the second word contains an ι: ἐγὼ οἶδα = ἐγῶδα I know (but τῷ ὄργάνῳ = τῶργάνῳ the instrument, 68 a).

66. The rules for crasis are in general the same as those for contraction (48 ff.). Thus, τὸ ὄνομα = τοῦνομα the name, ὁ ἐν = οὖν, ὦ ἀνερ = ὠνερ oh man, τὸ ἐχθρὸν = προῦχθρον excellent, τὸ ἱμάτιον = θοιμάτιον the cloak (64), ἃ ἐγὼ = ἄγῶ.

But the following exceptions are to be noted (67-69):

67. A diphthong may lose its final vowel: οἱ ἐμοὶ = οὐμοὶ, σοὶ ἐστὶ = σοῦστὶ, μου ἐστὶ = μουστὶ. Cp. 43, 68.

68. The final vowel or diphthong of the article, and of τοί, is dropped, and an initial α of the next word is lengthened unless it is the first vowel of a diphthong. The same rule applies in part to καί.

a. Article. — ὁ ἀνὴρ = ἀνὴρ, οἱ ἄνδρες = ἀνδρες, αἱ ἀγαθαὶ = ἀγαθαί, ἡ ἀλήθεια = ἀλήθεια, τοῦ ἀνδρός = τᾶνδρός, τῷ ἀνδρὶ = τᾶνδρὶ, ὁ αὐτός = αὐτός the same, τοῦ αὐτοῦ = ταῦτοῦ of the same.

b. τοί. — τοὶ ἄρα = τᾶρα, μέντοι ἄν = μεντᾶν.

c. καί. — (1) αἱ is dropped: καὶ αὐτός = καῦτός, καὶ οὐ = κοῦ, καὶ ἦ = χῆ, καὶ οἱ = χοί, καὶ ἱκετεύετε = χῖκετεύετε and ye beseech (64). (2) αἱ is contracted chiefly before ε and εἰ: καὶ ἐν = κᾶν, καὶ ἐγὼ = κᾶγῶ, καὶ ἐς = κᾶς, καὶ εἶτα = κᾶτα (note however καὶ εἰ = κεῖ, καὶ εἰς = κεῖς); also before ο in καὶ ὄρε = χῶρε. καὶ ὅπως = χῶπως (64).

N. — The exceptions in 68 a-c to the laws of contraction are due to the desire to let the vowel of the more important word prevail: ἀνὴρ, not ὠνὴρ, because of ἀνὴρ.

69. Most crasis forms of ἔτερος other are derived from ἄτερος, the earlier form: thus, ὁ ἔτερος = ἄτερος, οἱ ἔτεροι = ἄτεροι; but τοῦ ἔτερου = θούτερου (64).

ELISION

70. Elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel. An apostrophe (') marks the place where the vowel is elided.

ἀλλ' (ἀ) ἄγε, ἔδωκ' (ἀ) ἐννέα, ἐφ' (= ἐπι) ἑαυτοῦ (64), ἔχοιμ' (ι) ἄν, γένοιτ' (ο) ἄν.

a. Elision is often not expressed to the eye except in poetry. Both inscriptions and the Mss. of prose writers are very inconsistent, but even where the elision is not expressed, it seems to have occurred in speaking; i.e. ὅδε εἶπε and ὅδ' εἶπε were spoken alike. The Mss. are of little value in such cases.

71. Elision affects only unimportant words or syllables, such as particles, adverbs, prepositions, and conjunctions of two syllables (except περί, ἄχρι, μέχρι, ὅτι 72 b, c), and the final syllables of nouns, pronouns, and verbs.

a. The final vowel of an emphatic personal pronoun is rarely elided.

72. Elision does not occur in

a. Monosyllables, except such as end in ε (τέ, δέ, γέ).

b. The conjunction ὅτι that (ὄτ' is ὄτε when).

c. The prepositions πρό before, ἄχρι, μέχρι until, and περί concerning (except before ι).

d. The dative singular ending ι of the third declension, and in σι, the ending of the dative plural.

e. Words with final υ.

73. Except ἐστὶ is, forms admitting movable ν (134 a) do not suffer elision in prose. (But some cases of ε in the perfect occur in Demosthenes.)

74. αἱ in the personal endings and the infinitive is elided in Aristophanes; scarcely ever, if at all, in tragedy; its elision in prose is doubtful. αἱ is elided in tragedy in οἶμοι alas.

68 D. Hom. has ὄριστος = ὁ ἄριστος, ὠτρός = ὁ αὐτός. Hdt. has οὔτερος = ὁ ἔτερος, ὠνὴρ = ὁ ἀνὴρ, ὠυτοί = οἱ αὐτοί, τῶντὸ = τὸ αὐτό, τῶντοῦ = τοῦ αὐτοῦ, ἑωντοῦ = ἑα αὐτοῦ, ὠνδρες = οἱ ἄνδρες. Doric has κῆπι = καὶ ἐπι.

72 D. Absence of elision in Homer often proves the loss of ε (3), as in κατὰ ἄστυ X 1. Epic admits elision in σά thy, ῥά, in the dat. sing. of the third decl., in -σι and -αι in the personal endings, and in -ναι, -σθαι of the infinitive, and (rarely) in μοί, σοί, τοί. ἀνα oh king, and ἀνα = ἀνάστηθι rise up, elide only once, ἰδέ and never. Hdt. elides less often than Attic prose; but the Mss. are not a sure guide. περί sometimes appears as π'έρ in Doric and Aeolic before words beginning with other vowels than ι. δέξει' δόδουα A 272. Cp. 148 D. 1.

73 D. In poetry a vowel capable of taking movable ν is often omitted.

75. Interior elision takes place in forming compound words. Here the apostrophe is not used. Thus, οἰδεῖς *no one* from οἰδὲ εἰς, καθοράω *look down upon* from κατὰ ὄραω, μεθίημι *let go* from μετὰ ἔημι (124).

a. ὄδῃ, τοῦτ' *this* are derived from the demonstrative pronouns ὄδε, τοῦτο + the deictic ending ῖ (333 g) which is always accented.

b. Interior elision does not always occur in the formation of compounds. Thus, σκηπτουχος *sceptre-bearing* from σκηπτο + οχος (*i.e.* σοχος). Cp. 878.

c. On the accent in elision, see 174.

APHAERESIS (INVERSE ELISION)

76. Aphaeresis (*ἀφαίρεσις taking away*) is the elision of ϵ at the beginning of a word after a word ending in a long vowel or diphthong. This occurs only in poetry, and chiefly after μή *not*, ἤ *or*. Thus, μή 'νταῦθα, ἡ 'μέ, παρέξω 'μαντόν, αὐτῆ 'ἐήληθεν. In some texts editors prefer to adopt crasis (62) or synizesis (60). α is rarely elided thus.

EUPHONY OF CONSONANTS

77. **Assimilation.** — A consonant is sometimes assimilated to another consonant in the same word. This assimilation may be either *partial*, as in ἐ-πέμφ-θην *I was sent* for ἐ-πεμπ-θην (82), or *complete*, as in ἐμμένω *I abide by* for ἐν-μενω (94).

a. A preceding consonant is generally assimilated to a following consonant. Assimilation to a preceding consonant, as in δλλῦμι *I destroy* for δλ-νῦ-μι, is rare.

DOUBLING OF CONSONANTS

78. Attic has ττ for σσ of Ionic and most other dialects: πρᾶττω *do* for πρᾶσσω, θάλαττα *sea* for θάλασσα, κρείττων *stronger* for κρείσσων.

a. Tragedy and Thucydides adopt σσ as an Ionism. On χαρίσσω see 114 a.

b. ττ is used for that σσ which is regularly formed by κ or χ and ι (112), sometimes by τ , θ , and ι (114). On ττ in Ἀττικός see 83 a.

75 D. **Apocope** (*ἀποκοπή cutting off*) occurs when a final short vowel is cut off before an initial consonant. In literature apocope is confined to poetry, but in the prose inscriptions of the dialects it is frequent. Thus, in Hom., as separate words and in compounds, ἀν, κάτ, πᾶρ (*ἀπ, ὑπ rarely*) for ἀνά, κατά, παρά (*ἀπό, ὑπό*). Final τ is assimilated to a following consonant (but καταναεῖν *to die*, not καθαναεῖν, cp. 83 a); so final ν by 91-95. Thus, ἀλλέξαι *to pick up*, ἀμ πόνον *into the strife*; κάββαλε *threw down*, κάλλιπε *left behind*, κακείοντες *lit. lying down*, καυάξαις *break in pieces*, for κατ-φάξαις = κατ-φάξαις, κάδ δέ, καδδύσαι *entering into*, κάπ πεδίον *through the plain*, κάγ γόνυ *on the knee (kag not kang)*, κάρ ῥόον *in the stream*; ὑββάλλειν *interrupt*, ἀππέμψει *will send away*. When three consonants collide, the final consonant of the apocopate word is usually lost, as κάκτανε *slaw*, from κάκκτανε *out of κατ(έ)κτανε*. Apocope occurs rarely in Attic poetry. πῶρ for ποῶρ (= πρῶς *in meaning*) is frequent in Doric and Boeotian.

N. — The shorter forms may have originated from elision.

79. Later Attic has ρρ for ρσ of older Attic: θάρρος *courage* = θάρσος, ἄρρην *male* = ἄρσην.

a. But ρσ does not become ρρ in the dative plural (ῥήτορ-σι *orators*) and in words containing the suffix -σις for -σις (*ἄρ-σις raising*).

b. Ionic and most other dialects have ρσ. ρσ in Attic tragedy and Thucydides is probably an Ionism. Xenophon has ρσ and ρρ.

80. An initial ρ is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (429), ἔρρει *was flowing* from ῥέω; and in καλί-ρροος *fair flowing*. After a diphthong ρ is not doubled: εὔ-ρροος *fair flowing*.

a. This ρρ, due to assimilation of σρ (ἔρρει, καλί-ρροος), or φρ (ἔρρηθη *was spoken*), is strictly *retained* in the interior of a word; but simplified to single ρ when standing at the beginning, *i.e.* ῥέω is for ρρέω. In composition (εὔ-ρροος) single ρ is due to the influence of the simplified initial sound.

b. A different ρρ arises from assimilation of ρσ (79), ρε (sounded like ργ, 44, 117), and νρ (95).

81. β, γ, δ are not doubled in Attic (cp. 75 D.). In γγ the first γ is nasal (19 a). φ, χ, θ are not doubled in Attic; instead, we have πφ, κχ, τθ as in Σαπφῶ *Sappho*, Βάκχος *Bacchus*, Ἄρθις (*Attis*) *Attic*. Cp. 83 a.

CONSONANTS WITH CONSONANTS

STOPS BEFORE STOPS

82. A labial or a palatal stop (16) before a dental stop (τ, δ, θ) must be of the same order (16).

a. βτ, φτ become πτ: (τετρίβ-ται) τέτριπται *has been rubbed* from τριβ-ω *rub*; (γεγραφ-ται) γέγραπται *has been written* from γράφ-ω *write*. γτ, χτ become κτ: (λελεγ-ται) λέλεκται *has been said* from λέγ-ω *say*; (βεβρεχ-ται) βέβρεκται *has been moistened* from βρεχ-ω *moisten*.

80 D. In Hom. and even in prose ρ may remain single after a vowel: ἔ-ρεξε *did* from ῥέξω, καλλι-ροος. So ἰσό-ρροπος and ἰσό-ροπος (by analogy to ῥόπος) *equally balanced*. ἐκ χειρῶν βέλεᾶ ῥέον M 159 represents βέλεα ῥρέον. Cp. 146 D.

81 D. 1. Hom. has many cases of doubled liquids and nasals: ἔλλαβε *took*, ἀλληκτος *unceasing*, ἀμμορος *without lot in*, φιλομειδῆς *fond of smiles*, ἀγάνιφος *very snowy*, ἀργεννός *white*, ἐνεπε *relate*. These forms are due to the assimilation of σ and λ, μ, or ν. Thus, ἀγά-ννιφος is from ἀγα-σνιφος, cp. sn in snow.

2. Doubled stops: ἔττι *that* (σφοδ-τι), ὄππότε *as* (σφοδ-ποτε), ἐδδεισε *feared* (ἔδφεισε).

3. σσ in μέσσος *middle* (for μεθιος *medius*, 114), ὀπίσσω *backward*, in the datives of σ-stems, as ἔπασσι (250 D. 2), and in verbs with stems in σ (τρέσσε).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel: Ὀδυσσεύς from Ὀδυσσεύς, μέσος, ὀπίσω. So in Ἀχιλλεύς from Ἀχιλλεύς. On δδ, ββ, see 75 D. Aeolic has many doubled consonants due to assimilation (37 D. 3).

b. πδ, φδ become βδ: (κλεπ-δην) κλέβδην by stealth from κλέπ-τ-ω steal; (γράφδην) γράβδην scraping from γράφ-ω write (originally scratch, scrape). κδ becomes γδ: (πλεκ-δην) πλέγδην entwined from πλέκ-ω plait.

c. πθ, βθ become φθ: (έπεμπ-θην) επέμφθην I was sent from πέμπ-ω send; (έτριβ-θην) έτριφθην it was rubbed (τριβ-ω rub). κθ, γθ become χθ: (έπλεκ-θην) έπλέχθην it was plaited (πλέκ-ω plait); (έλεγ-θην) έλέχθην it was said (λέγ-ω say).

N. 1. — Cp. έπτά seven, έβδομος seventh, έφθήμερος lasting seven days.

N. 2. — But έκ out of remains unchanged: έκιδιδωμι surrender, έκθέω run out (104).

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

άνυστός practicable for άνυτ-τος from άνύτω complete, ίστε you know for ιδ-τε, οίσθα thou knowest for οιδ-θα, πέπεισται has been persuaded for πεπειθ-ται, έπεισθην I was persuaded for έπειθ-θην.

a. ττ, τθ remain unchanged in 'Αττικός, 'Ατρίς Attic, and in καθανείν die (75 D., 81). So ττ for σσ (78).

84. Any stop standing before a stop other than τ, δ, θ, or in other combination than πφ, κχ, τθ (81) is dropped, as in κεκόμι(δ)-κα I have brought. γ before κ, γ, or χ is gamma-nasal (19 a), not a stop.

STOPS BEFORE M

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

όμμα eye for όπ-μα (cp. όπωπα), λείμμαι I have been left for λείπ-μαι from λείπ-ω leave, τέτριμμα for τετριβ-μαι from τριβ-ω rub, γέγραμμαι for γεγραφ-μαι from γράφ-ω write, πέπλεγμαι for πεπλεκ-μαι from πλέκ-ω plait, τέτευγμαι for τετευχ-μαι from τεύχ-ω build.

a. κ and χ may remain unchanged before μ in a noun-suffix: ακ-μή edge, δραχ-μή drachma. κμ remains when brought together by phonetic change (128 a), as in κέ-κμη-κα am wearied (κμ-νω).

b. γγμ and μμμ become γμ and μμ. Thus, έλήλεγμαι for έληλεγγ-μαι from έληλεγγ-μαι (έλέγγ-ω convict), πέπεμμαι for πεπεμμ-μαι from πεπεμμ-μαι (πέμπ-ω send).

86. A dental stop (τ, δ, θ) before μ often appears to become σ. Thus, ήνυσμαι for ήνυτ-μαι (άνύτω complete), πέφρασμαι for πεφραδ-μαι (φράζω declare), πέπεισμαι for πεπειθ-μαι (πειθ-ω persuade).

87. On the other hand, since these stops are actually retained in many words, such as έρεμύον οσφ, πότμος fate, άριθμός number, σ must be explained as due to analogy. Thus, ήνυσμαι, πέφρασμαι, πέπεισμαι have taken on the ending -σμαι by analogy to -σται where σ is in place (πέφρασται for πεφραδ-ται). So ίσμεν we know (Hom. ίδμεν) follows ίστε you know (for ιδ-τε). όσμή odor stands for όδ-σμη.

85 a. D. So in Hom. ζκμενος favoring (ικάνω), άκαχμένος sharpened.

CONSONANTS BEFORE N

88. β regularly and φ usually become μ before ν. Thus, σεμνός revered for σεβ-νος (σέβ-ομαι), στνμνός firm for στνφ-νος (στύφω contract).

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

90. λν becomes λλ in άλλυμι destroy for όλ-νυμι.

λν is kept in πλναμαι approach. On sigma before ν see 105.

N BEFORE CONSONANTS

91. ν before π, β, φ, ψ becomes μ: έμπίπτω fall into for έν-πίπτω, έμβάλλω throw in for έν-βαλλω, έμφαίνω exhibit for έν-φαίνω, έμφυχός alive for έν-ψυχός.

92. ν before κ, γ, χ, ξ becomes γ-nasal (19 a): έγκαλέω bring a charge for έν-καλέω, έγγράφω inscribe for έν-γράφω, συγχέω pour together for συν-χέω, συγξέω grind up for συν-ξέω.

93. ν before τ, δ, θ remains unchanged. Here ν may represent μ: βρον-τή thunder (βρέμ-ω roar).

94. ν before μ becomes μ: έμμετρος moderate for έν-μετρος, έμμένω abide by for έν-μενω.

a. Verbs in -νω may form the perfect middle in -σμαι (489 h); as in πέφασμαι (from φαίνω show) for πεφαν-μαι (cp. πέφαγ-κα, πέφαν-ται).

b. Here ν does not become σ; but the ending -σμαι is borrowed from verbs with stems in a dental (as πέφρασμαι, on which see 87).

95. ν before λ, ρ is assimilated (λλ, ρρ): σύλλογος concourse for συν-λογος, συρρέω flow together for συν-ρεω.

96. ν before σ is dropped and the preceding vowel is lengthened (ε to ει, ο to ου, 37): μέλας black for μελαν-ς, είς one for έν-ς, τιθείς placing for τιθεν(τ)-ς, τούς for τόν-ς.

a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: μέλασι for μελαν-σι, δαίμοσι for δαμον-σι divinities, φρεσά for φρεν-σι mind. But see 250 N.

CONSONANTS BEFORE Σ

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

λείψω shall leave	for λειπ-σω	κήρυξ herald	for κηρυκ-ς
τριψω shall rub	“ τριβ-σω	άξω shall lead	“ άγ-σω
γράψω shall write	“ γραφ-σω	βήξ cough	“ βηχ-ς

90 D. Aeolic βόλλα council, Attic βουλή and Doric βωλά (with compensatory lengthening), probably for βολνά.

a. The only stop that can stand before σ is π or κ , hence β , ϕ become π , and γ , χ become κ . Thus, $\gamma\mu\phi\text{-}\sigma\omega$, $\acute{\alpha}\gamma\text{-}\sigma\omega$ become $\gamma\mu\pi\text{-}\sigma\omega$, $\acute{\alpha}\kappa\text{-}\sigma\omega$.

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

$\sigma\acute{\omega}\mu\alpha\sigma\iota$ *hodies* for $\sigma\omega\mu\alpha\sigma\iota$ out of $\sigma\omega\mu\alpha\tau\text{-}\sigma\iota$, $\pi\sigma\acute{\iota}$ *feet* for $\pi\sigma\sigma\acute{\iota}$ out of $\pi\sigma\delta\text{-}\sigma\iota$, $\delta\rho\acute{\nu}\iota\sigma\iota$ *birds* for $\delta\rho\acute{\nu}\iota\sigma\sigma\iota$ out of $\delta\rho\acute{\nu}\iota\theta\text{-}\sigma\iota$. So $\pi\acute{\alpha}\sigma\chi\omega$ *suffer* for $\pi\alpha\sigma\sigma\chi\omega$ out of $\pi\alpha\theta\text{-}\sigma\kappa\omega$ (cp. $\pi\alpha\theta\text{-}\acute{\epsilon}\iota\nu$ and 126).

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

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

100. $\nu\tau$, $\nu\delta$, $\nu\theta$ before σ form $\nu\sigma\sigma$ (98), then $\nu\sigma$, finally ν is dropped and the preceding vowel is lengthened (37).

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

101. a. $\acute{\epsilon}\nu$ *in*, $\sigma\acute{\upsilon}\nu$ *with* in composition are treated as follows:

$\acute{\epsilon}\nu$ before ρ , σ , or ζ keeps its ν : $\acute{\epsilon}\nu\text{-}\rho\upsilon\theta\mu\oslash$ *in rhythm*, $\acute{\epsilon}\nu\text{-}\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ *prepare*, $\acute{\epsilon}\nu\text{-}\zeta\acute{\upsilon}\gamma\nu\acute{\nu}\mu\iota$ *yoke in*.

$\sigma\acute{\upsilon}\nu$ before σ and a vowel becomes $\sigma\upsilon\sigma\text{-}$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\phi}\zeta\omega$ *help to save*.

before σ and a consonant or ζ , becomes $\sigma\nu\text{-}$: $\sigma\nu\text{-}\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ *pack up*, $\sigma\acute{\upsilon}\text{-}\zeta\nu\gamma\oslash$ *yoked together*.

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

102. On $\rho\sigma$ see 79 a. $\lambda\sigma$ is retained in $\acute{\epsilon}\lambda\sigma\oslash$ *precinct*. $\rho\sigma$, $\lambda\sigma$ may become ρ , λ with lengthening of the preceding vowel: $\acute{\eta}\gamma\epsilon\iota\rho\alpha$ *I collected*, $\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$ *I announced* for $\acute{\eta}\gamma\epsilon\rho\text{-}\sigma\alpha$, $\acute{\eta}\gamma\gamma\epsilon\lambda\text{-}\sigma\alpha$.

Σ BEFORE CONSONANTS

103. Sigma between consonants is dropped: $\acute{\eta}\gamma\gamma\epsilon\lambda(\sigma)\theta\epsilon$ *you have announced*, $\gamma\epsilon\gamma\rho\acute{\alpha}\phi(\sigma)\theta\alpha\iota$ *to have written*, $\acute{\epsilon}\kappa(\sigma)\mu\eta\nu\oslash$ *of six months* ($\acute{\epsilon}\zeta\acute{\epsilon}$ *six*, $\mu\acute{\eta}\nu$ *month*).

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

104. $\acute{\epsilon}\zeta$ *out of* (= $\acute{\epsilon}\kappa\varsigma$) drops σ in composition before another consonant, but usually retains its κ unaltered: $\acute{\epsilon}\kappa\tau\acute{\epsilon}\iota\omega$ *stretch out*, $\acute{\epsilon}\kappa\delta\iota\delta\omega\mu\iota$ *surrender*,

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

102 D. Hom. has $\delta\rho\sigma\epsilon$ *incited*, $\acute{\kappa}\epsilon\rho\sigma\epsilon$ *cut*, $\acute{\epsilon}\acute{\epsilon}\lambda\sigma\alpha\iota$ *to coo up*, $\acute{\kappa}\acute{\epsilon}\lambda\sigma\alpha\iota$ *to put to shore*.

$\acute{\epsilon}\kappa\phi\acute{\epsilon}\rho\omega$ *carry out*, $\acute{\epsilon}\kappa\theta\acute{\omega}$ *sacrifice*, $\acute{\epsilon}\kappa\sigma\acute{\phi}\zeta\omega$ *preserve from danger* (not $\acute{\epsilon}\zeta\acute{\phi}\zeta\omega$), $\acute{\epsilon}\kappa\mu\alpha\nu\theta\acute{\alpha}\nu\omega$ *learn thoroughly*. Cp. 82 n. 2, 136.

105. σ before μ or ν usually disappears with compensatory lengthening (37) as in $\acute{\epsilon}\mu\iota$ for $\acute{\epsilon}\sigma\text{-}\mu\iota$. But $\sigma\mu$ stays if μ belongs to a suffix and in compounds of $\delta\nu\sigma\text{-}$ *ill*: $\delta\nu\sigma\text{-}\mu\epsilon\nu\acute{\eta}\varsigma$ *hostile*.

a. Assimilation takes place in $\Pi\epsilon\lambda\sigma\pi\acute{\omicron}\nu\eta\eta\sigma\oslash$ for $\Pi\acute{\epsilon}\lambda\oslash\pi\oslash\varsigma$ *island of Pelops*, $\acute{\epsilon}\nu\nu\acute{\mu}\iota$ *clothe* for $\acute{\epsilon}\sigma\text{-}\nu\acute{\mu}\iota$ (Ionic $\acute{\epsilon}\iota\nu\acute{\mu}\iota$), $\acute{\epsilon}\rho\pi\epsilon\iota$ *was flowing* for $\acute{\epsilon}\text{-}\sigma\text{-}\rho\epsilon\iota$, 80 a.

106. $\sigma\delta$ becomes ζ in some adverbs denoting *motion towards*. Thus, $\acute{\Lambda}\theta\acute{\eta}\text{-}\nu\alpha\zeta\epsilon$ for $\acute{\Lambda}\theta\acute{\eta}\nu\alpha\text{-}\delta\epsilon$ *Athens-wards* (26, 342 a).

107. Two sigmas brought together by inflection become σ : $\beta\acute{\epsilon}\lambda\epsilon\sigma\iota$ for $\beta\acute{\epsilon}\lambda\epsilon\sigma\text{-}\sigma\iota$ *missiles*, $\acute{\epsilon}\pi\epsilon\sigma\iota$ for $\acute{\epsilon}\pi\epsilon\sigma\text{-}\sigma\iota$ *words* (98), $\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha\iota$ for $\tau\acute{\epsilon}\lambda\acute{\epsilon}\sigma\text{-}\sigma\alpha\iota$ (from $\tau\acute{\epsilon}\lambda\acute{\epsilon}\omega$ *accomplish*, stem $\tau\acute{\epsilon}\lambda\epsilon\sigma\text{-}$).

a. $\sigma\sigma$ when = $\tau\tau$ (78) never becomes σ .

108. Many of the rules for the euphony of consonants were not established in the classical period. Inscriptions show a much freer practice, either marking the etymology, as $\sigma\acute{\upsilon}\nu\mu\alpha\chi\oslash$ for $\sigma\acute{\upsilon}\mu\mu\alpha\chi\oslash$ *ally* (94), $\acute{\epsilon}\nu\kappa\alpha\lambda\acute{\epsilon}\nu$ for $\acute{\epsilon}\gamma\kappa\alpha\lambda\acute{\epsilon}\nu$ *to bring a charge* (92), or showing the actual pronunciation (phonetic spelling), as $\tau\acute{\omicron}\gamma$ (= $\tau\acute{\omicron}\nu$) $\kappa\alpha\kappa\acute{\omicron}\nu$ (92), $\tau\acute{\eta}\mu$ (= $\tau\acute{\eta}\nu$) $\beta\omicron\upsilon\lambda\acute{\eta}\nu$ (91), $\tau\acute{\omicron}\lambda$ (= $\tau\acute{\omicron}\nu$) $\lambda\acute{\omicron}\gamma\oslash$, $\acute{\epsilon}\gamma\delta\oslash\sigma\iota\varsigma$ for $\acute{\epsilon}\kappa\delta\oslash\sigma\iota\varsigma$ *surrendering* (104), $\acute{\epsilon}\chi\phi\acute{\epsilon}\rho\omega$, $\acute{\epsilon}\chi\theta\acute{\omega}$ for $\acute{\epsilon}\kappa\phi\acute{\epsilon}\rho\omega$, $\acute{\epsilon}\kappa\theta\acute{\omega}$ (104).

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I AND E

109. Numerous changes occur before the semivowel ζ (= y , 20) before a vowel. This y is often indicated by the sign ζ . In 110–117 (except in 115) ζ is = y .

110. $\lambda\zeta$ becomes $\lambda\lambda$: $\acute{\alpha}\lambda\lambda\oslash$ for $\acute{\alpha}\lambda\iota\oslash$ Lat. *alius*, $\acute{\alpha}\lambda\lambda\oslash\mu\alpha\iota$ for $\acute{\alpha}\lambda\iota\oslash\mu\alpha\iota$ Lat. *salio*, $\phi\acute{\upsilon}\lambda\lambda\oslash$ for $\phi\upsilon\lambda\gamma\oslash$ Lat. *folium*.

111. After $\alpha\nu$, $\sigma\nu$, $\alpha\rho$, $\sigma\rho$, ζ is shifted to the preceding syllable, forming $\alpha\nu\zeta$, $\sigma\nu\zeta$, $\alpha\rho\zeta$, $\sigma\rho\zeta$. This is called *Epenthesis* ($\acute{\epsilon}\pi\acute{\epsilon}\nu\theta\epsilon\sigma\iota\varsigma$ *insertion*) and is more exactly a partial assimilation of the preceding vowel sound to the following consonantal ζ .

$\phi\alpha\acute{\iota}\nu\omega$ *show* for $\phi\alpha\nu\text{-}\zeta\omega$, $\mu\acute{\epsilon}\lambda\alpha\iota\nu\alpha$ *black* for $\mu\acute{\epsilon}\lambda\alpha\nu\text{-}\zeta\alpha$, $\sigma\pi\alpha\acute{\iota}\rho\omega$ *gasp* for $\sigma\pi\alpha\rho\text{-}\mu\omega$, $\mu\acute{\omicron}\iota\rho\alpha$ *fate* for $\mu\omicron\rho\text{-}\zeta\alpha$. (So $\kappa\lambda\alpha\acute{\iota}\omega$ *weep* for $\kappa\lambda\alpha\text{-}\zeta\omega$ 38 a.) On ζ after $\epsilon\nu$, $\epsilon\rho$, $\iota\nu$, $\iota\rho$, $\upsilon\nu$, $\upsilon\rho$, see 37 a.

112. $\kappa\zeta$, $\chi\zeta$ become $\tau\tau$ (= $\sigma\sigma$ 78): $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$ *guard* for $\phi\upsilon\lambda\alpha\kappa\text{-}\iota\omega$ (cp. $\phi\upsilon\lambda\alpha\kappa\acute{\eta}$ *guard*), $\tau\alpha\rho\acute{\alpha}\tau\tau\omega$ *disturb* for $\tau\alpha\rho\alpha\chi\text{-}\zeta\omega$ (cp. $\tau\alpha\rho\alpha\chi\acute{\eta}$ *disorder*).

105 D. σ is assimilated in Aeol. and Hom. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ *to be* for $\acute{\epsilon}\sigma\text{-}\mu\epsilon\nu\alpha\iota$ ($\acute{\epsilon}\iota\nu\alpha\iota$), $\acute{\alpha}\rho\gamma\epsilon\nu\acute{\omicron}\varsigma$ *white* for $\acute{\alpha}\rho\gamma\epsilon\sigma\text{-}\nu\oslash\varsigma$, $\acute{\epsilon}\rho\epsilon\beta\epsilon\nu\acute{\omicron}\varsigma$ *dark* ($\acute{\epsilon}\rho\epsilon\beta\epsilon\sigma\text{-}\nu\oslash\varsigma$, cp. Ἐρεβος), $\acute{\alpha}\mu\mu\epsilon$ *we*, $\acute{\upsilon}\mu\mu\epsilon$ *you* ($\acute{\alpha}\sigma\mu\epsilon$, $\acute{\upsilon}\sigma\mu\epsilon\varsigma$). Cp. 81 D.

106 D. Aeolic has $\sigma\delta$ for medial ζ in $\upsilon\sigma\delta\oslash$ *branch* ($\delta\zeta\oslash\varsigma$), $\mu\epsilon\lambda\iota\sigma\delta\omega$ *make melody* ($\mu\epsilon\lambda\iota\zeta\omega$). Cf. 26 D.

107 D. Homer often retains $\sigma\sigma$: $\beta\acute{\epsilon}\lambda\epsilon\sigma\sigma\iota$, $\acute{\epsilon}\pi\epsilon\sigma\sigma\iota$, $\tau\acute{\epsilon}\lambda\epsilon\sigma\sigma\alpha\iota$.

113. (I) τ_i, θ_i after long vowels, diphthongs, and consonants become σ ; after short vowels τ_i, θ_i become $\sigma\sigma$ (not = $\tau\tau$ 78), which is simplified to σ .

aisa fate from *ait-ia*, *pas* all from *panτ-ia*, *meos* middle (Hom. *meosos*) from *meθ-ios* (cp. Lat. *med-ius*), *tosos* so great (Hom. *tososos*) from *tot-ios* (cp. Lat. *toti-dem*).

a. In the above cases τ_i passed into $\tau\sigma$. Thus *panτ-ia*, *panτσα*, *panσσα*, *panssa* (Cretan, Thessalian), *pas* (37 D. 3).

114. (II) τ_i, θ_i become $\tau\tau$ (= $\sigma\sigma$ 78): *melitta* bee from *melit-ia* (cp. *meli, -itos* honey), *koruttau* equip from *koruth-ia* (cp. *korus, -uthos* helmet).

a. *charisssa* graceful and other feminine adjectives in *-essa* are poetical, and therefore do not assume the native Attic prose form in $\tau\tau$. But see 299 c.

b. $\tau\tau$ from τ_i, θ_i is due to analogy, chiefly of $\tau\tau$ from κ_i .

115. τ before final i often becomes σ . Thus, *titheisi* places for *titheiti*; also in *plousios* rich for *plout-ios* (cp. *ploutos* wealth).

a. $\nu\tau$ before final i becomes $\nu\sigma$, which drops ν : *exousi* they have for *exonui* (37).

116. δ_i between vowels and γ_i after a vowel form ζ : thus, *elpizo* hope for *elpid-ia*, *pezos* on foot for *ped-ios* (cp. *ped-ion* ground), *arpace* seize for *arpag-ia* (cp. *arpace* rapacious). After a consonant γ_i forms δ : *erdw* work from *erg-ia*.

117. π_i becomes $\pi\tau$, as in *chaleptw* oppress from *chalep-ia*. $\rho\epsilon$ becomes $\rho\rho$ in *Borras* from *Boreas* Boreas. Here ϵ was sounded nearly like γ (44, 61 a).

DISAPPEARANCE OF Σ AND F

118. The spirant σ with a vowel before or after it is often lost. Its former presence is known by earlier Greek forms or from the cognate languages.

119. Initial σ before a vowel becomes the rough breathing.

eptra seven, Lat. *septem*; *hemios* half, Lat. *semi-*; *isthmi* put for *si-sth-mi*, Lat. *si-st-o*; *epibmhn* I followed from *ep-sep-o-mhn*, Lat. *sequor*.

a. When retained, this σ is due to phonetic change (as *sun* for *xon*, *sighe* silence for *swighe* Germ. *schweigen*), or to analogy. On the loss of σ see 125 e.

120. Between vowels σ is dropped.

genous of a race from *gene(σ)-os*, Lat. *gener-is*, *lei thou* loosest from *legh* for *le(σ)ai*, *elou* from *el(σ)e* *thou didst loose for thyself*, *tiθeio* for *tiθe(σ)io*, *elen* from *el(σ)en* Old Lat. *siem*, *althe-ia* truth from *althe(σ)-ia*.

115 D. Doric often retains τ (*titheiti*, *exonui*). $\sigma\epsilon$ is not from (Dor.) $\tau\epsilon$ (cp. Lat. *te*), nor is $\sigma\omega$ from $\tau\omega$.

a. Yet σ appears in some $-mi$ forms (*titheai*, *istasso*), and in *thrasus* = *tharsus* 128. σ between vowels is due to phonetic change (as σ for $\sigma\sigma$ 107, *plousios* for *plousios* 116) or to analogy (as *elusa* for *elusa*, modelled on *edeik-s-a*), cp. 35 c.

121. σ usually disappears in the aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (37): *estela* I sent for *estela-sa*, *ephena* I showed for *ephena-sa*, *ephenta* for *ephenta-sa*. Cp. 102.

122. Digamma (3) has disappeared in Attic.

The following special cases are to be noted:

a. In nouns of the third declension with a stem in *av*, *ev*, or *ou* (43). Thus, *vais* ship, gen. *veos* from *veh-ns*, *basileus* king, gen. *basilews* from *basilegh-s* (34).

b. In the augment and reduplication of verbs beginning with f : *epagadmn* I worked from *ep-fergadzmn*, *zoika* am like from *ferzoika*. Cp. 431, 443.

c. In verbs in *ew* for *efw*: *rew* I flow, fut. *rew-somai*.

123. Some words have lost initial σf : *hdus* sweet (Lat. *sua(d)vis*), *os*, *ol*, *him*, *hs* his (Lat. *suus*), *ethos* custom, *hthos* character (Lat. *con-suetus*).

ASPIRATION

124. A smooth stop (π , τ , κ), brought before the rough breathing by elision, crasis, or in forming compounds, is made rough, becoming an aspirate (ϕ , θ , χ). Cp. 16 a.

aph'ou for *ap(δ)ou*, *nuch' dhn* for *nukt(a) dhn* (82); *thateron* the other (69), *thimaton* for *to imaton* the cloak (66); *methimi* let go for *met(δ)imhi*, *athads* self-willed from *athads* self and *adein* please.

a. A medial rough breathing, passing over ρ , roughens a preceding smooth stop: *phourpos* watchman from *pro-dros*, *phoudos* gone from *pro* and *odds*, *therippon* four-horse chariot (*terp* + *ippos*).

125. Two rough stops beginning successive syllables of the same word are avoided in Greek. A rough stop is changed into a smooth stop when the following syllable contains a rough stop.

a. In reduplication (441) initial ϕ , θ , χ are changed to π , τ , κ . Thus, *pephuga* for *pe-phen-ya* perfect of *peyga* flee, *ti-thi-mi* place for *ti-thi-mi*, *ke-cha-ya* for *ke-cha-ya* perf. of *chakw* gape.

b. In the first aorist passive imperative $-thi$ becomes $-ti$ after $-th-$, as in *lu-thi-ti* for *lu-thi-thi*; elsewhere $-thi$ is retained (*gnōthi*).

c. In the aorist passive, $th-$ and $th-$ are changed to $te-$ and $tu-$ in *ete-thn* was placed (*titheimi*) and *ete-thn* was sacrificed (*thw*).

d. From the same objection to a succession of rough stops are due *amptschw* clothe for *amph-*, *ekexheiria* truce for *ekexheiria* (from *exw* and *cheip*).

123 D. Hom. *evade* pleased stands for *effade* from *esfade*.

124 D. New Ionic generally leaves π , τ , κ before the rough breathing: *ap'ou*, *methimi*, *touteron*. But in compounds (9 D.) ϕ , θ , χ may appear: *methodos* method (*metd* after + *odds* way).

e. The rough breathing, as an aspirate (16 a), often disappeared when either of the two following syllables contains φ, θ, or χ. *ἔχω have* stands for *ἐχω* = *σεχω* (119, cp. *ἐ-σχοῖν*), the rough changing to the smooth breathing before a rough stop. The rough breathing reappears in the future *ἐξω*. Cp. *ἰσχω restrain* for *ἰσχω* from *σι-σχω*, *ἔδελον foundation*, but *ἔδος seat*, Lat. *sedes*.

f. In *θρίξ hair*, gen. sing. *τριχ-ός* for *θριχος*, dat. pl. *θριξι*; *ταχύς swift*, comparative *ταχίων* (rare) or *θάττων* (*θάσσων*) from *θαχίων* (112).

g. In *ταφ- (τάφος tomb)*, pres. *θάπτ-ω bury*, fut. *θάψω*, perf. *τέθαμ-μαι* (85); *τρέφω nourish*, fut. *θρέψω*, perf. *τέθραμ-μαι*; *τρέχω run*, fut. *θρέξομαι*; *τρύφη (τρυφή delicacy)*, pres. *θρύπτω enfeeble*, fut. *θρύψω*; *τόψω smoke*, perf. *τέθυμ-μαι*.

N. — The two rough stops remain unchanged in the aorist passive *ἐθρέφθην was nourished*, *ἐθρύφθην was enfeebled*, *ἐφάνθην was shoveln forth*, *ἠρθώθην was set upright*, *ἠέλχθην was charmed*, *ἐκαθάρθην was purified*; in the perfect inf. *πεφάνθαι, κεκαθάρθαι, τεθάφθαι*; in the imperatives *γράφηθι be written*, *στράφηθι turn about*, *φάθι say*.

126. **Transfer of Aspiration.** — Aspiration may be transferred to a following syllable: *πάσχω* for *παθ-σκω* (cp. 98).

127. Some roots show variation between a final smooth and a rough stop; *δέχομαι receive*, *δωροδόκος bribe-taker*; *ἀλείφω anoint*, *λίπος fat*; *πλέκω weave*, *πλοχῶς braid of hair*; and in the perfect, as *ἦχα* from *ἄγω lead*.

VARIOUS CONSONANT CHANGES

128. **Metathesis (transposition).** — A vowel and a consonant often exchange places: *Πνύξ the Pnyx*, gen. *Πυκνός, τικτω bear* for *τι-τκ-ω* (cp. *τεκ-εῖν*).

a. Transposition proper does not occur where we have to do with *ap, pa = ρ* (20, 35 b) as in *θάρσος* and *θράσος courage*; or with syncope (44 b) due to early shifting of accent, as in *πέτ-ομαι fly*, *πτε-ρόν wing*; or where a long vowel follows the syncopated root, as in *τέμ-νω τέ-τμη-κα I have cut*.

In *βέβληκα I have thrown* (*βάλλω throw*), *βλη* is formed from *βελε* found in *βέλε-μνον missile*.

129. **Dissimilation.** — a. *λ* sometimes becomes *ρ* when *λ* appears in the same word: *ἀργαλέος rainful* for *ἀλγαλέος* (*ἀλγος rain*).

b. A consonant (usually *ρ*) sometimes disappears when it occurs also in the adjoining syllable: *δρύφακτος railing* for *δρυ-φρακτος* (lit. *fenced by wood*).

c. Syllabic dissimilation or syncope occurs when the same or two similar syllables containing the same consonant succeed each other: *ἀμφορεύς a jar for ἀμφι-φορεύς*, *θάρσυνος bold for θαρσο-συνος*. This is often called *haplology*.

d. See also under 99, 125 a, b.

126 D. Hdt. has *ἐνθαῦτα there* (*ἐνταῦθα*), *ἐνθενθεν thence* (*ἐντεῦθεν*), *κισῶν tunic* (*χιτών*). This last was a Semitic loan, perhaps variously adapted.

127 D. Hom. and Hdt. have *αὔτις again* (*αἰθις*), *οὐκί not* (*οὐχί*). All the dialects except Attic have *δέκομαι*.

128 D. Hom. *κράδιη, καρδίη heart*, *κάρτιστος best* (*κράτιστος*), *βάρδιτος slowest* (*βραδύς*), *δρατός* and *-δαρτος* from *δέρω flay*, *ἔδρακον saw* from *δέρκομαι see*.

130. **Development.** — *δ* is developed between *ν* and *ρ*, as in *ἀνδρός of a man* for *ἀνρος* from *ἀνήρ* (cp. *cinder* with Lat. *cineris*); *β* is developed between *μ* and *ρ* (or *λ*), as in *μυσημβριά midday, south* from *μυσημυριά* for *μυσημμεριά* from *μέσος middle* and *ἡμέρᾱ day* (cp. *chamber* with Lat. *camera*).

131. Labials and dentals often correspond: *ποινή and τίσις retribution*; *φόνος murder, θείω strike*. *π* and *κ*: *αἰπόλος goat-herd, βουκόλος ox-herd*. *π* for *τ* is found in *πτόλεμος war, πτόλις city* for *πόλεμος, πόλις*. Cp. *Neoptolemus* and *Ptolemy*. So *χθ* and *χ* in *χθών ground, χαμαί on the ground*. (These phenomena are commented upon at length in the various Greek comparative grammars.)

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

FINAL CONSONANTS

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

a. Exceptions are the proclitics (179) *ἐκ out of*, derived from *ἐξ* (cp. 104, 136), and *οὐκ not*, of which *οὐ* is another form (137).

b. Examples of dropped final consonants: *σῶμα body* for *σωματ* (gen. *σώματ-ος*); *παῖ oh boy* for *παιδ* (gen. *παιδ-ός*); *γάλα milk* for *γαλακτ* (gen. *γάλακτ-ος*); *φέρων bearing* for *φεροντ* (gen. *φέροντ-ος*); *κῆρ heart* for *κηρδ*, cp. *καρδ-ία*; *ἄλλο* for *αλλοδ* (110), cp. Lat. *aliud*; *ἔφερε-τ was carrying*, *ἔφερο-ν(τ) were carrying* (461 c, e).

c. An original final *m* preceded by a vowel becomes *ν*, cp. *ἵππον* with Lat. *equum*. So *ἐν one* from *ἐμ* (349 a), Lat. *sem-el, ἅμα once*.

130 D. So in Hom. *μέ-μβλω-κα have gone* from *μλω* from *μολ-* in *ἐ-μολ-ο-ν* (128 a). At the beginning of words this *μ* is dropped; thus, *βλώσκω go*, *βροτός mortal* for *μβρο-τος* (root *μρο-*, *μορ-*, as in *μορ-tuus*). In composition *μ* remains, as in *ἀ-μβροτος immortal*; but *ἀ-βροτος immortal* is formed from *βροτός*.

132 D. *τ* for *σ*: Doric *τύ, τοί, τέ, διακατίοι* (*διᾶκόσιοι*), *φικατι* (*εἴκοσι*), *Ποτειδᾶν* (*Ποσειδῶν*).

σ “ *τ*: Doric *σάμερον to-day* (*τήμερον* Attic, *σήμερον* Ionic).

κ “ *π*: Ionic (not Hom.) *κότε when, κότερος which of two? ἄκως, κόσος, κῆ*.

κ “ *τ*: Doric *πόκα* (*πότε*), *δκα* (*δτε*).

γ “ *β*: Doric *γλέφαρον eyelid, γλάχων* (Ion. *γλήχων*) *πεννηρογαί*.

δ “ *β*: Doric *δδελός* (*δβολός*) *a spīt*.

π “ *τ*: Hom. *πίσυρες*, Aeol. *πέσσυρες four* (*τέτταρες*); Aeol. *πήλυι far off* (cp. *τηλόσε*), *πέμπε five* (*πέντε*).

θ “ *τ*: see 126 D.

φ “ *θ*: Hom. *φῆρ centaur* (*θήρ beast*).

ρ “ *σ*: (*rhotacism*): late Laconian, Elean *τίρ who*, Thessal. *Θεόρδοτος god-given*.

σ “ *θ*: late Laconian *σιός* for *θεός god* (26 D.).

ν “ *λ*: Doric *ἐνθεῖν come*.

GREEK GRAM. — 3

MOVABLE CONSONANTS

134. Movable ν may be added at the end of a word when the next word begins with a vowel. Movable ν may be annexed to words ending in $-\sigma$; to the third person singular in $-\epsilon$; and to $\epsilon\sigma\tau\acute{\iota}$ is.

Thus, $\pi\acute{\alpha}\sigma\iota\nu \epsilon\lambda\epsilon\gamma\epsilon\nu \epsilon\kappa\epsilon\iota\nu\alpha$ he said that to everybody (but $\pi\acute{\alpha}\sigma\iota \lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota \tau\alpha\upsilon\tau\alpha$), $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota\nu \epsilon\mu\omicron\iota$ they speak to me (but $\lambda\acute{\epsilon}\gamma\omicron\upsilon\sigma\iota \mu\omicron\iota$), $\epsilon\sigma\tau\iota\nu \delta\lambda\lambda\omicron\varsigma$ there is another (187 b), Ἄθηνῶσιν ἦσαν they were at Athens.

a. Except $\epsilon\sigma\tau\iota$, words that add ν do not elide their final vowel (73).

b. Verbs in $-\epsilon\omega$ never (in Attic) add $-\nu$ to the 3 sing. of the contracted form: $\epsilon\tilde{\nu} \epsilon\pi\omicron\iota\epsilon\iota \alpha\upsilon\tau\omicron\nu$ he treated him well. But $\tilde{\eta}\iota$ went and pluperfects (as $\tilde{\eta}\delta\epsilon\iota$ knew) may add ν .

N. — Movable ν is called ν $\epsilon\phi\epsilon\lambda\kappa\upsilon\sigma\tau\iota\kappa\omicron\nu$ (*dragging after*).

135. Movable ν is usually written at the end of clauses, and at the end of a verse in poetry. To make a syllable long by position (144) the poets add ν before words beginning with a consonant. Prose inscriptions frequently use ν before a consonant.

136. Movable Σ appears in $\omicron\upsilon\tau\omega\varsigma$ thus, $\epsilon\tilde{\xi}$ out of, before vowels, $\omicron\upsilon\tau\omega$, $\epsilon\kappa'$ before consonants. Thus, $\omicron\upsilon\tau\omega\varsigma \epsilon\pi\omicron\iota\epsilon\iota$ he acted thus but $\omicron\upsilon\tau\omega \pi\omicron\iota\epsilon\iota$ he acts thus; $\epsilon\tilde{\xi}$ $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}\varsigma$ but $\epsilon\kappa \tau\eta\varsigma \acute{\alpha}\gamma\omicron\rho\acute{\alpha}\varsigma$ out of the market-place.

a. $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$ means straightway, $\epsilon\upsilon\theta\acute{\upsilon}$ straight towards.

137. $\omicron\upsilon\kappa$ not is used before the smooth breathing, $\omicron\upsilon\chi$ (cp. 124) before the rough breathing: $\omicron\upsilon\kappa \delta\lambda\acute{\iota}\gamma\omicron\iota$, $\omicron\upsilon\chi \eta\delta\acute{\upsilon}\varsigma$. Before all consonants $\omicron\upsilon$ is written: $\omicron\upsilon \pi\omicron\lambda\lambda\omicron\iota$, $\omicron\upsilon \beta\acute{\epsilon}\delta\iota\omicron\varsigma$. Standing alone or at the end of its clause $\omicron\upsilon$ is written $\omicron\upsilon$ (rarely $\omicron\upsilon\kappa$), as $\pi\acute{\omega}\varsigma \gamma\acute{\alpha}\rho \omicron\upsilon$; for how not? Cp. 180 a.

a. A longer form is $\omicron\upsilon\chi\iota$ (Ion. $\omicron\upsilon\kappa\iota$) used before vowels and consonants.

b. $\mu\eta\kappa\epsilon\tau\iota$ no longer derives its κ from the analogy of $\omicron\upsilon\kappa\epsilon\tau\iota$ no longer.

SYLLABLES

138. There are as many syllables in a Greek word as there are separate vowels or diphthongs: thus, $\acute{\alpha}\text{-}\lambda\acute{\eta}\text{-}\theta\epsilon\iota\text{-}\alpha$ truth.

139. The last syllable is called the *ultima*; the next to the last syllable is called the *penult* (paen-ultima almost last); the one before the penult is called the *antepenult* (ante-paen-ultima).

134 D. Hom. has $\epsilon\gamma\acute{\omega}(\nu)$ I, $\delta\mu\mu(\nu)$ to us, $\nu\mu\mu(\nu)$ to you, $\sigma\phi\acute{\iota}(\nu)$ to them. The suffixes $-\phi\iota$ and $-\theta\epsilon$ vary with $-\phi\iota\nu$ and $-\theta\epsilon\nu$: $\theta\epsilon\delta\phi\iota(\nu)$, $\pi\rho\delta\theta\epsilon(\nu)$. Also $\kappa\acute{\epsilon}(\nu)$ = Attic $\acute{\alpha}\nu$, $\nu\acute{\iota}(\nu)$ now. The Mss. of Hdt. avoid movable ν , but it occurs in Ionic inscriptions. Hdt. often has $-\theta\epsilon$ for $-\theta\epsilon\nu$ ($\pi\rho\delta\theta\epsilon$ before, $\sigma\pi\omega\sigma\theta\epsilon$ behind).

136 D. Several adverbs often omit s without much regard to the following word: $\acute{\alpha}\mu\phi\iota$ about, $\acute{\alpha}\mu\phi\acute{\iota}\varsigma$ (poet.), $\mu\acute{\epsilon}\chi\upsilon\iota$, $\acute{\alpha}\chi\upsilon\iota$ until (rarely $\mu\acute{\epsilon}\chi\upsilon\iota\varsigma$, $\acute{\alpha}\chi\upsilon\iota\varsigma$), $\acute{\alpha}\tau\rho\acute{\epsilon}\mu\alpha\varsigma$ and $\acute{\alpha}\tau\rho\acute{\epsilon}\mu\alpha$ quietly, $\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota\varsigma$ often ($\pi\omicron\lambda\lambda\acute{\alpha}\kappa\iota$ Hom., Hdt.).

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

a. A single consonant standing between two vowels in one word belongs with the second vowel: $\delta\text{-}\gamma\omega$, $\sigma\omicron\text{-}\phi\acute{\iota}\text{-}\xi\omega$.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν , and by $\mu\nu$, belongs with the second vowel: $\tau\acute{\upsilon}\text{-}\pi\tau\omega$, $\delta\text{-}\gamma\delta\omicron\omicron\varsigma$, $\delta\text{-}\sigma\tau\rho\nu$, $\xi\text{-}\chi\theta\omicron\varsigma$; $\pi\rho\acute{\alpha}\text{-}\gamma\mu\alpha$, $\xi\text{-}\theta\nu\omicron\varsigma$, $\lambda\iota\text{-}\mu\nu\eta$.

c. A group of consonants that cannot begin a word is divided between two syllables: $\acute{\alpha}\nu\text{-}\theta\omicron\varsigma$, $\acute{\epsilon}\lambda\text{-}\pi\acute{\iota}\varsigma$, $\xi\rho\text{-}\gamma\mu\alpha$. Doubled consonants are divided: $\theta\acute{\alpha}\lambda\alpha\tau\text{-}\tau\alpha$.

d. Compounds divide at the point of union: $\epsilon\iota\sigma\text{-}\phi\acute{\epsilon}\rho\omega$, $\pi\rho\omicron\sigma\text{-}\phi\acute{\epsilon}\rho\omega$; $\acute{\alpha}\nu\text{-}\acute{\alpha}\gamma\omega$. $\epsilon\iota\sigma\text{-}\acute{\alpha}\gamma\omega$, $\sigma\upsilon\nu\text{-}\acute{\epsilon}\chi\omega$. (But the ancients often wrote $\acute{\alpha}\nu\text{-}\acute{\alpha}\gamma\omega$, $\epsilon\iota\text{-}\sigma\acute{\alpha}\gamma\omega$, $\pi\rho\omicron\text{-}\sigma\epsilon\lambda\theta\epsilon\iota\nu$, $\acute{\epsilon}\text{-}\xi\acute{\alpha}\gamma\omega$, $\delta\upsilon\text{-}\sigma\acute{\alpha}\rho\epsilon\sigma\tau\omicron\varsigma$.)

e. σ , when followed by one or more consonants, is either attached to the preceding vowel ($\acute{\alpha}\text{-}\rho\iota\sigma\text{-}\tau\omicron\varsigma$), or, with the consonant, begins the following syllable ($\acute{\alpha}\text{-}\rho\iota\text{-}\sigma\tau\omicron\varsigma$). (The ancients were not consistent, and there is evidence for the pronunciation $\acute{\alpha}\text{-}\rho\iota\sigma\text{-}\sigma\tau\omicron\varsigma$.)

f. The ancients divided $\acute{\epsilon}\kappa \tau\omicron\upsilon\tau\omicron\upsilon$ as $\acute{\epsilon}\text{-}\kappa \tau\omicron\upsilon\text{-}\tau\omicron\upsilon$. This practice is now abandoned.

141. A syllable ending in a vowel is said to be open; one ending in a consonant is closed. Thus, in $\mu\acute{\eta}\text{-}\tau\eta\rho$ mother the first syllable is open, the second closed.

QUANTITY OF SYLLABLES

142. A syllable is short when it contains a short vowel followed by a vowel or a single consonant: $\theta\epsilon\text{-}\acute{\omicron}\varsigma$ god, $\acute{\epsilon}\text{-}\nu\acute{\omicron}\text{-}\mu\text{-}\iota\text{-}\sigma\alpha$ I thought.

143. A syllable is long by nature when it contains a long vowel or a diphthong: $\chi\acute{\omega}\text{-}\rho\acute{\alpha}$ country, $\delta\omicron\upsilon\text{-}\lambda\omicron\varsigma$ slave.

144. A syllable is long by position when its vowel precedes two consonants or a double consonant: $\acute{\iota}\pi\pi\omicron\varsigma$ horse, $\epsilon\tilde{\xi}$ out of.

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: $\delta\lambda\lambda\acute{\omicron}\varsigma \pi\omicron\lambda\acute{\iota}\tau\eta\varsigma$, $\delta\lambda\lambda\acute{\omicron} \kappa\tau\acute{\eta}\mu\alpha$.

b. Length by position does not affect the natural quantity of a vowel. Thus, both $\lambda\acute{\epsilon}\text{-}\xi\omega$ I shall say and $\lambda\acute{\eta}\text{-}\xi\omega$ I shall cease have the first syllable long by position; but the first vowel is short in $\lambda\acute{\epsilon}\xi\omega$, long in $\lambda\acute{\eta}\xi\omega$.

145. A stop with a liquid after a short vowel need not make the preceding syllable long by position. A syllable containing a short vowel before a stop and a liquid is common (either short or long). When short, such syllables are said to have weak position.

Thus, in $\delta\acute{\alpha}\kappa\rho\nu$, $\pi\alpha\tau\rho\acute{\varsigma}$, $\delta\pi\lambda\omicron\nu$, $\tau\acute{\epsilon}\kappa\nu\omicron\nu$, $\tau\acute{\iota} \delta\rho\acute{\alpha}$ the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid is usually long; in Attic it is usually short.

144 D. ϕ may be one of the two consonants: $\pi\rho\delta\acute{\varsigma} (\phi)\omicron\iota\kappa\omicron\nu$ (— — \cup).

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

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

N. — 'Common' quantity has been explained as due to a difference in syllabic division. Thus, in τῆκνον, the first syllable is closed (τῆκ-νον); while in τῆκνον the first syllable is open (τέκ-νον). Cp. 141.

146. The quantity of most syllables is usually apparent. Thus, syllables

- with η, ω, or a diphthong, are long.
- with ε, ο, before a vowel or a single consonant, are short.
- with ε, ο, before two consonants, or a double consonant, are long.
- with α, ι, υ, before two consonants, or a double consonant, are long.

N. — But syllables with ε, ο, or α, ι, υ before a stop and a liquid may be short (145). Cp. also 147 c.

147. The quantity of syllables containing α, ι, υ before a vowel or a single consonant must be learned by observation, especially in poetry. Note, however, that α, ι, υ are always long

- when they have the circumflex accent: πᾶς, ὄμιν.
- when they arise from contraction (59) or crasis (62): γέρα from γέραα, ἀργός *idle* from ἀ-εργός (but ἀργός *bright*), κάγω from καὶ ἐγώ.
- ι and υ are generally short before ξ (except as initial sounds in augmented forms, 435) and α, ι, υ before ζ. Thus, κῆρυξ, ἐκήρυξα, πνίξω, ἀρπάζω, ἐλπίζω.
- αs, ιs, and υs are long when ν or ντ has dropped out before s (96, 100).
- The accent often shows the quantity (163, 164, 170).

148. A vowel standing before another vowel in a Greek word is not necessarily short (as it usually is in classical Latin).

146 D. In Hom. an initial liquid, nasal, and digamma (3) was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent. Here a final short vowel appears in a long syllable: ἐν μεγάρουσι (— — — — —), cp. 28 D. The lengthening is sometimes due to the former presence of σ or ρ before the liquid or nasal: δε λέγειεν (— — — — —) (cp. ἀλληκτος *unceasing* for ἀ-σληκτος), τε βήξειν (— — — — —) (cp. ἀρηκτος *undroken* for ἀ-ρρηκτος). (Cp. 80 a, 80 D., 81 D.)

147 D. α, ι, υ in Hom. sometimes show a different quantity than in Attic. Thus, Att. κάλός, τίνω, φθάνω, λῶω, ἴημι, Hom. κάλός, τίνω, φθάνω (28), and λῶω and ἴημι usually.

148 D. 1. In Hom., and sometimes in the lyric parts of the drama, a syllable ending in a long vowel or diphthong is shortened before an initial vowel: ἀξω ἐλῶν (— — — — —), εὔχεται εἶναι (— — — — —), κλυθε μεν ἀργυρότοξ' (— — — — —). Here ι and υ have become semivowels (20, 43); thus, εὔχετα | γείναι, cp. 67. -α, -η, -ω were shortened like ā, η, ω. Thus, ἀσπέτω δμβρω (— — — — —).

2. This shortening does not occur when the rhythmic accent falls upon the final syllable: ἀντιθέψ' Ὀδυσῆι (— — — — —), φῆξι (— — — — —).

ACCENT

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

1. Acute (´): over short or long vowels and diphthongs. It may stand on ultima, penult, or antepenult: καλός, δαίμων, ἄνθρωπος.

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

3. Grave (`): over short or long vowels and diphthongs. It stands on the ultima only: τὸν ἄνδρα, τὴν τύχην, οἱ θεοὶ τῆς Ἑλλάδος.

150. The acute marks syllables pronounced in a raised tone. The grave is a low-pitched tone as contrasted with the acute. The circumflex combines acute and grave.

151. Accented syllables in Ancient Greek had a higher pitch (τόνος) than unaccented syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language. The Greek word for *accent* is προσῳδία (Lat. *accentus*: from *ad-cano*), i.e. 'song accompanying words.' Musical accent (elevation and depression of tone) is to be distinguished from quantity (duration of tone), and from rhythmic accent (stress of voice at fixed intervals when there is a regular sequence of long and short syllables).

N. — The accent heard in Modern Greek and English is a *stress-accent*. Stress is produced by strong and weak expiration, and takes account of accented syllables to the neglect of the quantity of unaccented syllables. Thus, shortly after Christ, ἄνθρωπος was often pronounced like a dactyl, φίλος like a trochee; and πρόσωπον, ἐννέα, were even written πρόσσωπον, ἐννήα.

152. The marks of accent are placed over the vowel of the accented syllable. A diphthong has the accent over its second vowel (τοῦτο), except in the case of capital α, η, ω (as Ἄιδης, 5), where the accent stands before the first vowel.

153. A breathing is written before the acute and grave (αἶ, ἦ), but under the circumflex (ᾶ, οῦτος). Accents and breathings are placed before capitals: Ὅμηρος, Ὄραι. The accent stands over a mark of diaeresis (8): κληῖδι.

154. The grave is written in place of a final acute on a word that is followed immediately by another word in the sentence. Thus, μετὰ τὴν μάχην *after the battle* (for μετὰ τὴν μάχην). It is also sometimes placed on τις, τι (334), to distinguish these indefinite pronouns from the interrogatives τίς, τί.

a. An oxytone (157) changes its acute to the grave when followed by another word, except: (1) when the oxytone is followed by an enclitic (183 a); (2) in τις, τι interrogative, as τίς οὗτος; *who's this?* (3) when an elided syllable follows

3. The shortening rarely occurs in the interior of a word. Thus, Hom. ἦρωσ (— — — — —), υἱόν (— — — — —), in the Attic drama ἀύτη (— — — — —), τοιοῦτος (— — — — —), τοῖω (— — — — —), often written τοῖω in inscriptions (cp. 43).

the accented syllable: *νόχθ' ἄλην* (124), not *νόχθ' ἄλην* (174 a); (4) when a colon or period follows. (Usage varies before a comma.)

155. The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex; and some Mss. show this in practice, e.g. *πάγκρατῆς*. Later it was restricted to its use as a substitute for a final acute.

156. The circumflex is formed from the union of the acute and the grave ($\wedge = \hat{\ } + \grave{\ }$), never from \vee . Thus, *παῖς = παις*, *εὖ = εῦ*. Similarly, since every long vowel may be resolved into two short units (*morae*), *τῶν* may be regarded as = *τὸν*. The circumflex was thus spoken with a rising tone followed by one of lower pitch. *μοῦσα, δῆμος* are thus = *μόυσα, δέέμος*; *μοῦσης, δῆμου* are = *μόύσης, δέέμου*. In *διδούσα* (i.e. *διδόυσα*) compared with *διδούς* the accent has receded (159) one *mora*.

a. The whole vowel receives the acute when the second short unit of a vowel long by nature is accented: $\Delta\acute{\iota} = \Delta\acute{\iota}$.

157. Words are named according to their accent as follows:

Oxytone (acute on the ultima): *θήρ, καλός, λευκός*.

Paroxytone (acute on the penult): *λύω, λείπω, λευκός*.

Proparoxytone (acute on the antepenult): *ἄνθρωπος, παιδεύομεν*.

Perispomenon (circumflex on the ultima): *γῆ, θεοῦ*.

Properispomenon (circumflex on the penult): *πράξις, μοῦσα*.

Barytone (when the ultima is unaccented, 158): *μοῦσα, μήτηρ, πόλεμος*.

158. A word is called *barytone* (*βαρῦ-τονος deep-toned, low-toned*) when it has no accent on the ultima. All paroxytones, proparoxytones, and properispomena are also barytones.

159. An accent is called *recessive* when it moves back as far from the end of the word as the quantity of the ultima permits (166). The quantity of the penult is here disregarded (*τρέπωμεν*). Cp. 178.

160. *Oxytone* (*ὀξύς, sharp + τόνος*) means 'sharp-toned,' *perispomenon* (*περισπόμενος*) 'turned-around' (*circumflectus*, 156). *Paroxytone* and *proparoxytone* are derived from *ὀξύτονος* with the prepositions *παρά* and *πρό* respectively. *Acute* corresponds to Lat. *acutus* (*ὀξεῖα, scil. προσφιδία*).

161. The invention of the marks of accent is attributed to Aristophanes of Byzantium, librarian at Alexandria about 200 B.C. The use of signs served to fix the correct accentuation, which was becoming uncertain in the third century B.C.; marked the variation of dialect usage; and rendered the acquisition of Greek easier for foreigners. The signs for the accents (and the breathings) were not regularly employed in Mss. till after 600 A.D.

162. The position of the accent has to be learned by observation. But the kind of accent is determined by the following rules.

162 D. 1. Aeolic has recessive (159) accent in all words except prepositions and conjunctions. Thus, *σφός, Ζεὺς*, i.e. *Ζέυς, αὐτός, λιπεῖν* (= *λιπεῖν*), *λιπνός* (= *λιπόντος*), *ἄμμες* (= *ἡμεῖς*).

163. The antepenult, if accented, can have the acute only (*ἄνθρωπος, βασιλεία queen, οἰκοφύλακος of a house-guard*). If the ultima is long, either by nature or by position (144), the antepenult cannot take an accent: hence *ἄνθρωπον* (176 a), *βασιλεία kingdom, οἰκοφύλαξ*.

a. Some nouns in *-εως* and *-εων* admit the acute on the antepenult. Thus, the genitive of nouns in *-ις* and *-υς* (*πόλεως, πόλεων, ἄστως*), the forms of the Attic declension, as *ἔλεως* (289). So the Ionic genitive in *-εω* (*πολιτῶν*); also some compound adjectives in *-ως*, as *δύσερως unhappy in love, ὑψικερως lofty antlered*. On *ᾠντιων* see 186.

164. The penult, if accented and long, takes the circumflex when the ultima is short by nature (*νήσος, ταῦτα*). In all other cases it has the acute (*φόβος, λευκός, τούτου*).

a. Apparent exceptions are *ὥστε, οὔτις, ἦδε* (properly *ἦδε*). See 186.

b. A final syllable containing a vowel short by nature followed by ξ or ψ does not permit the acute to stand on the antepenult (*οἰκοφύλαξ*); but the circumflex may stand on the penult (*κῆρυξ*).

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

166. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. Thus, *ἄνθρωπου* and *δώρον* are impossible.

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

- a. on the ultima, has the acute: *σοφός*.
- b. on a short penult, has the acute: *νόμος*.
- c. on a long penult, has the circumflex: *δώρον*.
- d. on the antepenult, has the acute: *ἄνθρωπος*.

168. When the ultima is long, a word, if accented

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

169. Final *-αι* and *-οι* are regarded as short: *μοῦσαι, βούλομαι, πρόβαλαι, ἄνθρωποι*. But in the optative *-αι* and *-οι* are long (*λέσαι, βουλεύοι*), as in contracted syllables. So also in the locative *οἶκοι at home* (but *οἶκοι houses*).

a. The difference in the quantitative treatment of *-αι* and *-οι* depends on an original difference of accentuation that may have vanished in Greek. *-αι* and

2. Doric regarded final *-οι* (169) as long (*ἄνθρωποι*), and probably *-αι* in nouns (*χάραι*); made paroxytones the 3 pl. act. of the past tenses (*ἔφερον, ἐλύσαν*) and such words as *παῖδες, γυναῖκες, πτόκας*; made perispomena the gen. masc. pl. of pronouns (*τουτῶν, ἀλλῶν*) and the gen. fem. pl. of adj. in *-ος* (*ἀμφοτερῶν*). The substitution, in the accus. pl., of *-ᾶς* and *-ους* for *-ᾱς* and *-ους*, caused no change in the accent (*πάσᾶς, ἀμπέλος*).

-oi, when short, were pronounced with a clipped, or simple, tone; when long, with a drawled, or compound, tone.

170. The quantity of *a*, *i*, *υ* (147) may often be learned from the accent. Thus, in *θάλαττα*, *ἡμισυς*, *πῆχυσ*, *δύναμις*, *μῆνις*, the vowel of the last syllable must be short; in *φίλος* the *ι* must be short (otherwise *φίλος*). Cp. 163.

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

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

- a. A contracted antepenult has the acute: *φιλέμενος* = *φιλούμενος*.
- b. A contracted penult has the circumflex when the ultima is short; the acute, when the ultima is long: *φιλέουσι* = *φιλούσι*, *φιλέοντων* = *φιλούντων*.
- c. A contracted ultima has the acute when the uncontracted form was oxytone: *έσταώς* = *έστώς*; otherwise, the circumflex: *φιλέω* = *φιλῶ*.

N. 1. — A contracted syllable has the circumflex only when, in the uncontracted form, an acute was followed by the (unwritten) grave (155, 156). Thus, *Περικλέης* = *Περικλῆς*, *τίμῶ* = *τίμῶ*. In all other cases we have the acute: *φιλέοντων* = *φιλούντων*, *βεβῶς* = *βεβῶς*.

N. 2. — Exceptions to 171 are often due to the analogy of other forms (236 a, 264 e, 279 a, 290 c, 309 a).

172. If neither of the syllables to be contracted had an accent, the contracted syllable has no accent: *φίλει* = *φίλει*, *γένει* = *γένει*, *περίπλοος* = *περίπλους*. For exceptions, see 236 b.

173. **Crasis.** — In crasis, the first word (as less important) loses its accent: *τάγαθά* for *τὰ ἀγαθά*, *τάν* for *τὰ ἐν*, *κάγώ* for *καὶ ἐγώ*.

a. If the second word is a dissyllabic paroxytone with short ultima, it is uncertain whether, in crasis, the paroxytone remains or changes to properispomenon. In this book *τοῦργον*, *τᾶλλα* are written for *τὸ ἔργον*, *τὰ ἄλλα*; but many scholars write *τοῦργον*, *τᾶλλα*.

174. **Elision.** — In elision, oxytone prepositions and conjunctions lose their accent: *παρ'* (for *παρὰ*) *ἐμοῦ*, *ἀλλ'* (for *ἀλλὰ*) *ἐγώ*. In other oxytones the accent is thrown back to the penult: *πόλλ'* (for *πολλὰ*) *ἔπαθον*.

a. Observe that in *πόλλ' ἔπαθον* the acute is not changed to the grave (154 a, 3). A circumflex does not result from the recession of the accent. Thus, *φήμ'* (not *φήμ'*) *ἐγώ* for *φήμι ἐγώ*. *τινά* and *ποτέ*, after a word which cannot receive their accent (183 d), drop their accent: *οὕτω ποτ' ἦν*.

ANASTROPHE

175. **Anastrophe** (*ἀναστροφή turning-back*) occurs in the case of oxytone prepositions of two syllables, which throw the accent back on the first syllable.

a. When the preposition follows its case: *τούτων περί* (for *περὶ τούτων*) *about these things*. No other preposition than *περὶ* follows its case in prose.

N. 1. — In poetry anastrophe occurs with the other dissyllabic prepositions (except *ἀντί*, *ἀμφί*, *διά*). In Homer a preposition following its verb and separated from it by tmesis (1650) also admits anastrophe (*λούση ἀπο* for *ἀπολούση*).

N. 2. — When the final vowel of the preposition is elided, the accent is dropped if no mark of punctuation intervenes: *χερσὶν ὑφ' ἡμετέρῃσιν* B 374.

b. When a preposition stands for a compound formed of the preposition and *έστι*. Thus, *πάρα* for *ἄρεστι* *it is permitted*, *ἐνι* for *ἐνεστι* *it is possible* (*ἐνί* is a poetic form of *ἐν*).

N. — In poetry, *πάρα* may stand for *ἄρεισι* or *ἄρειμι*; and *ἀνα* *arise!* *up!* is used for *ἀνάσθηθι*. Hom. has *ἐνι* = *ἐνεσι*.

CHANGE OF ACCENT IN DECLENSION, INFLECTION, AND COMPOSITION

176. When a short ultima of the nominative is lengthened in an oblique case

a. a proparoxytone becomes paroxytone: *θάλαττα θαλάττης*, *ἄνθρωπος ἀνθρώπου*.

b. a properispomenon becomes paroxytone: *μούσα μούσης*, *δῶρον δώρου*.

c. an oxytone becomes perispomenon in the genitive and dative of the second declension: *θεός θεοῦ θεῶ θεῶν θεοῖς*.

177. When, for a long ultima, a short ultima is substituted in inflection

a. a dissyllabic paroxytone (with penult long by nature) becomes properispomenon: *λίω λῶε*.

b. a polysyllabic paroxytone (with penult either long or short) becomes proparoxytone: *παίδε-ύω παίδε-νε*, *πλέκω πλέκο-μεν*.

178. In composition the accent is usually recessive (159) in the case of substantives and adjectives, regularly in the case of verbs: *βάσις ἀνά-βασις*, *θεός ἄ-θεος*, *λῦε ἀπό-λυε*.

a. Proper names having the form of a substantive, adjective, or participle, usually change the accent: *Ἑλλης* (*ἐλλης*), *Γλαῦκος* (*γλαυκός*), *Γέλων* (*γελῶν*).

b. Special cases will be considered under Declension and Inflection.

PROCLITICS

179. Ten monosyllabic words have no accent and are closely connected with the following word. They are called *proclitics* (from *προκλίνω lean forward*). They are:

The forms of the article beginning with a vowel (*ὁ, ἡ, οἱ, αἱ*); the prepositions *ἐν*, *εἰς* (*ές*), *έξ* (*έκ*); the conjunction *εἰ* *if*; *ὡς* *as, that* (also a preposition *to*); the negative adverb *οὐ* (*οὐκ, οὐχ*, 137).

180. A proclitic sometimes takes an accent, thus :

a. *oû* at the end of a sentence: *φῆς, ἢ οὐ; do you say so or not? πῶς γὰρ οὐ; for why not?* Also *οὐ* no standing alone.

b. *ἐξ, ἐν,* and *εἰς* receive an acute in poetry when they follow the word to which they belong and stand at the end of the verse: *κακῶν ἐξ out of evils* Ξ 472.

c. *ὡς* as becomes *ὤς* in poetry when it follows its noun: *θεὸς ὤς as a god.* *ὤς* standing for *οὕτως* is written *ὤς* even in prose (*οὐδ' ὤς not even thus*).

d. When the proclitic precedes an enclitic (183 e): *ἐν τισι.*

N. — *ὁ* used as a relative (for *ὅς*, 1105) is written *δ*. On *δ* demonstrative see 1114.

ENCLITICS

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

a. The personal pronouns *μοῦ, μοί, μέ; σοῦ, σοί, σέ; οὐ, οἶ, ξ,* and (in poetry) *σφίσι.*

b. The indefinite pronoun *τις, τι* in all cases (including *τοῦ, τῷ* for *τινός, τινί*, but excluding *ἅττα = τινά*); the indefinite adverbs *πού* (or *ποθί*), *πῆ, ποί, ποθέν, ποτέ, πῶ, πῶς*. When used as interrogatives these words are not enclitic (*τίς, τί, πού* (or *πόθι*), *πῆ, ποί, πόθεν, πότε, πῶ, πῶς*).

c. All dissyllabic forms of the present indicative of *εἰμί am* and *φημί say* (i.e. all except *εἶ* and *φῆς*).

d. The particles *γέ, τέ, τοί, πέρ;* the inseparable *-δε* in *δδε, τοσόςδε*, etc.
N. — Enclitics, when they retain their accent, are called *orthotone*. See 187.

182. The accent of an enclitic, when it is thrown back upon the preceding word, always appears as an acute: *θήρ τε* (not *θῆρ τε*) from *θήρ + τέ*.

183. The word preceding an enclitic is treated as follows:

a. An oxytone keeps its accent, and does not change an acute to a grave (154 a): *δός μοι, καλόν ἐστι.*

b. A perispomenon keeps its accent: *φιλῶ σε, τίμων τινων.*

c. A proparoxytone or properispomenon receives, as an additional accent, the acute on the ultima: *ἄνθρωπος τις, ἄνθρωποι τινες, ἡκουσά τινων; σῶσόν με, παῖδες τινες.*

d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent (*χώρᾱ τις, φίλος μου*), a dissyllabic enclitic retains its accent (*χώρᾱς τινός, φίλοι τινές*) except when its final vowel is elided (174 a).

181 D. Also enclitic are the dialectic and poetical forms *μεῦ, σέο, σεῦ, τοί, τέ,* and *τύ* (accus. = *σέ*), *εο, εῦ, ἔθεν, μιν, νιν, σφί, σφίν, σφέ, σφωέ, σφωίν, σφέων, σφέας, σφᾶς* and *σφᾶς, σφέα;* also the particles *νύ* or *νύν* (not *νῦν*), *Ἐπίε κέ* (*κέν*), *θήν, ῥά;* and *Epic ἐσσί*, Ion. *εἰς, ἰθου art.*

N. — Like paroxytones are treated properispomena ending in *ξ* or *ψ* when followed by a dissyllabic enclitic: *κῆρυξ ἐστὶ;* and so probably *κῆρυξ τις.*

e. A proclitic (179) takes an acute: *ἐν τισι, εἰ τινες.*

184. Since an enclitic, on losing its accent, forms a part of the preceding word, the writing *ἄνθρωπος τις* would violate the rule (149) that no word can be accented on a syllable before the antepenult. A paroxytone receives no additional accent in order that two successive syllables may not have the acute (not *φίλιος ἐστιν*).

185. When several enclitics occur in succession, each receives an accent from the following, only the last having no accent: *εἰ πού τις τινα ἴδοι ἐχθρόν ἴφ ever any one saw an enemy anywhere* T. 4. 47.

186. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. *-que, -ve*), which is accented as if the enclitic were still a separate word. Thus, *οὔτε* (not *οὔτε*), *ὄσπε, εἴτε, καίτοι, οὔτινος, ᾤτινι, ᾤντινων;* usually *περ* (*ὄσπερ*); and the inseparable *-δε* in *δδε, τοσόςδε, οκάδε;* and *-θε* and *-χι* in *εἴθε* (poetic *αἴθε*), *ναίχι. οὔτε, ᾤτινι,* etc., are not real exceptions to the rules of accent (163, 164).

a. *οἶός τε ἄβλε* is sometimes written *οἶόσπε.* *οὐκ οὐν* is usually written *οὐκουν* not *therefore*, and *not therefore?* in distinction from *οὐκοῦν therefore.* *ἐγὼ γε* and *ἐμοί γε* may become *ἐγωγε, ἐμοιγε.*

187. An enclitic retains its accent (is orthotone, cp. 181 N.):

a. When it is emphatic, as in contrasts: *ἦ σοὶ ἢ τῷ πατρὶ σου either to you or to your father* (*ἐμοῦ, ἐμοί, ἐμέ* are emphatic: *εἰπέ καὶ ἐμοί tell me too*), and at the beginning of a sentence or clause: *φημί γάρ I say in fact.*

b. *ἐστὶ* is written *ἔσσι* at the beginning of a sentence; when it expresses existence or possibility; when it follows *οὐκ, μή, εἰ, ὡς, καί, ἀλλά* (or *ἀλλ'*), *τοῦτο* (or *τοῦτ'*); and in *ἔστιν οἱ some, ἔστιν ὅτε sometimes.* Thus, *εἰ ἔστιν οὕτως ἴφ it is so, τοῦτο δ' ἔστι that which exists.*

c. In the phrases *ποτέ μὲν . . . ποτέ δέ, τινὲς μὲν . . . τινὲς δέ.*

d. After a word suffering elision: *πολλοὶ δ' εἰσὶν* (for *δέ εἰσιν*), *ταῦτ' ἐστὶ.*

e. When a dissyllabic enclitic follows a paroxytone (183 d).

N. 1. — When they are used as indirect reflexives in Attic prose (1228), the pronouns of the third person *οὐ* and *σφίσι* are orthotone, *οἶ* is generally enclitic, while *ξ* is generally orthotone.

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

MARKS OF PUNCTUATION

188. Greek has four marks of punctuation. The *comma* and *period* have the same forms as in English. For the *colon* and *semicolon* Greek has only one sign, a point above the line ('): *οἱ δὲ ἠδῶς ἐπειθοντο· ἐπίστευον γὰρ αὐτῷ and they gladly obeyed; for they trusted him* X. A. 1. 2. 2. The *mark of interrogation* (:) is the same as our semicolon: *πῶς γὰρ οὐ; for why not?* During the classical period words were usually run together in writing; the symbols : or ; often represented a stop (colon, period).

PART II

INFLECTION

189. Parts of Speech.—Greek has the following parts of speech: substantives, adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and particles. In this Grammar *noun* is used to include both the substantive and the adjective.

190. Inflection is the change in the form of nouns, pronouns, and verbs which indicates their relation to other words in the sentence. *Declension* is the inflection of substantives, adjectives (including participles), and pronouns; *conjugation* is the inflection of verbs.

191. Stems.—Inflection is shown by the addition of endings to the *stem*, which is that part of a word which sets forth the *idea*; the endings fit the word to stand in various relations to other words in the sentence. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English; in nouns they often correspond to the ideas expressed by *of, to, for, etc.* Thus, the stem *λογο-* becomes *λόγο-s word*, the stem *λεγο-* becomes *λέγο-μεν we say*. Whether a stem is used as a noun or a verb depends solely on its signification; many stems are used both for nouns and for verbs, as *τιμᾶ-* in *τιμῆ honour*, *τιμα-* in *τιμᾶ-ω I honour*; *ἐπιδ-* in *ἐπι(δ)-s hope*, *ἐπιζω I hope (ἐπιδ-ιω)*. The pure stem, that is, the stem without any ending, may serve as a word; as *χώρᾱ land*, *λέγε speak! λόγε O word!*

192. The stem often changes in form, but not in meaning, in nouns and verbs. Thus, the stem of *λόγο-s word* is *λογο-* or *λογε-*, of *πατήρ father* is *πατερ-* (strong stem) or *πατρ-* (weak stem); of *λείπο-μεν we leave* is *λειπο-*, of *ἐλπιό-μεν we left* is *λιπο-*. The verbal stem is also modified to indicate change in time: *τιμή-σο-μεν we shall honour*.

193. Roots.—The fundamental part of a word, which remains after the word has been analyzed into all its component parts, is called a *root*. When a stem agrees in form with a root (as in *ποδ-ός*, gen. of *πούς foot*) it is called a *root-stem*. A root contains the mere idea of a word in the vaguest and most abstract form possible. Thus, the root *λεγ*, and in another form *λογ*, contains the idea of *saying* simply. By the addition of a formative element *ο* we arrive at the stems *λεγο-* and *λογο-* in *λέγο-μεν we say*, *λόγο-s word (i.e. what is said)*.

Words are built by adding to the root certain formative suffixes by which the stem and then the word, ready for use, is constructed. Thus, from the root *λυ* are formed *λύ-σι-s loosening*, *λύ-τρο-ν ransom*, *λυ-τι-κός able to loose*, *λυ-θή-ναι to have been loosed*. The formation of the stem by the addition of suffixes to the root is treated in Part III. The root itself may assume various forms without change of meaning, as *λεγ* in *λέγο-μεν we say*, *λογ* in *λόγο-s word*.

N.—Since Greek is connected with the other Indo-European languages, the roots which we establish in Greek by analysis of a word into its simplest form often reappear in the connected languages (p. 1, A). Thus, the root *φέρ* of *φέρω I bear* is seen in Sanskrit *bhārāmi*, Lat. *fero*, Germ. *ge-bären*. The assumption of roots is merely a grammatical convenience in the analysis of word-forms, and their determination is part of comparative grammar. Roots and suffixes as such never existed as independent words in Greek, or indeed in any known period of the parent language from which Greek and the other Indo-European tongues are derived. The theory that all roots are monosyllables is ill supported. As far back as we can follow the history of the Indo-European languages we find only complete words; hence their analysis into component morphological elements is merely a scientific device for purposes of arrangement and classification.

DECLENSION

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

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

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

a. Gender strictly marks sex-distinction. But in Greek, as in German and French, many inanimate objects are regarded as masculine or feminine. Such words are said to have 'grammatical' gender, which is determined only by their *form*. Words denoting objects without natural gender usually show their grammatical gender by the form of the adjective, as *μακρὸς λόγος a long speech*, *μακρὰ νῆσος a long island*, *μακρὸν τεῖχος a long wall*.

b. The gender of Greek words is usually indicated by means of the article: *ὁ* for masculine, *ἡ* for feminine, *τό* for neuter.

197. Rule of Natural Gender.—Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus, *ὁ ναύτης seaman*, *ὁ στρατιώτης soldier*, *ἡ γυνή woman*, *ἡ κόρη maiden*.

a. A whole class is designated by the masculine: *οἱ ἄνθρωποι men*, i.e. *men and women*.

b. EXCEPTIONS TO THE RULE OF NATURAL GENDER.—Diminutives in *-ιον* are neuter (199 d), as *τὸ ἀνθρώπιον παιδικὸν (ὁ ἄνθρωπος man)*, *τὸ παιδίον little child* (male or female, *ὁ* or *ἡ* *παῖς child*), *τὸ γύναιον little woman (ἡ γυνή woman)*. Also the words *τέκνον*, *τέκος child* (strictly 'thing born'), *ἀνδράποδον captive*.

198. Common Gender. — Many nouns denoting persons are either masculine or feminine. Thus, ὁ παῖς *boy*, ἡ παῖς *girl*, ὁ θεός *god*, ἡ θεός (ἡ θεά poet.) *goddess*. So with names of animals: ὁ βοῦς *ox*, ἡ βοῦς *cow*, ὁ ἵππος *horse*, ἡ ἵππος *mare*.

a. Some names of animals have only one grammatical gender without regard to sex, as ὁ λαγώς *he-hare* or *she-hare*, ἡ ἀλώπηξ *he-fox* or *she-fox*.

199. Gender of Sexless Objects. — The gender of most nouns denoting sexless objects has to be learned by the endings (211, 228, 255) and by observation. The following general rules should be noted.

a. Masculine are the names of *winds*, *months*, and most *rivers*. Thus, ὁ Βορέας *the North Wind*, ὁ Ἑκατομβαιῶν *Hecatombaeion*, ὁ Κηφισσός *Cephissus*.

N. — The gender of these proper names is made to correspond to ὁ ἄνεμος *wind*, ὁ μήν *month*, ὁ ποταμός *river*. In the case of winds and rivers the gender may be due in part to personification.

b. Feminine are the names of almost all *countries*, *islands*, *cities*, *trees*, and *plants*. Thus, ἡ Ἀττικὴ *Attica*, ἡ Δῆλος *Delos*, ἡ Κόρινθος *Corinth*, ἡ πικρία *pine*, ἡ ἀμπέλος *vine*. The gender here follows that of ἡ γῆ or ἡ χώρα *land*, *country*, ἡ νῆσος *island*, ἡ πόλις *city*, ἡ δρῦς, originally *tree* in general, but later *oak* (τὸ δένδρον is the ordinary word for *tree*).

c. Feminine are most abstract words, that is, words denoting a *quality* or a *condition*. Thus, ἡ ἀρετή *virtue*, ἡ εὐνοία *good-will*, ἡ ταχύτης *swiftness*, ἡ ἐλπίς *hope*.

d. Neuter are diminutives (197 b), words and expressions quoted, letters of the alphabet, infinitives, and indeclinable nouns. Thus, τὸ ὑμεῖς *the word 'you,'* τὸ γινῶθι σεαυτὸν *the saying 'learn to know thyself,'* τὸ ἄλφα *alpha*, τὸ παιδεύειν *to educate*, τὸ χρεῶν *necessity*.

N. — But some names of women end in -ιον (197 b): ἡ Γλυκέριον *Glycerium*.

200. Remarks. — a. Most of the exceptions to 199 a-b are due to the endings; e.g. ἡ Λήθη *Lethe*, ἡ Στύξ *Styx* (rivers of the Lower World), τὸ Ἄργος *Argos*, ὁ Καλυδὼν *Calydon*, τὸ Ἴλιον *Ilium*, οἱ Δελφοί *Delphi*, ὁ λωτός *lotus*.

b. Change in gender is often associated with change in form: ὁ λύκος *he-wolf*, ἡ λύκαινα *she-wolf*, ὁ ποιητής *poet*, ἡ ποιήτρια *poetess*, ὁ βίωτος and ἡ βιωτή *life*, ὁ τρόπος *manner*, ἡ τροπή *roul*.

c. The gender of one word may influence that of another word of like meaning. Thus ἡ νῆσος *island* and ἡ λίθος *stone* are feminine probably because of ἡ γῆ *land* and ἡ πέτρα *rock*.

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

a. The genitive, dative, and accusative are called *oblique* cases to distinguish them from the nominative and vocative.

202. The vocative is often like the nominative in the singular; in the plural it is always the same. Nominative, vocative, and accusative have the same form in neuter words, and always have *a* in the

plural. In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.

203. Lost Cases. — Greek has generally lost the *forms* of the instrumental and locative cases (which have become fused with the dative) and of the ablative. The Greek dative is used to express *by*, as in βίβλα, Lat. *vī*; *with*, as in λίθοις *with stones*; and *in*, *on*, as in γῆ *on the earth*. *From* may be expressed by the genitive: πῶρον Σπάρτης *far from Sparta*. When the genitive and dative do duty for the ablative, prepositions are often used. Instances of the forms of the lost cases are given in 341.

204. Declensions. — There are three declensions, which are named from the stems to which the case endings are attached.

1. First or \hat{A} -declension, with stems in \bar{a} } Vowel Declension.
2. Second or O-declension, with stems in \bar{o} }
3. Third or Consonant declension, with stems in a consonant or in \bar{t} and \bar{u} .

The nominative and accusative are alike in the singular and plural of all neuter nouns. The nominative and vocative are alike in the plural.

GENERAL RULES FOR THE ACCENT OF NOUNS

205. Substantives and adjectives accent, in the oblique cases, the same syllable as is accented in the nominative, provided the ultima permits (163); otherwise the following syllable receives the accent.

- 1 decl. θάλαττα, θαλάττης, θαλάττη, θάλατταν, θάλατται (169), θαλάτταις, θαλάττᾱς.
- 2 decl. ἄνθρωπος, ἀνθρώπου, ἀνθρώπῳ, ἄνθρωπον, ἄνθρωποι (169), ἀνθρώπων, ἀνθρώποις, ἀνθρώπους.
- 3 decl. λέων, λέοντος, λέοντι, λέοντα, λέοντες, λέοντων.
- Adj.: ἄξιος (287), ἀξιῶ, ἀξιων, ἀξίου, ἀξιῶς, ἀξίῳ, ἀξίῳ, ἀξίῳ, ἀξίῳ.
- χαρῖεις (299), χαρῖεντος, χαρῖεντι, χαρῖεντα, χαρῖέντων.

206. The character of the accent depends on the general laws (167, 168, 176). Thus, νίκη, νίκαι (169); δῶρον, δώρου, δῶρα; σῶμα, σώματος, σωματων, σώματα.

207. Oxytones of the first and second declensions are perispomena in the genitive and dative of all numbers: σκιά, σκιᾶς, σκιᾷ, σκιῶν, σκιαῖς; θεός, θεοῦ, θεῷ, θεῶν, θεοῖς; φανερός, φανεροῦ, φανερώ, φανερών, φανεροῖς.

208. The genitive plural of all substantives of the first declension has the circumflex on the ω of -ων. Thus, νίκη, νικῶν; θάλαττα θαλαττῶν; πολίτης πολῖτων; νεανίας νεανῶν.

209. The fem. gen. plural of adjectives and participles in -ος has the same accent and form as the masculine and neuter. Thus, δίκαιος, gen. pl. δικαίων (in all genders); λυόμενος, gen. pl. λυόμενων (in all genders).

210. CASE ENDINGS OF NOUNS

	VOWEL DECLENSION		CONSONANT DECLENSION	
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
	SINGULAR			
Nom.	-s or none	-v	-s or none	none
Gen.	-s or -io		-os	
Dat.	-t		-t	
Acc.	-v		-v or -ā	none
Voc.	none	-v	none or like Nom.	none
	DUAL			
N. A. V.	none		-e	
G. D.	-iv		-olv	
	PLURAL			
N. V.	-t	-ā	-es	-ā
Gen.		-ov		-ov
Dat.	-is (-iōi)		-ot, -otōi, -eotōi	
Acc.	-vs (-ās)	-ā	-vs, -ās	-ā

a. The stem may undergo a change upon its union with the case ending, as in the genitive plural of the first declension (213). Cp. 258, 264, 268, etc.

b. In the vowel declension, -i of the nominative plural is borrowed from the inflection of pronouns (ἐκείνο-ι).

SUBSTANTIVES

FIRST DECLENSION (STEMS IN ā)

211. Stems in ā are masculine or feminine. The feminine nominative singular ends in -ā, -ā, or -η; the masculine nominative singular adds -s to the stem, and thus ends in -ās or -ης.

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

	FEM. SING.		MASC. SING.		MASC. FEM. PL.	MASC. FEM. DUAL
Nom.	ā or ā	η	ā-s	η-s	a-t	N. A. V. ā
Gen.	ā-s or η-s	η-s	ā-io (Hom. ā-o)	ōv (for é-ων, ā-ων)		G. D. a-iv
Dat.	ā-t or η-t	η-t	ā-t	η-t	a-is or a-iōi(v)	
Acc.	ā-v or ā-v	η-v	ā-v	η-v	ās (for a-vs)	
Voc.	ā or ā	η	ā	ā or η	a-t	

Observe the shortening of the stem in vocative singular and plural, in nominative and dative plural, and genitive and dative dual.

213. Accent. — For special rule of accent in the genitive plural, see 208. The genitive plural is always perispomeuon since -ων is contracted from -έων derived from original (and Hom.) -άων (51). Final -αι is treated as short (169).

a. The form of the gen. pl. is taken from the pronominal adjective, i. e. (Hom.) θεάων goddesses follows the analogy of (Hom.) τᾶων (332 D.) for τᾶ(σ)ων, cf. Lat. *istā-rum deā-rum*.

214. The dialects show various forms.

215. Dative Plural. — The ending -αῖσι(v) occurs in Attic poetry (δικαιοῖσι from δίκη right, δεσπότηαῖσι from δεσπότης lord).

a. Attic inscriptions to 420 B.C. have -ησι (written -ησι), -ησι, and (after ε, ι, ρ) -ρσι (written -αῖσι) and -ᾶσι. Thus, δραχμῆσι and δραχμῆσι drachmas, ταμίησι and ταμίησι stewards. -ησι and -ᾶσι are properly endings of the locative case (341).

214 D. 1. For η, Doric and Aeolic have original ā; thus, νικά, νικάs, νικά, νικάv; πολιτάs, κριτάs, Ἄτρειδᾶs.

2. Ionic has η for the ā of Attic even after ε, ι, and ρ; thus, γενεή, οἰκίη, ἀγορή, μοίρηs, μοίρη (nom. μοίρᾶ), νεηνίηs. Thus, ἀγορή, -ῆs, -ῆ, -ῆv; νεηνίηs, -ου, -η, -ῆv. But Hom. has θεά goddess, Ἑρμείᾶs Hermes.

3. The dialects admit -ā in the nom. sing. less often than does Attic. Thus, Ionic πρύμνη stern, κνίση savour (Att. πρύμνα, κνίσα), Dor. τόλμα daring. Ionic has η for ā in the abstracts in -είη, -οίη (ἀληθείη truth, εὐνοίη good-will). Hom. has νύμφᾶ oh maiden from νύμφη.

4. Nom. sing. masc. — Hom. has -τα for -της in ἵπποτα horseman, ἵππηλάτα driver of horses, νεφέληγερέτα cloud-collector, κύανοχαῖτα dark-haired; and, with recessive accent, μητρίτα counsellor. So in the adj. εὐρύποτα far-sounding. Cp. Lat. poeta, scriba.

5. Gen. sing. masc. — (a) -ᾶο, the original form from ā-(i)o, is used by Hom. (Ἄτρειδᾶο). It contracts in Aeolic and Doric to -ᾶ (Ἄτρειδᾶ).

(b) -εω, from ηο (= āο) by 34, is also used by Hom., who makes it a single syllable by synizesis (60), as in Ἄτρειδεω. Hdt. has -εω, as πολιτεω (163 a).

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

6. Accus. sing. masc. — In proper names Hdt. often has -εα borrowed from s stems (264), as Μιλτιάδεα for Μιλτιάδη-v.

7. Dual. — Hom. has the nom. dual of masculines only. In the gen. and dat. Hom. has -αιν and also -αιν.

8. Gen. plur. — (a) -ᾶων, the original form, occurs in Hom. (μουσᾶων, ἀγορᾶων). In Aeolic and Doric -ᾶων contracts to (b) -ᾶν (ἀγορᾶν). The Doric -ᾶν is found also in the choral songs of the drama (πετρᾶν rocks). (c) -έων, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (60) as in βουλέων, from βουλή plan. -έων is from -ῆων, Ionic for -ᾶων. (d) -ᾶων in Hom. generally after vowels (κλισιᾶων, from κλισίη hut).

9. Dat. plur. : -ησι(v), -ηs, generally before vowels, and (rarely) -αῖσι in Hom. Ionic has -ησι, Aeolic -αῖσι(v), -αῖs, Doric -αῖs.

10. Accus. plur. : -avs, -ās, ās in various Doric dialects, -αῖs in Aeolic.

216.

I. FEMININES

SINGULAR

	ἡ χῶρᾱ (χωρᾱ-) land	ἡ νίκη (νικᾱ-) victory	ἡ φυγή (φυγᾱ-) flight	ἡ μοῖρα (μοιρᾱ-) fate	ἡ γλῶττα (γλωττᾱ-) tongue	ἡ θάλαττα (θαλαττᾱ-) sea
Nom.	χῶρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
Gen.	χῶρᾱς	νίκης	φυγῆς	μοιρᾱς	γλωττης	θαλάττης
Dat.	χῶρᾱι	νίκῃ	φυγῇ	μοιρᾱι	γλωττῃ	θαλάττῃ
Acc.	χῶρᾱ-ν	νίκη-ν	φυγή-ν	μοῖρα-ν	γλῶττα-ν	θάλαττα-ν
Voc.	χῶρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα

DUAL

N. A. V.	χῶρᾱ	νικᾱ	φυγᾶ	μοιρᾱ	γλωττᾱ	θαλάττᾱ
G. D.	χῶραιν	νίκαιν	φυγαῖν	μοιραιν	γλωτταιν	θαλάτταιν

PLURAL

N. V.	χῶραι	νικαι	φυγαί	μοῖραι	γλῶτται	θάλατται
Gen.	χωρῶν	νικῶν	φυγῶν	μοιρῶν	γλωττῶν	θαλαττῶν
Dat.	χῶραις	νίκαις	φυγαῖς	μοιραις	γλωτταις	θαλάτταις
Acc.	χῶρᾱς	νικᾱς	φυγᾶς	μοιρᾱς	γλωττᾱς	θαλάττᾱς

ῶρᾱ season, ἡμέρᾱ day, σκιά shadow, μάχη battle, τέχνη art, γνώμη judgment, τιμή honor, ἀρετή virtue, μούσα muse, πρῶρα prow, ἄμαξα wagon, δόξα opinion.

217. RULES. — a. If the nominative singular ends in *alpha* preceded by a vowel (σκιά shadow) or ρ (μοῖρα), *alpha* is kept throughout the singular.

b. If the nominative singular ends in *alpha* preceded by a consonant not ρ, *alpha* is changed to η in the genitive and dative singular.

c. If the nominative singular ends in η, η is kept in all the cases of the singular.

d. When the genitive singular has -ης, final *a* of the nominative singular is always short; when the genitive singular has -ᾱς, the final *a* is generally long.

Feminines fall into two classes:

218. (I) Feminines with ā or η in all the cases of the singular.

After ε, ι, or ρ, ā appears in all the cases of the singular, as in γενεά race, οἰκία house, χῶρᾱ land. Otherwise, η throughout the singular, as νίκη victory.

a. After ο, we find both ā and η, as στοά porch, βοή shout, ἀκοή hearing, ῥοή current, ῥόα pomegranate. After ρ we have η in κόρη girl, δέρη neck (31).

219. (II) Feminines with ᾶ in the nominative, accusative, and vocative singular. The quantity of the vowel is generally shown by the accent (163, 164).

In this class are included:

1. Substantives having σ (ξ, ψ, ττ, or σσ), ζ, λλ, or αιν before the final *a* show ᾶ in nom., accus., and voc. sing., and η in gen. and dat. sing. Thus,

μούσα muse, μούσης, μούση, ἄμαξα wagon, τράπεζα table, γλῶττα tongue, ῥίζα root, ἀμίλλα contest, λέαινα lioness. Others are τόλμα daring, διαίτα mode of life, ἀκανθα thorn, μνία fly.

2. Substantives in ᾶ in nom., accus., and voc. sing., and ā in gen. and dat. sing.
- a. Substantives in -εια and -τρια denoting females, as βασίλεια queen (but βασίλειά kingdom), ψάλτρια female harper; so the fem. of adj. in -us, as γλυκός, γλυκεία sweet.
- b. Abstracts in -εια and -οια from adjectives in -ης and -οος, as ἀλήθεια truth (from ἀληθής true), εὖνοια good will (from εὖνους, εὖνους kind, 290).
- c. Most substantives in -ρα after a diphthong or υ, as μοῖρα fate, γέφυρα bridge.

220. Exceptions to 219, 1: κόρη temple (later κόρη), ἔρση dew; to 2 b: in Attic poetry, ἀληθειᾶ, εὖνοιά, ἀγνοιά ignorance, which owe their ā to the influence of the genitive and dative ἀληθειᾶς, ἀληθειᾶ, etc.

221. Most, if not all, of the substantives in ᾶ are formed by the addition of the suffix ια or ια (20); thus, γλῶττα from γλωχ-ια (cp. γλωχίν-ες points), γέφυρα from γεφυρ-ια, δότεира giver from δοτερ-ια (and so φέρουσα bearing from φεροντ-ια), μοῖρα from μορ-ια, ψάλτρα-ια.

222.

II. MASCULINES

SINGULAR

	ὁ νεᾶνιᾶς (νεᾶνιᾱ-) young man	ὁ πολίτης (πολιτᾱ-) citizen	ὁ κριτής (κριτᾱ-) judge	Ἄτρείδης (Ἄτρειδᾱ-) son of Atræus
Nom.	νεᾶνιᾱ-ς	πολίτη-ς	κριτή-ς	Ἄτρειδῆ-ς
Gen.	νεᾶνιου	πολίτου	κριτοῦ	Ἄτρειδου
Dat.	νεᾶνιᾷ	πολίτῃ	κριτῇ	Ἄτρειδῃ
Acc.	νεᾶνιᾱ-ν	πολίτη-ν	κριτή-ν	Ἄτρειδῆ-ν
Voc.	νεᾶνιᾶ	πολίτα	κριτά	Ἄτρειδῆ

DUAL

N. A. V.	νεᾶνιᾶ	πολίτᾱ	κριτᾶ	Ἄτρειδᾶ
G. D.	νεᾶνιαιν	πολίταιν	κριταιν	Ἄτρειδαιν

PLURAL

N. V.	νεᾶνιαι	πολίται	κριται	Ἄτρειδαι
Gen.	νεᾶνιῶν	πολιτῶν	κριτῶν	Ἄτρειδῶν
Dat.	νεᾶνιαις	πολίταις	κριταις	Ἄτρειδαις
Acc.	νεᾶνιᾶς	πολιτᾶς	κριτᾶς	Ἄτρειδᾶς

ταμιᾶς steward, Αἰνεῖας Aeneas, — ναύτης sailor, τοξότης bowman, στρατιώτης soldier, δεσπότης ruler, — μαθητής pupil, ποιητής poet — Πέρσης Persian.

223. Accent. — The vocative of δεσπότης lord is δέσποτα.

224. **α** and **η**. — In the final syllable of the singular **ā** appears after **ε**, **ι**, and **ρ**; otherwise we find **η**. Cp. 218.

a. Exceptions are compounds in **-μέτρης**: **γεω-μέτρης** *measurer of land*.

225. **Genitive singular**. — The form in **-ου** is borrowed from the genitive singular of the second declension. A few words in **-ās**, generally names of persons not Greeks, have **-ā**, the Doric genitive (214 D. 5): **Ἀννίβας** *Hannibal*, gen. **Ἀννίβā**.

226. **Vocative singular**. — Masculines in **-ās** have the vocative in **-ā** (**νεάνια**); those in **-της** have **-ᾶ** (**πολιτᾶ**), all others in **-ης** have **-η** (**Ἀτρείδη**, **Κρονίδη** *son of Kronos*) except names of nations and compounds: **Πέρσᾶ** *Persian*, **Σκύθᾶ** *Scythian*, **γεω-μέτρᾶ** (nom. **γεω-μέτρης** *measurer of land*), **παιδο-τριβᾶ** *gymnastic master*.

CONTRACTS (FEMININES AND MASCULINES)

227. Contracts in **ā** or **η** from **εā** or **αā** have the circumflex in all the cases: nominative feminine **-ᾶ**, **-ῆ**, masculine **-ᾶς**, **-ῆς**.

SINGULAR

	ἡ μνά <i>mina</i> (μνᾶ- for μναᾶ-)	ἡ σῦκῆ <i>fig tree</i> (σῦκῆ- for σῦκεᾶ-)	ὁ Βορρᾶς <i>Boreas</i> (Βορρᾶ- for Βορεᾶ- 117)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμη- for Ἑρμεᾶ-)
Nom.	μνά	σῦκῆ	Βορρᾶ-ς	Ἑρμῆ-ς
Gen.	μνᾶς	σῦκῆς	Βορροῦ	Ἑρμοῦ
Dat.	μνῆ	σῦκῆ	Βορρῆ	Ἑρμῆ
Acc.	μνᾶ-ν	σῦκῆ-ν	Βορρᾶ-ν	Ἑρμῆ-ν
Voc.	μνά	σῦκῆ	Βορρᾶ	Ἑρμῆ

DUAL

N. A. V.	μνά	σῦκᾶ	Ἑρμᾶ
G. D.	μναῖν	σῦκαῖν	Ἑρμαῖν

PLURAL

N. V.	μναῖ	σῦκαῖ	Ἑρμαῖ
Gen.	μνῶν	σῦκῶν	Ἑρμῶν
Dat.	μναῖς	σῦκαῖς	Ἑρμαῖς
Acc.	μνᾶς	σῦκᾶς	Ἑρμᾶς

The dual and plural of **Ἑρμῆς** mean *statues of Hermes*.

Other examples: **ἡ Ἀθηνᾶ** *Athena* (from **Ἀθηνα(ι)ᾶ-**), **γῆ** *earth* (**γεᾶ-** or **γαᾶ-**) with no plural in Attic, **ἡ γαλή** *weasel* (**γαλεᾶ-**), **ἡ ἀδελφιδῆ** *niece* (**ἀδελφιδεᾶ-**), **ὁ Ἀπελλῆς** *Apelles* (**Ἀπελλεᾶ-**).

227 D. Hdt. has **μνέαι**, **μνεῶν**, **μνέας**, **γῆ** and **γεῶν**, **Ἑρμῆς**, **Βορῆς**. Hom. has **Ἀθηναίη**, **γῆ** (and **γαῖα**), **σῦκῆ**, **Ἑρμεῖας** 214 D. 2, **Βορέης**.

SECOND DECLENSION (STEMS IN ο)

228. **ο** stems in the nominative add **-ς** to the stem in masculines and feminines; **-ν** in neuters. The feminines, of which there are few, are declined like the masculines. In the neuters, nominative, vocative, and accusative singular have the same form (in **-ο-ν**); in the plural these cases end in **-α**.

229. TABLE OF THE UNION OF THE CASE ENDINGS WITH THE STEM VOWEL

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

a. Final **-οι** is treated as short (169).

b. The dat. sing. in **-φ** represents fusion of the stem vowel **-ο** and **-ει** or **-αι**, the original case ending in the I. E. languages. Forms in **-οι**, as **οἶκοι** *at home*, may be locatives (**-ο + ι**, the locative ending). — The stem vowel **ο** varies with **ε**, which appears in the vocative sing., and in **πανδημει** (locative) *in full force*. — N. A. V. dual **-ω** is for I. E. **δω**. — The genitive pl. **-ων** is due to the union of **-ο + ων**, which contracted to **-ων** in the earliest period of the language. — The neuter plural is probably the relic of a feminine collective ending in **-ᾶ**, which was shortened to **-ᾶ**.

230. The dialects show various forms.

231.

	SINGULAR			
	ὁ ἵππος <i>horse</i> (ἵππο-)	ὁ ἄνθρωπος <i>man</i> (ἀνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Nom.	ἵππο-ς	ἄνθρωπο-ς	ὁδο-ς	δῶρο-ν
Gen.	ἵππου	ἀνθρώπου	ὁδοῦ	δῶρου
Dat.	ἵππῳ	ἀνθρώπῳ	ὁδοῖ	δῶρῳ
Acc.	ἵππο-ν	ἀνθρωπο-ν	ὁδο-ν	δῶρο-ν
Voc.	ἵππε	ἄνθρωπε	ὁδέ	δῶρο-ν

230 D. 1. Gen. sing. — **-οιο**, the original form, appears in Hom. **πολέμοιο**. By loss of **ι** (43) comes **-οο**, which is sometimes read in Hom. (**Αἰόλοο** for **Αἰόλου** κ 36). By contraction of **οο** comes **-ου** found in Hom., Ionic, Milder Doric. **οο** yields **ω** in Aeolic and Severer Doric (**ἵππω**).

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

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

4. Acc. pl. — **-ους** is from **-ον-ς** (found in Cretan), and variously treated: From **-ονς** comes **-ως** Severer Doric, **-οις** Aeolic, **-ος** Cretan and in Dor. poetry. **-ους** is Hom., Ionic, and Milder Doric.

	DUAL			
	ὁ ἵππος <i>horse</i> (ἵππο-)	ὁ ἄνθρωπος <i>man</i> (ἄνθρωπο-)	ἡ ὀδός <i>way</i> (ὀδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
N. A. V.	ἵππῳ	ἀνθρώπῳ	ὀδῶ	δώρῳ
G. D.	ἵπποιν	ἀνθρώποιν	ὀδοῖν	δώροιν
	PLURAL			
N. V.	ἵπποι	ἄνθρωποι	ὀδοί	δῶρα
Gen.	ἵππων	ἀνθρώπων	ὀδῶν	δώρων
Dat.	ἵπποις	ἀνθρώποις	ὀδοῖς	δώροις
Acc.	ἵππους	ἀνθρώπους	ὀδοὺς	δῶρα

Masculine: λόγος *word*, δῆμος *people*, δοῦλος *slave*, κινδύνος *danger*, πόλεμος *war*; ἄγρος *field*, ποταμός *river*, ἀριθμός *number*. **Feminine:** νῆσος *island*, ἡπειρος *mainland*; ὁ(ή) τροφός *nurse*. **Neuter:** ἔργον *work*, πτερὸν *wing*, δείπνον *dinner*.

232. Feminines. — a. See 197 for νύς *daughter-in-law*; see 199 for νῆσος *island* (cp. 200 c), Δῆλος (the island of) *Delos*, Κόρινθος *Corinth*, φηγός (acorn-bearing) *oak*, ἀμπελος *vine*.

b. Some are properly adjectives used substantively: διάλεκτος (*scil.* γλῶττα *speech*) *dialect*, διάμετρος (*scil.* γραμμή *line*) *diameter*, αἰλεις (*scil.* θύρα *door*) *house-door*, σύγκλητος (*scil.* βουλή *council*) *legislative body*, ἔρημος and ἡπειρος (*scil.* χώρα *country*) *desert* and *mainland*.

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

d. Various other words: βάσανος *touch-stone*, βιβλος *book*, γέρανος *crane*, γνάθος *jaw*, γύψος *chalk*, δέλτος *writing-tablet*, δοκός *beam*, δρόσος *dew*, κάμινος *oven*, κάρδοπος *kneading-trough*, κιβωτός *chest*, κήπος *dung*, ληνός *wine-press*, λίθος *stone* (200 c), νόσος *disease*, πλινθος *brick*, ῥάβδος *rod*, σορός *coffin*, σποδός *ashes*, τάφρος *trench*, χηλός *coffer*, ψάμμος *sand*, ψῆφος *pebble*.

233. Vocative. — The nominative θεός is used instead of the vocative. ἀδελφός *brother* retracts the accent (ἀδελφε).

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

a. In Old Attic inscriptions -οις displaces -οισι(ν) about 444 B.C.

CONTRACTED SUBSTANTIVES

235. Stems in εο and οο are contracted according to 50, 51. εα in the neuter becomes ᾶ (56).

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

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

ὁ πλοῦς (πλόος) *voyage*, ὁ ῥοῦς (ῥόος) *stream*, τὸ κανοῦν (κάνεον) *basket*.

236. Accent. — a. The nominative dual is irregularly oxytone: νόῳ, ὄστώ, not νῶ, ὄστῶ according to 171, N. 2.

b. κανοῦν (κάνεον) *basket* receives its accent (not κάνοον) from that of the genitive and dative κανοῦ, κανῶ. Cp. 290 c.

c. Compounds retain the accent on the syllable that has it in the nominative singular: ἔκπλους from ἔκπλοος; ἔκπλου (not ἐκπλοῦ) from ἐκπλόου; ἔκπλων (not ἐκπλώων) from ἐκπλόων.

ATTIC DECLENSION

237. Some substantives ending in -εως are placed under the Second Declension because they are derived from earlier ο stems preceded by a long vowel (-εως from -ηος, 34). A few others have a consonant before -ως. The vocative has no special form.

N. — This declension is called "Attic" because the words in question generally show -ως in Attic and -ος in the Koine dialect (p. 3, F).

238.

	ὁ νεώς <i>temple</i>		
	SINGULAR	DUAL	PLURAL
Nom.	νεῶ-ς (Ionic νηῶ-ς)	N. A. νεῶ (Ionic νηῶ)	Nom. νεῶί (Ionic νηοῖ)
Gen.	νεῶ (" νηοῦ)	G. D. νεῶν (" νηοῖν)	Gen. νεῶν (" νηῶν)
Dat.	νεῶί (" νηῶ)		Dat. νεῶίς (" νηοῖς)
Acc.	νεῶν (" νηῶ-ν)		Acc. νεῶς (" νηοῦς)

238 D. Hom. has νηός *temple*, λαός *people*, κάλος *cable*, λαγώς *hare*, γάλωσ *sister-in-law*, Ἄθῶσ, Κῶσ; Hdt. has λεώς, λαγός, Κέος. Hom. and Hdt. have

a. So ὁ λέως *people*, ὁ Μενέλεως *Menelaus*, ὁ λαγῶς *hare*. Observe that ω is found in every form, and that it takes ι subscript in the dative of all numbers where an ordinary ο stem has ι.

b. There are no neuter substantives belonging to the Attic declension in standard classical literature; but neuter adjectives (289) end in -ων.

c. νεώς and most words of this declension owe their forms to transfer of quantity (34) or to shortening (39). Thus, νεώς is from νηός (= Doric νᾱός), νεών from νηόν; νεψ̄ is from νηψ̄. λαγῶς is contracted from λαγῶός.

d. In the accusative singular some words end in -ω or -ων, as λαγῶ or λαγῶν *hare*. So ὁ Ἄθως, ἡ Κέως, ἡ Τέως, ἡ Κῶς, ὁ Μίνως. ἡ ἔως *dawn* always has ἔω.

239. **Accent.** — a. The accent of the nominative is kept in all cases. Μενέλεως (163 a) retains the accent of the earlier Μενελάος.

b. The genitive and dative are oxytone when the final syllable is accented.

N. — The accentuation of the words of this declension is doubtful. Some of the ancients accented λαγῶς, λαγῶν, others λαγῶς, λαγῶν, etc.

THIRD DECLENSION

240. This declension includes stems ending in a consonant, in ι, υ, or a diphthong, and some in ω and ο, representing ωφ and οι.

N. — To determine whether a noun belongs to the third declension it is necessary in most cases to know the stem, which is usually found by dropping -ος of the genitive singular. Stems in ι and υ are classed under the consonant declension because neither of these vowels admits contraction with the case endings beginning with a vowel, herein being like a consonant.

FORMATION OF CASES: NOMINATIVE SINGULAR

241. Masculine and feminine stems *not ending in ν, ρ, σ and οντ*, add s.

a. A labial (π, β, φ) + s becomes ψ (97).

b. A dental (τ, δ, θ) + s becomes σσ (98), which is reduced to s (107).

c. A palatal (κ, γ, χ) or κτ + s becomes ξ (97).

(The same changes occur in the dative plural.)

γύψ *vulture* γῦπ-ός, Ἄραψ *Arab* Ἄραβ-ός; κακότης *baseness* κακότητ-ός, ἐλπίς *hope* ἐλπιδ-ός, ὄρνις *bird* ὄρνιθ-ός; φύλαξ *guard* φύλακ-ός, μάστιξ *scourge* μάστιγ-ός, σάλπιγξ *trumpet* σάλπιγγ-ός, ὄνυξ *nail* ὄνυχ-ός, νύξ *night* νυκτ-ός; ἄλ-ς *salt* ἄλ-ός, ἰχθύς *fish* ἰχθύ-ός; ἐλέφας *elephant* ἐλέφαντ-ός.

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

δαίμων *divinity* δαίμων-ός, χειμών *winter* χειμῶν-ός, λιμήν *harbour* λιμέν-ός, Ἕλλην *Greek* Ἕλλην-ός; ῥήτωρ *orator* ῥήτορ-ός, ἀήρ *air* ἀέρ-ός, φῶρ *thief* φωρ-ός,

ἠώς, gen. ἠούς, *dawn*, whence Att. ἔως by 39. Hom. has Πετεῶ-ο, the original form of the genitive, from Πετεῶς. νεώ is from νεωο out of νηοο.

τριήρης *trireme* (stem τριήρεσ-, 263 b), αἰδώς *shame* (stem αἰδοσ-, 266). On μῆν see 259 end. For stems in εs, nominative -ος, see 263 c.

243. Masculine stems in οντ drop τ (133) and lengthen ο to ω: γέρον *old man* γέροντ-ός, λέων *lion* λέοντ-ός.

244. Neuters show the pure stem, from which final τ and other consonants not standing at the end of a word (133) are dropped: ἄρμα *chariot* ἄρματ-ός, πρᾶγμα *thing* πρᾶγματ-ός, γάλα *milk* γάλακτ-ός (133 b).

245. **Summary.** — s is added to stems ending in a labial, dental, palatal, and in αντ, εντ, υντ; to some stems in ν (as εἰς *one* ἐν-ός, μέλας *black* μέλαν-ός); to stems in ευ, αυ, ου; and to masc. and fem. stems in ι and υ. s is not added to most stems ending in ν, nor to those in οντ, ρ, εs, αs, οs, υ (neut.), ω(φ), ο(ι).

ACCUSATIVE SINGULAR

246. Masculines and feminines usually add α to stems ending in a consonant; ν to stems ending in ι or υ.

γῦπ-α, ὄνυχ-α, ἐλέφαντ-α, λιμέν-α, ῥήτορ-α, λέοντ-α; πόλι-ν, ἰχθύ-ν, βοῦ-ν from πόλι-ς *city*, ἰχθύ-ς *fish*, βοῦ-ς *ox, cow*. Stems in ευ take α (275).

247. Barytone stems of two syllables ending in ιτ, ιδ, ιθ usually drop the dental and add ν.

χάρις *grace* (stem χαριτ-) χάριν, ἔρις *strife* (ἐριδ-) ἔριν, ὄρνις *bird* (ὄρνιθ-) ὄρνιν. So εὐελπίς *hopeful* (εὐελπιδ-) εὐελπιν (292). Oxytones end in α: ἐλπιδ-α, σφραγίδα (σφραγίς *seal*).

a. κλείς *key* (κλειδ-), Old Att. κλής, has κλείν (late κλειδα), acc. pl. κλείς (late κλειδας).

VOCATIVE SINGULAR

248. The vocative of masculines and feminines is usually the pure stem.

πόλι (πόλι-ς *city*), βοῦ (βοῦ-ς *ox, cow*), Σώκρατες (Σωκράτης). Stems in ιδ and ντ cannot retain final δ and τ (133), hence Ἄρτεμι from Ἄρτεμις (Ἄρτεμιδ-), παῖ from παῖς *boy, girl* (παιδ-), νεᾶνι from νεᾶνις *maiden* (νεᾶνιδ-); γέρον from γέρον *old man* (γεροντ-), γίγαν from γίγας *giant* (γιγαντ-).

249. The vocative is the same as the nominative:

a. In stems ending in a stop (16) consonant (except those in ιτ, ιδ, ιθ; ντ in nouns): ᾧ φύλαξ *watchman*. (Αἴας *Ajax* (Αἰαντ-) is nom. and voc.)

243 D. Hdt. has δδών *tooth* δδόντ-ός. Attic δδοῦς has the inflection of a participle in -ους (307).

247 D. The acc. in α (χάριτα, ἐριδα, ὄρνιθα) occurs in Hom., Hdt., and in Attic poetry. So κόρυθα and κόρυν (κόρυς *helmet*) in Hom.

249 D. Hom. has ἀνα *oh king* as well as ἀναξ (ἀνακτ-); Αἴαν from Αἰαντ-. Πουλυδάμα, Δαοδάμα (from stems in αντ) are later forms due to analogy.

b. In oxytone stems ending in a liquid and not taking *s* to form their nominative (242): ὦ ποιμήν *shepherd* (ποιμεν-); but ἀνὴρ *man*, πατήρ *father* have ἄνερ, πάτερ (262). Barytones use the stem as the vocative: δαίμων, ῥήτωρ from δαίμων *divinity*, ῥήτωρ *orator*.

c. In all participles.

DATIVE DUAL AND PLURAL

250. The dative plural adds *-σι* to the stem.

*Αραψ (Αραβ-) *Αραψι, μαστίξ (μαστιγ-) μαστιξι, φύλαξ (φυλακ-) φύλαξι, σῶμα (σωματ-) σώμασι (98), ἐλπὶς (ἐλπιδ-) ἐλπῖσι (98), δρνῖς (δρνῖθ-) δρνῖσι (98), ἐλέφας (ἐλεφαντ-) ἐλέφασι, θήρ (θηρ-) θηρσί.

a. Stems in *ντ* drop *ντ* and lengthen the preceding vowel (100): λέων (λεωντ-) λέουσι, γίγας (γιγαντ-) γιγᾶσι.

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

N. — Strictly *ν* is not dropped, but since the stem of the dat. pl. is weak in form (253 a) the *ν* stood originally between two consonants and should become *α* (35 b). Thus, φρασί in Pindar is for φρῆσι. Attic φρεσί borrows its *ε* from φρένες, φρενῶν, etc. So ποιμέσι, for ποίμασι from ποίμνσι, because of ποιμένεσι, etc.

c. *ρσ* is not changed to *ρρ* (79 a).

ACCUSATIVE PLURAL

251. a. The ending *-ας* is produced by adding *νς* to the stem (*ν* becoming *α* between two consonants by 35 b). Thus φύλακ-ας is from φυλακ-νς. This *-ας* may be added even to *ι* and *υ* stems: Hom. πόλι-ας, ιχθύ-ας, Hdt. πήχε-ας. Hom. πόλις is from πόλι-νς (Cretan).

b. The nominative pl. masc. or fem. is sometimes used instead of the accusative pl.: τριήρεις 264, πόλεις and πήχεις 268.

ACCENT, STEM FORMATION, QUANTITY, GENDER

252. Accent. — Stems of one syllable accent the case ending in the genitive and dative of all numbers; and *-ων* and *-οιν* take the circumflex accent. Thus, φλέψ *vein*, φλεβ-ός, φλεβ-ῶν; θήρ *wild beast*, θηρ-ός, θηρ-οῖν, θηρ-ῶν; θριξ *hair*, τριχ-ός, τριχ-ῶν.

a. Exceptions. The ending of the gen. dual and pl. is not accented in the case of δ, ἡ *καὶς boy*, γῆλι, δ *δμῶς slave*, δ *θῶς jackal*, δ *Τρώς Trojan*, ἡ *δῆς torch*,

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

2. In the dat. pl. Hom. has *-σι* (βέλεσ-σι, δέπασ-σι), and in a few cases *-εσι*, reduced from *-εσσι* (ἀνάκτ-εσι); *-σσι* occurs after vowels (γένν-σσι; for γέννῃσι?). *-εσσι* was added both to stems not ending in *σ* (πῶδ-εσσι, βῆ-εσσι, ἄνδρ-εσσι, οἰ-εσσι, 274 D.), and even to stems in *σ* (ἐπέ-εσσι). Hom. has also ποσσι, ποσί; Pind. χαρίτεσσι, θέμισσι. Tragedy has this *-εσσι* (κορύθ-εσσι), and so Aeolic, and the Doric of Corinth.

τὸ φῶς *light*, τὸ οὖς *ear*. Thus, παίδων (but παισί), Τρώων, ὄτων, etc. So δῶ *being*, δντων (305).

b. A trisyllabic form, if contracted, does not show the accent on the case ending: ἦρ-ος for ἔαρ-ος, ἦρ-ι for ἔαρ-ι, from τὸ ἔαρ *spring*.

253. Variation of Stem Formation. — Many words of the third declension show traces of an original variation of stem that is due to the influence of a shifting accent which is seen in some of the cognate languages. In Greek this variation has often been obscured by the analogy of other forms. Thus πατέρων, in comparison with Hom. πατρῶν, Lat. *patrum*, gets its *ε* from πατέρες.

a. Variation of stem is seen in *ων*, *ον* (259); *ηρ*, *ερ*, *ρα* (262); *ης*, *εσ-* (264); in stems in *ι*, *ει* (270); *υ*, *ευ* (270); *ευ*, *ηυ* (278); *οι*, *ω* (279), etc. Words in *ων*, *ηυ* show a middle form *ον*, *εν*, and a weak form in *υ* (250 N.).

b. Several words ending in *ρ* show a parallel stem in *τ*; thus, ὕδωρ *water* ὕδατ-ος, ἥπαρ *liver* ἥπατ-ος, φρέαρ *tank* φρέατ-ος (but poet. δάμαρ *wife* δάμαρτ-ος). This variation between parallel *r* and *n* stems is inherited. Here *-αρ* represents *-γρ* after a consonant (35 b): ὕδωτος, ἥπατος, cp. Lat. *jecinoris*, nom. *jecur*. ἥπαρ is probably derived from ἥπαρτ (133).

c. *-ατος* was transferred from such genitives as δνόματος, ἥπατος to other neuter words: γόνατος from γόνυ *knee*, instead of γονυ-ος, whence Hom. γουνοῖς. φῶς *light*, for φῶος (stem φαεσ-), has taken on the *τ* inflection (φωτ-ός, etc.).

d. Neuter stems in *-ες* show *-ος* in the nominative. Cp. ἔτος *year* (stem ἔτεσ-) with Lat. *vetus*, *veter-is* (for *vetes-is*).

254. Variation of Quantity. — a. In poetry the quantity of *ι* in words in *-ις* may differ from that of prose; as in tragedy δρνῖς *bird*, κόνις *dust*, δφίς *serpent* (in prose δρνῖς, κόνις, δφίς); so in Pind. ιχθῦς (prose ιχθός) *fish*.

b. κῆρυξ *herald*, Φοῖνιξ *Phoenician*, μαστίξ *whip* have long *υ* and *ι* in the oblique cases except the dat. pl. (κῆρυκος, Φοῖνικι, μαστιγα, etc.). ἀλώπηξ *fox* has *ε* in the gen. ἀλώπεκος, etc., by analogy to such words as ποιμήν, ποιμένος (ἀλώπηκων occurs in Ionic). πῦρ *fire* has πῦρος, πῦρι, etc. (285, 25).

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

1. Masculine are stems ending in

a. *ντ*: ὀδοῦς *tooth* (ὀδοντ-), δράκων *serpent* (δρακοντ-).

b. *ητ*, *ωτ*: πένης *day-labourer* (πηνητ-), γέλως *laughter* (γελωτ-).

Exceptions. Stems in *-τητ* (2, b): ἡ ἐσθῆς *dress* (ἐσθητ-), τὸ φῶς *light* (φωτ-). c. *ν*: λειμών *meadow* (λειμον-).

Exceptions. Fem.: stems in *γον*, *δον* (2, a), and φρήν *mind* (φρεν-), ἰς *strength* (ἰν-), ῥίς *nose* (ῥιν-), ἀκρίς *ray* (ἀκτιν-), γλωχίς *arrow-point* (γλωχιν-), ὠδῖς *birth-rang* (ὠδιν-), εἰκὼν *image* (εἰκον-), ἦϊόν *shore* (ἦϊον-), χθών *earth* (χθόν-), χιών *snow* (χιον-), ἀλκυνών *halcyon* (ἀλκυνον-), etc., δ, ἡ *χῆν* *goose* (χην-).

d. *ρ*: θήρ *wild beast* (θηρ-), φῶρ *thief* (φωρ-).

Exceptions. Fem.: χεῖρ *hand* (χερ-), κῆρ *fate* (κηρ-), γαστήρ *belly* (γαστερ-); neut.: stems in *αρ* (3, a), πῦρ *fire* (πυρ-), and the indeclinable πέλωρ *mon-ster*, τέκμων (Hom.) *token*, etc.

e. *ευ*: γονεύς *parent*, φονεύς *murderer*.

2. Feminine are stems ending in

- a. γον, δον: σταγών *drop* (σταγον-), χελιδών *swallow* (χελιδον-).
 b. τητ, δ, θ: κακότης *baseness* (κακοτητ-), ξρις *strife* (ξριδ-), ἐλπίς *hope* (ἐλπιδ-).
 Exceptions. Masc.: πούς *foot* (ποδ-), ὄ, ἡ ὄρνις *bird* (ὄρνιθ-).
 c. ι, υ with nom. in -ις, -υς: πόλις *city*, ἰσχύς *strength*.
 Exceptions. Masc.: ὄφις *serpent*, ἔχις *viper*, ὄρχις *testicle*; βότρυς *cluster of grapes*, ἰχθύς *fish*, μῦς *mouse*, νέκυς *corpse*, στάχυς *ear of corn*, πέλεκυς *axe*, πῆχυς *fore-arm*; and ὄ, ἡ σῦς or ὄς *swine*.
 d. οι: ἠχώ *echo*, πειθώ *persuasion*.

3. Neuter are stems ending in

- a. ατ, αρ: πρᾶγμα *thing* (πρᾶγματ-), νέκταρ *nectar* (νεκταρ-). But ὄ ψάρ *starling*.
 b. ας, ες (with nom. in -ος): κρέας *flesh* (κρεασ-), γένος *race* (γενεσ-).
 c. ι, υ with nom. in -ις, -υς: σινάπι *mustard*, ἄστυ *city*.
 N. — No stem ending in π, β, φ or κ, γ, χ is neuter.

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

	SINGULAR					
	ὄ Αἰθίοψ (Αἰθιοπ-) <i>Ethiopian</i>	ἡ φλέψ (φλεβ-) <i>vein</i>	ὄ φύλαξ (φυλακ-) <i>watchman</i>	ἡ φάλαγξ (φαλαγγ-) <i>phalanx</i>	ὄ ἡ αἶξ (αιγ-) <i>goat</i>	ἡ θρίξ (τριχ-) <i>125 f</i> <i>hair</i>
Nom.	Αἰθίοψ	φλέψ	φύλαξ	φάλαγξ	αἶξ	θρίξ
Gen.	Αἰθιοπ-ος	φλεβ-ός	φύλακ-ος	φάλαγγ-ος	αιγ-ός	τριχ-ός
Dat.	Αἰθιοπ-ι	φλεβ-ι	φύλακ-ι	φάλαγγ-ι	αιγ-ι	τριχ-ι
Acc.	Αἰθιοπ-α	φλέβ-α	φύλακ-α	φάλαγγ-α	αιγ-α	τριχ-α
Voc.	Αἰθίοψ	φλέψ	φύλαξ	φάλαγξ	αἶξ	θρίξ

DUAL

N. A. V.	Αἰθιοπ-ε	φλέβ-ε	φύλακ-ε	φάλαγγ-ε	αιγ-ε	τριχ-ε
G. D.	Αἰθιοπ-οῖν	φλεβ-οῖν	φυλάκ-οῖν	φαλάγγ-οῖν	αιγ-οῖν	τριχ-οῖν

PLURAL

N. V.	Αἰθιοπ-ες	φλέβ-ες	φύλακ-ες	φάλαγγ-ες	αιγ-ες	τριχ-ες
Gen.	Αἰθιοπ-ων	φλεβ-ων	φυλάκ-ων	φαλάγγ-ων	αιγ-ων	τριχ-ων
Dat.	Αἰθιοψι(ν)	φλεψι(ν)	φύλαξι(ν)	φάλαγγι(ν)	αιξι(ν)	τριξι(ν)
Acc.	Αἰθιοπ-ας	φλέβ-ας	φύλακ-ας	φάλαγγ-ας	αιγ-ας	τριχ-ας

Masculine: κλώψ *thief* (κλωπ-), γόψ *vulture* (γῦπ-), Ἄραβ *Arab* (Ἄραβ-), θωράξ *breastplate* (θωράκ-), ὄνυξ *nail* (ὄνυχ-). Feminine: κλίμαξ *ladder* (κλίμακ-), μάστιξ *whip* (μαστιγ-, 254 b), σάλπιγξ *trumpet* (σαλπιγγ-), κατήλιψ *upper story* (κατηλιφ-).

STEMS IN A DENTAL (τ, δ, θ)

257.

A. MASCULINES AND FEMININES

SINGULAR

	ὄ θής (θητ-) <i>serf</i>	ἡ ἐλπίς (ἐλπιδ-) <i>hope</i>	ἡ χάρις (χαριτ-) <i>grace</i>	ὄ ἡ ὄρνις (ὄρνιθ-) <i>bird</i>	ὄ γίγας (γίγαντ-) <i>giant</i>	ὄ γέρον (γεροντ-) <i>old man</i>
Nom.	θής	ἐλπίς	χάρις	ὄρνις	γίγας	γέρον
Gen.	θητ-ός	ἐλπιδ-ος	χαριτ-ος	ὄρνιθ-ος	γίγαντ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	χαριτ-ι	ὄρνιθ-ι	γίγαντ-ι	γέροντ-ι
Acc.	θητ-α	ἐλπιδ-α	χάριν	ὄρνιν	γίγαντ-α	γέροντ-α
Voc.	θής	ἐλπί	χάρι	ὄρνι	γίγαν	γέρον

DUAL

N. A. V.	θητ-ε	ἐλπιδ-ε	χαριτ-ε	ὄρνιθ-ε	γίγαντ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπιδ-οῖν	χαριτ-οῖν	ὄρνιθ-οῖν	γίγαντ-οῖν	γέροντ-οῖν

PLURAL

N. V.	θητ-ες	ἐλπιδ-ες	χαριτ-ες	ὄρνιθ-ες	γίγαντ-ες	γέροντ-ες
Gen.	θητ-ων	ἐλπιδ-ων	χαριτ-ων	ὄρνιθ-ων	γίγαντ-ων	γέροντ-ων
Dat.	θησι(ν)	ἐλπίσι(ν)	χαρισι(ν)	ὄρνισι(ν)	γίγασι(ν)	γέρονσι(ν)
Acc.	θητ-ας	ἐλπιδ-ας	χαριτ-ας	ὄρνιθ-ας	γίγαντ-ας	γέροντ-ας

Masculine: γέλως *laughter* (γελωτ-), ἐλέφας *elephant* (ἐλεφαντ-), λέων *lion* (λεοντ-), ὀδούς *tooth* (ὀδοντ-), voc. ὀδούς. Feminine: ἐσθής *clothing* (ἐσθητ-), ξρις *strife* (ξριδ-), ἀσπίς *shield* (ἀσπιδ-), πατρίς *fatherland* (πατριδ-), κόρυς *helmet* (κορυθ-).

a. In πούς *foot*, Doric πώς (stem ποδ-) ου is irregular.

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

SINGULAR

	σῶμα <i>body</i> (σωματ-)	ἦπαρ <i>liver</i> (ἦπατ-)	τέρας <i>portent</i> (τερατ-)	κέρας <i>horn</i> (κεράτ-, κερασ-)
N. A. V.	σῶμα	ἦπαρ	τέρας	κέρας
Gen.	σώματ-ος	ἦπατ-ος	τέρατ-ος	κεράτ-ος (κέρα-ος)
Dat.	σώματ-ι	ἦπατ-ι	τέρατ-ι	κεράτ-ι (κέρα-ι)

257 D. χρώς *skin* (χρωτ-) and some other words often show a stem with no τ. Thus, Hom. χροός, χροί (also Hdt.), χροά, and also, but rarely, χρωτός, χρωτά. Hom. has ἰδρῶ, γέλω, ἔρω for Att. ἰδρῶτι (ιδρώς *sweat*), γέλωτι (γέλως *laughter*), ἔρωτι (ἔρος *love*). Hom. has also acc. ἰδρῶ, γέλω (or γέλων), ἔρον (from ἔρος). Some stems in -ιδ are generally ι stems in Ionic, Doric, and Aeolic: θέτις, θέτιος (but Θέτιδος Θ 370), Πάρις, Πάριος.

258 D. The other dialects rarely show the τ forms. Hom. has τέρας, τέραα (τείρεα), τεράων, τεράεσσι, κέρας, κέραος, κέραι, κέρα, κεράων, κέρασι and κεράεσσι.

B. NEUTERS WITH STEMS IN τ AND IN ατ VARYING WITH αs—
Concluded

		DUAL			
		σῶμα <i>body</i> (σωματ-)	ἦπαρ <i>liver</i> (ἦπατ-)	τέρας <i>portent</i> (τερατ-)	κέρας <i>horn</i> (κεράτ-, κερασ-)
N. A. V.	σώματ-ε	ἦπατ-ε	τέρατ-ε	κέρατ-ε	κερά
G. D.	σώματ-οιν	ἦπάτ-οιν	τεράτ-οιν	κεράτ-οιν	κεράων
		PLURAL			
N. V.	σώματ-α	ἦπατ-α	τέρατ-α	κέρατ-α	κερά
Gen.	σώματ-ων	ἦπάτ-ων	τεράτ-ων	κεράτ-ων	κεράων
Dat.	σώμασι(ν)	ἦπασι(ν)	τέρασι(ν)	κέρασι(ν)	
Acc.	σώματ-α	ἦπατ-α	τέρατ-α	κέρατ-α	κερά

δνομα *name* (δνοματ-), στόμα *mouth* (στοματ-), μέλι *honey* (μελιτ-), γάλα *milk* (γαλακτ-, 133 b), φῶς *light* (φωτ-), κῆρ *heart* (for κηρδ-, 133 b).

a. Stems in αs (264) drop σ before the endings and contract αο, αω to ω, and αα to ᾶ.

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

c. For the inflection ἦπαρ, ἦπατ-ος, see 253 b. Of like inflection are ἀλειφαρ *fat*, φρέαρ *cistern*, δέλεαρ *bait*, and poetic ἡμαρ *day*, εἶδαρ *food*, πείραρ *end*.

d. *τέρας*, *κέρας* form their nominative from a stem in s. So, too, *πείρας* *end* *πείρατ-ος*, φῶς *light* (contracted from φάος) φωτ-ός (253 c).

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

		SINGULAR					
		ὁ θῆρ (θηρ-) <i>wild beast</i>	ὁ ῥήτωρ (ρήτορ-) <i>orator</i>	ἡ ῥίς (ρίν-) <i>nose</i>	ἡ γεμών (ηγεμον-) <i>leader</i>	ἁ γών (άγων-) <i>contest</i>	ποιμήν (ποιμεν-) <i>shepherd</i>
Nom.	θηρ	ρήτωρ	ρίς	ηγεμών	άγων	ποιμήν	
Gen.	θηρ-ός	ρήτορ-ος	ρίν-ός	ηγεμόν-ος	άγων-ος	ποιμέν-ος	
Dat.	θηρ-ί	ρήτορ-ι	ρίν-ί	ηγεμόν-ι	άγων-ι	ποιμέν-ι	
Acc.	θηρ-α	ρήτορ-α	ρίν-α	ηγεμόν-α	άγων-α	ποιμέν-α	
Voc.	θηρ	ρήτορ	ρίς	ηγεμών	άγων	ποιμήν	

Hdt. has ε for α before a vowel (cp. 264 D. 3) in *τέρεος*, *τέρεα* (also *τέρατος*, *τέρατα*), *κέρεος*, *κέρει*, *κέρεια*, *κερέων*. Hom. has *πείρας* *πείρατος* for *πείρας* *πείρατος*. From φάος (φάως), whence φῶς, he has dat. φάει, pl. φάεα. φάος is used in tragedy.

259 D. Late Greek shows *δελφίν*, *ρίν*, *θιν* *shore* (Hom. *θίς*). *ἔλμιν* *worm* in Hippocrates has its ν from the oblique cases. Hom. has *ἠέρι*, *ἠέρα* from *ἠήρ* *air*; from *Κρονίων* Hom. has *Κρονίωνος* and *Κρονίονος*. *μάκαρ* is Doric for *μάκαρ* *happy*. Pind. has *φρασί* (250 N.). Ionic *μείς*, Doric *μής* are from *μενς* for *μηνς* (40, 37 D. 1, 2). Aeolic gen. *μηννος* is from *μηνσ-ος*.

STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν) — Concluded

		DUAL					
		ὁ θῆρ (θηρ-) <i>wild beast</i>	ὁ ῥήτωρ (ρήτορ-) <i>orator</i>	ἡ ῥίς (ρίν-) <i>nose</i>	ἡ γεμών (ηγεμον-) <i>leader</i>	ἁ γών (άγων-) <i>contest</i>	ποιμήν (ποιμεν-) <i>shepherd</i>
N. A. V.	θηρ-ε	ρήτορ-ε	ρίν-ε	ηγεμόν-ε	άγων-ε	ποιμέν-ε	
G. D.	θηρ-οῖν	ρήτόρ-οῖν	ρίν-οῖν	ηγεμόν-οῖν	άγων-οῖν	ποιμέν-οῖν	
		PLURAL					
N. V.	θηρ-ες	ρήτορ-ες	ρίν-ες	ηγεμόν-ες	άγων-ες	ποιμέν-ες	
Gen.	θηρ-ῶν	ρήτόρ-ων	ρίν-ων	ηγεμόν-ων	άγων-ων	ποιμέν-ων	
Dat.	θηρ-σί(ν)	ρήτορ-σι(ν)	ρίσι(ν)	ηγεμόσι(ν)	άγωσι(ν)	ποιμέσι(ν)	
Acc.	θηρ-ας	ρήτορ-ας	ρίν-ας	ηγεμόν-ας	άγων-ας	ποιμέν-ας	

ὁ αἰθήρ *upper air* (αἰθερ-), ὁ κρᾶτήρ *mixing bowl* (κρᾶτηρ-), ὁ φάρ *thief* (φωρ-), τὸ νέκταρ *nectar* (νεκταρ-), ὁ δελφίς *dolphin* (δελφιν-), ὁ Ἕλλην *Greek* (Ἕλλην-), ὁ δαίμων *divinity* (δαίμων-), voc. δαίμων, 249 b. The only λ stem is ὁ ἄλς *salt* (pl. *grains of salt*); ἡ ἄλς (poetic) means *sea*. ὁ μῆν *month* was originally a sigma stem (μηνσ-, cp. *mensis*).

260. Accusative Sing. — Ἀπόλλω and Ποσειδῶ are found as well as Ἀπόλλωνα, Ποσειδῶνα. The shorter forms are regular in inscriptions, and occur especially in expressions of swearing after νῆ τόν, μὰ τόν (1596 b).

261. Vocative. — σωτήρ *preserver*, Ἀπόλλων, Ποσειδῶν (from Ποσειδέων, -άων, -ᾶων) have voc. σῶτερ, Ἀπολλων, Πόσειδων with recessive accent. Recessive accent also occurs in compound proper names in -ων; as Ἀγαμέμνων, Ἀγάμεμνον; Ἀντομέδων, Ἀντόμεδον; but not in those in -φρων (Ἐθύφρων). Λακεδαίμων has Λακεδαίμων, Φιλήμων, Φιλήμων.

STEMS IN ερ VARYING WITH ρ

262. Several words in -τηρ show three forms of stem gradation: -τηρ strong, -τερ middle, -τρ weak. ρ between consonants becomes ρα (35 b). The vocative has recessive accent. ἀνὴρ *man* has the weak form in ρ even before vowels; between ν and ρ, δ is inserted by 130.

260 D. *κυκεών* *portion* usually has *κυκεῶ* for *κυκεῶνα*.

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

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

a. The accent in the weak forms of *μήτηρ*, *θυγάτηρ* in the gen. and dat. sing. follows that of *πατρός*, *πατρί*.

b. *γαστήρ* belly, has *γαστρός*, etc. *Δημήτηρ* is inflected *Δήμητρος*, *Δήμητρι*, *Δήμητρα*, *Δήμητρα*.

c. *ἀστήρ* star has gen. *ἀστέρος*, dat. *ἀστέρι*, dat. pl. *ἀστράσι*.

STEMS IN SIGMA (ες, ας, ος)

263. Stems in sigma are contracted where *σ* falls out between the vowel of the stem and the vowel of the ending (120). Thus, *γένος* race, gen. *γενε(σ)-ος* *γένους*, dat. *γενε(σ)-ι* *γένει*, cp. Lat. *genus gener-is* (for *genes-is*), *gener-i*.

a. The masculine and feminine accusative plural, when it is contracted, borrows the form of the contracted nominative plural. *-εις* is not derived from *-εας*. In the dative plural the union of *σ* of the stem and *σ* of the ending produces *σσ*, which is reduced to *σ* without lengthening the preceding vowel (107).

b. Masculine stems in *ες* with the nominative in *-ης* are proper names; the feminine *τριήρης* trireme is an adjective used substantively (properly, *trīply fitted*; *ἡ τριήρης* (ναῦς) 'ship with three banks of oars').

c. Neuters with stems in *ες* have *-ος* in the nominative, accusative, and vocative singular; neuters with stems in *ας* have *-ας* in these cases.

d. Some stems in *ας* have also a stem in *ατ* or *ἄτ* (258).

	264. ὁ Σωκράτης Socrates (Σωκρατεσ-)		ὁ Δημοσθένης Demosthenes (Δημοσθενεσ-)	
Nom.	Σωκράτης		Δημοσθένης	
Gen.	(Σωκράτε-ος)	Σωκράτους	(Δημοσθένε-ος)	Δημοσθένους
Dat.	(Σωκράτε-ι)	Σωκράτει	(Δημοσθένε-ι)	Δημοσθένει
Acc.	(Σωκράτε-α)	Σωκράτη	(Δημοσθένε-α)	Δημοσθένη
Voc.	Σώκρατες		Δημόσθενες	
	SINGULAR			
	ἡ τριήρης (τριηρεσ-) trireme	τὸ γένος (γενεσ-) race	τὸ γέρας (γερασ-) prize	
Nom.	τριήρης	γένος	γέρας	
Gen.	(τριήρε-ος) τριήρους	(γενε-ος) γένους	(γέρα-ος)	γέρως
Dat.	(τριήρε-ι) τριήρει	(γενε-ι) γένει	(γέρα-ι)	γέραι
Acc.	(τριήρε-α) τριήρη	γένος	γέρας	
Voc.	τριήρες	γένος	γέρας	
	DUAL			
N. A. V.	(τριήρε-ε) τριήρει	(γενε-ε) γένει	(γέρα-ε)	γέρᾱ
G. D.	(τριήρε-οιν) τριήροιν	(γενε-οιν) γενοῖν	(γέρα-οιν)	γερῶν
	PLURAL			
N. V.	(τριήρε-ες) τριήρεις	(γενε-α) γένη	(γέρα-α)	γέρᾱ
Gen.	(τριήρε-ων) τριήρων	(γενε-ων) γενῶν	(γέρα-ων)	γερῶν
Dat.	(τριήρεσ-σι) τριήρεσι(ν)	(γενεσ-σι) γένεσι(ν)	(γέρασ-σι)	γέμασι(ν)
Acc.	τριήρεις	(γενε-α) γένη	(γέρα-α)	γέρᾱ

Διογένης Diogenes, *Ἱπποκράτης* Hippocrates. Neuters: *ἔτος* year, *εἶδος* width, *ξίφος* sword, *τείχος* wall, *γῆρας* old age, *κρέας* flesh (for *κέρας* horn see 258).

a. Proper names in *-ης* have recessive accent in the vocative.

b. Proper names in *-γένης*, *-κράτης*, *-μένης*, *-φάνης*, etc., may have an accus. in *-ην* derived from the first declension. Thus, *Σωκράτην*, *Ἀριστοφάνην*, like *Ἄτρεϊδην* (222, 282 N.). But names in *-κλής* (265) have only *-εᾶ*.

c. Proper names in *-ης* often show *-εος*, *-εα* in the lyric parts of tragedy.

d. Neuters in *-ος* often show open forms (especially *-εων*) in Attic poetry. *-εων* is frequent in Xenophon.

e. *τριήροιν* and *τριήρων* have irregular accent by analogy to the other forms.

f. A preceding *ρ* does not prevent the contraction of *εα* to *η*, as *ἄρη* from *τὸ ὄρος* mountain (cp. 31. 1).

g. The dat. sing. of *ας* stems is properly *-ᾱι*; but *-α* is often written on the authority of the ancient grammarians. This *α* may possibly be due to the analogy of *α* in *ᾱ* stems.

264 D. 1. Hom. uses the open or the closed forms according to convenience. *-εως* occurs in the gen. of a few words in *-ος* (*βέλους*); *-εων* is often a monosyl-

265. When *-εσ-* of the stem is preceded by *ε*, the forms are inflected as follows: τὸ δέος *fear* (δεεσ-), Περικλήης from Περικλέης *Pericles* (Περικλεεσ-):

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

So Ἡρακλήης *Heracles*, Σοφοκλήης *Sophocles*.

- a. After *ε*, *εα* contracts to *ᾶ* (56). On the contraction of *-εεος*, see 55.
b. *δέος* is uncontracted because the form was originally *δειος* (58).

STEMS IN ΟΣ

266. ἡ αἰδώς *shame* is the only *ος* stem in Attic. It is inflected in the singular only. Nom. αἰδώς, Gen. αἰδοῦς (αἰδό-ος), Dat. αἰδοί (αἰδό-ι), Acc. αἰδῶ (αἰδό-α), Voc. αἰδώς.

STEMS IN Ω(Ϝ)

267. Stems in *ωϜ* have lost *vau* and appear as *ω* stems. This *ω* contracts with the case endings in the dative and accusative singular and in the nominative and accusative plural. Stems in *ωϜ* are masculine.

lable (60), as is the accus. sing. and pl. *-εα* from nom. *-ης* or *-ος*. Hdt. has open *-εος*, *-εα*, *-εες* (?), *-εα*. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βελέεσσι (250 D. 2) from βέλος *missile*.

2. Stems in *ας* are generally uncontracted in Hom. (γῆραος, γῆραι), but we find *-αι* in the dat. sing., κρεῶν and κρειῶν in the gen. pl. In the nom. and acc. pl. *α* is short (γέρα), and this is sometimes the case even in Attic poetry (κρέα). The explanation is obscure (γέρα does not stand for γέρα). Hom. has δέπασσι and δεπάεσσι (δέπας *cup*).

3. In Hom. and Hdt. several words in *-ας* show *ε* for *α* before a vowel (cp. ὀρέω in Hdt. for ὀράω). Hom.: οὔδας *ground*, οὔδεος, οὔδει and οὔδει; κῶας *fleece*, κῶα, κῶεσι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεῶν. In Attic poetry: βρέτας *image*, βρέτεος, βρέτει, etc. Cp. 258 D.

265 D. Hom. has κλέα (for κλέα ?), and from *-κλήης*: *-ῆος*, *-ῆι*; Hdt.: *-έος* (for *-έος*), *-εῖ*, *-εᾶ*. For *-ῆος*, *-ῆα* the open *-έος*, *-έα* may be read. Attic poetry often has the open forms *-έης* (also in prose inscrip.), *-έει*, *-εες*.

266 D. Hom. and Ion. ἡ ἡώς *dawn* (ἡοσ-) is inflected like αἰδώς. For αἰδοῦς, ἡῶ we may read αἰδόος, ἡῶα and some other open forms in Hom. The Attic form *ἔως* is declined according to 238; but the accus. is *ἔω* (238 d). Hom. has ἰδράω from ἰδρός *sweat* (usually a *τ* stem). Cp. 257 D.

267 D. Hom. has ἥρωι (for ἥρω read ἥρωι), ἥρωα (or ἥρω'), ἥρωες ἥρωας, Μίρωα and Μίρω. Hdt. has the gen. Μίρω and Μίρωος, the acc. πατρῶν, ἥρων, but μήτρωα.

	SINGULAR	DUAL	PLURAL
Nom.	ἥρωσ <i>hero</i>	N. A. V. ἥρω-ε	N. V. ἥρω-ες (rarely ἥρωσ)
Gen.	ἥρω-ος	G. D. ἥρώ-οιν	Gen. ἥρώ-ων
Dat.	ἥρω-ι (usually ἥρω)		Dat. ἥρω-σι(ν)
Acc.	ἥρω-α (usually ἥρω)		Acc. ἥρω-ας (rarely ἥρωσ)
Voc.	ἥρωσ		

Τρώς *Trojan* (252 a), πατρῶσ *father's brother*, μήτρῶσ *mother's brother*, δμῶσ *slave* (poetic, cp. 252 a).

- a. Forms of the Attic second declension (237) are gen. ἥρω, Μίρω, acc. ἥρων; dual ἥρων (on an inscription).

STEMS IN Ι AND Υ

268. Most stems in *ι* and some stems in *υ* show the pure stem vowel only in the nominative, accusative, and vocative singular. In the other cases they show an *ε* in place of *ι* and *υ*, and *-ως* instead of *-ος* in the genitive singular. Contraction takes place when this *ε* stands before *ε*, *ι*, or *α* of the case ending.

	SINGULAR					
	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>forearm</i> (πηχυ-)	τὸ ἄστυ <i>toison</i> (αστυ-)	ἡ σῦς <i>sow</i> (συ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)	
Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	σῦ-ς	ἰχθύ-ς	
Gen.	πόλε-ως	πήχε-ως	ἄστε-ως	συ-ός	ἰχθύ-ος	
Dat.	(πόλε-ι)	πόλει (πήχε-ι)	πήχει (ἄστε-ι)	ἄσται	συ-ί	ἰχθύ-ι
Acc.	πόλι-ν	πήχυ-ν	ἄστυ	σῦ-ν	ἰχθύ-ν	
Voc.	πόλι	πήχυ	ἄστυ	σῦ	ἰχθύ	
	DUAL					
N. A. V.	(πόλε-ε)	πόλει (πήχε-ε)	πήχει (ἄστε-ε)	ἄσται	σύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πήχέ-οιν	ἄστέ-οιν	συ-οῖν	ἰχθύ-οῖν	
	PLURAL					
N. V.	(πόλε-ες)	πόλεις (πήχε-ες)	πήχεις (ἄστε-α)	ἄσται	σύ-ες	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	συ-ῶν	ἰχθύ-ων	
Dat.	πόλε-σι(ν)	πήχε-σι(ν)	ἄστε-σι(ν)	συ-σί(ν)	ἰχθύ-σι(ν)	
Acc.	πόλεις	πήχεις (ἄστε-α)	ἄσται	σῦς	ἰχθύς	

268 D. 1. *ι* stems. a. Doric, Aeolic, and New Ionic retain the *ι* stem without variation in all cases: πόλις, πόλιος, πόλι (from πολι-ι) and rarely πόλει in Hdt., πόλιν, πόλι, πόλιος, πολίων, πόλιος, πόλις from πόλιος (Cretan), and πόλιος.

269. Stems in *i* and *υ* are of two kinds: —

1. a. Stems in *i*, with genitive in *-εως*, as (masc.) *μάντις* seer, *ἔχιδις* viper; (fem.) *πόλις* city, *ποίησις* poetry, *δύναμις* power, *στάσις* faction, *ὕβρις* outrage. Neuter nominatives in *-ι* are not used in classical prose.
- b. Stems in *i*, with genitive in *-ιος*, as *ὁ κίς* weevil, gen. *κί-ός*, dat. *κί-ι*; and so in proper names in *-ις*, as *Λύγδαμις* *Lygdamis*, gen. *Λυγδάμιος*.
2. a. Stems in *υ*, with genitive in *-υος*; as (masc.) *μῦς* mouse, *βότρυς* cluster of grapes, *ἰχθύς* fish; (fem.) *δρῦς* oak, *ὄφρυς* eyebrow, *ἰσχύς* force.
- b. Stems in *υ*, with genitive in *-εως*: (masc.) *πῆχυς* forearm, *πέλεκυς* axe; (neut.) *ἄστυ* town.

N. 1. — In the nom., acc., and voc. sing. barytone stems in *υ* have short *υ*; oxytone substantives (usually) and monosyllables have *ῦ*; and monosyllables circumflex the *ῦ* (*σῦς*, *σῦν*, *σῦ*).

N. 2. — *ἡ ἔγχελυς* eel follows *ἰχθύς* in the singular (*ἐγγέλυ-ος*, etc.), but *πῆχυς* in the plural (*ἐγγέλυ-εις*, etc.). But this does not hold for Aristotle.

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

- a. *ι*, *υ*, as in *πόλι-ς*, *πῆχυ-ς*.
- b. *ει*, *ευ*, which before vowels lost their *ι* and *υ* (43), as in *πολε(ι)-ι*, *πολε(ι)-εσ*, *πηχε(υ)-εσ*; which contract to *πόλει*, *πόλεις*, *πήχεις*.
- c. There is also a stem in *η*, as in Hom. *πόλη-ος* (268 D. 1, c), whence *πόλε-ως*.

N. 1. — *πόλε-ος* in Attic poetry for the sake of the metre is due to the analogy of *υ* stems with gen. in *-εος* (*ἡδέ-ος*, 297). Hom. *πήχε-ος* is the regular form (from *πηχε(υ)-ος*). Attic *πήχε-ως* follows *πόλεως*. *πόλε-σι* and *πήχε-σι* for *πόλι-σι* and *πήχυ-σι* are due to the analogy of forms from stems in *ει*, *ευ* (*πόλε-ων*, *πήχε-ων*, etc.).

N. 2. — The dual *πόλεε* occurs in some Mss.

271. Accent. — Final *-ως* of the genitive singular does not prevent the acute from standing on the antepenult (163 a). Thus *πόλε-ως*, *πήχε-ως*, *ἄστε-ως*. *πόλε-ως* retains the accent of the earlier *πόλη-ος*, which, by transference of quantity (34), became *πόλε-ως*. The accent of the gen. pl. follows that of the gen. sing.

272. Accusative plural. — *πόλεις*, *πήχεις* are borrowed from the nominative. *ἰχθύς* is from *ἰχθυ-ς*. *ἰχθύας* occurs in late Greek. Cp. 251 a.

b. Hom. has *πόλις*, *πόλιος*, *πόλι*, *πόλει* or *-ί* (for which some read *πόλι*, as *κόνη*; *πόσει* is correct) and *πόλει*, *πόλιον*, *πόλι*; pl. *πόλιες*, *πολιων*, *πόλεσι* (some read instead *πόλισι*) or *πολιεσσι* (250 D. 2) *ἐπάλλεσιν*, *πόλις* or *πόλιας* (*πόλεις* appears in some texts).

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

2. *υ* stems. a. Ionic, Doric, and Aeolic have the open forms *πήχees*, *ἄστεί*, *ἄστεα*; in the gen. sing. *-ος*, never *-ως* (*πήχεος*, *ἄστεος*). In the dat. sing. of words of more than one syllable Hom. has *-ύι* or *-υι*, as *νέκυι* (*νέκυς* corpse), but Hdt. does not show *-υι*.

b. The gen. pl. has the regular accent (*πηχέων*, *ἀστέων*). On the dat. *πελέκεσσι*, *νέκυσσι*, *πίτυσσι* (some would read *νέκυσι*, *πίτυσι*), *νεκύεσσι*, see 250 D. 2. Hom. has accus. *ἰχθύς* and *ἰχθύας*, Hdt. has *ἰχθύας* very rarely.

273. Contraction. — *ἰχθῦ* (once) for *ἰχθύε* and *ἰχθύς* for *ἰχθύες* occur in comedy. *ἰχθῦ* is not a legitimate contraction, as *υ* cannot contract with *ε* (61 c). *ἰχθύς* (for *ἰχθύες*) is the accus. form used as the nom. (251 b).

274. *οἷς* sheep is declined as follows: *οἷς*, *οἰ-ός*, *οἰ-ι*. *οἷ-ν*, *οἷ*; dual, *οἷ-ε*, *οἷ-οἶν*; pl. *οἷ-ες*, *οἷ-ῶν*, *οἷ-σί*, *οἷ-ς*. Here the stem is *οἷ*, representing *όφι*, which is properly an *ι* stem: *όφι-ς*, Lat. *οφι-ς*.

275. STEMS IN *ευ*, *αυ*, *ου*

		SINGULAR			
		ὁ βασιλεύ-ς	ἡ γραῦ-ς	ἡ ναῦ-ς	ὁ, ἡ βοῦ-ς
		<i>king</i>	<i>old woman</i>	<i>ship</i>	<i>ox, cow</i>
Nom.		βασιλεύ-ς	γραῦ-ς	ναῦ-ς	βοῦ-ς
Gen.		βασιλέ-ως	γρα-ός	νε-ός	βο-ός
Dat.	(βασιλέ-ι)	βασιλεί	γρα-ί	νη-ί	βο-ί
Acc.		βασιλέ-α	γραῦ-ν	ναῦ-ν	βοῦ-ν
Voc.		βασιλεῦ	γραῦ	ναῦ	βοῦ
DUAL					
N. A. V.		βασιλή	γρα-ε	νη-ε	βό-ε
G. D.		βασιλέ-οιν	γρα-οἶν	νε-οἶν	βο-οἶν
PLURAL					
N. V.		{ βασιλής, later } βασιλείς	γρα-ες	νη-ες	βό-ες
Gen.		βασιλέ-ων	γρα-ῶν	νε-ῶν	βο-ῶν
Dat.		βασιλεῦ-σι(ν)	γραυ-σί(ν)	ναυ-σί(ν)	βου-σί(ν)
Acc.		βασιλέ-ας	γραῦ-ς	ναῦ-ς	βοῦ-ς

Like *βασιλεύς* are declined the masculine oxytones *ὁ ἱππεύς* horseman, *ὁ ἱερεύς* priest, *ὁ γονεύς* parent, *ὁ φονεύς* murderer; like *βοῦς* is declined *ὁ χοῦς* three-quart measure (but acc. *χόα* and *χόας*).

274 D. Hom. has *δῖς*, *δῖος* and *οἰός*, *δῖν*, *δῖες*, *δῖων* and *οἰῶν*, *οἰεσσι* (*οἰεσσι* o 386) and *θεσσι*, *θῖς*(τ).

275 D. 1. Hom. has *βασιλῆος*, *-ῆι*, *-ῆα*, *-εῦ*, *-ῆες*, *-εῦσι* (and *-ῆεσσι*), *-ῆας*. Also *-έος*, *-έι*, *-έᾶ*, from the stem *εφ = ευ*. *-εῦς* and *-εῖ* for *-έος* and *-έι* are not common. *Ἄτρεῦς*, *Τῦδεῦς* have *-έ(φ)-ος* etc. regularly (*Τῦδῆ* from *Τῦδέα*). Hdt. has *-έος*, *-έι* or *-εῖ*, *-έᾶ*, *-εῦ*, *-έες*, *-έων*, *-εῦσι*, *-έᾶς*.

2. Hom. has *γρηῦς* or *γρηῦς*, *γρηῖ*, *γρηῦ* and *γρηῦ*; the unattic *βέεσσι* (and *βουσί*), *βόας* (and *βοῦς*), *βῶν* acc. sing. H 238. The Doric nom. sing. is *βῶς*, acc. pl. *βῶς*.

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

276. Substantives in *-eus* preceded by a vowel may contract in the gen. and acc. sing. and pl. Thus, *άλιεύς fisherman* has gen. *άλιέως* or *άλιῶς*, acc. *άλιέα* or *άλιᾶ*, gen. pl. *άλιέων* or *άλιῶν*, acc. pl. *άλιέας* or *άλιάς*. All other forms are regular. The contracted forms were in use in the fifth century, but in the fourth (especially after 350 B.C.) the open forms are common. So are declined *Εὐβοεύς Euboean* from *Εὐβοιεύς*, *Πειραιεύς Peiræus*, *Πλαταιεύς Plataean*.

277. Other Forms.—**a.** In the drama from words in *-eus* we find rarely *-έᾱ* in acc. sing., *-έās* in acc. pl. *-eos* and *-ῆος*, *-ῆες*, *-ῆας* are occasionally found.

b. The nom. pl. in older Attic ended in *-ῆς* (*βασιλῆς*), derived either from *-ῆες* by contraction or from *-ῆης* (once on an inscription) by 34. *-ῆς* occurs on inscriptions till about 350 B.C., and is the form to be adopted in the texts of authors of the fifth century and in Plato. *-έες* occurs rarely, but is suspected. *βασιλείς* (regular on inscriptions after 329 B.C.) is from analogy to *ῥοδείς*.

c. The acc. pl. *βασιλείς* was not used till the end of the fourth century. *-ῆς* (the nom. form) is used for the acc. in a few passages (251 b).

278. Stem Variation.—Stems ending in *ευ*, *αυ*, *ου* lose *υ* before case endings beginning with a vowel, *υ* passing into *ϝ* (43). Stems in *ευ* show the pure form only in the vocative; other forms are derived from the stronger stem *ηυ*. *ηυ* and *αυ* before a consonant become *ευ*, *αυ* (40) as in *βασιλεύς*, *βασιλεύσι*, *ναῦς*, *ναυσί* from *βασιληυς*, *ναῦς*, etc. From *βασιλῆ(ϝ)-ος*, *-ῆ(ϝ)-ι*, *-ῆ(ϝ)-α*, *-ῆ(ϝ)-ας* come, by transfer of quantity (34), the Attic forms. So *νεώς* is derived from *νη(ϝ)-ός*. In *βασιλέων*, *νεῶν*, *ε* is shortened from the *η* of *βασιλήων*, *νηῶν* by 39. *βοός*, etc. are from the stem *βου-* *βοϝ-*, cp. Lat. *bovis*.

STEMS IN ΟΙ

279. Stems in *οι*, with nominative in *-ώ*, turn *ι* into unwritten *ι* (*υ*) (43) before the endings beginning with a vowel. *ἡ πειθῶ persuasion* is thus declined:

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

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

Hom. has *ναυσί* in *ναυσικλυτός*.

279 D. In Ionic the forms are contracted (*πειθοῦς*, etc.). Hdt. has acc. *Ἴουν* from *Ἴώ*, *Ἀητοῦν*, but also *πειθῶ*.

So *ἡχώ echo*, *εὐεστῶ well-being*, *φειδῶ sparing*, *Σαπφῶ*, *Ἀητῶ*, *Καλυψῶ*. *οι* stems are chiefly used for women's names.

a. A stronger form of the stem is *ωι*, seen in the earlier form of the nominative (*Σαπφῶ*, *Ἀητῶ*). The accusative has the accent of the nominative.

b. When dual and plural occur, they are of the second declension: nom. *λεχοί* (late) from *λεχώ woman in child-bed*, acc. *γοργοῦς* from *γοργῶ gorgon*.

c. *ἡ εἰκῶν image*, *ἡ ἀηδῶν nightingale*, properly from stems in *ου*, have certain forms from this declension (*εἰκοῦς*, *εἰκῶ*, voc. *ἀηδοῖ*).

CASES IN -φι(υ)

280. Cases in -φι(υ).—*-φι(υ)* is often added to noun stems in Hom. to express the relations of the lost instrumental, locative, and ablative, both singular and (more commonly) plural; rarely to express the relations of the genitive and dative cases. From *ā* stems are made singulars, from *ο* stems singulars or plurals, from consonant stems almost always plurals. Except in *θεό-φιν with the gods* *-φι(υ)* is not added to a stem denoting a person. (a) Instrumental: *βίη-φι by might*, *ἐτέρη-φι with the other (hand)*, *δακρυό-φιν with tears*; (b) Locative: *θύρη-φι at the door*, *δρεσ-φι on the mountains*; (c) Ablative: *κεφαλῆ-φιν from off the head*; especially with prepositions, as *ἐκ ποντοῦ-φιν from off the sea*, *ἀπὸ ναῦ-φιν from the ships*.

IRREGULAR DECLENSION

281. The gender in the singular and in the plural may not be the same: *ὁ σίτος grain*, *τὰ σῖτα*; *ὁ δεσμός chain*, *τὰ δεσμά chains* (*οἱ δεσμοί cases of imprisonment*); *τὸ στάδιον stade*, *race-course*, pl. *τὰ στάδια* and *οἱ στάδιοι*.

282. Usually the irregularity consists in a word having two different stems.

a. Both stems have a common nominative singular: *σκότος darkness*, *σκότου σκότω*, etc. (like *ἵππου ἵππῳ*) or *σκότους σκότει* (like *γένους γένει*). So *τὸν Ἄθω*, and *τὸν Ἄθων* from *Ἄθως* (238 d), *τὸν Σωκράτη* and *τὸν Σωκράτην* (264 b). These are called *heteroclites* (*ἐτερόκλιτα differently declined*).

N. Many compound proper names in *-ης* (especially names of foreigners) have forms of the 1 and 3 decl., as *Τισσαφέρρης*, *-ρους*, *-ρη* and *-νει*. So *Θεοκρίνη* (voc.) in Demosth., *Λεωνίδην* and *Λεωνίδα* in Hdt.

b. Certain cases are formed from another stem than that of the nom. singular: *ὁ δνειρο-s dream*, gen. *δνειρατ-ος* (as if from *τὸ δνειρατ*), or (less freq.) *δνειρου*; so *τὸν Ἀπόλλωνα* and *τὸν Ἀπόλλω* (260), *τοῦ υἱέος* and *τοῦ υιοῦ* (285, 27). These are called *metaplastic* forms (*μεταπλασμός change of formation*).

283. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Thus, sing. only: *τὸ ἀήρ air*, *ὁ αἰθήρ upper air*; plur. only: *τὰ Διονύσια*, *τὰ Ὀλύμπια the Dionysiac (Olympic) festival*, *οἱ ἔτησια annual winds*; in some cases only: *ὦ μέλε my good sir or madam*; *δναρ dream*; *ὄφελος use* only in nom.; *λίβος λίβα* from **λίψ stream, libation*.

284. Indeclinables are substantives having one form for all cases: *τὸ χρεῶν*, *τοῦ χρεῶν*, etc. *fatality*, *τὸ ἀλφα alpha*, *τὸ λέγειν to speak*, most cardinal numbers (*τὸ δέκα ten*), several foreign words, as *Ἰακώβ Jacob*, *Δαβὶδ David*.

285. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. Ἄρης (ὁ) *Ares*, stems Ἄρεσ-, Ἄρευ- from Ἄρεσφ-. G. Ἄρεως (poet. Ἄρεος), D. Ἄρει, A. Ἄρη (poet. Ἄρεα), Ἄρην. Epic G. Ἄρηος, Ἄρεος, D. Ἄρηι, Ἄρει, A. Ἄρηα, Ἄρην. Hdt. Ἄρεος, Ἄρει, Ἄρεα. Aeclic Ἄρεως, Ἄρευος, etc.
2. ἀρῆν (ὁ, ἡ) *lamb, sheep*, stems ἀρευ-, ἀρν-, ἀρνα-. Thus, ἀρν-ός, ἀρν-ί, ἀρν-α, ἀρν-ες, ἀρν-ών, ἀρνά-σι (Hom. ἀρν-εσσι), ἀρν-ας (declined like a subst. in -ηρ). Nom. ἀρῆν occurs on inscript. but ἀρνός (2 decl.) is commonly used.
3. γάλα (τό) *milk* (133), γάλακτ-ος, γάλακτ-ι, etc.
4. γέλωσ (ὁ) *laughter, géλωτ-ος*, etc. Attic poets A. γέλωτα or γέλων. Hom. has D. γέλωφ, A. γέλωφ, γέλων or γέλων(?) from Aeol. γέλωσ. Cp. 257 D.
5. γόνυ (τό) *knee, γόνατ-ος*, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γου-ός, γου-ί, γούν-α, pl. γούν-ων, γούν-εσσι (250 D. 2). The forms in *ou* are from γονφ- (37 D. 1, 253 c); cf. Lat. *genu*.
6. γυνή (ἡ) *woman, γυναικ-ός, γυναικ-ί, γυναικ-α, γύναι* (133); dual γυναικ-ε, γυναικ-οῖν; pl. γυναικ-ες, γυναικ-ών, γυναιξί, γυναικ-ας. The gen. and dat. of all numbers accent the last syllable (cp. ἀνήρ). Comic poets have A. γυνήν, γυνάς, N. pl. γυναί.
7. δάκρυον (τό) *tear, δακρύου*, etc., in prose and poetry. δάκρυ (τό) is usually poetic, D. pl. δάκρυσι.
8. δένδρον (τό) *tree, δένδρου*, etc. Also D. sing. δένδρει, pl. δένδρη, δένδρεσι. Hdt. has δένδρον, δένδρεον and δένδρος.
9. δέος (τό) *fear* (δεεσ-), δέους, δέει. Hom. δέλους, 55 D. Cp. 265.
10. δόρυ (τό) *spear, δόρατ-ος, δόρατ-ι*, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δόρ-ει (like ἀστει). Ionic and poetic δούρατ-ος, etc., Epic also δορ-ός, δορ-ί, dual δορ-ε, pl. δορ-ων, δορ-εσσι (250 D. 2). The forms with *ou* are from δορφ- (37 D. 1).
11. ἔρωσ (ὁ) *love, ἔρωτ-ος*, etc. Poetical ἔρος, ἔρωφ, ἔρον. Cp. 257 D.
12. Ζεὺς (ὁ) *Zeus, Δι-ός, Δι-ί, Δι-α, Ζεῦ*. Ζεὺς is from Διεύς, Δι-ός, etc., from Διφ-. Ionic and poetic Ζητός, Ζητή, Ζήνα.
13. θέμις (ἡ) *justice and the goddess Themis* (θεμιδ-), θέμιδ-ος, θέμιδ-ι, θέμι-ν. Hom. has θέμιστ-ος, etc. Pind. θέμιστ-ος, θέμι-ν, θέμιστ-ες. Hdt. θέμι-ος. In the phrase θέμις εἶναι *fas esse* (indic. θέμις ἐστί), θέμις is indeclinable.
14. κάρᾱ (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. κάρᾱ. Other cases are from the stem κᾱτ-, G. κᾱτ-ός, D. κᾱτ-ί; also τὸ κᾱτ-α N. A. sing., κᾱτ-ας A. pl. Epic shows the stems κᾱατ-, κᾱτ-, κᾱρηατ-, κᾱρηατ-. N. κάρῃ, G. κᾱάτος, κᾱᾱτός, κᾱρήατος, κάρῃτος, D. κᾱάτι, κᾱᾱτί, κᾱρήατι, κάρῃτι, A. κάρ. N. pl. κάρᾱ, κᾱάτα, κᾱρήατα, and κάρῃνα, G. κᾱάτων, κᾱρήωνων, D. κᾱᾱσί, A. κᾱᾱτα.
15. κύων (ὁ, ἡ) *dog, κυν-ός, κυν-ί, κύν-α, κύων*; κύν-ες, κυν-ών, κυσί, κύν-ας.
16. λᾱας (ὁ) *stone*, poetic also λᾱς, G. λᾱος (or λᾱου), D. λᾱῖ, A. λᾱαν, λᾱα; dual λᾱε; pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι, λᾱ-εσι.
17. μάρτυς (ὁ, ἡ) *witness, μάρτυρ-ος*, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυ-ρος, pl. μάρτυροι.
18. Οἰδίπους (ὁ) *Oedipus*, G. Οἰδίποδος, Οἰδίπου, Οἰδίποδᾶ (Dor.), D. Οἰδίποδι, A. Οἰδίπουν, Οἰδίποδᾶν, V. Οἰδίπους, Οἰδίπου.

19. δνειρος (ὁ) and δνειρον (τό, Ionic and poetic) *dream, δνειρου*, etc., but also δνειρατ-ος, etc. τὸ δναρ only in N. A.
20. ὄρνις (ὁ, ἡ) *bird* (257). A. ὄρνιθα and ὄρνιν (247). Poetic ὄρνις, A. ὄρνιν; pl. N. ὄρνεις, G. ὄρνεων, A. ὄρνεις or ὄρνις. Dor. G. ὄρνιχ-ος, etc.
21. ὄσσε dual, *two eyes*, pl. G. ὄσσων, D. ὄσσοις (-οισι).
22. οὖς (τό) *ear, ὠτ-ός, ὠτ-ί*, pl. ὠτ-α, ὠτ-ων (252 a), ὠσί; from the stem ὠτ- contracted from οὐ(σ)ατ-, whence δ(υ)ατ-. οὖς is from ὄος, whence also the Doric nom. ὠς. Hom. G. οὖατ-ος, pl. οὖατ-α, οὖασι and ὠσί.
23. Πινύξ (ἡ) *Pnyx* (128), Πυκν-ός, Πυκν-ί, Πύκν-α, and also Πυκκ-ός, Πυκκ-ί, Πινύκ-α.
24. πρεσβευτής (ὁ) *envoy* has in the pl. usually the forms of the poetic πρέσβυς *old man*, properly an adj., *old*. Thus, N. sing. πρεσβευτής, G. πρεσβευτοῦ, etc., N. pl. πρέσβεις, G. πρέσβειων, D. πρέσβεσι, A. πρέσβεις (rarely πρεσβευταί, etc.). πρέσβυς meaning *old man* is poetic in the sing. (A. πρέσβυν, V. πρέσβυν) and pl. (πρέσβεις); meaning *envoy πρέσβυς* is poetic and rare in the sing. (dual πρεσβῆ from πρεσβεύς). πρεσβύτης *old man* is used in prose and poetry in all numbers.
25. πῦρ (τό) *fire* (πῦρ-, 254 b), πυρ-ός, πυρ-ί, pl. τὰ πυρά *watch-fires*, 2nd decl.
26. ὕδωρ (τό) *water, ὕδατ-ος, ὕδατ-ι*, pl. ὕδατ-α, ὕδάτ-ων, etc. Cp. 253 b.
27. υἱός (ὁ) *son* has three stems: 1. υἰο-, whence υἰοῦ, etc., according to the 2nd decl. 2. υἰν-, whence υἰέος, υἰεῖ, dual υἰεῖ, υἰέοιν, pl. υἰεῖς, υἰέων, υἰεῖσι, υἰεῖς. The stems υἰο- and υἰν-, usually lose their ι (43); υἰοῦ, υἰέος, etc. 3. υἰ- in Hom. G. υἰος, D. υἰι, A. υἰα, dual υἰε, pl. υἰεις, υἰεῖσι, υἰας.
28. χεῖρ (ἡ) *hand, χειρ-ός, χειρ-ί, χειρ-α*; dual χεῖρ-ε, χειρ-οῖν; pl. χεῖρ-ες, χειρ-ών, χειρ-σί, χεῖρ-ας. Poetic also χειρ-ός, χειρ-ί, etc.; dual, χειρ-οῖν. Att. inscr. have χειροῖν, χεῖρσι. Hom. agrees with Att. prose and Hdt. except that he has also χειρ-ί, χεῖρ-εσσι χεῖρ-εσι.
29. χρώς (ὁ) *skin, χρωτ-ός, χρωτ-ί* (but χρωφ in the phrase ἐν χρωφί), χρωῶτα. Poetic χρο-ός, χρο-ί, χρο-ά, like αἰδώς, 266.

ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

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

a. When ε, ι, or ρ (30, 218) precedes -ος the feminine ends in -ᾶ, not in -η. But adjectives in -οος (not preceded by ρ) have η. Thus, ὀγδοός, ὀγδοῆ, ὀγδοον *eighth, ἀθρόος, ἀθροῆ, ἀθρόον crowded*. See 290 e.

287. ἀγαθός *good*, ἀξίος *worthy*, μακρός *long* are thus declined:

285 D. 27. Hom. has also υἰός, υἰοῦ, υἰόν, υἰέ, υἰών, υἰοῖσι; υἰέος, υἰεῖ, υἰέα, υἰεῖς and υἰεῖς, υἰέας. υἰ sometimes makes a short syllable in υἰός, υἰόν, υἰέ (148 D. 3).

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

SINGULAR

Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἀξιος	ἀξία	ἀξιον	μακρός	μακρά	μακρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀξίου	ἀξίας	ἀξίου	μακροῦ	μακρᾶς	μακροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ	μακρῷ	μακρᾷ	μακρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἀξιον	ἀξίαν	ἀξιον	μακρόν	μακράν	μακρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἀξία	ἄξιον	μακρέ	μακρά	μακρόν

DUAL

N. A. V.	ἀγαθῶ	ἀγαθᾶ	ἀγαθῶ	ἀξίῳ	ἀξίᾳ	ἀξίῳ	μακρῶ	μακρᾶ	μακρῶ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἀξίων	ἀξίων	ἀξίων	μακροῖν	μακραῖν	μακροῖν

PLURAL

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

ἐσθλός good, κακός bad, σοφός wise, κούφος, κούφη, κούφον light, δῆλος clear; ἀνδρείος, ἀνδρεία, ἀνδρείον courageous, δίκαιος just, ὅμοιος like, αἰσχρός, αἰσχρά, αἰσχρόν base, ἐλευθερός free; all participles in -ος and all superlatives.

a. The accent in the feminine nominative and genitive plural follows that of the masculine: ἀξιαί, ἀξίων, not ἀξιαί, ἀξίων, as would be expected according to the rule for substantives (205), e.g. as in αἰτία cause, αἰτιαί, αἰτιῶν.

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

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

289. ἀδικος unjust (ἀ- without, δίκη justice), φρόνιμος prudent, and ἔλεως propitious are declined thus:

		SINGULAR			
		Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἀδικος	ἀδικον	φρόνιμος	φρόνιμον	ἔλεως ἔλεων
Gen.	ἀδικου	ἀδικου	φρονίμου	φρονίμου	ἐλεω ἔλεω
Dat.	ἀδικῷ	ἀδικῷ	φρονίμῳ	φρονίμῳ	ἐλεῷ ἐλεῷ
Acc.	ἀδικον	ἀδικον	φρόνιμον	φρόνιμον	ἐλεων ἐλεων
Voc.	ἄδικε	ἄδικον	φρόνιμε	φρόνιμον	ἐλεως ἐλεων

289 D. Hom. has ἔλαος or ἔλαος; πλείος, πλείη, πλείον (Hdt. πλέος, πλέη, πλέον); σῶς (only in this form), and σόος, σόη, σόον. Hom. has N. ζῶς, A. ζῶν living, and ζῶς, ζῶή, ζῶν living.

DUAL

		Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. A. V.	ἀδικῶ	ἀδικῶ	φρονίμῳ	φρονίμῳ	ἔλεω	ἔλεω	
G. D.	ἀδικοῖν	ἀδικοῖν	φρονίμοι	φρονίμοι	ἐλεῶν	ἐλεῶν	

PLURAL

N. V.	ἄδικοι	ἔδικα	φρόνιμοι	φρόνιμα	ἐλεῶν	ἐλεῶν
Gen.	ἀδικῶν	ἀδικῶν	φρονίμων	φρονίμων	ἐλεῶν	ἐλεῶν
Dat.	ἀδικοῖς	ἀδικοῖς	φρονίμοις	φρονίμοις	ἐλεῶν	ἐλεῶν
Acc.	ἀδίκους	ἔδικα	φρονίμους	φρόνιμα	ἐλεῶν	ἐλεῶν

a. Like ἀδικος are declined the compounded ἀ-λογος irrational, ἀ-τιμος dishonoured, ἀ-χρεῖος useless, ἐμ-πειρος experienced, ἐπι-φθονος envious, εὐ-ξενος hospitable, ὑπ-ήκοος obedient. Like φρόνιμος are declined the uncompounded βάρβαρος barbarian, ἡσυχος quiet, ἡμερος tame, λάλος talkative.

b. Like ἔλεως are declined other adjectives of the Attic declension (237), as ἀκερωσ without horns, ἀξίχρεως serviceable. For the accent, see 163a. Adjectives in -ως, -ων have -α in the neut. pl., but ἐκπλεω occurs in Xenophon.

c. πλέως full has three endings: πλέως, πλέᾳ, πλέων, pl. πλέῳ, πλέαι, πλέα, but most compounds, such as ἐμπλεως quite full, have the fem. like the masc. σῶς safe has usually sing. N. σῶς masc., fem. (rarely σᾶ), σῶν neut., A. σῶν; plur. N. σῶν masc., fem., σᾶ neut., A. σῶς masc., fem., σᾶ neut. Other cases are supplied by σῶος, σῶᾶ, σῶων. σῶων also occurs in the accusative.

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

290. Contracted Adjectives. — Most adjectives in -εος and -οος are contracted. Examples: χρῦσεος golden, ἀργύρεος of silver, ἀπλόος simple (feminine ἀπλέᾳ).

SINGULAR

N. V.	(χρῦσεος)	χρῦσοῦς	(χρῦσεᾶ)	χρῦσῆ	(χρῦσεον)	χρῦσοῦν
Gen.	(χρῦσεου)	χρῦσοῦ	(χρῦσεᾶς)	χρῦσῆς	(χρῦσεου)	χρῦσοῦ
Dat.	(χρῦσεῷ)	χρῦσῶ	(χρῦσεᾶ)	χρῦσῆ	(χρῦσεῷ)	χρῦσῶ
Acc.	(χρῦσεον)	χρῦσοῦν	(χρῦσεᾶν)	χρῦσῆν	(χρῦσεον)	χρῦσοῦν

DUAL

N. A. V.	(χρῦσεῶ)	χρῦσῶ	(χρῦσεᾶ)	χρῦσᾶ	(χρῦσεῶ)	χρῦσῶ
G. D.	(χρῦσεοῖν)	χρῦσοῖν	(χρῦσεᾶιν)	χρῦσαιν	(χρῦσεοῖν)	χρῦσοῖν

PLURAL

N. V.	(χρῦσεοι)	χρῦσοῖ	(χρῦσεαι)	χρῦσαι	(χρῦσεα)	χρῦσᾶ
Gen.	(χρῦσεων)	χρῦσῶν	(χρῦσεων)	χρῦσῶν	(χρῦσεων)	χρῦσῶν
Dat.	(χρῦσεοις)	χρῦσοῖς	(χρῦσεαῖς)	χρῦσαις	(χρῦσεοις)	χρῦσοῖς
Acc.	(χρῦσεους)	χρῦσοῦς	(χρῦσεᾶς)	χρῦσᾶς	(χρῦσεα)	χρῦσᾶ

SINGULAR						
N. V.	(ἀργύρεος)	ἀργυροῦς	(ἀργυρέᾱ)	ἀργυρᾶ	(ἀργύρεον)	ἀργυροῦν
Gen.	(ἀργυρέου)	ἀργυροῦ	(ἀργυρέᾱς)	ἀργυρᾶς	(ἀργυρέου)	ἀργυροῦ
Dat.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέῳ)	ἀργυρῷ
Acc.	(ἀργύρεον)	ἀργυροῦν	(ἀργυρέᾱν)	ἀργυρᾶν	(ἀργύρεον)	ἀργυροῦν

DUAL						
N. A. V.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέᾱ)	ἀργυρᾶ	(ἀργυρέῳ)	ἀργυρῷ
G. D.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

PLURAL						
N. V.	(ἀργύρεοι)	ἀργυροῖ	(ἀργύρεαι)	ἀργυραῖ	(ἀργύρεα)	ἀργυρᾶ
Gen.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
Dat.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
Acc.	(ἀργυρέους)	ἀργυροῦς	(ἀργυρέᾱς)	ἀργυρᾶς	(ἀργύρεα)	ἀργυρᾶ

SINGULAR						
N. V.	(ἀπλόος)	ἀπλοῦς	(ἀπλέᾱ)	ἀπλή	(ἀπλόον)	ἀπλοῦν
Gen.	(ἀπλόου)	ἀπλοῦ	(ἀπλέᾱς)	ἀπλῆς	(ἀπλόου)	ἀπλοῦ
Dat.	(ἀπλόῳ)	ἀπλῷ	(ἀπλέῳ)	ἀπλῇ	(ἀπλόῳ)	ἀπλῷ
Acc.	(ἀπλόον)	ἀπλοῦν	(ἀπλέᾱν)	ἀπλήν	(ἀπλόον)	ἀπλοῦν

DUAL						
N. A. V.	(ἀπλόῳ)	ἀπλῷ	(ἀπλέᾱ)	ἀπλᾶ	(ἀπλόῳ)	ἀπλῷ
G. D.	(ἀπλόοιν)	ἀπλοῖν	(ἀπλέαιν)	ἀπλαῖν	(ἀπλόοιν)	ἀπλοῖν

PLURAL						
N. V.	(ἀπλόοι)	ἀπλοῖ	(ἀπλέαι)	ἀπλαῖ	(ἀπλόα)	ἀπλᾶ
Gen.	(ἀπλόων)	ἀπλῶν	(ἀπλέων)	ἀπλῶν	(ἀπλόων)	ἀπλῶν
Dat.	(ἀπλόοις)	ἀπλοῖς	(ἀπλέαις)	ἀπλαῖς	(ἀπλόοις)	ἀπλοῖς
Acc.	(ἀπλόους)	ἀπλοῦς	(ἀπλέᾱς)	ἀπλᾶς	(ἀπλόα)	ἀπλᾶ

a. So χαλκοῦς, -ῆ, -οῦν *brazen*, φοινικῶς, -ῆ, -οῦν *crimson*, πορφυροῦς, -ᾱ, -οῦν *dark red*, σιδηροῦς, -ᾱ, -οῦν *of iron*, διπλοῦς, -ῆ, -οῦν *twofold*, and other multipliers in -πλοῦς (354 b). Compounds of two endings (288): εὔνοος, -οῦν (*eúnoos*) *well disposed*, ἀπλοῦς, -οῦν (*áplōos*) *not navigable*, εὔροος, -οῦν (*eúroos*) *fair-flowing*. These have open *oa* in the neuter plural.

b. The vocative and dual of contracted adjectives are very rare.

c. Adjectives whose uncontracted form in the nom. sing. has the accent on the antepenult (*χρῶσεος*, *πορφύρεος*) take in the contracted form a circumflex on their last syllable (*χρῶσοῦς*, *πορφυροῦς*) by analogy to the gen. and dat. sing. The accent of the nom. dual masculine and neuter is also irregular (*χρῶσῳ*, not *χρῶσῶ*).

d. For peculiarities of contraction see 56. ἀπλή is from ἀπλέᾱ, not from ἀπλόη.

e. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ὄγδοος *eighth*, ἀθρόος *crowded* (usually). (Here *eo* and *oo* were probably separated originally by *f*, 3.)

ADJECTIVES OF THE CONSONANT DECLENSION

291. Such adjectives as belong only to the consonant declension have two endings. Most such adjectives have stems in *es* (nominative *-ης* and *-ες*) and *on* (nominative *-ων* and *-ον*). Under *on* stems fall comparative adjectives, as *βελτίων*, *βέλτιον* *better*.

a. There are some compounds with other stems: M. F. ἀπάτωρ, N. ἀπατορ *fatherless*, G. ἀπάτορος; ἀπολις ἀπολι *without a country*, ἀπολιδος; ἀυτοκράτωρ *independent*, ἀυτοκράτορος; ἀρρην (older ἀρσην) ἀρρην *male*, ἀρρηνος; εὔχαρις εὔχαρι *agreeable*, εὔχαριτος; εὔελπις εὔελπι *hopeful*, εὔελπιδος. For the acc. of stems in *ιτ* and *ιδ* see 247. Neut. εὔχαρι and εὔελπι for εὔχαριτ, εὔελπιδ (133).

292. ἀληθής (ἀληθεσ-) *true*, εὔ-ελπις (εὔελπιδ-) *hopeful* are thus declined:

	SINGULAR			
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἀληθής	ἀληθές	εὔελπις	εὔελπι
Gen.	(ἀληθέ-ος)	ἀληθεῦς	εὔελπιδ-ος	εὔελπιδ-ος
Dat.	(ἀληθέ-ι)	ἀληθεῖ	εὔελπιδ-ι	εὔελπιδ-ι
Acc.	(ἀληθέ-α)	ἀληθέ	εὔελπιν	εὔελπι
Voc.	ἀληθές	ἀληθές	εὔελπι	εὔελπι
DUAL				
N. A. V.	(ἀληθέ-ε)	ἀληθεῖ	εὔελπιδ-ε	εὔελπιδ-ε
G. D.	(ἀληθέ-οιν)	ἀληθεῖν	εὔελπιδ-οιν	εὔελπιδ-οιν
PLURAL				
N. V.	(ἀληθέ-ες)	ἀληθεῖς	(ἀληθέ-α)	ἀληθεῖ
Gen.	(ἀληθέ-ων)	ἀληθεῶν	εὔελπιδ-ες	εὔελπιδ-α
Dat.	(ἀληθέσ-σι 107)	ἀληθεῖσι(ν)	εὔελπιδ-ων	εὔελπιδ-ων
Acc.	ἀληθεῖς	(ἀληθέ-α)	εὔελπισι(ν)	εὔελπιδ-α
		ἀληθεῖ	εὔελπιδ-ας	εὔελπιδ-α

a. ἀληθες means *indeed!* Like ἀληθής are declined σαφής *clear*, εὐτυχής *lucky*, εὐγενής *high-born*, ἀσθενής *weak*, ἐγκρατής *self-restrained*, πλήρης *full*.

292 D. The uncontracted forms of *es* stems appear in Hom. and Hdt. *-εῖ* and *-ees* are, however, sometimes contracted in Hom., and properly should be written *-ει* and *-εις* in Hdt. The acc. pl. masc. and feim. is *-εας* in Hom. and Hdt. From adj. in *-ής* Hdt. has ἐνδῆᾱ for ἐνδέεα, Hom. ἐνκλείας for ἐνκλέεας, ἐυρρεῖος for ἐυρρέεος.

b. The accusative pl. *ἀληθείς* has the form of the nominative.

c. Compound adjectives in *-ης* not accented on the last syllable show recessive accent even in the contracted forms. Thus, *φιλαλήθης* *lover of truth*, neut. *φιλάληθες*, *αὐτάρκης* *self-sufficient*, neut. *αὐταρκες*, gen. pl. *αὐτάρκων*, not *αὐταρκῶν*.

N. — Except in neuter words in *-ῶδες*, *-ῶλες*, *-ῶρες*, and *-ῆρες*, as *εὐῶδες* *sweet-smelling*, *ποδῆρες* *reaching to the feet*. But *τριήρων*, not *τριηρῶν*, from *τριήρης*, 264.

d. *εε(σ)α* becomes *εᾶ*, not *εη* (56): *εὐκλεᾶ*, *ἐνδεᾶ* for *εὐκλεῖα*, *ἐνδεῖα* from *εὐκλεῖς* *glorious*, *ἐνδεῖς* *needy* (G. *εὐκλεοῦς*, *ἐνδεοῦς*). But *ιε(σ)α* and *υε(σ)α* yield *ιᾶ* or *ιη*, *υᾶ* or *υη*. Thus, *ὑγιᾶ* or *ὑγιῆ* (*ὑγιής* *healthy*), *εὐφυᾶ* or *εὐφυῆ* (*εὐφυής* *comely*), cp. 56, 31, 2. The forms in *-ῆ* are due to the analogy of such forms as *ἐμπερῆ* (*ἐμπερής* *resembling*),

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

		SINGULAR			
		Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.		εὐδαίμων	εὐδαιμον	βελτίων	βελτιον
Gen.		εὐδαίμων-ος		βελτίων-ος	
Dat.		εὐδαίμων-ι		βελτίων-ι	
Acc.		εὐδαίμων-α	εὐδαιμον	βελτίων-α or βελτίω	βελτιον
Voc.		εὐδαιμον	εὐδαιμον	βελτιον	βελτιον
		DUAL			
N. A. V.		εὐδαίμων-ε		βελτίων-ε	
G. D.		εὐδαιμόν-οιν		βελτιόν-οιν	
		PLURAL			
N. V.		εὐδαίμων-ες	εὐδαιμόν-α	{ βελτίων-ες βελτίους	{ βελτίων-α βελτίω
Gen.		εὐδαιμόν-ων		βελτιόν-ων	
Dat.		εὐδαίμοσι(ν)		βελτίοσι(ν)	
Acc.		εὐδαίμων-ας	εὐδαιμόν-α	{ βελτίων-ας βελτίους	{ βελτίων-α βελτίω

a. Like *εὐδαίμων* are declined *μνήμων* *mindful*, *ἀγνώμων* *ignorant*, *ἀναισθητός* *unfeeling*, *ἄφρων* *senseless*, *πέπων* *ripe*, *σώφρων* *prudent*.

b. Like *βελτίων* are declined *μείζων* *greater*, *κάκιων* *baser*, *ἐλάττω* *less*.

c. The neuter nominative and accusative have recessive accent.

d. Comparatives are formed from stems in *ον* and in *ος*; cp. Lat. *meliōris* for *meliōs-is*. *ος* appears in *βελτίω* for *βελτίο(σ)-α*, acc. sing. masc. fem. and nom. acc. neut. pl., and in *βελτίους* for *βελτίο(σ)-ες*, nom. pl. masc. fem. The accusative plural borrows the nominative form. Cp. 251 b. The shorter forms were more frequent in everyday speech than in literature.

CONSONANT AND VOWEL DECLENSION COMBINED

294. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ᾶ* (216).

295. The feminine is made from the stem of the masculine (and neuter) by adding the suffix *-ια* (*ya*), which is combined with the preceding syllable in different ways. The genitive plural feminine is always perispomenon (cp. 208). For the feminine dual, see 287 b.

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

297. *ἡδύς* *sweet* is thus declined:

		SINGULAR			
		Masc.	Fem.	Neut.	
Nom.		ἡδύς	ἡδεῖα	ἡδύ	
Gen.		ἡδέ-ος	ἡδεῖᾶς	ἡδέ-ος	
Dat.	(ἡδέι)	ἡδέι	ἡδεῖα	(ἡδέι)	ἡδέι
Acc.		ἡδύ-ν	ἡδεῖα-ν	ἡδύ	
Voc.		ἡδύ	ἡδεῖα	ἡδύ	
		DUAL			
N. A. V.		ἡδέ-ε	ἡδεῖᾶ	ἡδέ-ε	
G. D.		ἡδέ-οιν	ἡδεῖ-αιν	ἡδέ-οιν	
		PLURAL			
N. V.	(ἡδέες)	ἡδεῖς	ἡδεῖαι	ἡδέ-α	
Gen.		ἡδέ-ων	ἡδεῖῶν	ἡδέ-ων	
Dat.		ἡδέ-σι(ν)	ἡδεῖαις	ἡδέ-σι(ν)	
Acc.		ἡδεῖς	ἡδεῖᾶς	ἡδέ-α	

So *βαθύς* *deep*, *γλυκύς* *sweet*, *εὐρύς* *broad*, *ὀξύς* *sharp*, *ταχύς* *swift*.

a. In *ἡδεῖα* *-ια* has been added to *ἡδέε-* = *ἡδέε-*, a stronger form of the stem *ἡδυ-* (cp. 270). The nominative masculine *ἡδεῖς* is used for the accusative.

b. The adjectives of this declension are oxytone, except *ἡμισυς* *half*, *θῆλυς* *female*, and some compounds, as *διπηχυς* *of two cubits*.

298. Stems in *ν* (*-ᾶς*, *-αινα*, *-αν*; *-ην*, *-εινα*, *-εν*). *μέλας* *black*, *τέρην* *tender* are declined as follows:

296 D. Hom. has usually *-εῖα*, *-εῖης*, *-εῖη*, etc.; sometimes *-εᾶ*, *-εῖης*, *-εῖη*, etc. The forms without *ι* (43) are regular in Hdt. For *-ύν* Hom. has *-εᾶ* in *εὐρέα* *πόντον* *the wide sea*. *ἡδύς* and *θῆλυς* are sometimes feminine in Hom.

SINGULAR

Nom.	μέλας	μέλαινα	μέλαν	τέρην	τέρινα	τέρεν
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερίνης	τέρεν-ος
Dat.	μέλαν-ι	μελαίνῃ	μέλαν-ι	τέρεν-ι	τερίνῃ	τέρεν-ι
Acc.	μέλαν-α	μέλαινα-ν	μέλαν	τέρεν-α	τέρινα-ν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρινα	τέρεν

DUAL

N. A. V.	μέλαν-ε	μελαίνᾱ	μέλαν-ε	τέρεν-ε	τερίνᾱ	τέρεν-ε
G. D.	μελάν-οιν	μελαίναιν	μελάν-οιν	τερέν-οιν	τερίναιν	τερέν-οιν

PLURAL

N. V.	μέλαν-ες	μελαιnai	μέλαν-α	τέρεν-ες	τερίναι	τέρεν-α
Gen.	μελάν-ων	μελαίνων	μελάν-ων	τερέν-ων	τερίνων	τερέν-ων
Dat.	μέλασι(ν)	μελαίναίς	μέλασι(ν)	τέρεσι(ν)	τερίναις	τέρεσι(ν)
Acc.	μέλαν-ας	μελαίνᾱς	μέλαν-α	τέρεν-ας	τερίνᾱς	τέρεν-α

Like μέλας is declined one adjective: τάλᾱς, τάλαινα, τάλαν *wretched*.

a. μέλας is for μελαν-ς by 37, 96. With the exception of μέλας and τάλᾱς, adjective stems in ν reject *s* in the nom. sing. μέλασι for μελαν-σι 96 a, 250 N. The feminine forms μέλαινα and τέρινα come from μελαν-ια, τερεν-ια by 111. The vocatives μέλαν and τέρεν are rare, the nominative being used instead.

299. Stems in ντ occur in a few adjectives and in many participles (301). χαρίεις *graceful* and πᾶς *all* are declined thus:

SINGULAR

Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντ-ος	χαρίεσσης	χαρίεντ-ος	παντ-ός	πάσης	παντ-ός
Dat.	χαρίεντ-ι	χαρίεσση	χαρίεντ-ι	παντ-ί	πάσῃ	παντ-ί
Acc.	χαρίεντ-α	χαρίεσσα-ν	χαρίεν	πάντ-α	πᾶσα-ν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν

DUAL

N. A. V.	χαρίεντ-ε	χαρίεσσᾱ	χαρίεντ-ε
G. D.	χαρίεντ-οιν	χαρίεσσαιν	χαρίεντ-οιν

PLURAL

N. V.	χαρίεντ-ες	χαρίεσσαί	χαρίεντ-α	πάντ-ες	πᾶσαι	πάντ-α
Gen.	χαρίεντ-ων	χαρίεσσων	χαρίεντ-ων	πάντ-ων	πᾶσων	πάντ-ων
Dat.	χαρίεσι(ν)	χαρίεσσαίς	χαρίεσι(ν)	πᾶσι(ν)	πᾶσαις	πᾶσι(ν)
Acc.	χαρίεντ-ας	χαρίεσσᾱς	χαρίεντ-α	πάντ-ας	πᾶσᾱς	πάντ-α

299 D. Hom. has αιματώεσσα *bloody*, σκίεσσα *shadowy*, but τιμής and τιμή-εις *valuable*, τιμήντα and τιμήντα. Doric has sometimes -ᾱς, -ᾱντος for -ᾱεις, -ᾱεντος, as φωνᾶντα. Attic poetry often has the open forms -ᾱεις, -ᾱεσσα.

Like χαρίεις are inflected πτερβεις *winged*, φωνήεις *voiced*, δακρυβεις *tearful*. Adjectives in -βεις and -ῆεις are generally poetical or Ionic. φωνήεντα meaning *vowels* is always open.

a. χαρίεις, πᾶς are derived from χαριεντ-ς, παντ-ς by 100; χαρίεν from χαριεντ- by 133. The ᾱ of πᾶν (for πᾶν(τ)-) is irregular and borrowed from πᾶς. Compounds have ᾱ: ἄπαν, σύμπαν.

b. From χαριεντ- is derived χαρίεσσα with σσ, not ττ, by 114 a. χαριεντ- is a weak form of the stem χαριεντ-; it appears also in χαρίεσι for χαριεντ-σι (98). Participles in -εις (307) form the feminine from the strong stem -εντ + ια. πᾶσα stands for παντσα out of παντ-ια (113 a). πάντων, πᾶσι are accented contrary to 252; but παντός, παντί, πᾶσων are regular.

c. Adjectives in -βεις contract, as μελιτοῦς, μελιτοῦττα, μελιτοῦν, G. μελιτοῦντος, μελιτοῦττης, etc. (μελιτβεις *honeyed*). πτερβεις has πτεροῦντα, πτεροῦσσα. So in names of places: Ἀργεννοῦσαι *Argennusae* for -βεσσαί; Ῥαμνοῦς, -οῦντος, for Ῥαμνοβεις, -βεντος.

DECLENSION OF PARTICIPLES

300. Like ἀγαθός, -ή, -όν are inflected all the participles of the middle, and the future passive participle.

301. Participles of the active voice (except the perfect, 309), and the aorist passive participle have stems in ντ. The masculine and neuter follow the third declension, the feminine follows the first declension.

a. Most stems in οντ make the nom. sing. masc. without *s*, like γέρων (243). But stems in οντ in the present and second aorist of μι-verbs (διδούς, δούς), and all stems in αντ, εντ, υντ, add *s*, lose ντ (100), and lengthen the preceding vowel (-ους, -ᾱς, -εις, -ῦς, 37). In like manner the dat. pl. is formed: -οντ-σι = -ουσι, etc.

N. — The stem of participles in -ων, -οντος was originally ωντ. γέρων was originally a participle.

b. The nominative neuter of all participles drops final τ of the stem (133).

c. The perfect active participle (stem οτ) has -ως in the masculine, -ος in the neuter. -ως and -ος are for -φωτ-ς, -φωτ-ς.

d. The feminine singular is made by adding ια to the stem. Thus, λθουσα (λθοντ-ια), οὔσα (όντ-ια), ιστάσα (ισταντ-ια), τιθείσα (τιθεντ-ια). The perfect adds -υ(σ)-ια, as in εἰδ-υία.

302. The vocative of all participles is the same as the nominative.

303. Participles in -ων, -ᾱς, -εις, -ους, -ῦς frequently use the masculine for the feminine in the dual.

304. The accent of monosyllabic participles is an exception to 252: ὦν, ὄντος (not ὄντος), στάς, στάντος.

305. Participles in -ων, -ουσα, -ον (ω-verbs): λύων *loosing* (stem λῶοντ-), ὦν *being* (stem ὄντ-).

305 D. In the feminine of participles from stems in οντ, αντ (306), Aeolic has -ουσα, -αισα (λθουσα, λθουσαισα), and -αις in the masculine (λθουσαις).

SINGULAR						
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λύων	λύουσα	λύον	ών	ούσα	όν
Gen.	λύοντ-ος	λύούσης	λύοντ-ος	όντ-ος	ούσης	όντ-ος
Dat.	λύοντ-ι	λύούσῃ	λύοντ-ι	όντ-ι	ούσῃ	όντ-ι
Acc.	λύοντ-α	λύουσα-ν	λύον	όντ-α	ούσα-ν	όν
DUAL						
N. A. V.	λύοντ-ε	λύούσᾱ	λύοντ-ε	όντ-ε	ούσᾱ	όντ-ε
G. D.	λύόντ-οιν	λύούσαιν	λύόντ-οιν	όντ-οιν	ούσαιν	όντ-οιν
PLURAL						
N. V.	λύοντ-ες	λύουσαι	λύοντ-α	όντ-ες	ούσαι	όντ-α
Gen.	λύόντ-ων	λύουσῶν	λύόντ-ων	όντ-ων	ουσῶν	όντ-ων
Dat.	λύουσι(ν)	λύούσαις	λύουσι(ν)	ούσι(ν)	ούσαις	ούσι(ν)
Acc.	λύοντ-ας	λύούσᾱς	λύοντ-α	όντ-ας	ούσᾱς	όντ-α

So are inflected παιδεύων *educating*, γράφων *writing*, φέρων *bearing*.

a. All participles in -ων are inflected like λύων, those in -ών having the accent of ὄν, ὄντος, etc.; as λιπών, λιποῦσα, λιπόν *having left*. Such participles are from ω-verbs, in which ο is a part of the tense suffix.

b. Like participles are declined the adjectives ἐκών, ἐκούσα, ἐκόν *willing*, ἄκων, ἄκουσα, ἄκων *unwilling* (for ἀέκων, etc.), G. ἄκοντος, ἀκούσης, ἄκοντος.

306. Participles in -ᾱς, -ᾱσα, -αν: λύσᾱς *having loosed*, ἰσᾱ́ς *setting*.

SINGULAR						
N. V.	λύσᾱς	λύσᾱσα	λύσαν	ἰσᾱ́ς	ἰσᾱ́σα	ἰσᾱ́ν
Gen.	λύσαντ-ος	λύσᾱσης	λύσαντ-ος	ἰσᾱ́ντ-ος	ἰσᾱ́σης	ἰσᾱ́ντ-ος
Dat.	λύσαντ-ι	λύσᾱσῃ	λύσαντ-ι	ἰσᾱ́ντ-ι	ἰσᾱ́σῃ	ἰσᾱ́ντ-ι
Acc.	λύσαντ-α	λύσᾱσα-ν	λύσαν	ἰσᾱ́ντ-α	ἰσᾱ́σα-ν	ἰσᾱ́ν
DUAL						
N. A. V.	λύσαντ-ε	λύσᾱσᾱ	λύσαντ-ε	ἰσᾱ́ντ-ε	ἰσᾱ́σᾱ	ἰσᾱ́ντ-ε
G. D.	λύσάντ-οιν	λύσᾱσαιν	λύσάντ-οιν	ἰσᾱ́ντ-οιν	ἰσᾱ́σαιν	ἰσᾱ́ντ-οιν
PLURAL						
N. V.	λύσαντ-ες	λύσᾱσαι	λύσαντ-α	ἰσᾱ́ντ-ες	ἰσᾱ́σαι	ἰσᾱ́ντ-α
Gen.	λύσάντ-ων	λύσᾱσῶν	λύσάντ-ων	ἰσᾱ́ντ-ων	ἰσᾱ́σῶν	ἰσᾱ́ντ-ων
Dat.	λύσᾱσι(ν)	λύσᾱσαις	λύσᾱσι(ν)	ἰσᾱ́σι(ν)	ἰσᾱ́σαις	ἰσᾱ́σι(ν)
Acc.	λύσαντ-ας	λύσᾱσᾱς	λύσαντ-α	ἰσᾱ́ντ-ας	ἰσᾱ́σᾱς	ἰσᾱ́ντ-α

So are declined παιδεύσᾱς *having educated*, στήσᾱς *having set*.

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

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

So are inflected θείς *having placed*, παιδευθείς *having been educated*, λυθείς *having been loosed*, δούς *having given*.

a. In participles with stems in οντ of μ-verbs the ο belongs to the verb-stem.

308. Participles in -ύς, -ύσα, -υν: δεικνύς *showing*, φύς *born*.

SINGULAR						
N. V.	δεικνύς	δεικνύσα	δεικνύν	φύς	φύσα	φύν
Gen.	δεικνύντ-ος	δεικνύσης	δεικνύντ-ος	φύντ-ος	φύσης	φύντ-ος
Dat.	δεικνύντ-ι	δεικνύσῃ	δεικνύντ-ι	φύντ-ι	φύσῃ	φύντ-ι
Acc.	δεικνύντ-α	δεικνύσα-ν	δεικνύν	φύντ-α	φύσα-ν	φύν
DUAL						
N. A. V.	δεικνύντ-ε	δεικνύσᾱ	δεικνύντ-ε	φύντ-ε	φύσᾱ	φύντ-ε
G. D.	δεικνύντ-οιν	δεικνύσαιν	δεικνύντ-οιν	φύντ-οιν	φύσαιν	φύντ-οιν
PLURAL						
N. V.	δεικνύντ-ες	δεικνύσαι	δεικνύντ-α	φύντες	φύσαι	φύντ-α
Gen.	δεικνύντ-ων	δεικνύσῶν	δεικνύντ-ων	φύντων	φύσῶν	φύντ-ων
Dat.	δεικνύσι(ν)	δεικνύσαις	δεικνύσι(ν)	φύσι(ν)	φύσαις	φύσι(ν)
Acc.	δεικνύντ-ας	δεικνύσᾱς	δεικνύντ-α	φύντ-ας	φύσᾱς	φύντ-α

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

309 a. D. Hom. has ἐσταῖός, ἐσταῶσα, ἐσταῖός, G. ἐσταῖός, etc., Hdt. ἐστεῶς, ἐστεῶσα, ἐστεῖός, G. ἐστεῶτος, etc. Some editions have ἐστεῶτα in Hom.

SINGULAR						
N. V.	λελυκός	λελυκυία	λελυκός	εἰδώς	εἰδυία	εἰδός
Gen.	λελυκότ-ος	λελυκυιάς	λελυκότ-ος	εἰδότ-ος	εἰδυιάς	εἰδότ-ος
Dat.	λελυκότ-ι	λελυκυίᾳ	λελυκότ-ι	εἰδότ-ι	εἰδυίᾳ	εἰδότ-ι
Acc.	λελυκότ-α	λελυκυία-ν	λελυκός	εἰδότ-α	εἰδυία-ν	εἰδός
DUAL						
N. A. V.	λελυκότ-ε	λελυκυῖᾱ	λελυκότ-ε	εἰδότ-ε	εἰδυῖᾱ	εἰδότ-ε
G. D.	λελυκότ-οιν	λελυκυίαιν	λελυκότ-οιν	εἰδότ-οιν	εἰδυίαιν	εἰδότ-οιν
PLURAL						
N. V.	λελυκότ-ες	λελυκυῖαι	λελυκότ-α	εἰδότ-ες	εἰδυῖαι	εἰδότ-α
Gen.	λελυκότ-ων	λελυκυῖῶν	λελυκότ-ων	εἰδότ-ων	εἰδυῖῶν	εἰδότ-ων
Dat.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)	εἰδόσι(ν)	εἰδυῖαις	εἰδόσι(ν)
Acc.	λελυκότ-ας	λελυκυῖᾱς	λελυκότ-α	εἰδότ-ας	εἰδυῖᾱς	εἰδότ-α

So are inflected *πεπαιδευκός, πεπαιδευκυία, πεπαιδευκός* *having educated*; *γεγονός, γεγονυία, γεγονός* *born*.

a. *έστώς* *standing* (contracted from *έσταώς*) is inflected *έστώς, έστώσα, έστός, G. έστώτος* (with irregular accent, from *έσταόςτος*), *έστώσης, έστώτος*; pl. N. *έστώτες, έστώσαι, έστώτα, G. έστώτων, έστώσων*. So *τεθνεός, τεθνεώσα, τεθνεός* *dead*.

N. — *έστός* (the usual spelling in the neut. nom.) has *-ός* (not *-ός*) in imitation of *εἰδός* and of forms in *-ός*, thus distinguishing the neuter from the masculine.

310. Contracted Participles.—The present participle of verbs in *-αω, -εω, -ω*, and the future participle of liquid verbs (401) and of Attic futures (538) are contracted. *τίμων* *honouring*, *ποιων* *making*, are thus declined:

SINGULAR						
N. V.	(<i>τίμων</i>)	τίμων	(<i>τίμουσα</i>)	τίμωσα	(<i>τίμων</i>)	τίμων
Gen.	(<i>τίμωντος</i>)	τίμωντ-ος	(<i>τίμουσης</i>)	τίμώσης	(<i>τίμωντος</i>)	τίμώντ-ος
Dat.	(<i>τίμωντι</i>)	τίμωντ-ι	(<i>τίμουση</i>)	τίμώση	(<i>τίμωντι</i>)	τίμώντ-ι
Acc.	(<i>τίμωντα</i>)	τίμωντ-α	(<i>τίμουσαν</i>)	τίμωσα-ν	(<i>τίμων</i>)	τίμών
DUAL						
N. A. V.	(<i>τίμώντε</i>)	τίμώντ-ε	(<i>τίμουσᾶ</i>)	τίμώσᾱ	(<i>τίμώντε</i>)	τίμώντ-ε
G. D.	(<i>τίμώντων</i>)	τίμώντ-οιν	(<i>τίμουσᾶιν</i>)	τίμώσᾶιν	(<i>τίμώντων</i>)	τίμώντ-οιν
PLURAL						
N. V.	(<i>τίμώντες</i>)	τίμώντ-ες	(<i>τίμουσαι</i>)	τίμώσαι	(<i>τίμώντα</i>)	τίμώντ-α
Gen.	(<i>τίμώντων</i>)	τίμώντ-ων	(<i>τίμουσῶν</i>)	τίμωσῶν	(<i>τίμώντων</i>)	τίμώντ-ων
Dat.	(<i>τίμόνσι</i>)	τίμώνσι(ν)	(<i>τίμούσαις</i>)	τιμώσαις	(<i>τίμόνσι</i>)	τίμώνσι(ν)
Acc.	(<i>τίμώντας</i>)	τίμώντ-ας	(<i>τίμούσᾶς</i>)	τιμώσᾶς	(<i>τίμώντα</i>)	τίμώντ-α

310 D. Aeolic has also *τίμαις, ποίεις, δήλοις* from *τίμᾶμι, ποιῆμι, δήλωμι*.

SINGULAR						
N. V.	(<i>ποιέων</i>)	ποιών	(<i>ποιέουσα</i>)	ποιούσα	(<i>ποιέον</i>)	ποιούν
Gen.	(<i>ποιέοντος</i>)	ποιούντ-ος	(<i>ποιέουσης</i>)	ποιούσης	(<i>ποιέοντος</i>)	ποιούντ-ος
Dat.	(<i>ποιέοντι</i>)	ποιούντ-ι	(<i>ποιέουση</i>)	ποιούση	(<i>ποιέοντι</i>)	ποιούντ-ι
Acc.	(<i>ποιέοντα</i>)	ποιούντ-α	(<i>ποιέουσαν</i>)	ποιούσα-ν	(<i>ποιέον</i>)	ποιούν
DUAL						
N. A. V.	(<i>ποιέοντε</i>)	ποιούντ-ε	(<i>ποιέουσᾶ</i>)	ποιούσᾱ	(<i>ποιέοντε</i>)	ποιούντ-ε
G. D.	(<i>ποιέοντων</i>)	ποιούντ-οιν	(<i>ποιέουσᾶιν</i>)	ποιούσᾶιν	(<i>ποιέοντων</i>)	ποιούντ-οιν
PLURAL						
N. V.	(<i>ποιέοντες</i>)	ποιούντ-ες	(<i>ποιέουσαι</i>)	ποιούσαι	(<i>ποιέοντα</i>)	ποιούντ-α
Gen.	(<i>ποιέοντων</i>)	ποιούντ-ων	(<i>ποιέουσῶν</i>)	ποιουσῶν	(<i>ποιέοντων</i>)	ποιούντ-ων
Dat.	(<i>ποιέουσι</i>)	ποιούνσι(ν)	(<i>ποιέουσᾶις</i>)	ποιούσᾶις	(<i>ποιέουσι</i>)	ποιούνσι(ν)
Acc.	(<i>ποιέοντας</i>)	ποιούντ-ας	(<i>ποιέουσᾶς</i>)	ποιούσᾶς	(<i>ποιέοντα</i>)	ποιούντ-α

a. The present participle of *δηλώ* (*δηλώω*) *manifest* is inflected like *ποιών*: thus, *δηλών, δηλούσα, δηλούν, G. δηλούντος, δηλούσης, δηλούντος, etc.*

ADJECTIVES OF IRREGULAR DECLENSION

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

SINGULAR						
Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μεγάλε	μεγάλη	μέγα			
DUAL						
N. A. V.	μεγάλῳ	μεγάλᾱ	μεγάλῳ			
G. D.	μεγάλοι	μεγάλοι	μεγάλοι			
PLURAL						
N. V.	μεγάλοι	μεγάλοι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλοις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾶς	μεγάλα	πολλούς	πολλάς	πολλά

311 D. Hom. has some forms from the stem *πολυ-* (*πολυ-*) which are not Attic: G. *πολέος*, N. pl. *πολέες*, G. *πολέων*, D. *πολέεσσι* (250 D. 2), *πολέσσι* and *πολέσι*,

for the neuter to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable ρο) standing before s of the nominative is thus lost.

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύ-ς <i>sweet</i> (ἡ ἡδ-ονή <i>pleasure</i>)	ἡδ-ί-ων	ἡδ-ιστος
ταχ-ύ-ς <i>swift</i> (τὸ τάχ-ος <i>swiftness</i>)	θάττων (112, 125 f)	τάχ-ιστος
μέγ-α-ς <i>great</i> (τὸ μέγ-εθος <i>greatness</i>)	μείζων (116)	μέγ-ιστος
ἀλγεινός <i>painful</i> (τὸ ἀλγ-ος <i>pain</i>)	ἀλγ-ίων	ἀλγ-ιστος
αἰσχ-ρό-ς <i>shameful</i> (τὸ αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος
ἐχθ-ρό-ς <i>hateful, hostile</i> (τὸ ἐχθ-ος <i>hate</i>)	ἐχθ-ίων	ἐχθ-ιστος

Forms in -ίων are declined like βελτίων (293), those in -ιστος like ἀγαθός (287).

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

1. ἀγαθός <i>good</i>	ἀμείνων (from ἀμεν-ίων) (ἀρείων)	ἄριστος (ἀρ-ετή <i>virtue</i>)
	βελτίων (βέλτερος, not in Hom.)	βέλτιστος (βέλτατος, not in Hom.)
(κρατύς <i>powerful</i>) (cp. κράτος <i>strength</i>)	κρείττων, κρείσσω (κρέσσω) (φέρτερος)	κράτιστος (κάρτιστος) (φέρτατος, φέριστος)
2. κακός <i>bad</i>	λάϊων (λαίων, λωίτερος) κακίων (κακώτερος) <i>peior</i> χείρων (χερείων) <i>meaner, de-</i> <i>terior</i> (χειρότερος, χερείω- τερος)	λάϊστος κάκιστος χείριστος
3. καλός <i>beautiful</i>	ἥττων, ἥσσω (for ἡκ-ίων) <i>weaker, inferior</i> (ἔσσω)	(ἡκιστος, rare), adv. ἥκιστα <i>least of all</i>
4. μακρός <i>long</i>	καλλίων	κάλλιστος (κάλλ-ος <i>beauty</i>)
5. μέγας <i>great</i>	μακρότερος (μάσσω)	μακρότατος (μηκί- στος)
	μείζων 318 (μέζων)	μέγιστος

319 D. Hom. has also κερδαλέος *gainful, crafty*, κερδίων, κέρδιος; ῥιγίων, ῥιγιστος *more, most dreadful* (cp. ῥίγος *cold, ῥιγηλός chilling*), κήδιστος (κηδέϊος *dear, κήδος care*).

6. μικρός <i>small</i> (ἐλάχεια, f. of ἐλαχύς)	μικρότερος ἐλάττων, ἐλάσσω (for ἐλα- χίων) μείων	μικρότατος ἐλάχιστος (μείστος, rare)
7. ὀλίγος <i>little, pl. few</i>	ὀλείζων (inscriptions) (ὕπ-ὀλίζων Hom. <i>rather less</i>)	ὀλιγιστος
8. πολὺς <i>much, pl. many</i>	πλείων, πλέων, neut. πλέον, πλείν	πλείστος
9. ῥάδιος <i>easy</i> (ῥηιδίος)	ῥάων (Ion. ῥήϊων) (ῥηίτερος)	ῥάιστος (ῥηίτατος, ῥήιστος)
10. ταχύς <i>quick</i>	θάττων, θάσσω (ταχύτερος)	τάχιστος (ταχύτατος)
11. φίλος <i>dear</i>	(φίλτερος) φιλαίτερος (Xenoph.) (φιλίων, rare in Hom.)	φίλιτατος φιλαίτατος (Xenoph.)

a. ἀμείνων, ἄριστος express *aptitude, capacity or worth* (*able, brave, excellent*); βελτίων, βελτιστος, a *moral idea* (*virtuous*); κρείττων, κράτιστος, *force and superiority* (*strong*) (ἥττων is the opposite of κρείττων); λάϊων means *more desirable, more agreeable* (ὦ λάϊστε *my good friend*); κακίων, κάκιστος express *moral perversity, cowardice*; χείρων, χείριστος, *insufficiency, lack of a quality* (*less good*) (*worthless, good for nothing* is φαῦλος).

b. ἐλάττων, ἐλάττων, ἐλάχιστος refer to size: *smaller* (opposed to μείζων); or to multitude: *fewer* (opp. to πλείων). μείων, μείον, ἥττων, ἥκιστα also belong both to μικρός and to ὀλίγος.

c. The orators prefer the longer form of πλείων, especially the contracted πλείω, πλείους, but the neut. πλέον. πλείν is not contracted from πλέον.

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

(πρό <i>before</i>)	πρότερος <i>former</i>	πρώτος <i>first</i>
(ὑπέρ <i>over, beyond</i>)	ὑπέρτερος (poetic) <i>higher, superior.</i>	ὑπέρτατος (poetic) <i>highest, supreme.</i>
(πλησίον <i>near</i>)	πλησιαίτερος	πλησιαίτατος
(προὔργου <i>serviceable</i>)	προυργιαίτερος ὔστερος <i>later, latter</i>	ὔστατος <i>latest, last</i>

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

321. In poetry and sometimes in prose comparatives and superlatives are formed from substantives and pronouns. Hom. has βασιλεύτερος *more kingly*,

320 D. Hom. has ὀπλότερος *younger, ὀπλότατος*. Several defectives denote *place*; ἐπασσύτερος (ἄσσω *nearer*), παροίτερος (πάροικεν *before*), μυχοίτατος (μυχοί *in a recess*). -ατος in μέσατος, μέσσατος (μέσος *middle*), πύματος *last*, νεάτος *lowest*. For ὕστατος Hom. has ὑστάτιος; and δεύτερος *last* from δεύτερος *second*.

-τατος (*βασιλεύς king*), *ἐταιρότατος* a *closest companion* (*ἐταῖρος comrade*), *κύντερος* *more doglike*, -τατος (*κύων dog*), *κουρότερος* *more youthful* (*κοῦρος a youth*). Aristophanes has *κλεπτίστατος* *most thievish* (*κλέπτης thief*, 317), and *αὐτότατος* *his very self*, *ipsissimus*.

322. Double Comparison. — A double comparative occurs sometimes to produce a comic effect, as *κυντερώτερος* (321). A double superlative is *πρώτιστος*.

323. Comparison by μάλλον, μάλιστα. — Instead of the forms in -τερος, -τατος or -ίων, -ιστος the adverbs *μάλλον* *more*, *μάλιστα* *most*, may be used with the positive; as *μάλλον φίλος* *more dear*, *dearer*, *μάλιστα φίλος* *most dear*, *dearest*. This is the only way of comparing participles and words that do not take the comparative and superlative endings (*μάλλον ἐκών* *more willing*).

a. Comparison by *μάλλον, μάλιστα* is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ιος.

324. To express *equality* or *inferiority* οὕτω as (often in correlation with ὡσπερ), ἤττων *less*, may be placed before the positive. Thus, as *good as handsome* may be expressed by οὕτως ἀγαθὸς ὡσπερ καὶ καλός, ὡσπερ ἀγαθὸς οὕτω καὶ καλός, οὐχ ἤττων καλὸς ἢ καὶ ἀγαθός.

PRONOUNS

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

	SINGULAR		
Nom.	ἐγώ <i>I</i>	σύ <i>thou</i>	— <i>he, she, it</i> (325 d)
Gen.	ἐμοῦ ; μου enclitic	σοῦ ; σου enclitic	οὗ ; οῦ enclitic
Dat.	ἐμοί ; μοι enclitic	σοί ; σοι enclitic	οῖ ; οἰ enclitic
Acc.	ἐμέ ; με enclitic	σέ ; σε enclitic	ἐ ; ἐ enclitic
	DUAL		
N. A.	νώ <i>we two</i>	σφά <i>you two</i>	
G. D.	νῶν	σφῶν	
	PLURAL		
Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i>	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι(ν)
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς

325 D. 1. Homer inflects the personal pronouns as follows. (The forms *ἄμμ-*, *ὑμμ-* are Aeolic).

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

	SINGULAR		
Nom.	ἐγώ, ἐγών	σύ, τῆνη	
Gen.	ἐμείο, ἐμέο, ἐμεῦ,	σείο, σίο, σεο (encl.	εἶο, ἴο, ἶο (encl.),
	μεν (encl.), ἐμέθεν	Α 396), σεῦ,	εὐ, εὔ (encl.),
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τέην	ἴθεν, ἶθεν (encl.)
	ἐμέ, με (encl.)	σέ, σε (encl.)	ἴοι, οἰ, οἰ (encl.)
Acc.			ἴέ, ἴ, ἐ (encl.), μιν (encl.)
	DUAL		
N. A.	νώϊ, νῶ	σφῶϊ, σφῶ	σφῶε (encl.)
G. D.	νώϊν	σφῶϊν, σφῶν (δ 62)	σφῶϊν (encl.)
	PLURAL		
Nom.	ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες (and voc.)	
Gen.	ἡμείων, ἡμέων	ὑμείων, ὑμέων	σφείων, σφέων,
			σφῆων (encl.), σφῶν
Dat.	ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι(ν), σφισι(ν) (encl.),
			σφιν (encl.)
Acc.	ἡμέας, ἄμμε	ὑμέας, ὕμμε	σφέας, σφέας (encl.),
			σφε (encl.)

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

2. Herodotus inflects the personal pronouns as follows:

	SINGULAR		
Nom.	ἐγώ	σύ	
Gen.	ἐμέο, ἐμεῦ, μεν (encl.)	σίο, σεῦ, σευ (encl.)	εῦ (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οἰ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἐ (encl.), μιν (encl.)
	PLURAL		
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς
Gen.	ἡμέων	ὑμέων	σφέων, σφεων (encl.)
Dat.	ἡμῖν	ὑμῖν	σφίσι, σφισι (encl.)
Acc.	ἡμέας	ὑμέας	σφέας, σφέας (encl.), neut.
			σφεα (encl.)

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

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

4. The chief forms peculiar to Doric are: I. *ἐγών* also before consonants; G. *ἐμέος, ἐμοῦς, ἐμεῦς*; D. *ἐμῖν*; Pl. N. *ἄμέας*; G. *ἄμέων, ἄμῶν*; D. *ἄμιν(ῖ), ἄμιν*; A. *ἄμέ*. II. *τῦ, τῦνη*; G. *τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ*; D. *τῖν, τῖνη*; A. *τέ, τῖν, τῦ*; Pl. N. *ὑμέας*; G. *ὑμέων*; D. *ὑμῖν, ὕμιν*; A. *ὑμέ*. III. G. *έοῦς, έοῦ*; D. *φῖν*; A. *νῖν*; Pl. G. *σφέων, ψέων*; D. *φῖν, ψῖν*; A. *σφέ, ψέ*.

used when the pronoun is emphatic. Thus, δός μοι τὸ βιβλίον *give me the book*, οὐκ ἐμοί, ἀλλὰ σοὶ ἐπιβουλεύουσι *they are plotting not against me, but against you*. See 187 a. On the use after prepositions see 187 N. 2.

b. For ἐγώ, ἐμοί, σὺ the emphatic ἐγωγε, ἐμοιγε (186 a), σύγε occur. Also ἐμοῦγε, ἐμέγε.

c. The use of the plural *you* for *thou* is unknown in Ancient Greek; hence ἑμεῖς is used only in addressing more than one person.

d. Of the forms of the third personal pronoun only the datives οἱ and σφίσι(ν) are commonly used in Attic prose, and then only as indirect reflexives (1228). To express the personal pronouns of the third person we find usually: ἐκεῖνος, οὗτος, etc., in the nominative (1194), and the oblique forms of αὐτός in all other cases.

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

f. ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς, when unemphatic, are sometimes accented in poetry on the penult, and -ῖν and -ᾶς are usually shortened. Thus, ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς -ῖν and -ᾶς are sometimes shortened even if the pronouns are emphatic, and we have ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς. σφᾶς occurs for σφᾶς.

326. Stems. — I. (ἐ)με- (cp. Lat. *me*), νω- (cp. Lat. *nō-s*), (ἐ)μο-, ἡμε-. ἐμοῦ is from ἐμέο; ἡμεῖς from ἀμμε-ες (37) with the rough breathing in imitation of ὑμεῖς; ἡμῶν from ἡμέων, ἡμᾶς from ἡμέας with ᾶ not η by 56. ἐγώ is not connected with these stems. II. συ- and σε- from τφε; το-; σφω-; ὑμε- from ὑμμε- (37). III. ξ for σφε (cp. Lat. *se*), ἐξ for σεφε, οἱ for σφο-ι, and σφε-. The form of the stems and formation of the cases is often obscure.

327. The Intensive Pronoun αὐτός. — αὐτός *self* is declined thus:

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

αὐτός is declined like ἀγαθός (287), but there is no vocative and the nenter nominative and accusative have no -ν. But ταυτόν *the same* is common (328 N.).

328. αὐτός is a definite adjective and a pronoun. It has three meanings:

a. *self*: standing by itself in the nominative, αὐτός ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*, or (without the article) in agreement with a substantive or pronoun; as ἀνδρὸς αὐτοῦ *of the man himself*.

327 D. Hdt. has αὐτέων in the genitive plural. For the crasis ωτρός (Hom.), ωτρός, τωτρός (Hdt.), see 68 D.

b. *him, her, it, them*, etc.: standing by itself in an oblique case (never in the nominative). The oblique cases of αὐτός are generally used instead of οἱ, οὐ, ἐ, etc., as ὁ πατήρ αὐτοῦ *his father*, οἱ παῖδες αὐτῶν *their children*.

c. *same*: when it is preceded by the article in any case: ὁ αὐτὸς ἀνὴρ *the same man*, τοῦ αὐτοῦ ἀνδρός *of the same man*.

N. — The article and αὐτός may unite by crasis (68 a): αὐτός, αὐτή, ταυτό or ταυτόν; ταυτοῦ, ταυτῆς; ταυτῷ, ταυτῇ, etc. Distinguish αὐτή *the same f.* from αὐτῆ *this f.*; ταυτά *the same n.* from ταῦτα *these things n.*; ταυτῇ from ταῦτη.

329. Reflexive Pronouns. — The reflexive pronouns (referring back to the subject of the sentence) are formed by compounding the stems of the personal pronouns with the oblique cases of αὐτός. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

	<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Gen.	ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς (σαυτοῦ, -ῆς)	ἑαυτοῦ, -ῆς, -οῦ (αὐτοῦ, -ῆς, -οῦ)
Dat.	ἐμαυτῷ, -ῇ	σεαυτῷ, -ῇ (σαυτῷ, -ῇ)	ἑαυτῷ, -ῇ, -ῷ (αὐτῷ, -ῇ, -ῷ)
Acc.	ἐμαυτόν, -ήν	σεαυτόν, -ήν (σαυτόν, -ήν)	ἑαυτόν, -ήν, -ό (αὐτόν, -ήν, -ό)
	<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Gen.	ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἑαυτῶν or σφῶν αὐτῶν
Dat.	ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἑαυτοῖς, -αῖς, -οῖς or σφίσιν αὐτοῖς, -αῖς
Acc.	ἡμᾶς αὐτούς, -ᾶς	ὑμᾶς αὐτούς, -ᾶς	ἑαυτούς, -ᾶς, -ά or σφᾶς αὐτούς, -ᾶς

a. For ἑαυτῶν, etc., we find αὐτῶν, αὐτοῖς, -αῖς, αὐτούς, -ᾶς. Distinguish αὐτοῦ *of himself* from αὐτοῦ (328).

330. Possessive Pronouns. — Possessive pronouns, formed from the stems of the personal pronouns, are declined like ἀγαθός, ἀξίος (287).

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

329 D. Hom. never compounds the two pronouns: thus, ἐμέθεν αὐτῆς, σοὶ αὐτῷ, οἱ αὐτῷ, ἐξ αὐτόν, ἐ αὐτήν. Hdt. has a few cases of the uncompounded forms; usually ἐμεινωτοῦ, -τῷ, -τόν, σεωντοῦ, ἐωντοῦ, ἐωντῶν, -οῖσι, -οῖς, and σφέων αὐτῶν, etc. The forms with εων started with ἐωντῷ in the dative from ἐο(ῖ) αὐτῷ, and spread thence to the other cases.

330 D. I. Hom. has also τός *thy*, ἐός for ὅς *his, her own*, ἄμός *our*, ὕμός *your*, σφός *their* (rarely of the singular), νωτέρος *of us two*, σφωτέρος *of you two*. For ἐμός Attic poetry may use ἄμός (sometimes printed ἄμός) *our*.

2. ὅς, ἐός in Hom. may mean *my own, your own* (1230 a).

a. Except in the forms μέγας, μέγαν, μέγα, the adjective μέγας is inflected as if the nominative sing. masc. were μεγάλος. μέγας is sometimes found in the voc. sing. Except in πολὺς, πολύν, πολύ, the adjective πολὺς is inflected as if the nominative sing. masc. were πολλός.

b. The stem πολλο- is from πολυο-, i.e. πολφο-, λφ being assimilated to λλ.

c. πρῶος mild forms its masc. and neuter sing. and dual from the stem πρῶο-; its fem. in all numbers from the stem πρῶν-, as nom. πρῶεια for πρῶεν-ια formed like ἡδεῖα (297 a). Thus πρῶος, πρῶεια, πρῶον, G. πρῶου, πρῶείας, πρῶου, etc. In the plural we have

N. V.	πρῶοι or πρῶεις	πρῶεῖαι	πρῶα or πρῶα
Gen.	πρῶων or πρῶέων	πρῶειῶν	πρῶων or πρῶέων
Dat.	πρῶοις or πρῶέσι(ν)	πρῶείαις	πρῶοις or πρῶέσι(ν)
Acc.	πρῶους	πρῶείας	πρῶα or πρῶα

d. Some compounds of ποὺς foot (ποδ-) have -ουν in the nom. sing. neut. and sometimes in the acc. sing. masc. by analogy to ἀπλοῦς (290). Thus, τρίπους three-footed, τρίπουν (but acc. τρίποδα tripod).

ADJECTIVES OF ONE ENDING

312. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἀγνώς ἀγνώτ-ος unknouwn or unknouwing, ἀπαις ἀπαιδ-ος childless, ἀργής ἀργήτ-ος white, ἀρπαξ ἀρπαγ-ος rapacious, μάκαρ μάκαρ-ος blessed, ἀκάμας ἀκάμαντ-ος unwearyed. Here belong also certain other adjectives commonly used as substantives, as γυμνής γυμνήτ-ος light armed, πένης πένητ-ος poor, φυγὰς φυγάδ-ος fugitive, ἤλιξ ἤλικ-ος comrade, ἀλαζών ἀλαζόν-ος flatterer. Some are masculine only, as ἐθελοντής (-οῦ) volunteer. Adj. in -ις -ιδος are feminine only: Ἑλληνίς Greek, πατρίς (scil. γῆ) fatherland, συμμαχίς (πέλις) an allied state.

COMPARISON OF ADJECTIVES

313. Comparison by -τερος, -τατος. — The usual endings are:

For the comparative: -τερος m. -τερᾶ f. -τερον n.

For the superlative: -τατος m. -τατῆ f. -τατον n.

The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (287).

ἄηλος (δηλο-) clear, δηλό-τερος, δηλό-τατος; ισχυρός (ισχυρο-) strong, ισχυρό-τερος, ισχυρό-τατος; μέλις (μελαν-) black, μελάν-τερος, μελάν-τατος; βαρὺς (βαρυν-) heavy, βαρύ-τερος, βαρύ-τατος; ἀληθής (ἀληθεσ-) true, ἀληθέσ-τερος, ἀληθέσ-τατος; εὐκλής (εὐκλεεσ-) famous, εὐκλέεσ-τερος, εὐκλέεσ-τατος.

A. πολέας. Hom. has also πολλός, πολλή, πολλόν (like ἀγαθός), and these forms are commonly used by Hdt. πούλις (for πολὺς) is sometimes fem. in Hom.

a. χαριέστερος, -έστατος are from χαριετ-τερος, -τατος (83, 299 b), from χαρίεις graceful. Compounds of χάρις grace add ο to the stem (χαριετ-ο-), whence ἐπιχαριώτερος more pleasing. πένης poor has πενέσ-τερος from πενετ-τερος, with ε for η.

b. Originally -τερος had no other force than to contrast one idea with another, and this function is retained in δεξιτέρος right) (ἀριστερος left, ἡμέτερος our) (ὕμετερος your. Hom. has several such words: ἀγρότερος wild) (λαμπρῆ, θηλυτέρα γυναικίς) (men, cp. Arcadian ἀρρέντερος from ἀρρην male. Cp. 1082 b).

314. Adjectives in -ος with a short penult lengthen ο to ω: νέος-ος new, νεώ-τερος, νεώ-τατος, χαλεπός difficult, χαλεπώ-τερος, χαλεπώ-τατος. An undue succession of short syllables is thus avoided.

a. If the penult is long either by nature or by position (144), ο is not lengthened: λεπτός lean, λεπτότερος, λεπτότατος. A stop and a liquid almost always make position here (cp. 145); as πικρός bitter, πικρότερος, πικρότατος. κενός empty and στενός narrow were originally κενφος, στενφος (Ionic κενός, στενός, 37 D. 1), hence κενότερος, στενότερος.

315. The following drop the stem vowel ο: γεραῖος aged, γεραῖ-τερος, γεραῖ-τατος; παλαιός ancient, παλαι-τερος, παλαι-τατος; σχολαῖος slow, σχολαῖ-τερος, σχολαῖ-τατος; φίλος dear, φίλ-τερος (poetic), φίλ-τατος (319, 11).

a. Some other adjectives reject the stem vowel ο and end in -αιτερος, -αιτατος, as ἡσυχος quiet, ἴσος equal, ἄρβριος early. These, like σχολαῖτερος and γεραῖτερος, imitate παλαιτερος, which is properly derived from the adverb πάλαι long ago. So μεσαιτερος, -αιτατος imitate μεσαι- in Hom. μεσαι-πόλιος middle-aged.

316. -ιστερος, -εστατος. — By imitation of words like ἀληθέσ-τερος, ἀληθέσ-τατος (313), -εστερος, -εστατος are added to stems in ον and to some in οο (contracted to ου). Thus, εὐδαίμων happy, εὐδαιμον-έστερος, -έστατος; ἀπλοῦς simple, ἀπλούστερος (for ἀπλο-εστερος), ἀπλούστατος; εὖνους well-disposed, εὐνούστερος, -ούστατος, and so in all others in -νους from νοῦς mind. (Others in -οος have -οωτερος: ἀθρόωτερος more crowded from ἀθρόος.)

a. Some stems in ον substitute ο for ον; as (from ἐπιλήσμων forgetful, ἐπιλησμονέσ-τερος) ἐπιλησμέ-τατος; πίων fat, πιώτερος, πιώτατος; πέπων ripe has πεπαί-τερος, πεπαίτατος. Cp. 315 a.

b. Other cases: (with loss of ο) ἔρρωμένο-ς strong, ἔρρωμενέστερος, -έστατος, ἀκράτο-ς unmixed, ἀκράτέστατος, ἄσμενο-ς glad, ἀφθονο-ς abundant.

317. -ιστερος, -ιστατος. — By imitation of words like ἀχαρίστερος for ἀχαριετ-τερος (83) from ἀχαρίς disagreeable, -ιστερος, -ιστατος are used especially with adjectives of a bad meaning, as κλεπτ-ιστατος (κλέπτῆς thief, 321), κακηγορ-ιστερος (κακήγορος abusive), λαλι-ιστερος (λάλιος talkative).

318. Comparison by -ίων, -ιστος. — Some adjectives add to the root of the positive the endings -ίων for the masculine and feminine, -ιστος

314 a. D. Hom. διζυρώτατος (but cp. Att. οἰζυρός), λαρώτατος (λαῖρώτατος?).

318 D. Hom. and Doric poetry have also -ίων, which is as old as -ίων. Forms in -ίων, -ιστος are much commoner in poetry than in prose. Hom. has βάθιστος (βαθύς deep), βράσσων (βραχύς short), βάρδιστος (βραδύς slow), κύδιστος (κύδρῳς glorious), ἄκιςτος (ὠκύς quick).

- a. Distinguish the adjectival from the pronominal use: ὁ ἐμὸς φίλος or ὁ φίλος ὁ ἐμὸς *my friend* (adj.) from φίλος ἐμὸς *a friend of mine* (pron.). See 1196 a.
 b. *ὅς* is not used in Attic prose. For *his, her, its, αὐτοῦ, -ῆς, -οῦ* are used.

331. Reciprocal Pronoun.—The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of ἄλλος (ἀλλ-αλλο-). It is used only in the oblique cases of the dual and plural. (Cp. *alii aliorum, alter alterius*).

	DUAL			PLURAL		
Gen.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων
Acc.	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων	ἀλλήλων

332. The Definite Article.—The definite article ὁ, ἡ, τό (stems ὁ-, ἡ-, το-) is thus declined:

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

a. The definite article is a weakened demonstrative pronoun, and is still used as a demonstrative in Homer (1100).

b. τὰ (especially) and ταῖν, the feminine forms in the dual, are very rare in the authors, and are unknown on Attic prose inscriptions of the classical period.

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

SINGULAR											
Nom.	ὅδε	ἧδε	τόδε	οὗτος	αὕτη	τούτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο		
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου		
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ		
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	ἐκείνον	ἐκείνην	ἐκεῖνο		

332 D. Hom. has also gen. τοῖο, gen. dat. dual τοῖν; nom. pl. τοί, ταί; gen. pl. fem. τᾶων; dat. pl. masc. τοῖσι, fem. τῆσι, τῆς (Hdt. τοῖσι, τῆσι). Doric are τῶ, τᾶς, etc.; pl. also N. τοί, ταί; G. fem. τᾶν. Generally poetic are τοῖσι, ταῖσι. τοί μὲν, τοί δέ occur rarely in tragedy for οἱ μὲν, οἱ δέ.

333 D. For τοῖσδε Hom. has also τοῖσδεσσι or τοῖσδεσι. Doric has n. pl. τούτοι, ταῦται, gen. pl. fem. ταυτᾶν (Aeol. ταῦτᾶν). κείνος occurs in Hdt. (together with ἐκεῖνος). Doric and Aeolic have κῆνος.

DUAL											
N. A.	τᾶδε	τᾶδε	τᾶδε	τούτω	τούτω	τούτω	ἐκείνω	ἐκείνω	ἐκείνω		
G. D.	τοῖνδε	τοῖνδε	τοῖνδε	τούτοι	τούτοι	τούτοι	ἐκείνοι	ἐκείνοι	ἐκείνοι		
PLURAL											
Nom.	οἶδε	αἶδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκείνοι	ἐκείναι	ἐκείνα		
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων		
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις		
Acc.	τούσδε	τάσδε	τάδε	τούτους	ταύτᾶς	ταῦτα	ἐκείνους	ἐκείνᾶς	ἐκείνα		

a. ὅδε is formed from the old demonstrative ὁ, ἡ, τό *this or that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. *hī-c* from *hī-ce*, Fr. *ce-ci*). For the accent of ἧδε, οἶδε, αἶδε see 186.

b. οὗτος has the rough breathing and τ in the same places as the article. ου corresponds to the ο, αυ to the α, of the article. For οὗτος as a vocative, see 1288 a. (οὗτος is from ὁ + the particle *υ + the demonstrative suffix το + s).

c. ἐκεῖνος has a variant form κείνος in poetry, and sometimes in prose (Demosthenes). (ἐκεῖνος stands for ἐκε(ι)-ενος from ἐκεῖ *there* + suffix -ενος.)

d. Other demonstrative pronouns are

τοσούδε	τοσῆδε	τοσόνδε	so much, so many	} pointing forward (to what follows).
τοιούδε	τοιᾶδε	τοιόνδε	such (in quality)	
τηλικούδε	τηλικῆδε	τηλικόνδε	so old, so great	

These are formed from -δε and the (usually) poetic τόσος, τοῖος, τηλικός with the same meanings.

e. Combinations of the above words and οὗτος are

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

The forms in -ν are more common than those in -ο. Attic prose inscriptions have only -ον.

f. The dual rarely has separate feminine forms.

g. The deictic suffix -ι may be added to demonstratives for emphasis. Before it α, ε, ο are dropped. Thus, ὅδι *this man here*, ἧδι, τοδι, G. τουδι, τησδι, etc.; οὗτοσί, αὐτῆι, τουτί, οὗτοῖ, τουτωνί. So with other demonstratives and with adverbs: τοσουτοσί, οὐτωσί, ὠδι. For -ι we have, in comedy, -γι or (rarely) -δι formed from γ(ε), δ(ε) + ι. Thus, αὐτηγι, τουτογι, τουτοδι.

334. Interrogative and Indefinite Pronouns.—The interrogative pronoun τίς, τί *who, which, what?* never changes its accent to the grave (154). The indefinite pronoun τίς, τὶ *any one, some one, anything, something* is enclitic (181 b).

333 e, D. Hom. always, Hdt. rarely, has the final ν.

334 D. Hom. and Hdt. have G. τέο, τεῦ, D. τῶ (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ασσα for the indefinite τινά.

		SINGULAR			
	<i>Interrogative</i>			<i>Indefinite</i>	
Nom.	τίς	τί	τίς	τι	
Gen.	τίν-ος, τοῦ			τιν-ός, τοῦ	
Dat.	τίν-ι, τῷ			τιν-ί, τῷ	
Acc.	τίν-α	τί	τινά	τι	
DUAL					
N. A. Υ.	τίν-ε			τιν-έ	
G. D.	τίν-οιν			τιν-οῖν	
FLURAL					
Nom.	τί-ες	τίν-α	τιν-ές	τιν-ά	
Gen.	τίν-ων			τιν-ῶν	
Dat.	τί-σι(ν)			τι-σί(ν)	
Acc.	τί-ας	τίν-α	τιν-άς	τιν-ά	

a. *ἄττα* (not enclitic) is sometimes used for the indefinite *τινά*. *ἄττα* is derived from such locutions as *πολλάττα*, properly *πολλά + ττα* (for *ττα*).

335. *ἄλλος*. — The indefinite pronoun *ἄλλος* *another* (Lat. *alius*, cp. 110) is declined like *αὐτός*: *ἄλλος*, *ἄλλη*, *ἄλλο* (never *ἄλλον*).

336. *Δεῖνα*. — The indefinite pronoun *δεῖνα*, always used with the article, means *such a one*. It is declined thus: sing. ὁ, ἡ, τὸ *δεῖνα*; τοῦ, τῆς, τοῦ *δεῖνος*; τῷ, τῇ, τῷ *δεῖνι*; τὸν, τὴν, τὸ *δεῖνα*; plur. (masc.) οἱ *δεῖνες*, τῶν *δεῖνων*, τοὺς *δεῖνας*. Example: ὁ *δεῖνα* τοῦ *δεῖνος* τὸν *δεῖνα* εἰσήγγειλεν *such a one son of such a one impeached such a one* [D.] 13. ὁ *δεῖνα* is rarely indeclinable. Its use is colloquial and it occurs (in poetry) only in comedy.

337. Other indefinite pronominal adjectives are: *ἕτερος*, -ᾶ, -ον: with article, *the other, one of two, the one* (Lat. *alter, alteruter*); without article, *other, another, a second (alius)*. By crasis (69) *ἄτερος, θάτερον*, etc. *ἐκάτερος*, -ᾶ, -ον: *each (of two) uterque*; pl. *either party, both parties*, as *utriusque*. *ἕκαστος*, -η, -ον: *each, each one, every, every one*, used of more than one (*quisque*). *μόνος*, -η, -ον: *alone, only, sole*. *πᾶς* (299): *all, entire, every*. The negatives *οὐδεὶς*, *μηδεὶς* (349 b) *no one* (poetical *οὔτις*, *μήτις*, in prose only *οὔτι*, *μήτι*, declined like *τις*; accent 186), Lat. *nemo, nullus*. *οὐδέτερος*, *μηδέτερος* *neither of two* (Lat. *neuter*).

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

338 D. 1. Hom. uses the demonstrative forms ὁ, ἡ, τό (332) as relatives (1105). In this case the nom. pl. has *τοί, ταί* (332 D.).

2. Besides the forms in 338, Hom. has gen. *δο* (miswritten *δου*) and *εης*.

3. Hdt. has *ὅς*, *ἣ*, *τό*, *οἷ*, *αἷ*, *τά*. In the oblique cases he uses *τοῦ*, *τῆς*, etc.; though, especially after prepositions capable of elision, he has the relative forms, as *δί' οὐ*, *παρ' ἧ*, *κατ' ἧν*, *ὑπ' ὧν*; also *ἐς* ὁ.

	SINGULAR			DUAL			PLURAL				
Nom.	ὅς	ἣ	ὃ	N. A.	ᾗ	ᾗ	ᾗ	Nom.	οἷ	αἷ	ᾗ
Gen.	οὗ	ἧς	οὗ	G. D.	οἶν	οἶν	οἶν	Gen.	ῶν	ῶν	ῶν
Dat.	ᾧ	ἧ	ᾧ					Dat.	οἷς	αἷς	οἷς
Acc.	ὃν	ἣν	ὃ					Acc.	οὓς	ᾗς	ᾗ

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

b. *ὅς* is used as a demonstrative in Homer and sometimes in prose (1113).

c. The enclitic particle *-περ* may be added to a relative pronoun (or adverb) to emphasize the connection between the relative and its antecedent. Thus, *ὅσ-περ*, *ἣ-περ*, *ὃ-περ* *the very person who, the very thing which*; so *ὡσπερ* *just as*. *ὅσπερ* is declined like *ὅς*.

d. Enclitic *τε* is added in *ἐφ' ᾧτε* *on condition that*, *οἶός τε* (186 a) *able to*, *ἄτε* *inasmuch as*.

339. The indefinite or general relative pronoun *ὅστις*, *ἣτις*, *ὃ τι* *whoever (any-who, any-which), any one who, whatever, anything which*, inflects each part (*ὅς* and *τις*) separately. For the accent, see 186.

	SINGULAR		
Nom.	ὅστις	ἣτις	ὃ τι
Gen.	οὗτινος, ὄτου	ἣστινος	οὗτινος, ὄτου
Dat.	ᾧτινι, ὄτῳ	ἧτινι	ᾧτινι, ὄτῳ
Acc.	ὄντινα	ἣντινα	ὃ τι
DUAL			
N. A.	ᾧτινε	ᾧτινε	ᾧτινε
G. D.	οἶντινοιν	οἶντινοιν	οἶντινοιν
PLURAL			
Nom.	οὗτινες	αἷτινες	ᾗτινα, ᾗττα
Gen.	ᾧντινων, ὄτων	ᾧντινων	ᾧντινων, ὄτων
Dat.	οἷστισι(ν), ὄτοις	αἷστισι(ν)	οἷστισι(ν), ὄτοις
Acc.	οὓστινας	ᾗστινας	ᾗτινα, ᾗττα

a. The neuter *ὃ τι* is sometimes printed *δ,τι* to avoid confusion with the conjunction *ὅτι* *that, because*.

b. The shorter forms are rare in prose, but almost universal in poetry (especially *ὄτου*, *ὄτῳ*). Inscriptions have almost always *ὄτου*, *ὄτῳ*, *ᾗττα*.

c. The plural *ᾗττα* is to be distinguished from *ᾗττα* (334 a).

339 D. Hom. has the following special forms. The forms not in () are used also by Hdt. In the nom. and acc. Hdt. has the usual forms.

	SINGULAR		PLURAL	
Nom.	(ὅτις)	(ὃ ττι)		ᾗσσο
Gen.	(ὄττεο), (ὄττευ)	ὄτευ		ὄτεων
Dat.		ὄτεφ		ὄτέοισι
Acc.	(ὄτινα)	(ὃ ττι)	(ὄτινας)	ᾗσσο

d. *τις* may be added to *ὅπότερος, ὅσος, οἷος* (340) to make them more indefinite, as *ὅποῖός τις* of whatsoever kind.

e. *οὐν, δὴ, ἢ, ἢ ποτε* may be added to the indefinite pronouns to make them as general as possible, as *ὅστισούν* (or *ὅστις οὐν*), *ἧτισούν, ὅτιούν* any one whatever, any thing whatever, and so *ὅποιουσ-τινας-ούν, ὅστισ-δὴ-ποτε, ἢ ὅστισ-δὴ-ποτ-ούν*. In these combinations all relative or interrogative force is lost.

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

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

Interrogative : Direct or Indirect	Indefinite (Enclitic)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
<i>τις</i> who? which? what? quī?	<i>τις</i> some one, any one, aliquis, quidam	(ὁ, ὅς) ὅδε this (here), hic ὁὗτος this, that is, ille ἐκεῖνος ille	<i>ὅς</i> who, which quī	<i>ὅστις</i> whoever, any one who quisquis, quicumque
<i>πότερος</i> which of two? uter?	<i>πότερος</i> or <i>ποτέρός</i> one of two (rare)	ἕτερος the one or the other of two alter	<i>ὅπότερος</i> whichever of the two	<i>ὅπότερος</i> whichever of the two utercumque
<i>πόσος</i> how much? how many? quan- tus? quot?	<i>πόσός</i> of some quantity or number	(τόσος) { so ποσόςδε { much, ποσοῦτος { so { many tantus, tot	<i>ὅσος</i> as much as, as many as quantus, quot	<i>ὅπόσος</i> of whatever size, number quantuscumque, quotquot
<i>ποῖος</i> of what sort? qualis?	<i>ποῖός</i> of some sort	(τοῖός) { such τοῖόςδε { talis τοιούτος }	<i>οῖος</i> of which sort, (such) as qualis	<i>ὅποῖος</i> of whatever sort qualiscumque
<i>πῆλικος</i> how old? how large?	<i>πῆλικός</i> of some age, size	{ so old, (τηλικός) { so τηλικόςδε { young, τηλικούτος { large, { so { great	<i>ῆλικός</i> of which age, size, (as old, large) as	<i>ὀπῆλικός</i> of whatever age or size

340 D. Hom. has (Aeolic) *ππ* in *ὀππότερος, ὀπποῖός*, and *σσ* in *ὀσσός, τὀσσός*, etc. Hdt. has *κ* for *π* in *(ὀ)κότερος, (ὀ)κόσος, (ὀ)κοῖός*.

ADVERBS

341. Origin.—Adverbs, like prepositions and conjunctions, were originally case forms, made from the stems of nouns and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (342). It is sometimes uncertain whether we should speak of *adverbs* or of *nouns with local endings*.

Nominative (rare): *πύξ* with clenched fist, *ἅπαξ* once, *ἀναμῆξ* pell-mell.
Genitive: *ἔνης* day after to-morrow, *ἔξης* next, *ποῦ, οὐ* where, *αὐτοῦ* in the very place, *ἐκποδῶν* out of the way (*ἐκ* + *ποδῶν*); by analogy, *ἐμποδῶν* in one's way.
Dative: *δημοσίᾳ* at public cost, *λάθρᾳ* in secret, *κοινῇ* in common, etc. (1527 b), *ἄλλῃ* otherwise, *πῆ* how.

Accusative: very common, especially such adverbs as have the form of the accusative of neuter adjectives, as *πολύ* much, *μικρόν* a little, *πρῶτον* at first, *τῆμερον* to-day, *πολλά* often. See 1606-1611.

Locative: *οἴκοι* at home (*οἶκος* house), *Ἴσθμοι* at the Isthmus, *ποῖ* whither, and all adverbs in *-οι*. The *-οι* of the consonantal declension is properly the ending of the locative, as in *Μαραθῶνι* at Marathon; *-οισι* (234) in *ο* stems, in contrast to *-οις*; *-ᾶσι* (*-ησι*) in *Α* stems (215): *θύρᾶσι* at the doors, *Πλαταιᾶσι* at Plataea, *Ἀθήνησι* at Athens; further in *πάλαι* long ago, *ἐκεῖ* there, *πανδημεί* in full force.

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

Ablative: all adverbs in *-ως*, as *ὡς* as, *οὕτως* thus, *ἑτέρως* otherwise. Here, e.g. original *ἑτέρωδ* (cp. Old Lat. *altōd*, abl. of *altus*) became *ἑτέρω* (133), which took on *-ς* from the analogy of such words as *ἀμφί* parallel to *ἀμφί*.

342. Place.—To denote place the common endings are:—

-ι, -θι, -σι at, in to denote place where (locative). *-ου*, the sign of the genitive, is also common.

-θεν from to denote the place whence (ablative).

-δε (*-ξί*), *-σε* to, toward to denote place whither.

In the following examples poetical words are bracketed.

<i>οἴκοι</i> (<i>οἴκο-θι</i>) at home	<i>οἴκο-θεν</i> from home	<i>οἴκαδε</i> (<i>οἴκόνδε</i>) homeward (<i>οἴκα-</i> is an old accusative form.)
<i>ἄλλο-θι</i> elsewhere	<i>ἄλλο-θεν</i> from elsewhere	<i>ἄλλο-σε</i> elsewhither
or <i>ἄλλ-αχ-οῦ</i>	<i>ἄλλ-αχ-ό-θεν</i>	<i>ἄλλ-αχ-ό-σε</i>

342 D. Hom. has many cases of the local endings, e.g. *οὐρανῷ-θι* in heaven, *ἀγορῆ-θεν* from the assembly; also after prepositions as a genitive case: *ἐξ ἁλό-θεν* out of the sea, *Ἰλιῷ-θι* πρὸ before Ilium. Cp. *ἐμέθεν, σέθεν, ἔθεν*, 325 D. 1. *-δε* in *ἅλα-δε* to the sea, *πόλι-δε* to the city, *πεδ'·ου-δε* to the plain. *Ἄιδός-δε* to (the house of) Hades, *δου-δε* δόμου-δε to his house.

ἀμφοτέρω-θι <i>on both sides</i>	ἀμφοτέρω-θεν <i>from both sides</i>	(ἀμφοτέρω-σε <i>to both sides</i>)
παντ-αχ-οῖ <i>in every direction</i>	παντ-αχ-ό-θεν <i>from every side</i>	παντ-αχ-ό-σε <i>in all directions</i>
αὐτοῦ <i>in the very place</i>	αὐτό-θεν <i>from the very place</i>	πάντ-ο-σε <i>to the very place</i>
ὁμοῦ <i>at the same place</i>	ὁμό-θεν <i>from the same place</i>	ὁμό-σε <i>to the same place</i>
Ἀθήνη-σι <i>at Athens</i>	Ἀθήνη-θεν <i>from Athens</i>	Ἀθήναζε <i>to Athens</i>
Ὀλυμπία-σι <i>at Olympia</i>	Ὀλυμπία-θεν <i>from Olympia</i>	Ὀλυμπίαζε <i>to Olympia</i>

a. In -αζε, -δε is added to the accusative (1589), and stands for -α(ν)ς, the old acc. pl., + -δε (Eng. το). Cp. 26, 106. The other endings are added to the stem. -σε is usually added only to pronominal stems. -σι forms a locative plural. ο sometimes takes the place of α of the first declension (ρίζοθεν *from the root*, stem ριζᾱ-), or is added to consonant stems. Words in -τερο- lengthen ο to ω. Between stem and ending αχ is often inserted.

b. -θεν may take the form -θε in poetry, and especially when the idea of whence is lost, as πρόσθε *in front* (134 D.). -θα is found in ξνθα in all dialects. -θα for -θεν occurs in Aeolic and Doric.

c. Some local adverbs are made from prepositions, as ἄνω *above*, έξω *outside*, έξω *within*, κάτω *below*, πρόσθεν *in front*.

343. Manner. — Adverbs of manner ending in -ως have the accent and form of the genitive plural masculine with -ς in place of -ν.

δίκαιος <i>just</i>	genitive plural	δικαίων	δικαίως <i>justly</i>
κακός <i>bad</i>	“	κακῶν	κακῶς <i>ill</i>
ἀπλοῦς <i>simple</i>	“	ἀπλῶν	ἀπλῶς <i>simply</i>
σαφής <i>plain</i>	“	σαφῶν	σαφῶς <i>plainly</i>
ἡδύς <i>pleasant</i>	“	ἡδέων	ἡδέως <i>pleasantly</i>
σώφρων <i>prudent</i>	“	σωφρόνων	σωφρόνως <i>prudently</i>
ἄλλος <i>other</i>	“	ἄλλων	ἄλλως <i>otherwise</i>
πᾶς <i>all</i>	“	πάντων	πάντως <i>in every way</i>
ὄν <i>being</i>	“	ὄντων	ὄντως <i>really</i>

a. Adverbs in -ως are not formed from the genitive plural, but are originally old ablatives from ο stems (341), and thence transferred to other stems. The analogy of the genitive plural assisted the transference.

344. Various Other Endings. — Adverbs have many other endings, e.g. : —
-α: ἅμα *at the same time*, μάλα *very*, τάχα *quickly* (in Attic prose perhaps).
-ακίς: πολλάκις *many times, often*, ἑκαστάκις *each time*, τοσαυτάκις *so often*, ὡσάκις *as often as*, πλειστάκις *very often*, ὀλιγάκις *seldom*, πλεονάκις *more times*. The forms without -ς (ὡσάκι, πολλάκι) are earlier, and -ς has been added by imitation of δίς, τρίς. -ξην: συλλήβδην *in short*. -δον: ἐνδον *within*, σχεδόν *almost*. -ει:

πανδημει *in full levy* (341, locative). -τε: ὅτε *when* (Aeolic ὅτα, Dor. ὅκα). -τι, -στι: ἐθελοντι *voluntarily*, Ἑλληνιστι *in Greek (fashion)*.

345. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular of the comparative of the adjective; the superlative is the same as the neuter plural of the superlative adjective.

σοφῶς <i>wisely</i>	σοφώτερον	σοφώτατα
χαριέντως <i>gracefully</i>	χαριέστερον	χαριέστατα
εὐδαιμόνως <i>happily</i>	εὐδαιμονέστερον	εὐδαιμονέστατα
καλῶς <i>well</i>	κάλλιον	κάλλιστα
ἡδέως <i>pleasantly</i>	ἡδίον	ἡδίστα
εὖ <i>well</i> (adv. of ἀγαθός <i>good</i>)	ἥττον <i>less</i> (319, 2)	ἥκιστα
μάλα <i>very</i>	ἄμεινον	ἄριστα
	μᾶλλον	μάλιστα

a. Adverbs of place ending in ω, and some others, retain ω in the comparative and superlative.

ἄνω <i>above</i>	ἄνωτέρω	ἄνωτάτω
πόρρω <i>afar</i>	πορρωτέρω	πορρωτάτω

b. ἐγγύς *near* has ἐγγύτερον (-τέρω), ἐγγυτάτω (-τάτω rare). πρῶ *early* has πρωϊότερον, πρωϊατάτω.

c. There are some forms in -ως from comparatives: ἀσφαλεστέως (*ἀσφαλέστερον*) *more securely*, βελτιόνως (*βέλτιον*) *better*. Superlatives in -ον are usually poetic; as μέγιστον.

346. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list on p. 102 poetic or rare words are in ().

a. The demonstratives in () are foreign to Attic prose except in certain phrases, as καὶ ὡς *even thus*, οὐδ' (μηδ') ὡς *not even thus* (cp. 180 c); ξνθα μὲν . . . ξνθα δὲ *here . . . there*, ξνθεν (μὲν) καὶ ξνθεν (δὲ) *from this side and that*. ξνθα and ξνθεν are usually relatives, ξνθα taking the place of οὐ *where* and οἱ *whither*, and ξνθεν of ὅθεν *whence*.

b. ποτέ μὲν . . . ποτέ δὲ is synonymous with ποτέ μὲν . . . ποτέ δὲ.

c. οὐν (339 e) may be added for indefiniteness: ὅπως οὐν *in any way whatever*, ὅποθεν οὐν *from what place soever*. ποτέ is often used after interrogatives to give an intensive force, as in τίς ποτέ *who in the world* (as *qui tandem*); also with negatives, as in οὐποτε *never*, οὐάποτε *never yet*. Other negatives are οὐδαμοῦ *nowhere*, οὐδαμῆ *in no way*, οὐδαμῶς *in no manner*.

346 D. 1. Hom. has (Aeolic) ππ in ὄππως, ὄπποτε; Hdt. has κ for the π-forms, e.g. κοῦ, κού, δκου, κότε, etc. Hdt. has ἐνθαῦτα, ἐνθεῦτεν for ἐνθαῦθα, ἐντεῦθεν (126 D.).

2. Poetic are πόθι for ποῦ, ὅθι for οὐ, ἤμος *when*, ἤ *which way, where*, etc.

	Interrogative : Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα <i>there</i> ἐκεῖ <i>yonder</i>	οὐ <i>where</i> (ἐνθα <i>where</i>)	ἔπου <i>where-</i> (<i>ever</i>)
	πόθεν <i>whence?</i>	ποθεν <i>from</i> <i>some place</i>	(ἐνθεν) ἐνθενδε, ἐντεῦθεν <i>thence</i> ἐκεῖθεν <i>from</i> <i>yonder</i>	θεν <i>whence</i> (ἐνθεν <i>whence</i>)	ὀπόθεν <i>whence-</i> (<i>soever</i>)
	ποῖ <i>whither?</i>	ποῖ <i>to</i> <i>some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα <i>thither</i> ἐκεῖσε <i>thither</i>	οἶ <i>whither</i> (ἐνθα <i>whither</i>)	ἔποι <i>whither-</i> (<i>soever</i>)
Time	πότε <i>when?</i>	ποτέ <i>some</i> <i>time, ever</i>	τότε <i>then</i>	τε <i>when</i>	ὀπότε <i>when-</i> (<i>ever</i>)
	πηνίκα <i>at</i> <i>what time?</i>		(τηνίκα) <i>at</i> τηνικάδε <i>that</i> τηνικάυτα <i>time</i>	ήνικα <i>at which</i> <i>time</i>	ὀπηνίκα <i>at</i> <i>which time</i>
Way	πῆ <i>which</i> <i>way? how?</i>	πή <i>some</i> <i>way,</i> <i>somehow</i>	(τῆ) τῆδε, ταύτῃ <i>this way, thus</i>	ῆ <i>in which</i> <i>way, as</i>	ὀπη <i>in which</i> <i>way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(τῶς), (ὡς) ὡδε, οὕτω(ς) <i>thus,</i> <i>so, in this way</i> ἐκείνως <i>in that</i> <i>way</i>	ὡς <i>as, how</i>	ὀπως <i>how</i>

NUMERALS

347. The numeral adjectives and corresponding adverbs are as follows:

347 D. 1. For the cardinals 1-4, see 349 D. Hom. has, for 12, δώδεκα (for δφωδεκα), δυῶδεκα, and δυοκαίδεκα (also generally poetic); 20, εἴκοσι and ἐείκοσι; 30, τριήκοντα; 80, ὀγδώκοντα; 90, ἐνεήκοντα and ἐνήκοντα; 200 and 300, διηκόσιοι, τριηκόσιοι; 9000 and 10,000, ἐννεαχίλιοι, δεκάχλιοι (-χειλιοί?). He has also the ordinals 3d, τρίτατος; 4th, τέτατος; 7th, ἑβδόματος; 8th, ὀγδόματος; 9th,

	SIGN	CARDINAL	ORDINAL	ADVERB
1	α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2	β'	δύο <i>two</i>	δεύτερος <i>second</i>	δίς <i>twice</i>
3	γ'	τρεις, τρία <i>three</i>	τρίτος <i>third</i>	τρίς <i>thrice</i>
4	δ'	τέτταρες, τέτταρα (τέσσαρες, τέσσαρα)	τέταρτος, -η, -ον	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτά	ἕβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος, -η, -ον	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρεις (τρία) καὶ δέκα (οἱ τρεῖσκαίδεκα)	τρίτος καὶ δέκατος	τρεῖσκαιδεκάκις
14	ιδ'	τέτταρες (τέτταρα) καὶ δέκα	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15	ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16	ις'	ἑκκαίδεκα (for ἕξκαίδεκα 103)	ἕκτος καὶ δέκατος	ἑκκαιδεκάκις
17	ιζ'	ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	ἑπτακαιδεκάκις
18	ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19	ιθ'	ἐννεακαίδεκα	ἐνατος καὶ δέκατος	ἐννεακαιδεκάκις
20	κ'	εἴκοσι(ν)	εἰκοστός, -ή, -όν	εἰκοσάκις
21	κα'	εἷς καὶ εἴκοσι(ν) or εἴκοσι (καὶ) εἷς	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἅπαξ
30	λ'	τριακόνα	τριακοστός	τριακοντάκις
40	μ'	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο'	ἑβδομηκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις

ἐνατος; 12th, δυῶδέκατος; 13th, τρίς(τρεῖσ-?)καιδεκάτος; 20th, ἐείκοστός; and the Attic form of each.

2. Hdt. has δυῶδεκα (δυῶδέκατος), τεσσερεσκαίδεκα indeclinable (τεσσερεσκαιδεκάτος), τριήκοντα (τριηκοστός), τεσσεράκοντα, ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ἐνατος he has εἷνατος, and so εἷνάκις, εἷνακόσιοι, εἷνακισχίλιοι.

3. Aeolic has πέμπε for 5 (cp. Hom. πεμπάβολον *five-pronged fork*), gen. plur. πέμπων inflected, as also δέκων, τεσσερακόντων, etc.; for 1000, χέλλιοι. Doric has, for 1, ἦς (37 D. 2); 4, τέτορες; 6, φέξ; 7th, ἕβδομος; 12, δυῶδεκα; 20, φέκατι. φέκατι; 40, τετρώκοντα (τετρωκοστός); 200. etc., διακαταί, etc.; 1000, χηλίοι and χελίοι (37 D. 2); for 1st, πρᾶτος.

was put in the same place as in the Phoenician alphabetic order, which is the same place, again, as that of its derivative, Lat. q, for 90; epigraphical Ϡ (sampi), of uncertain origin, for 900. In the alphabetic system, therefore, Π had a value (80) different from its value in the acrophonic system (5) or as a letter-label (16).

In inscriptions, and doubtless in all fifth-fourth century writing, numerals were often marked off, or indicated, by blank spaces or by interpuncts; later, by various signs; but modern print uses, for 1-999, a stroke above and to the right of the letter; for 1000 and higher a stroke below and to the left. Thus: ρνϚ' = 156, υα' = 401, ,αϠι' = 1910. For 10,000, literary sources sometimes have α, for 20,000 β, etc. Inscriptions (and ante-Byzantine writings?) never have ι, κ, etc., but use the acrophonic Μ (υριᾶς or μύριοι); since Μ also = 40, they use a monogram of ΜΥ = 10,000, but Μ̂ = 10,000 also occurs; then Μ̂ = 20,000; Μ̂ = 30,000; . . . Μ̂ = 1,000,000.

The alphabetic system was given wider use than the acrophonic had had: it was used for ordinal as well as cardinal numerals, for dates and for money, etc.

For all details about numerals, see M. N. Tod, in *Annual of the British School at Athens*: acrophonic, 18 (1911/12) 98-132, 28 (1926/7) 141-157, 37 (1936/7, pub. 1940) 236-258 (index 258); letter-labels, 49 (1954) 1-8; alphabetic, 45 (1950) 126-139.

d. In contrast with our Arabic decimal-place numeral system, the Greek acrophonic system, like Roman numerals, is a non-place-value system, and accordingly lacks the place-filler 0 (naught or zero), and the decimal point (incidentally this prevented designating fractions decimally). Thus eight places, our tens of millions, are needed for 88: ϠΔΔΔΠΙΙΙ (cf. Roman LXXXVIII); whereas one place can give 10,000: Μ. The alphabetic system, similarly, has only an occasional superficial approximation to place value: ,αϠνε' = 1955, yet the order could be reversed in numbers under 1000, or even mixed: τθι' = 319. Arithmetical computation in such systems, formerly considered impossible, has been proved to be feasible. Actually the abacus and finger-counting were used extensively.

349. The cardinals from 1 to 4 are declined as follows:

	one	two	three	four				
Nom.	εἷς	μῆα	ἕν	N. A. δύο	τρεις	τρία	τέτταρες	τέτταρα
Gen.	ἑνός	μιάς	ἑνός	G. D. δυοῖν	τριῶν		τετάρων	
Dat.	ἐνὶ	μιάῳ	ἐνὶ		τρισί(ν)		τέτταρσι(ν)	
Acc.	ἕνα	μίαν	ἕν		τρεις	τρία	τέτταρας	τέτταρα

349 D. Hom. has, for μία, ἴα (ἰῆς, ἰῆ, ἴαν); for ἐνὶ, ἰῶ; δύο, δῶα (undeclined); the adj. forms δωῶ and pl. δωοῖ regularly declined. For 4, τέσσαρες, (Aeolic) πίσυρες; Pind. has τέτρασιν. Hdt. has δύο sometimes undeclined, also δυῶν, δυοῖσι; τέσσαρες, -α, τεσσέρων, τέσσερσι; τεσσαρεσκαίδεκα 14 undeclined. Aeolic δέεσιν 2; πέσσυρες, πέσυρα for 4.

a. εἷς is for ἐν-ς (cp. 245). The stem ἐν was originally σεμ (Lat. *semel*, *simplex*, *singulū*), weak forms of which are ἄ-παξ, ἄ-πλοῦς, from σμ-π- (35 b). μία stands for σμ-ια.

b. οὐδὲ εἷς, μηδὲ εἷς *not even one* unite (with change in accent) to form the compounds οὐδέεις, μηδέεις *no one*. These words are declined like εἷς: thus, οὐδέεις, οὐδέμια, οὐδέν, οὐδενός, οὐδέμιας, οὐδενός, etc., and sometimes in the plural (*no men, none or nobodies*) οὐδένες, οὐδένων, οὐδέσι, οὐδένας. For emphasis the compounds may be divided, as οὐδὲ εἷς *not one*. A preposition or ἄν may separate the two parts, as οὐδ' ἀπὸ μιάς *from not a single one*, οὐδ' ἄν ἐνὶ νεῦνι *quidem*.

c. πρῶτος (*primus*) means the first among more than two, πρότερος (*prior*) the first of two.

d. δύο may be used with the gen. and dat. pl., as δύο μηνῶν *of two months*. δυοῖν occurs rarely with plurals: παῖσιν . . . δυοῖν D. 39. 32. δυεῖν for δυοῖν does not appear till about 300 B.C.

e. ἄμφω *both*, N. A. ἄμφω, G. D. ἀμφοῖν (Lat. *ambo*). But *both* is more commonly ἀμφότεροι, -αι, -α.

f. For τέτταρες, -ράκοντα, etc., early Attic prose and tragedy have τέσσαρες, etc.

g. The first numeral is inflected in τρεῖς καὶ δέκα 13, τέτταρες καὶ δέκα 14. τρεῖσκαίδεκα and Ionic τεσσαρεσκαίδεκα (very rare in Attic) are indeclinable.

350. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like ἀγαθός.

a. Compound numbers above 20 are expressed by placing the smaller number first (with καὶ) or the larger number first (with or without καὶ).

δυο καὶ εἴκοσι(ν) *two and twenty* δεῦτερος καὶ εἰκοστός
εἴκοσι καὶ δύο *twenty and two*, or εἴκοσι δύο *twenty-two* εἰκοστός καὶ δεῦτερος
555 = πέντε καὶ πενήκοντα καὶ πεντακόσιοι or πεντακόσιοι (καὶ) πενήκοντα (καὶ) πέντε.

b. For 21st, 31st, etc., εἷς (for πρῶτος) καὶ εἰκοστός (τριᾶκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

c. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δέω *lack*, as 18, 19, δυοῖν (ἑνός) δέοντες εἴκοσι. So ναυσι μιάς δεούσαις τεττάρκοντα *with 39 ships*, δυοῖν δέοντα πενήκοντα *year 48 years*; and with ordinals ἐνός δέον εἰκοστόν ἔτος *the 19th year*. The same method may be employed in other numbers than 8's or 9's: ἑπτὰ ἀποδέοντες τριακόσιοι, *i.e.* 293.

d. For the system used in official documents to refer to the successive days of the Athenian civil month, see Note, page 722.

351. With the collective words (996) ἡ ἵππος *cavalry*, ἡ ἀσπίς *men with shields*, numerals in -ιοι may appear even in the singular: διακοσίᾳ ἵππος 200 horse T. 1. 62, ἀσπίς μῦριά καὶ τετρακοσίᾳ 10,400 men with shields X. A. 1. 7. 10.

352. μῦριοι, the greatest number expressed by a single word, means 10,000; μῦριοι, *countless, infinite*. In the latter sense the singular may be used, as μῦριᾷ ἐρημιά *infinite solitude* P. L. 677 E.

353. Fractions are expressed in several ways: ἡμισυς $\frac{1}{2}$, ὁ ἡμισυς τοῦ ἀριθμοῦ *half the number*, αἱ ἡμίσειαι τῶν νεῶν *half of the ships*, τὸ ἡμισυ τοῦ στρατοῦ *half the army*, ἡμιστάλαντον *half a talent*; τρία ἡμιστάλαντα $1\frac{1}{2}$ talents, τρίτον ἡμίμναιον $2\frac{1}{2}$ minae; τρίτημόριον $\frac{1}{3}$, πεμπτημόριον $\frac{1}{5}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίπεμπτος $1\frac{1}{5}$, τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη $\frac{3}{4}$, i.e. *the three parts* (scil. of four).

354. Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἀνά, εἰς, and κατά, with the accus., and compounds of σύν *with*, are used: κατὰ δύο οὐ σύνδυο *two by two, two each* (Lat. *bini*). The cardinals are often used alone, as ἀνδρὶ ἐκάστῳ δώσω πέντε ἀργυρίου μῶν *singulis militibus dabo quinas argenti minas* X. A. 1. 4. 13.

b. *Multiplicatives* in -πλοῦς -fold (from -πλοος, Lat. -plex), ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threelfold*, πολλαπλοῦς *manifold*.

c. *Proportionals* in -πλασιος: διπλάσιος *twice as great* or (plur.) *as many*, πολλαπλάσιος *many times as great* (*many*).

d. διττός means *double*, τριττός *treble* (from διχ-ιος, τριχ-ιος 112).

N. — *Multiplication*. — Adverbs answering the question *how many times?* are used in multiplication: τὰ δὲ πέντε δέκα ἐστὶν *twice five are ten*. See also 347 N.

e. *Abstract and Collective Numbers* in -άς (gen. -άδ-ος), all feminine: ἐνάς or μονάς *the number one, unity, monad*, δυάς *the number two, duality*, τριάς *trinity, triad*, δεκάς *decad, decade*, εἰκάς, ἑκατοντάς, χιλιάς, μῦριάς *myriad*, ἑκατὸν μῦριάδες *a million*. Also in -ύς: τριττός (-ύος) *the third of a tribe* (properly *the number three*), τετρακύς.

f. Adjectives in -αῖος, answering the question *on what day?* δευτεραῖος (or τῆ δευτεραῖᾳ) ἀπῆλθε *he departed on the second day*.

g. *Adverbs of Division*. — μοναχῆ *singly, in one way only*, δίχα, διχῆ *in two parts, doubly*, τριχῆ, τέτραχα, etc., πολλαχῆ *in many ways*, πανταχῆ *in every way*.

VERBS

INFLECTION: PRELIMINARY REMARKS (355-380)

355. The Greek verb shows distinctions of voice, mood, verbal noun, tense, number, and person.

354 D. Hdt. has διξός (from διχθ-ιος), τριξός for διττός, τριττός; also -πλησιος and -φασιος. Hom. has δίχα and διχθά, τρίχα and τριχθά; τριπλή, τετραπλή.

356. Voices. — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts *on himself* or *for himself*, as λούομαι *wash myself*, ἀμύνομαι *defend myself* (lit. *ward off for myself*).

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. Deponent verbs have an active *meaning* but only middle (or middle and passive) *forms*. If its aorist has the middle form, a deponent is called a middle deponent (χαρίζομαι *gratify, χάρισάμην*); if its aorist has the passive form, a deponent is called a passive deponent (ἐνθυμέομαι *reflect on, ἐνεθυμήθην*). Deponents usually prefer the passive to the middle forms of the aorist.

357. Moods. — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (366). The infinitive, strictly a verbal noun (358), is sometimes classed as a mood.

358. Verbal Nouns. — Verbal forms that share certain properties of nouns are called *verbal nouns*. There are two kinds of verbal nouns.

1. Substantival: the infinitive.

N. — The infinitive is properly a case form (chiefly dative, rarely locative), herein being like a substantive.

2. Adjectival (inflected like adjectives):

a. Participles: active, middle, and passive.

b. Verbal adjectives:

In -τός, denoting possibility, as φιλητός *lovable*, or with the force of a perfect passive participle, as γραπτός *written*.

In -τέος, denoting necessity, as γραπτέος *that must be written*.

359. Tenses. — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The future perfect commonly has a passive force, but it may be active or middle in meaning (see 581).

The subjunctive has three tenses: present, aorist, and perfect.

The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

The imperative has three tenses: present, aorist, and perfect.

a. Greek also makes extensive use of *aspect* distinctions to qualify the type (rather than the time) of an action.

360. Primary and Secondary Tenses. — There are two classes of tenses in the indicative: (1) *Primary* (or *Principal*) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) *Secondary* (or *Historical*) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses have an augment (428) prefixed.

359 D. Hom. does not use the future or future perfect in the optative.

361. Second Aorists, etc.—Some verbs have tenses called *second aorists* (active, middle, and passive), *second perfects* and *pluperfects* (active only), and *second futures* (passive). The meaning of these tenses ordinarily corresponds to that of the *first aorist, etc.*; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning. Sometimes one form is poetical, the other used in prose. (See 554 e.)

362. No single Greek verb shows all the tenses mentioned in 359 and 361; and the paradigms are therefore taken from different verbs.

363. Number.—There are three numbers: the singular, dual, and plural.

364. Person.—There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The imperative has only the second and third persons.

a. Except in a few cases in poetry (465 c) the first person plural is used for the first person dual.

365. Inflection.—The inflection of a verb consists in the addition of certain endings to the different stems.

366. Endings.—The endings in the finite moods (357) show whether the subject is first, second, or third person; and indicate number and voice. See 462 ff.

a. The middle has a different set of endings from the active. The passive has the endings of the middle except in the aorist, which has the active endings.

b. The indicative has two sets of endings in the active and in the middle: one for primary tenses, the other for secondary tenses.

c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative uses the same as those of the secondary tenses.

STEMS

367. A Greek verb has two kinds of stems: (1) the *tense-stem*, to which the endings are attached, and (2) a common *verb-stem* (also called *theme*) from which all the tense-stems are derived. The tense-stem is usually made from the verb-stem by prefixing a *reduplication-syllable* (439), and by affixing signs for *mood* (457, 459) and *tense* (455). A tense-stem may be identical with a verb-stem.

368. The Tense-stems.—The tenses fall into nine classes called *tense-systems*. Each tense-system has its own separate tense-stem.

SYSTEMS.	TENSES.
I. <i>Present</i> ,	including <i>present</i> and <i>imperfect</i> .
II. <i>Future</i> ,	" <i>future active</i> and <i>middle</i> .
III. <i>First aorist</i> ,	" <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second aorist</i> ,	" <i>second aorist active</i> and <i>middle</i> .
V. <i>First perfect</i> ,	" <i>first perfect</i> , <i>first pluperfect</i> , and <i>fut. perf.</i> , <i>active</i> .
VI. <i>Second perfect</i> ,	" <i>second perfect</i> and <i>second pluperfect active</i> .
VII. <i>Perfect middle</i> ,	" <i>perfect</i> and <i>pluperfect middle (pass.)</i> , <i>future perfect</i> .
VIII. <i>First passive</i> ,	" <i>first aorist</i> and <i>first future passive</i> .
IX. <i>Second passive</i> ,	" <i>second aorist</i> and <i>second future passive</i> .

The tense-stems are explained in detail in 497–597.

a. Since few verbs have both the *first* and *second* form of the same tense (361), most verbs have only six of these nine systems; many verbs do not even have six. Scarcely any verb shows all nine systems.

b. There are also secondary tense-stems for the future passive, the pluperfect, and the future perfect.

c. The tense-stems assume separate forms in the different moods.

369. The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six: the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus:

λύω *loose*, λύσω, ἔλυσα, ἔλυκα, ἔλυμαι, ἐλύθην.

λείπω *leave*, λείψω, ἔλειπα, ἔλειμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην.

σκώπτω *jeer*, σκώψομαι, ἔσκωψα, ἐσκώφθην.

370. The principal parts of deponent verbs (356 c) are the present, future, perfect, and aorist indicative. Both first and second aorists are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).
γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).
ἐργάζομαι *work*, ἐργάσομαι, ἐργασάμην, ἐργασμαι, ἐργάσθην.

371. Verb-stem (or Theme).—The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root (193) as in τι-ω *honour*, or a root to which a derivative suffix has been appended, as in τι-μά-ω *honour*.

372. A verb forming its tense-stems directly from a root is called a *primitive verb*. A *denominative verb* forms its tense-stems from a longer verb-stem, originally a noun-stem; as δουλόω *enslave* from δούλος *slave*. Verbs in μι (379), and verbs in ω of two syllables (in the present indicative active, as λέγω *speak*) or of three syllables

(in the middle, as *δέχομαι receive*) are generally primitive. Others are denominative.

373. The verb-stem may show numerous modifications in form.

Thus, corresponding to the gradations in *sing, sang, sung* (35), the verb *λείπ-ω leave* shows the stems *λείπ-*, *λοιπ-* (2 perf. *λέ-λοιπ-α*), *λιπ-* (2 aor. *ἔ-λοιπ-ο-ν*); the verb *φεύγ-ω flee* shows *φευγ-* and *φυγ-* (2 aor. *ἔ-φυγ-ο-ν*). In *ῥήγνυμι break* we find the three stems *ῥηγ*, *ῥωγ* (2 perf. *ἔρρωγα*), *ῥαγ* (2 aor. pass. *ἔρράγην*). *στέλλ-ω send* has the stems *στελ-* and *σταλ-* (perf. *ἔ-σταλ-κα*, 2 fut. pass. *σταλ-ήσομαι*).

a. When the fundamental stem shows modifications, it is customary for convenience to call its shorter (or shortest) form the verb-stem, and to derive the other forms from it. The student must, however, beware of assuming that the short forms are *older* than the other forms.

374. The verb-stem may also show modifications in quantity, as present *λύ-ω loose*, perfect *λέ-λύ-κα*.

N. — Various causes produce this variation. *λύω* has *ū* from analogy to *λύ-σῶ*, *ἔ-λύ-σα* where the verb-stem *λύ* has been regularly lengthened (534, 543). For Attic *φθάνω anticipate* Hom. has *φθάνω* for *φθανρω* (28, 147 D.).

375. *ω* Inflection and *μ* Inflection. — There are two slightly different methods of inflecting verbs, the first according to the *common*, the second according to the *μ* system. The names *ω-verbs* and *μ-verbs* (a small class) refer to the ending of the first person singular active of the present tense indicative only: *λύ-ω loose*, *τίθη-μι place*.

a. In the *ω* inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*.

376. According to the ending of the verb-stem, *ω*-verbs are termed:

1. Vowel (or pure) verbs:

- a. Not contracted: those that end in *υ* or *ι*, as *λύ-ω loose*, *παιδεύ-ω educate*, *χρί-ω anoint*. Such verbs retain the final vowel of the stem unchanged in all their forms.
- b. Contracted: those that end in *α*, *ε*, *ο*, as *τίμῶ honour* from *τιμά-ω*, *ποιῶ make* from *ποιέ-ω*, *δηλῶ manifest* from *δηλό-ω*.

2. Consonant verbs, as:

- Liquid or nasal verbs: *δέρ-ω flay*, *μέν-ω remain*.
Verbs ending in a stop (or mute), as *ἄγ-ω lead*, *πειθ-ω persuade*.

N. — Verbs ending in a stop consonant are called labial, dental, or palatal verbs. Consonant verbs do not retain the final consonant of the stem unchanged in all their forms. The final consonant may be assimilated to a following consonant, or may form with it a double consonant.

377. **Thematic Vowel.** — Some tense-stems end in a vowel which varies between *ο* and *ε* (or *ω* and *η*) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus *λύο-μεν λύε-τε*, *λύω-μεν λύη-τε*,

λύσο-μεν λύσει-τε. The thematic vowel is written *ο/ε* or *ω/η*, as *λύο/ε*, *γράφ^ω/η*. See 456.

378. *ο* is used before *μ* or *ν* in the indicative, and in the optative, *ω* before *μ* or *ν* in the subjunctive, elsewhere *ε* is used in the indicative (*η* in the subjunctive).

379. In the *μ* inflection no thematic vowel is employed, and the endings are attached directly to the tense-stem. The *μ* form is used only in the present, imperfect, and second aorist. In the other tenses, verbs in *μ* generally show the same inflection as *ω*-verbs. For further explanation of the *ω* and the *μ* inflection see 602 ff., 717 ff.

380. **Meanings of the Tenses and Moods.** — In the synopsis (382) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms and the difference between the tenses can be learned satisfactorily only from the syntax. Some of these meanings may here be given:

- a. Subjunctive: *λύομεν* or *λύσομεν let us loose*, (*εἰν*) *λύω* or *λύσω* (if) *I loose*, (*ίνα*) *γράφω* (that) *I may write*.
- b. Optative: (*εἴθε*) *λύοιμι* or *λύσαιμι* (would) *that I may loose!* (*εἰ*) *λύοιμεν* or *λύσαιμεν* (if) *we should loose*.

381.

CONJUGATION: LIST OF PARADIGMS

I. Verbs in *ω*:

A. Vowel verbs not contracted:

Synopsis and conjugation of *λύω* (pp. 112–118).
Second aorist (active and middle) of *λείπω* (p. 119).
Second perfect and pluperfect (active) of *λείπω*.

B. Vowel verbs contracted:

Present and imperfect of *τιμάω*, *ποιέω*, *δηλόω* (pp. 120–123).

C. Consonant verbs:

Liquid and nasal verbs: future and first aorist (active and middle), second aorist and second future passive of *φαίνω* (pp. 128–129).

Labial, dental, and palatal verbs: perfect and pluperfect, middle (passive) of *λείπω*, *γράφω*, *πειθω*, *πράττω*, *ελέγχω* (p. 130). Perfect of the liquid verbs *ἀγγέλλω*, *φαίνω*; and perfect of *τελέω* (p. 131).

II. Verbs in *μ*.

A. Present, imperfect, and 2 aorist of *τίθημι*, *ἵστημι*, *δίδωμι* (pp. 135 ff.).

Second aorist middle of *ἐπιδάμην* (p. 138).

B. Present and imperfect of *δείκνυμι* (p. 140).

Second aorist: *ἔδυν* (p. 140).

CONJUGATION

I. (A) VOWEL VERBS:

382.

SYNOPSIS OF

	I. PRESENT SYSTEM Present and Imperfect	II. FUTURE SYSTEM Future	III. FIRST AORIST SYSTEM 1 Aorist
ACTIVE:			
Indic.	λύω <i>I loose or am loosing</i> ἐλύον <i>I was loosing</i>	λύσω <i>I shall loose</i>	ἐλύσα <i>I loosed</i>
Subj.	λύω		λύσω
Opt.	λύοιμι	λύσοιμι	λύσαιμι
Imper.	λύε <i>loose</i>		λύσον <i>loose</i>
Infin.	λύειν <i>to loose</i>	λύσειν <i>to be about to loose</i>	λύσαι <i>to loose or to have loosed</i>
Part.	λύων <i>loosing</i>	λύσων <i>about to loose</i>	λύσας <i>having loosed</i>
MIDDLE:			
Indic.	λύομαι <i>I loose (for myself)</i> ἐλύομην <i>I was loosing (for myself)</i>	λύσομαι <i>I shall loose (for myself)</i>	ἐλύσάμην <i>I loosed (for myself)</i>
Subj.	λύομαι		λύσωμαι
Opt.	λύοίμην	λύσοίμην	λύσαιμην
Imper.	λύου <i>loose (for thyself)</i>		λύσαι <i>loose (for thyself)</i>
Infin.	λύεσθαι <i>to loose (for one's self)</i>	λύσεσθαι <i>to be about to loose (for one's self)</i>	λύσασθαι <i>to loose or to have loosed (for one's self)</i>
Part.	λύόμενος <i>loosing (for one's self)</i>	λύσόμενος <i>about to loose (for one's self)</i>	λύσάμενος <i>having loosed (for one's self)</i>
		VIII FIRST PASSIVE SYSTEM	
		1 Future	1 Aorist
PASSIVE:			
Indic.	λύομαι <i>I am</i> ἐλύομην <i>I was</i> } <i>(being) loosed</i>	λυθήσομαι <i>I shall be loosed</i>	ἐλύθην <i>I was loosed</i>
Subj.	Like Middle		λυθῶ (for λυθῆω)
Opt.	“ “	λυθησοίμην	λυθείην
Imper.	“ “		λύθητι <i>be loosed</i>
Infin.	“ “	λυθήσεσθαι <i>to be about to be loosed</i>	λυθῆναι <i>to be loosed or to have been loosed</i>
Part.	“ “	λυθησόμενος <i>about to be loosed</i>	λυθείς <i>having been loosed</i>

Verbal adjectives: { λυτός *that may be loosed, loosed*
 { λυτός *that must be loosed, (requiring) to be loosed*

OF Ω-VERBS:

NOT CONTRACTED

λύω (λύ, λῦ) *loose*

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

ἔλυκα *I have loosed*ἐελύκη *I had loosed*

λελυκώς ᾧ or λελύκω

λελυκώς εἶην or λελύκοιμι

λελυκώς ἔσθι or [ἔλυκε]¹λελυκέναι *to have loosed*λελυκώς *having loosed*

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

ἔλυμαι *I have loosed (for myself)*ἐελύμην *I had loosed (for myself)*

λελυμένος ᾧ

λελυμένος εἶην

ἔλυσο (712, 714)

λελύσθαι *to have loosed (for one's self)*λελυμένος *having loosed (for one's self)*

Perfect and Pluperfect Passive

ἔλυμαι *I have* { *been*ἐελύμην *I had* { *loosed*

Future Perfect Passive

λελύσομαι *I shall have*

been loosed

Like Middle

“ “

“ “

“ “

“ “

“ “

λελύσοίμην

λελύσεσθαι

λελύσόμενος

¹ The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (697), but are included to show the inflection.

I. (A) VOWEL VERBS:

1. ACTIVE

	Present	Imperfect	Future
INDICATIVE.	S. 1. λύω	ἔλυον	λύσω
	2. λύεις	ἔλυες	λύσεις
	3. λύει	ἔλυε	λύσει
	D. 2. λύετον	ἐλύετον	λύσετον
	3. λύετων	ἐλύετην	λύσετων
	P. 1. λύομεν	ἐλύομεν	λύσομεν
	2. λύετε	ἐλύετε	λύσετε
	3. λύουσι	ἐλύον	λύσουσι
	SUBJUNCTIVE.	S. 1. λύω	
2. λύῃς			
3. λύῃ			
D. 2. λύῃτων			
3. λύῃτων			
P. 1. λύωμεν			
2. λύῃτε			
3. λύωσι			
OPTATIVE.		S. 1. λύοιμι	
	2. λύοις		λύσοις
	3. λύοι		λύσοι
	D. 2. λύοιτον		λύσοιτον
	3. λύοίτην		λύσοίτην
	P. 1. λύοιμεν		λύσοιμεν
	2. λύοιτε		λύσοιτε
	3. λύοιεν		λύσοιεν
	IMPERATIVE.	S. 2. λύε	
3. λύέτω			
D. 2. λύετον			
3. λύέτων			
P. 2. λύετε			
3. λύόντων			
INFINITIVE.	λύειν		λύσειν
PARTICIPLE.	λύων, λύουσα, λύον (305)		λύσων, λύσουσα, λύσον (305)

NOT CONTRACTED

VOICE OF λύω

	1 Aorist	1 Perfect	1 Pluperfect
IND.	S. 1. ἔλυσα	λέλυκα	ἐλελύκη
	2. ἔλυσας	λέλυκας	ἐλελύκης
	3. ἔλυσε	λέλυκε	ἐλελύκει(ν)
	D. 2. ἐλύσατον	λελύκατον	ἐλελύκετον
	3. ἐλύσατήν	λελύκατον	ἐλελύκετην
	P. 1. ἐλύσαμεν	λελύκαμεν	ἐλελύκαμεν
	2. ἐλύσατε	λελύκατε	ἐλελύκατε
	3. ἐλύσαν	λελύκασι	ἐλελύκασαν
	SUBJ.	S. 1. λύσω	λελυκῶς ᾧ (691) or
2. λύσῃς		λελυκῶς ἧς	λελύκης
3. λύσῃ		λελυκῶς ἧ	λελύκη
D. 2. λύσῃτων		λελυκότε ἦτον	λελύκῃτων
3. λύσῃτων		λελυκότε ἦτον	λελύκῃτων
P. 1. λύσωμεν		λελυκότες ᾧμεν	λελύκαμεν
2. λύσῃτε		λελυκότες ἦτε	λελύκατε
3. λύσωσι		λελυκότες ᾧσι	λελύκωσι
OPT.		S. 1. λύσαιμι	λελυκῶς εἶην (694) or
	2. λύσαις, λύσαις (668)	λελυκῶς εἶης	λελύκοις, -οίης
	3. λύσαι, λύσαι (668)	λελυκῶς εἶη	λελύκοι, -οίη
	D. 2. λύσαιτον	λελυκότε εἶητον, εἶτον	λελύκοιτον
	3. λύσαιτήν	λελυκότε εἶήτην, εἶτην	λελυκοίτην
	P. 1. λύσαιμεν	λελυκότες εἶημεν, εἶμεν	λελύκοιμεν
	2. λύσαιτε	λελυκότες εἶητε, εἶτε	λελύκοιτε
	3. λύσαιεν, λύσαιεν (668)	λελυκότες εἶησαν, εἶεν	λελύκοιεν
	IMP.	S. 2. λύσον	λελυκῶς ἔσθι (697) or
3. λύσάτω		λελυκῶς ἔστω	λελυκέτω
D. 2. λύσατον		λελυκότε ἔστων	λελύκετον
3. λύσάτων		λελυκότε ἔστων	λελυκέτων
P. 2. λύσατε		λελυκότες ἔστε	λελύκατε]
3. λύσάντων		λελυκότες ὄντων	
INF.	λύσαι	λελυκέναί	
PART.	λύσᾱς, λύσᾱσα, λύσαν (306)	λελυκῶς, λελυκυῖα, λελυκός (309)	

2. MIDDLE¹

	Present	Imperfect	Future
INDICATIVE.	S. 1. λύομαι	ἐλύομην	λύσομαι
	2. λύῃ, λύσει (628)	ἐλύο	λύσῃ, λύσει (628)
	3. λύεται	ἐλύετο	λύσεται
	D. 2. λύεσθον	ἐλύεσθον	λύσεσθον
	3. λύεσθον	ἐλύεσθην	λύσεσθον
	P. 1. λύομεθα	ἐλύομεθα	λύσομεθα
	2. λύεσθε	ἐλύεσθε	λύσεσθε
	3. λύονται	ἐλύοντο	λύσονται
	SUBJUNCTIVE.	S. 1. λύωμαι	
2. λύῃ			
3. λύῃται			
D. 2. λύῃσθον			
3. λύῃσθον			
P. 1. λύώμεθα			
2. λύῃσθε			
3. λύωνται			
OPTATIVE.		S. 1. λύοίμην	
	2. λύοιο		λύσοιο
	3. λύοιτο		λύσοιτο
	D. 2. λύοισθον		λύσοισθον
	3. λύοίσθην		λύσοίσθην
	P. 1. λύοίμεθα		λύσοίμεθα
	2. λύοισθε		λύσοισθε
	3. λύοιντο		λύσοιντο
	IMPERATIVE.	S. 2. λύου	
3. λύέσθω			
D. 2. λύεσθον			
3. λύέσθων			
P. 2. λύεσθε			
3. λύέσθων			
INFINITIVE.	λύεσθαι		λύεσθαι
PARTICIPLE.	λύόμενος, λύομένη, λύόμενον (287)		λύσόμενος, -η, -ον (287)

¹ λύω in the middle usually means *to release for one's self, get some one set free, hence to ransom, redeem, deliver.*

VOICE OF λύω

	1 Aorist	Perfect	Pluperfect
INDICATIVE.	S. 1. ἐλύσαμην	ἔλυμαι	ἐπέλυμην
	2. ἐλύσω	ἔλυσαι	ἐπέλυσο
	3. ἐλύσατο	ἔλυται	ἐπέλυτο
	D. 2. ἐλύσασθον	ἔλυσθον	ἐπέλυσθον
	3. ἐλύσασθην	ἔλυσθον	ἐπέλυσθην
	P. 1. ἐλύσαμεθα	ἔλυμεθα	ἐπέλυμεθα
	2. ἐλύσασθε	ἔλυσθε	ἐπέλυσθε
	3. ἐλύσαντο	ἔλυνται	ἐπέλυντε
	SUBJUNCTIVE.	S. 1. λύσωμαι	λελυμένος ᾧ (599 f)
2. λύσῃ		λελυμένος ἧς	
3. λύσῃται		λελυμένος ἧ	
D. 2. λύσῃσθον		λελυμένω ἦτον	
3. λύσῃσθον		λελυμένω ἦτον	
P. 1. λύσώμεθα		λελυμένοι ᾧμεν	
2. λύσῃσθε		λελυμένοι ἦτε	
3. λύσωνται		λελυμένοι ᾧσι	
OPTATIVE.		S. 1. λύσαιμην	λελυμένος εἶην (599 f)
	2. λύσαιο	λελυμένος εἶης	
	3. λύσαιτο	λελυμένος εἶη	
	D. 2. λύσαισθον	λελυμένω εἶητον or εἶτον	
	3. λύσαισθην	λελυμένω εἶητην or εἶτην	
	P. 1. λύσαιμεθα	λελυμένοι εἶημεν or εἶμεν	
	2. λύσαισθε	λελυμένοι εἶητε or εἶτε	
	3. λύσαιντο	λελυμένοι εἶησαν or εἶεν	
	IMPERATIVE.	S. 2. λύσαι	ἔλυσο (599 g)
3. λύσασθω		ἔλύσθω (712)	
D. 2. λύσασθον		ἔλυσθον	
3. λύσασθων		ἔλύσθων	
P. 2. λύσασθε		ἔλυσθε	
3. λύσασθων		ἔλύσθων	
INFINITIVE.	λύσασθαι	ἔλυσθαι	
PARTICIPLE.	λύσάμενος, -η, -ον (287)	λελυμένος, -η, -ον (287)	

3. PASSIVE VOICE OF Λύω

	Future Perfect	1 Aorist	1 Future	
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσῃ, λελύσει	ἐλύθης	λυθήσῃ, λυθήσει
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1. λελύσόμεθα	ἐλύθημεν	λυθησόμεθα
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε
		3. λελύσονται	ἐλύθησαν	λυθήσονται
	SUBJUNCTIVE.	S.	1.	λυθῶ
2.			λυθῆς	
3.			λυθῆ	
D.		2.	λυθήτον	
		3.	λυθήτον	
P.		1.	λυθῶμεν	
		2.	λυθήτε	
		3.	λυθῶσι	
OPTATIVE.		S.	1. λελύσοίμην	λυθείην
	2. λελύσοιο		λυθείης	λυθήσοιο
	3. λελύσοιτο		λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελύσοίσθην	λυθείτην or λυθείήτην	λυθησοίσθην
	P.	1. λελύσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
		2. λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3. λελύσοιντο	λυθείεν or λυθείησαν	λυθήσοιντο
	IMPERATIVE.	S.	2.	λύθητι
3.			λυθήτω	
D.		2.	λύθητον	
		3.	λυθήτων	
P.		2.	λύθητε	
		3.	λυθέντων	
INFINITIVE.	λελύσασθαι	λυθῆναι	λυθήσεσθαι	
PARTICIPLE.	λελύσόμενος, -η, -ον (287)	λυθείς, λυθείσα, λυθέν (307)	λυθησόμενος, -η, -ον (287)	

384. As examples of the second aorist and second perfect systems (368), the second aorist active and middle and the second perfect and pluperfect active of λείπω *leave* are here given.

	2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect	
IND.	S.	1. ἔλιπον	ἐλιπόμην	λέλοιπα	ἐλελοίπη
		2. ἔλιπες	ἐλίπου	λέλοιπας	ἐλελοίπησ
		3. ἔλιπε	ἐλίπετο	λέλοιπε	ἐλελοίπει(ν)
	D.	2. ἐλίπετον	ἐλίπεσθον	λέλοιπατον	ἐλελοίπετον
		3. ἐλίπέτην	ἐλίπεσθην	λέλοιπατον	ἐλελοίπέτην
	P.	1. ἐλίπομεν	ἐλιπόμεθα	λέλοιπαμεν	ἐλελοίπεμεν
		2. ἐλίπετε	ἐλίπεσθε	λέλοιπατε	ἐλελοίπετε
		3. ἔλιπον	ἐλίποντο	λέλοιπᾶσι	ἐλελοίπεσαν
	SUBJ.	S.	1. λίπω	λίπωμαι	λελοιπῶς ᾧ (599 c) or
2. λίπῃς			λίπη	λελοιπῶς ῆς	λελοίπῃς
3. λίπη			λίπηται	λελοιπῶς ῆ	λελοίπη
D.		2. λίπητον	λίπησθον	λελοιπότε ῆτον	λελοίπητον
		3. λίπητον	λίπησθον	λελοιπότε ῆτον	λελοίπητον
P.		1. λίπωμεν	λιπώμεθα	λελοιπότες ᾧμεν	λελοίπωνμεν
		2. λίπητε	λίπησθε	λελοιπότες ῆτε	λελοίπητε
		3. λίπωσι	λίπωνται	λελοιπότες ᾧσι	λελοίπωσι
OPT.		S.	1. λίποιμι	λιποιίμην	λελοιπῶς εἶην (599 c) or
	2. λίποις		λίποιο	λελοιπῶς εἶης	λελοίποις
	3. λίποι		λίποιτο	λελοιπῶς εἶη	λελοίποι
	D.	2. λίποιτον	λιποισθον	λελοιπότε εἶητον, εἶτον	λελοίποιτον
		3. λιποιήτην	λιποίσθην	λελοιπότε εἶήτην, εἶτην	λελοίποιήτην
	P.	1. λίποιμεν	λιποιίμεθα	λελοιπότες εἶημεν, εἶμεν	λελοίποιμεν
		2. λίποιτε	λιποισθε	λελοιπότες εἶητε, εἶτε	λελοίποιτε
		3. λίποιεν	λίποιντο	λελοιπότες εἶησαν, εἶεν	λελοίποιεν
	IMP.	S.	2. λίπε	λιποῦ	
3. λιπέτω			λιπέσθω		
D.		2. λίπετον	λίπεσθον		
		3. λιπέτων	λιπέσθων		
P.		2. λίπετε	λίπεσθε		
		3. λιπόντων	λιπέσθων		
INF.	λιπεῖν	λιπέσθαι	λελοιπέναι		
PART.	λιπών, λιποῦ- σα, λιπόν (305 a)	λιπόμενος, -η, -ον (287)	λελοιπῶς, -υῖα, -ός (309)		

I. (B) VOWEL VERBS: CONTRACTED VERBS

385. Verbs in -αω, -εω, -οω are contracted only in the present and imperfect. The principles of contraction are explained in 49-55. *τιμάω* (τιμα-) *honour*, *ποιέω* (ποιε-) *make*, and *δηλώω* (δηλο-) *manifest* are thus inflected in the present and imperfect of the active, middle and passive.

ACTIVE

PRESENT INDICATIVE

S. 1. (τιμάω)	τιμῶ	(ποιέω)	ποιῶ	(δηλώω)	δηλῶ
2. (τιμάεις)	τιμῆς	(ποιεῖς)	ποιεῖς	(δηλῶεις)	δηλῶεις
3. (τιμάει)	τιμῆ	(ποιεῖ)	ποιεῖ	(δηλῶει)	δηλῶει
D. 2. (τιμάετον)	τιμᾶτον	(ποιέετον)	ποιεῖτον	(δηλῶετον)	δηλῶτον
3. (τιμάετον)	τιμᾶτον	(ποιέετον)	ποιεῖτον	(δηλῶετον)	δηλῶτον
P. 1. (τιμάομεν)	τιμῶμεν	(ποιόομεν)	ποιούμεν	(δηλόομεν)	δηλούμεν
2. (τιμάετε)	τιμᾶτε	(ποιέετε)	ποιεῖτε	(δηλόετε)	δηλούτε
3. (τιμάουσι)	τιμῶσι	(ποιέουσι)	ποιούσι	(δηλόουσι)	δηλούσι

IMPERFECT

S. 1. (ἐτίμαον)	ἐτίμων	(ἐποίεον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν
2. (ἐτίμαες)	ἐτίμας	(ἐποίεες)	ἐποίεις	(ἐδήλοες)	ἐδήλους
3. (ἐτίμαε)	ἐτίμα	(ἐποίεε)	ἐποίει	(ἐδήλοε)	ἐδήλου
D. 2. (ἐτιμάετον)	ἐτιμᾶτον	(ἐποιέετον)	ἐποιεῖτον	(ἐδηλόετον)	ἐδηλούτον
3. (ἐτιμαέτην)	ἐτιμᾶτην	(ἐποιεέτην)	ἐποιεῖτην	(ἐδηλοέτην)	ἐδηλούτην
P. 1. (ἐτιμάομεν)	ἐτιμῶμεν	(ἐποιόομεν)	ἐποιούμεν	(ἐδηλόομεν)	ἐδηλούμεν
2. (ἐτιμάετε)	ἐτιμᾶτε	(ἐποιέετε)	ἐποιεῖτε	(ἐδηλόετε)	ἐδηλούτε
3. (ἐτιμαον)	ἐτίμων	(ἐποίεον)	ἐποίουν	(ἐδήλοον)	ἐδήλουν

PRESENT SUBJUNCTIVE

S. 1. (τιμάω)	τιμῶ	(ποιέω)	ποιῶ	(δηλώω)	δηλῶ
2. (τιμάης)	τιμῆς	(ποιέης)	ποιῆς	(δηλόης)	δηλῶεις
3. (τιμάῃ)	τιμῆ	(ποιέῃ)	ποιῆ	(δηλόῃ)	δηλῶει
D. 2. (τιμάητον)	τιμᾶτον	(ποιέητον)	ποιῆτον	(δηλόητον)	δηλῶτον
3. (τιμάητον)	τιμᾶτον	(ποιέητον)	ποιῆτον	(δηλόητον)	δηλῶτον
P. 1. (τιμάωμεν)	τιμῶμεν	(ποιέωμεν)	ποιῶμεν	(δηλώωμεν)	δηλῶμεν
2. (τιμάητε)	τιμᾶτε	(ποιέητε)	ποιῆτε	(δηλόητε)	δηλῶτε
3. (τιμάωσι)	τιμῶσι	(ποιέωσι)	ποιῶσι	(δηλώωσι)	δηλῶσι

ACTIVE — *Concluded*

PRESENT OPTATIVE (see 393)

S. 1. (τιμαοῖην)	τιμῶην	(ποιεοῖην)	ποιοῖην	(δηλοοῖην)	δηλοῖην
2. (τιμαοῖης)	τιμῶης	(ποιεοῖης)	ποιοῖης	(δηλοοῖης)	δηλοῖης
3. (τιμαοῖη)	τιμῶη	(ποιεοῖη)	ποιοῖη	(δηλοοῖη)	δηλοῖη
D. 2. (τιμαοῖητον)	τιμῶητον	(ποιεοῖητον)	ποιοῖητον	(δηλοοῖητον)	δηλοῖητον
3. (τιμαοῖήτην)	τιμῶήτην	(ποιεοῖήτην)	ποιοῖήτην	(δηλοοῖήτην)	δηλοῖήτην
P. 1. (τιμαοῖημεν)	τιμῶημεν	(ποιεοῖημεν)	ποιοῖημεν	(δηλοοῖημεν)	δηλοῖημεν
2. (τιμαοῖητε)	τιμῶητε	(ποιεοῖητε)	ποιοῖητε	(δηλοοῖητε)	δηλοῖητε
3. (τιμαοῖησαν)	τιμῶησαν	(ποιεοῖησαν)	ποιοῖησαν	(δηλοοῖησαν)	δηλοῖησαν
	οἶ		οἶ		οἶ
S. 1. (τιμάοιμι)	τιμῶμι	(ποιέοιμι)	ποιοῖμι	(δηλόοιμι)	δηλοῖμι
2. (τιμάοις)	τιμῶς	(ποιέοις)	ποιοῖς	(δηλόοις)	δηλοῖς
3. (τιμάοι)	τιμῶ	(ποιέοι)	ποιοῖ	(δηλόοι)	δηλοῖ
D. 2. (τιμάοιτον)	τιμῶτον	(ποιέοιτον)	ποιοῖτον	(δηλόοιτον)	δηλοῖτον
3. (τιμάοιτην)	τιμῶτην	(ποιέοιτην)	ποιοῖτην	(δηλόοιτην)	δηλοῖτην
P. 1. (τιμάοιμεν)	τιμῶμεν	(ποιέοιμεν)	ποιοῖμεν	(δηλόοιμεν)	δηλοῖμεν
2. (τιμάοιτε)	τιμῶτε	(ποιέοιτε)	ποιοῖτε	(δηλόοιτε)	δηλοῖτε
3. (τιμάοιεν)	τιμῶεν	(ποιέοιεν)	ποιοῖεν	(δηλόοιεν)	δηλοῖεν

PRESENT IMPERATIVE

S. 2. (τίμαε)	τίμα	(ποιεε)	ποιε	(δήλοε)	δήλου
3. (τιμαέτω)	τιμάτω	(ποιεέτω)	ποιεῖτω	(δηλοέτω)	δηλούτω
D. 2. (τιμάετον)	τιμᾶτον	(ποιεέτον)	ποιεῖτον	(δηλόετον)	δηλούτον
3. (τιμαέτων)	τιμάτων	(ποιεέτων)	ποιεῖτων	(δηλοέτων)	δηλούτων
P. 2. (τιμάετε)	τιμᾶτε	(ποιεέτε)	ποιεῖτε	(δηλόετε)	δηλούτε
3. (τιμαόντων)	τιμώντων	(ποιεόντων)	ποιούντων	(δηλόόντων)	δηλούντων

PRESENT INFINITIVE

(τιμάειν)	τιμᾶν	(ποιέειν)	ποιεῖν	(δηλόειν)	δηλοῦν
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PRESENT PARTICIPLE

(τιμάων)	τιμών	(ποιέων)	ποιών	(δηλόων)	δηλών
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For the inflection of contracted participles, see 310. For the infinitive, see 469 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in -αω are sometimes found in Homer. Verbs in -εω often show the uncontracted forms in Homer; in Herodotus contraction properly takes place except before ο and ω. Verbs in -οω never appear in their uncontracted forms in any author.

N. 2. — *ποιέω* sometimes loses its ι (43) except before ο sounds.

MIDDLE AND PASSIVE

PRESENT INDICATIVE

S. 1. (τιμάομαι)	τιμῶμαι	(ποιέομαι)	ποιούμαι	(δηλόομαι)	δηλούμαι
2. (τιμάη, τιμάει)	τιμᾷ	(ποιέη, ποιέει)	ποιῆ, ποιεί	(δηλόη, δηλόει)	δηλοῖ
3. (τιμάεται)	τιμάται	(ποιέεται)	ποιείται	(δηλόεται)	δηλούται
D. 2. (τιμάεσθον)	τιμᾶσθον	(ποιέεσθον)	ποιείσθον	(δηλέεσθον)	δηλοῦσθον
3. (τιμάεσθον)	τιμᾶσθον	(ποιέεσθον)	ποιείσθον	(δηλέεσθον)	δηλοῦσθον
P. 1. (τιμαόμεθα)	τιμώμεθα	(ποιεόμεθα)	ποιούμεθα	(δηλοόμεθα)	δηλούμεθα
2. (τιμάεσθε)	τιμᾶσθε	(ποιέεσθε)	ποιείσθε	(δηλέεσθε)	δηλοῦσθε
3. (τιμάονται)	τιμώνται	(ποιέονται)	ποιούνται	(δηλόονται)	δηλούνται

IMPERFECT

S. 1. (ἐτιμάμην)	ἐτιμῶμην	(ἐποιεόμην)	ἐποιούμην	(ἐδηλοόμην)	ἐδηλούμην
2. (ἐτιμάου)	ἐτιμῶ	(ἐποιέου)	ἐποιού	(ἐδηλόου)	ἐδηλοῦ
3. (ἐτιμάετο)	ἐτιμάετο	(ἐποιέετο)	ἐποιεῖτο	(ἐδηλόετο)	ἐδηλοῦτο
D. 2. (ἐτιμάεσθον)	ἐτιμᾶσθον	(ἐποιεέσθον)	ἐποιεῖσθον	(ἐδηλέεσθον)	ἐδηλοῦσθον
3. (ἐτιμάεσθην)	ἐτιμᾶσθην	(ἐποιεέσθην)	ἐποιεῖσθην	(ἐδηλέεσθην)	ἐδηλοῦσθην
P. 1. (ἐτιμαόμεθα)	ἐτιμώμεθα	(ἐποιεόμεθα)	ἐποιούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
2. (ἐτιμάεσθε)	ἐτιμᾶσθε	(ἐποιεέσθε)	ἐποιεῖσθε	(ἐδηλέεσθε)	ἐδηλοῦσθε
3. (ἐτιμάοντο)	ἐτιμώντο	(ἐποιεόντο)	ἐποιούντο	(ἐδηλόοντο)	ἐδηλούντο

PRESENT SUBJUNCTIVE

S. 1. (τιμάωμαι)	τιμῶμαι	(ποιεώμαι)	ποιῶμαι	(δηλόωμαι)	δηλώμαι
2. (τιμάη)	τιμᾷ	(ποιέη)	ποιῆ	(δηλόη)	δηλοῖ
3. (τιμάηται)	τιμάται	(ποιέηται)	ποιῆται	(δηλόηται)	δηλῶται
D. 2. (τιμάησθον)	τιμᾶσθον	(ποιέησθον)	ποιῆσθον	(δηλόησθον)	δηλῶσθον
3. (τιμάησθον)	τιμᾶσθον	(ποιέησθον)	ποιῆσθον	(δηλόησθον)	δηλῶσθον
P. 1. (τιμαώμεθα)	τιμώμεθα	(ποιεώμεθα)	ποιώμεθα	(δηλωώμεθα)	δηλώμεθα
2. (τιμάησθε)	τιμᾶσθε	(ποιέησθε)	ποιῆσθε	(δηλόησθε)	δηλῶσθε
3. (τιμάωνται)	τιμώνται	(ποιεώνται)	ποιώνται	(δηλῶνται)	δηλώνται

PRESENT OPTATIVE

S. 1. (τιμαοίμην)	τιμῶίμην	(ποιεοίμην)	ποιοίμην	(δηλοοίμην)	δηλοίμην
2. (τιμαοιο)	τιμῶο	(ποιεοιο)	ποιοιο	(δηλοοιο)	δηλοιο
3. (τιμαοίτο)	τιμῶτο	(ποιεοίτο)	ποιοίτο	(δηλοοίτο)	δηλοίτο
D. 2. (τιμαοίσθον)	τιμῶσθον	(ποιεοίσθον)	ποιοίσθον	(δηλοοίσθον)	δηλοίσθον
3. (τιμαοίσθην)	τιμῶσθην	(ποιεοίσθην)	ποιοίσθην	(δηλοοίσθην)	δηλοίσθην
P. 1. (τιμαοίμεθα)	τιμῶίμεθα	(ποιεοίμεθα)	ποιοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
2. (τιμαοίσθε)	τιμῶσθε	(ποιεοίσθε)	ποιοίσθε	(δηλοοίσθε)	δηλοίσθε
3. (τιμαοίντο)	τιμῶντο	(ποιεοίντο)	ποιοίντο	(δηλοοίντο)	δηλοίντο

MIDDLE AND PASSIVE — *Concluded*

PRESENT IMPERATIVE

S. 2. (τιμάου)	τιμῶ	(ποιέου)	ποιού	(δηλόου)	δηλοῦ
3. (τιμάεσθω)	τιμᾶσθω	(ποιεέσθω)	ποιείσθω	(δηλοέσθω)	δηλοῦσθω
D. 2. (τιμάεσθον)	τιμᾶσθον	(ποιεέσθον)	ποιείσθον	(δηλόεσθον)	δηλοῦσθον
3. (τιμάεσθων)	τιμᾶσθων	(ποιεέσθων)	ποιείσθων	(δηλοέσθων)	δηλοῦσθων
P. 2. (τιμάεσθε)	τιμᾶσθε	(ποιεέσθε)	ποιείσθε	(δηλόεσθε)	δηλοῦσθε
3. (τιμάεσθων)	τιμᾶσθων	(ποιεέσθων)	ποιείσθων	(δηλοέσθων)	δηλοῦσθων

PRESENT INFINITIVE

(τιμάεσθαι)	τιμᾶσθαι	(ποιεέσθαι)	ποιείσθαι	(δηλέεσθαι)	δηλοῦσθαι
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PRESENT PARTICIPLE

(τιμαόμενος)	τιμώμενος	(ποιεόμενος)	ποιούμενος	(δηλοόμενος)	δηλούμενος
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386. Examples of Contracted Verbs.

1. Verbs in -aw :

ἀπατάω <i>deceive</i> (ἀπάτη <i>deceit</i>)	ὄρμάω <i>set in motion</i> (ὄρμη <i>impulse</i>)
βοάω <i>shout</i> (βοή <i>shout</i>)	πειράομαι <i>attempt</i> (πέιρα <i>trial</i>)
μελετάω <i>practise</i> (μελέτη <i>practice</i>)	τελευτάω <i>finish</i> (τελευτή <i>end</i>)
νικάω <i>conquer</i> (νίκη <i>victory</i>)	τολμάω <i>dare</i> (τόλμα <i>daring</i>)

2. Verbs in -ew :

ἀδικέω <i>do wrong</i> (ἀδικος <i>unjust</i>)	οικέω <i>inhabit</i> (οἶκος <i>house</i> , poetic)
βοηθέω <i>assist</i> (βοηθός <i>assisting</i>)	πολεμέω <i>make war</i> (πόλεμος <i>war</i>)
κοσμέω <i>order</i> (κόσμος <i>order</i>)	φθονέω <i>envy</i> (φθόνος <i>envy</i>)
μισέω <i>hate</i> (μῖσος <i>hate</i>)	φιλέω <i>love</i> (φίλος <i>friend</i>)

3. Verbs in -ow :

ἀξιόω <i>think worthy</i> (ἀξιος <i>worthy</i>)	κῦρόω <i>make valid</i> (κῦρος <i>authority</i>)
δουλόω <i>enslave</i> (δοῦλος <i>slave</i>)	πολεμόω <i>make an enemy of</i> (πόλεμος <i>war</i>)
ἐλευθερόω <i>set free</i> (ἐλεύθερος <i>free</i>)	στεφανόω <i>crown</i> (στέφανος <i>crown</i>)
ἵνυόω <i>put under the yoke</i> (ἵνυον <i>yoke</i>)	ταπεινώω <i>humiliate</i> (ταπεινός <i>humbled</i>)

387. Principal parts of Contracted Verbs.

τιμάω	τιμήσω	ἐτίμησα	τετίμηκα	τετίμημαι	ἐτιμήθην
θηράω	θηράσω	ἐθήρασα	τεθήρακα	τεθήραμαι	ἐθηρέθην
ποιέω	ποιήσω	ἐποίησα	πεποίηκα	πεποίημαι	ἐποίηθην
δηλόω	δηλώσω	ἐδήλωσα	δεδήλωκα	δεδήλωμαι	εδηλώθην

388. SYNOPSIS OF τιμά-ω honour

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	τιμῶ	ἐτίμων	τιμήσω	ἐτίμησα	τετίμηκα	ἐτετίμηκα
Sub.	τιμῶ			τιμήσω	τετίμηκώς ᾧ	
Opt.	τιμῶην, -ῶμι		τιμήσοιμι	τιμήσοιμι	τετίμηκώς εἶην	
Imp.	τιμᾶ			τίμησον		
Inf.	τιμᾶν		τιμήσειν	τιμήσαι	τετίμηκέναι	
Par.	τιμῶν		τιμήσων	τιμήσᾳς	τετίμηκώς	
	Mid. Pass.		Middle	Middle		Mid. Pass.
Ind.	τιμῶμαι	ἐτιμῶμην	τιμήσομαι	ἐτιμησάμην	τετίμημαι	ἐτετίμημην
Sub.	τιμῶμαι			τιμήσωμαι	τετίμημένους ᾧ	
Opt.	τιμῶμην		τιμήσοιμην	τιμησοίμην	τετίμημένους εἶην	
Imp.	τιμῶ			τίμησαι	τετίμησο	
Inf.	τιμᾶσθαι		τιμήσεσθαι	τιμήσασθαι	τετίμησθαι	
Par.	τιμῶμενος		τιμήσομενος	τιμησάμενος	τετίμημένος	
		Passive		Passive		Fut. Perf. Pass.
Ind.		τιμηθήσομαι		ἐτιμήθην	τετίμησομαι	
Sub.				τιμηθῶ		
Opt.		τιμηθσοίμην		τιμηθείην	τετίμησοίμην	
Imp.				τιμήθητι		
Inf.		τιμηθήσεσθαι		τιμηθήναι	τετίμησεσθαι	
Par.		τιμηθησόμενος		τιμηθείς	τετίμησόμενος	

Verbal adjectives: τιμητός, τιμητέος

389. SYNOPSIS OF θηρά-ω hunt

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	θηρῶ	ἐθήρων	θηρᾶσω	ἐθήρᾳσα	τεθήρᾳκα	ἐτεθήρᾳκα
Sub.	θηρῶ			θηρᾶσω	τεθηρᾳκώς ᾧ	
Opt.	θηρῶην, -ῶμι		θηρᾶσοιμι	θηρᾶσοιμι	τεθηρᾳκώς εἶην	
Imp.	θήρᾳ			θήρᾳσον		
Inf.	θηρᾶν		θηρᾶσειν	θηρᾶσαι	τεθηρᾳκέναι	
Par.	θηρῶν		θηρᾶσων	θηρᾶσᾳς	τεθηρᾳκώς	
	Mid. Pass.		Middle	Middle		Mid. Pass.
Ind.	θηρῶμαι	ἐθηρῶμην	θηρᾶσομαι	ἐθηρᾳσάμην	τεθήρᾳμαι	ἐτεθηρᾳμην
Sub.	θηρῶμαι			θηρᾶσωμαι	τεθηρᾳμένους ᾧ	
Opt.	θηρῶμην		θηρᾶσοίμην	θηρᾳσοίμην	τεθηρᾳμένους εἶην	
Imp.	θηρῶ			θήρᾳσαι	τεθήρᾳσο	
Inf.	θηρᾶσθαι		θηρᾶσεσθαι	θηρᾶσασθαι	τεθηρᾳσθαι	
Par.	θηρῶμενος		θηρᾶσομενος	θηρᾳσάμενος	τεθηρᾳμένος	
		Passive (late)		Passive		Verbal adjectives:
Ind.		[θηρᾳθήσομαι]		ἐθηρᾳθην		θηρᾳτός
Sub.				θηρᾳθῶ		θηρᾳτέος
Opt.		[θηρᾳθησοίμην]		θηρᾳθείην		
Imp.				θηρᾳθητι		
Inf.		[θηρᾳθήσεσθαι]		θηρᾳθήναι		
Par.		[θηρᾳθησόμενος]		θηρᾳθείς		

390. SYNOPSIS OF ποιέ-ω make

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	ποιῶ	ἐποίουν	ποιήσω	ἐποίησα	τεποίηκα	ἐτεποίηκα
Sub.	ποιῶ			ποιήσω	τεποιηκώς ᾧ	
Opt.	ποιόην, -οίμι		ποιήσοιμι	ποιήσοιμι	τεποιηκώς εἶην	
Imp.	ποιῶ			ποίησον		
Inf.	ποιεῖν		ποιήσειν	ποιήσαι	τεποιηκέναι	
Par.	ποιῶν		ποιήσων	ποιήσᾳς	τεποιηκώς	
	Mid. Pass.		Middle	Middle		Mid. Pass.
Ind.	ποιούμαι	ἐποιούμην	ποιήσομαι	ἐποίησάμην	τεποίημαι	ἐτεποίημην
Sub.	ποιῶμαι			ποιήσωμαι	τεποιημένους ᾧ	
Opt.	ποιόμην		ποιήσοίμην	ποιησοίμην	τεποιημένους εἶην	
Imp.	ποιού			ποίησαι	τεποίησο	
Inf.	ποιεῖσθαι		ποιήσεσθαι	ποιήσασθαι	τεποιησθαι	
Par.	ποιούμενος		ποιήσομενος	ποιησάμενος	τεποιημένος	
		Passive		Passive		Fut. Perf. Pass.
Ind.		ποιηθήσομαι		ἐποιήθην	τεποίησομαι	
Sub.				ποιηθῶ		
Opt.		ποιηθσοίμην		ποιηθείην	τεποιησοίμην	
Imp.				ποιήθητι		
Inf.		ποιηθήσεσθαι		ποιηθήναι	τεποιήσεσθαι	
Par.		ποιηθησόμενος		ποιηθείς	τεποιησόμενος	

Verbal adjectives: ποιητός, ποιητέος

391. SYNOPSIS OF τελέ-ω complete

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plup. Act.
Ind.	τελῶ	ἐτέλουν	τελῶ (τελέσω, 488)	ἐτέλεσα	τετέλεκα	ἐτετέλεκα
Sub.	τελῶ			τελέσω	τετελεκώς ᾧ	
Opt.	τελοίην, -οίμι		τελοίσοιμι	τελέσοιμι	τετελεκώς εἶην	
Imp.	τέλει			τέλεσον		
Inf.	τελείν		τελείν	τελέσαι	τετελεκέναι	
Par.	τελῶν		τελῶν	τελέσᾳς	τετελεκώς	
	Mid. Pass.		Middle	Middle		Mid. Pass.
Ind.	τελοῦμαι	ἐτελούμην	τελοῦμαι	ἐτελεσάμην	τετέλεσμαι	ἐτετετέλεσμαι
Sub.	τελῶμαι			τελέσωμαι	τετελεσμένους ᾧ	
Opt.	τελοίμην		τελοίσοίμην	τελεσοίμην	τετελεσμένους εἶην	
Imp.	τελοῦ			τέλεσαι	τετέλεσο	
Inf.	τελείσθαι		τελείσθαι	τελέσασθαι	τετελέσθαι	
Par.	τελούμενος		τελούμενος	τελεσάμενος	τετελεσμένος	
		Passive		Passive		Verbal adjectives
Ind.		τελεσθήσομαι		ἐτετέλεσθην		τελεστός
Sub.				τελεσθῶ		τελεστέος
Opt.		τελεσθσοίμην		τελεσθείην		τελεστέος
Imp.				τετέλεσθητι		
Inf.		τελεσθήσεσθαι		τετελέσθηναι		
Par.		τελεσθησόμενος		τελεσθείς		

392.

SYNOPSIS OF δηλό-ω manifest

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	Perf. Act.	Plur. Act.
Ind.	δηλώ	ἐδήλουν	δηλώσω	ἐδήλωσα	δεδήλωκα	ἐδεδηλώκη
Sub.	δηλώ			δηλώσω	δεδηλωκώς ᾧ	
Opt.	δηλοίην, -οῖμι		δηλώσοιμι	δηλώσαιμι	δεδηλωκώς εἶην	
Imp.	δήλου			δήλωσον		
Inf.	δηλοῦν		δηλώσειν	δηλώσαι	δεδηλωκέναι	
Par.	δηλών		δηλώσων	δηλώσᾱς	δεδηλωκώς	
	Mid Pass.		Middle	Middle		Mid Pass.
Ind.	δηλοῦμαι	ἐδηλούμην	δηλώσομαι		δεδήλωμαι	ἐδεδηλώμην
			(as pass., 809)			
Sub.	δηλώμαι				δεδηλωμένος ᾧ	
Opt.	δηλοίμην		δηλωσοίμην		δεδηλωμένος εἶην	
Imp.	δηλοῦ				δεδήλωσο	
Inf.	δηλοῦσθαι		δηλώσεσθαι		δεδηλώσθαι	
Par.	δηλούμενος		δηλωσόμενος		δεδηλωμένος	
		Passive		Passive		Fut Perf Pass.
Ind.		δηλωθήσομαι		ἐδηλώθην		δεδηλώσομαι
Sub.				δηλωθῶ		
Opt.		δηλωθῆσοίμην		δηλωθείην		δεδηλωσοίμην
Imp.				δηλώθητι		
Inf.		δηλωθήσεσθαι		δηλωθῆναι		δεδηλώσεσθαι
Par.		δηλωθησόμενος		δηλωθείς		δεδηλωσόμενος

Verbal adjectives : δηλωτός, δηλωτίος

REMARKS ON THE CONTRACTED VERBS

393. In the present optative active there are two forms: (1) that with the modal sign *-ιη*, having *-ν* in the 1 sing., and *-σαν* in the 3 pl.; (2) that with the modal sign *-ι-*, having *-μι* in the 1 sing., and *-εν* in the 3 pl. The first form is more common in the singular, the second in the dual and plural.

τίμῳ (rarely τίμῳμι), τίμῳτον (rarely τίμῳτητον), τίμῳμεν (rarely τίμῳμην), ποιοίην (rarely ποιοίμι), ποιοίτον (rarely ποιοίτητον), ποιοίμεν (rarely ποιοίμην), δηλοίην (rarely δηλοίμι), δηλοίτον (rarely δηλοίτητον), δηλοίμεν (rarely δηλοίμην).

394. Ten verbs in *-αω* show *η* where we expect *ᾱ*. These are *διψῶ* *thirst*, *ζῶ* *live*, *πεινῶ* *hunger*, *κνῶ* *scrape*, *νῶ* *spin* (rare), *σμῶ* *wash*, *χρῶ* *give oracles*, *χρῶ* *am eager for* (rare), *χρῶμαι* *use*, and *ψῶ* *rub*. See 641.

395. *ζῶ* *live* and *χρῶμαι* *use* are inflected as follows in the present indicative, subjunctive and imperative and in the imperfect.

	Indic and Subj.		Imperative		Imperfect	
S. 1.	ζῶ	χρῶμαι			ἕζων	ἐχρῶμην
2.	ζῆς	χρῆ	ζή	χρῶ	ἕζης	ἐχρῶ
3.	ζῆ	χρήται	ζήτω	χρήσθω	ἕζη	ἐχρήτο
D. 2.	ζήτον	χρήσθον	ζήτον	χρήσθον	ἕζήτον	ἐχρήσθον
3.	ζήτον	χρήσθον	ζήτων	χρήσθων	ἕζήτην	ἐχρήσθην
P. 1.	ζῶμεν	χρῶμεθα			ἕζῶμεν	ἐχρῶμεθα
2.	ζήτε	χρήσθε	ζήτε	χρήσθε	ἕζήτε	ἐχρήσθε
3.	ζῶσι	χρῶνται	ζώντων	χρήσθων	ἕζων	ἐχρῶντο

Infinitive : ζῆν, χρήσθαι Participle : ζῶν, χρῶμενος

396. *καίω* *burn*, *κλαίω* *weep*, do not contract the forms in which *ε* has disappeared (38). Thus, *κάω*, *κᾱεις*, *κᾱει*, *κᾱομεν*, *κᾱετε*, *κᾱοσι*.

397. Verbs in *-εω* of two syllables do not contract *ε* with *ο* or *ω*. The present and imperfect indicative of *πλέω* *sail* are inflected as follows.

πλέω		πλέομεν		ἔπλεον		ἐπλέομεν
πλείς	πλείτον	πλείτε	ἔπλεις	ἐπλείτον	ἐπλείτε	
πλεῖ	πλείτον	πλέουσι	ἔπλει	ἐπλείτην	ἔπλεον	

and so *πλέω*, *πλείομι*, *πλεῖ*, *πλεῖν*, *πλέων*, *πλέουσα*, *πλέον*. In like manner *θέω* *run*, *πνέω* *breathe*.

a. *δέω* *need* has *δεῖς*, *δεῖ* *it is necessary*, *δέη*, *δέοι*, *δεῖν*, *τὸ δέον* *what is necessary*; *δέομαι* *want*, *request*, has *δέει*, *δεῖται*, *δεόμεθα*, *δέωμαι*. But *δέω* *bind* is usually an exception, making *δεῖς*, *δεῖ*, *δοῦμεν*, *ἔδουν* *bound*, *τὸ δοῦν* *that which binds*, *δοῦμαι*, *δοῦνται*, but *δεόμενον*, *δέον* appear in some writers.

b. *ξέω* *scrape* contracts. *βδέω*, *ξέω* and *τρέω* have lost *σ*; *πλέω*, *θέω*, *πνέω* have lost *υ(ρ)*; *δέω* *need* is for *δενσω*; *δέω* *bind* is for *δειω*.

398. Two verbs in *-ωω*, *ιδρώω* *sweat*, *ριγῶω* *shiver*, may have *ω* and *φ* instead of *ον* and *οι*. See 641.

Thus, indic. *ριγῶ*, *ριγῶς*, *ριγῶ* (or *ριγοῖ*), opt. *ριγῶην*, inf. *ριγῶν* (or *ριγοῦν*), part. *ριγῶν*. So *ιδρώω*, opt. *ιδρώη* (or *ιδροῖ*), part. *ιδρών* (or *ιδροῦν*).

a. *λούω* *wash*, when it drops its *υ* (43), contracts like *δηλώω*. Thus, *λούω*, *λούεις*, *λούει*, but *λούομεν* (for *λο(υ)ομεν*), *λούτε*, *λούσι*; and so in other forms, as *ἔλου*, *λούται*, *λούσθαι*, *λούμενος*.

b. *λόομαι* *think* (imperfect *λόομην*) has the parallel forms *οἰμαι* (*ψῶμην*).

399. Movable *ν* is never (in Attic) added to the contracted 3 sing. imperfect (*ἐποίει*, not *ἐποίειν*).

I. (C) CONSONANT VERBS

400. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

401. Liquid and Nasal Verbs: future active and middle of φαίνω show.

		Future Active		Future Middle		
INDICATIVE.	S.	1. (φανέω)	φανῶ	(φανέομαι)	φανοῦμαι	
		2. (φανέεις)	φανείς	(φανέησι -έει)	φανῆσι -ει	
		3. (φανέει)	φανεί	(φανέεται)	φανείται	
	D.	2. (φανέετον)	φανείτον	(φανέεσθον)	φανείσθον	
		3. (φανέετον)	φανείτον	(φανέεσθον)	φανείσθον	
		P.	1. (φανέομεν)	φανοῦμεν	(φανέομεθα)	φανοῦμεθα
			2. (φανέετε)	φανείτε	(φανέεσθε)	φανείσθε
			3. (φανέουσι)	φανούσι	(φανέονται)	φανοῦνται
	OPTATIVE.	S.	1. (φανείην)	φανοίην	(φανείοιμην)	φανοίμην
			2. (φανείης)	φανοίης	(φανέοιο)	φανοίο
			3. (φανείη)	φανοίη	(φανέοιτο)	φανοίτο
		D.	2. (φανείοιτον)	φανοίτον	(φανέοισθον)	φανοίσθον
3. (φανείοιτην)			φανοίτην	(φανέοισθην)	φανοίσθην	
P.			1. (φανέοιμεν)	φανοίμεν	(φανέοιμεθα)	φανοίμεθα
			2. (φανέοιτε)	φανοίτε	(φανέοισθε)	φανοίσθε
			3. (φανέοιεν)	φανοίεν	(φανέοιντο)	φανοίντο
OR						
S.		1. (φανέοιμι)	φανοίμι			
		2. (φανέοις)	φανοίς			
		3. (φανέοι)	φανοί			
D.	2. (φανέοιτον)	φανοίτον				
	3. (φανέοιτην)	φανοίτην				
P.	1. (φανέοιμεν)	φανοίμεν				
	2. (φανέοιτε)	φανοίτε				
	3. (φανέοιεν)	φανοίεν				
INFINITIVE.	(φανείην)	φανείν	(φανέεσθαι)	φανείσθαι		
PARTICIPLE.	(φανέων, φανέουσα, φανῶν, φανοῦσα, φανέομενος, φανοῦμενος,	φανοῦν	-ης, -ον)	-ης, -ον		
	(φανέον)	(310)		(287)		

402. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of φαίνω show.

		1 Aorist Active		1 Aorist Middle	2 Aorist Passive	2 Future Passive
IND.	S.	1. ἔφηνα	ἔφηνάμην	ἔφάνην	φανήσομαι	
		2. ἔφηνας	ἔφήνω	ἔφάνης	φανήσῃ, φανήσα	
		3. ἔφηνε	ἔφήνατο	ἔφάνη	φανήσεται	
	D.	2. ἔφηνάτο	ἔφήνασθον	ἔφάνητον	φανήσεσθον	
		3. ἔφηνάτην	ἔφηνάσθην	ἔφάνητην	φανήσεσθον	
	P.	1. ἔφήναμεν	ἔφηνάμεθα	ἔφάνημεν	φανησόμεθα	
		2. ἔφήνατε	ἔφήνασθε	ἔφάνητε	φανήσεσθε	
		3. ἔφηναν	ἔφήναντο	ἔφάνησαν	φανήσονται	
	SUBJ.	S.	1. φήνω	φήνωμαι	φανῶ	
			2. φήνης	φήνη	φανῆς	
			3. φήνη	φήνηται	φανῆ	
		D.	2. φήνητον	φήνησθον	φανήτον	
3. φήνητον			φήνησθον	φανήτον		
P.		1. φήνωμεν	φήνώμεθα	φανῶμεν		
		2. φήνητε	φήνησθε	φανῆτε		
		3. φήνωσι	φήνωνται	φανῶσι		
OPT.		S.	1. φήναιμι	φήναιμην	φανείην	φανησοίμην
			2. φήναισι OR φήναις (668)	φήναιο	φανείης	φανήσοιο
			3. φήναισι OR φήναις (668)	φήναιτο	φανείη	φανήσοιτο
		D.	2. φήναιτο	φήναισθον	φανείτο	φανήσοισθον
	3. φήναιτην		φήναισθην	φανείτην OR φανείήτην	φανησοίσθην	
	P.	1. φήναιμεν	φήναιμεθα	φανείμεν OR φανείημεν	φανησοίμεθα	
		2. φήναιτε	φήναισθε	φανείτε OR φανείητε	φανήσοισθε	
		3. φήναιεν OR φήναιεν (668)	φήναιντο	φανείεν OR φανείησαν	φανήσοιντο	
	IMP.	S.	2. φήνον	φήναι	φάνηθι	
			3. φήνάτω	φήνάσθω	φάνητω	
		D.	2. φήνατο	φήνασθον	φάνητον	
	P.	2. φήνατε	φήνασθε	φάνητε		
3. φήνάτων		φήνάσθων	φάνητων			
INF.	φήναι	φήνασθαι	φανῆναι	φανήσεσθαι		
PART.	φήνᾱς, -ᾱσα, φήναν (306)	φήνᾱμενος, -η, -ον (287)	φανείς, φανείσα, φανέν (307)	φανησόμενος, -η, -ον (287)		

PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

403. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (409) occur upon the addition of the personal endings.

404. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ ; as *τελέ-ω finish*, from *τέλος end (τελεσ-)*. This σ appears in the perfect middle stem (*τετέλε-σ-μαι, τετέλε-σ-ται*). In the second person singular and plural but one σ is found: *τετέλε-σαι, τετέλε-σθε*. By analogy some other verbs have a σ at the end of the verbal stem.

405. In the perfect and pluperfect middle the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with *εἰσί are* (in the perfect) and *ἦσαν were* (in the pluperfect).

406. Perfect and pluperfect middle and passive of *λείπω (λειπ-)* *leave, γράφω (γραφ-)* *write, πείθω (πειθ-)* *persuade, πράττω (πρᾶγ-)* *do*.

Perfect Indicative

S. 1.	λείμμαι	γέγραμμαι	πέπεισμαι	πέπρᾶγμαι
2.	λείψαι	γέγραψαι	πέπεισαι	πέπρᾶξαι
3.	λείπται	γέγραπται	πέπεισται	πέπρᾶκται
D. 2.	λείφθον	γέγραφθον	πέπεισθον	πέπρᾶχθον
3.	λείφθον	γέγραφθον	πέπεισθον	πέπρᾶχθον
P. 1.	λείμμεθα	γεγράμμεθα	πεπεισμεθα	πεπρᾶγμεθα
2.	λείφθε	γέγραφθε	πέπεισθε	πέπρᾶχθε
3.	λείμμένοι εἰσί	γεγραμμένοι εἰσί	πεπεισμένοι εἰσί	πεπρᾶγμένοι εἰσί

Pluperfect

S. 1.	ἐλείμην	ἐγεγράμην	ἐπεπεισμήν	ἐπεπρᾶγμήν
2.	ἐλείψο	ἐγέγραψο	ἐπέπεισο	ἐπέπρᾶξο
3.	ἐλείπτο	ἐγέγραπτο	ἐπέπειστο	ἐπέπρᾶκτο
D. 2.	ἐλείφθον	ἐγέγραφθον	ἐπέπεισθον	ἐπέπρᾶχθον
3.	ἐλείφθην	ἐγεγράφθην	ἐπεπείσθην	ἐπεπρᾶχθην
P. 1.	ἐλείμμεθα	ἐγεγράμμεθα	ἐπεπείσμεθα	ἐπεπρᾶγμεθα
2.	ἐλείφθε	ἐγέγραφθε	ἐπέπεισθε	ἐπέπρᾶχθε
3.	ἐλείμμένοι ἦσαν	ἐγεγραμμένοι ἦσαν	ἐπεπείσμένοι ἦσαν	ἐπεπρᾶγμένοι ἦσαν

Perfect Subjunctive and Optative

λείμμένος ᾧ	γεγραμμένος ᾧ	πεπεισμένος ᾧ	πεπρᾶγμένος ᾧ
λείμμένος εἶην	γεγραμμένος εἶην	πεπεισμένος εἶην	πεπρᾶγμένος εἶην

Perfect Imperative

S. 2.	λείψο	γέγραψο	πέπεισο	πέπρᾶξο
3.	λείφθω	γεγράφθω	πεπείσθω	πεπρᾶχθω
D. 2.	λείφθον	γέγραφθον	πέπεισθον	πέπρᾶχθον
3.	λείφθων	γεγράφθων	πεπείσθων	πεπρᾶχθων
P. 2.	λείφθε	γέγραφθε	πέπεισθε	πέπρᾶχθε
3.	λείφθων	γεγράφθων	πεπείσθων	πεπρᾶχθων

Perfect Infinitive and Participle

λείφθαι	γεγράφθαι	πεπείσθαι	πεπρᾶχθαι
λείμμένος, -η, -ον	γεγραμμένος, -η, -ον	πεπεισμένος, -η, -ον	πεπρᾶγμένος, -η, -ον

407. Perfect and pluperfect middle and passive of *ἐλέγχω (ἐλεγχ-)* *confute, ἀγγέλλω (ἀγγελ-)* *announce, φαίνω (φαν-)* *show, τελέω (τελε-)* *finish*.

Perfect Indicative

S. 1.	ἐήλεγμαι	ἤγγελμαι	πέφασμαι	τετέλε-σ-μαι
2.	ἐήλεγξαι	ἤγγεσαι	(πέφασσαι, 707 a)	τετέλε-σαι
3.	ἐήλεγκται	ἤγγελοι	πέφανται	τετέλε-σ-ται
D. 2.	ἐήλεγχθον	ἤγγεθον	πέφανθον	τετέλε-σθον
3.	ἐήλεγχθον	ἤγγεθον	πέφανθον	τετέλε-σθον
P. 1.	ἐηλέγμεθα	ἠγγέλμεθα	πεφάσμεθα	τετελε-σ-μεθα
2.	ἐήλεγχθε	ἠγγεθε	πέφανθε	τετελε-σθε
3.	ἐηλεγμένοι εἰσί	ἠγγεμένοι εἰσί	πεφασμένοι εἰσί	τετελε-σ-μένοι εἰσί

Pluperfect Indicative

S. 1.	ἐηλέγμην	ἠγγεμην	ἐπέφασμην	ἐ-τετελέ-σ-μην
2.	ἐήλεγξο	ἠγγελο	(ἐπέφασσο, 707 a)	ἐ-τετελε-σο
3.	ἐήλεγκτο	ἠγγελο	ἐπέφαντο	ἐ-τετελε-σ-το
D. 2.	ἐήλεγχθον	ἠγγεθον	ἐπέφανθον	ἐ-τετελε-σθον
3.	ἐηλέγθην	ἠγγεθην	ἐπέφανθην	ἐ-τετελέ-σθην
P. 1.	ἐηλέγμεθα	ἠγγεμμεθα	ἐπέφασμεθα	ἐ-τετελέ-σ-μεθα
2.	ἐήλεγχθε	ἠγγεθε	ἐπέφανθε	ἐ-τετελε-σθε
3.	ἐηλεγμένοι ἦσαν	ἠγγεμένοι ἦσαν	πεφασμένοι ἦσαν	τετελε-σ-μένοι ἦσαν

Perfect Subjunctive and Optative

ἐηλεγμένος ᾧ	ἠγγεμένος ᾧ	πεφασμένος ᾧ	τετελεσμένος ᾧ
ἐηλεγμένος εἶην	ἠγγεμένος εἶην	πεφασμένος εἶην	τετελεσμένος εἶην

Perfect Imperative

S. 2. ἐλήλεξθω	ἤγγελσο	(πέφανσο, 712 a)	τετέλε-σο
3. ἐληλέγθω	ἤγγελθω	πεφάνθω	τετελέ-σθω
D. 2. ἐλήλεχθον	ἤγγελθον	πέφανθον	τετέλε-σθον
3. ἐληλέχθων	ἤγγέλθων	πεφάνθων	τετελέ-σθων
P. 2. ἐλήλεχθε	ἤγγελθε	πέφανθε	τετέλε-σθε
3. ἐληλέχθων	ἤγγέλθων	πεφάνθων	τετελέ-σθων

Perfect Infinitive and Participle

ἐληλέχθαι	ἤγγέλθαι	πεφάνθαι	τετελέ-σθαι
ἐληλεγμένος, -η,	ἤγγελέμενος, -η,	πεφασμένος, -η,	τετελε-σ-μένος, -η,
-ον	-ον	-ον	-ον

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

408. The periphrastic third plural is used instead of the forms derived directly from the union of the stem with the ending.

Thus, γεγραμμένοι εἰσί is used for γεγραφ-νται which would become γεγράφαται by 35 b, ν between consonants passing into α. The periphrastic form is also used in verbs adding σ to their stems, as τετελε-σ-μένοι εἰσί for τετελε-σ-νται. Stems in ν that drop ν in the perfect system form their perfect and pluperfect regularly; thus, κρίνω (κριν-) judge has κέκρινται, ἐκέκριντο.

N. — On the retention of -σται, -στω see 465 f.

409. Euphonic Changes. — For the euphonic changes in these forms see 82–87, 103.

a. Labial Stems. — λέλειμ-μαι is for λελειπ-μαι, λέλειφ-θον is for λελειπ-σθον, λέλειφθε is for λελειπ-σθε (103). In the same manner are inflected other labial stems, as τρίβω (τριβ-) rub, ῥίπτω (ριπ-) throw: τέτριμ-μαι for τετριβ-μαι, τέτριψαι for τετριβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus,

πεπεμπ-μαι becomes πέπεμμαι	πεπεμπ-μεθα becomes πεπέμμεθα
πεπεμπ-σαι “ πέπεμψαι	πεπεμπ-σθε “ πέπεμψθε (103)
πεπεμπ-ται “ πέπεμπται	

b. Dental Stems. — πέπεισ-ται is for πεπειθ-ται (83), πέπεισ-θον is for πεπειθ-θον (83), πέπεισθε is for πεπειθ-(σ)θε (83, 103). The σ thus produced was trans-

409 b. D. Hom. has the original forms πεφραδμένος, κεκορυθμένος.

ferred to the first persons πέπεισμαι, πεπέισμεθα (86, 87). Like πέπεισμαι, etc., are formed and inflected ἔψευσμαι from ψεύδω (ψευδ-) deceive, πέφρασμαι from φράζω (φραδ-) declare, ἔσπεισμαι (100) from σπένδω (σπειν-) pour a libation.

c. Palatal Stems. — ἐπέρᾱξει is for πεπρᾱγ-σαι (97), ἐπέρᾱκται is for πεπρᾱγ-ται (82 a), ἐπέρᾱχθε is for πεπρᾱγ-σθε (103). Like ἐπέρᾱγμαι are inflected πλέκω (πλεκ-) weave πέπλεγ-μαι, ἄγω (ἀγ-) lead ἤγγμαι, ἀλλάττω (ἀλλαγ-) exchange ἤλλαγμαι, ταραττώ (ταραχ-) confuse τετάραγμαι. Stems in -γχ change χ before μ to γ and drop one γ (as in ἐλήλεγ-μαι for ἐληλεγγ-μαι, 85 and 85 b), but keep the second palatal before other consonants (as in ἐλήλεγξαι for ἐληλεγχ-σαι, 97; ἐλήλεγκ-ται for ἐληλεγχ-ται, 82). On the reduplication see 446.

d. Liquid and Nasal Stems. — Stems in λ or ρ are inflected like ἤγγελμαι, as στέλλω (στέλ-, σταλ-) send ἔσταλμαι, αἶρω (ἀρ-) raise ἤρμαι, ἐγείρω (ἐγερ-) wake ἐγήγερμαι (446). Stems in ν retaining the nasal are inflected like πέφασμαι, as σημαίνω (σημαν-) signify σεσήμασμαι. (For -σμαι see 94 a and b.) Stems in ν dropping the nasal (559 a) are inflected like λέλυμαι, as κρίνω (κριν-) judge κέκριμαι.

e. Vowel Stems adding σ. — Here the stem ends in a vowel except before μ and τ; thus, τετέλε-σαι, τετέλε-σθον, τετέλε-σθε: but τετέλε-σ-μαι, τετελέ-σ-μεθα, τετέλε-σ-ται.

N. — Since the stem of τελέω is properly τελεσ- (τελεσ-ιω, 624), the original inflection is τετελεσ-σαι, whence τετέλε-σαι (107); τετέλεσ-ται; τετελεσ-σθον, τετελεσ-σθε, whence τετέλεσθον, τετέλεσθε (103). τετέλεσμαι and τετελέμεθα are due to the analogy of the other forms.

410. The forms πέφανσαι, ἐπέφανσο, and πέφανσο are not attested. Cp. 707 a.

411. The principal parts of the verbs in 406–407 are as follows:

ἀγγέλλω announce (ἀγγέλ-), ἀγγελῶ,	persuaded, 2 perf. πέποιθα I trust,
ἤγγεῖλα, ἤγγεῖλκα, ἤγγεῖμαι, ἤγγε-	πέπεισμαι, ἐπέισθην.
θην.	πράττω do (πρᾱγ-), πράξω, ἐπρᾱξα,
γράφω write (γραφ-), γράψω, ἔγραψα,	2 perf. πέπρᾱγα I have fared and
ἔγραφα, γέγραμμαι, 2 aor. pass.	I have done, πέπρᾱγμαι, ἐπρᾱχθην.
ἔγραψην.	τελέω finish (τελε-σ-), τελῶ, ἐτέλεσα,
ἐλέγχω confute (ἐλεγχ-), ἐλέγξω, ἤλεγξα,	τετέλεκα, τετέλεσμαι, ἐτελέσθην.
ἔληλεγμαι, ἤλέγχθην.	φαίνω show (φαν-), φανῶ, ἔφηναι, 1 perf.
λείπω leave (λιπ-, λειπ-, λοιπ-), λείψω,	πέφαγκα I have shown, 2 perf. πέφηναι
2 perf. λέλοιπα, λέλειμμαι, ἐλείψθην,	I have appeared, πέφασμαι, ἐφάνθην
2 a. ἔλιπον.	I was shown, 2 aor. pass. ἐφάνην I
πείθω persuade (πιθ-, πειθ-, ποιθ-),	appeared.
πέισω, ἔπεισα, 1 perf. πέπεικα I have	

CONJUGATION OF ΜΙ-VERBS

412. The conjugation of *μ*-verbs differs from that of *ω*-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The *μ* forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in *-νῦμι*.

413. Verbs having second aorists and second perfects of the *μ* form are, as a rule, *ω*-verbs, not *μ*-verbs, in the present. Thus, the second aorists: *ἔβην* (*βαίνω go*), *ἔγνω* (*γινώσκω know*); the second perfect: *τέθναμεν* (*θνήσκω die*).

414. There are two main classes of *μ*-verbs.

A. The root class. This class commonly ends in *-ημι* or *-ωμι* (from stems in *ε*, *α*, or *ο*). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
θε-, θη-	τιθε-, τιθη- (for θιθε, θιθη, 125 a)	τίθημι <i>place</i>
ἔ-, ἦ-	ἔε-, ἔη- (for σισε, σιση or μιε, μιη)	ἔημι <i>send</i>
στα-, στη-	ἰστα-, ἰστη- (for σιστα, σιστη, 119)	ἰστημι <i>set</i>
δο-, δω-	διδω-, διδω-	δίδωμι <i>give</i>
φα-, φη-	φά-, φη-	φημί <i>say</i>

B. The *-νῦμι* class. This class adds *νν* (*νῦ*), after a vowel *ννν* (*ννῦ*), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in *-νῦμι* are inflected like verbs in *-ω*.

Verb-stem	Present Stem	Present
δεικ-	δεικνν-, δεικνῦ-	δέκνῦμι <i>show</i>
ζευγ-	ζευγνν-, ζευγνῦ-	ζεύγνῦμι <i>yoke</i>
κέρα-	κεραννν-, κεραννῦ-	κεράννῦμι <i>milk</i>
ῥηγ-	ῥηγννν-, ῥηγνῦ-	ῥήγνῦμι <i>break</i>
σβε-	σβεννν-, σβεννῦ-	σβέννῦμι <i>extinguish</i>

C. There are some (mostly poetic) verbs in *-νῦμι*, which add *να-*, *νη-* to form the present stem; as *δάμνημι* *I subdue*, *δάμναμεν* *we subdue*.

415. All the possible *μ* forms do not occur in any single verb. *τίθημι* and *δίδωμι* are incomplete and irregular in the second aorist active; and *ἔσβην* *went out* from *σβέννῦμι* is the only second aorist formed from *νῦμι*-verbs. *ἐπριάμην* *I bought*, second aorist middle (from the stem *πρια-* with no present), is given in the paradigms in place of the missing form of *ἵστημι*; and *ἔδδν* *I entered* from *δδω* (but formed as if from *δδῦμι*) in place of a second aorist of the *νῦμι*-verbs.

416. (A) Root Class. — Inflection of *τίθημι* *place*, *ἵστημι* *set*, *δίδωμι* *give*, in the present, imperfect, and second aorist tenses; and of *ἐπριάμην* *I bought*.

ACTIVE

Present Indicative

S. 1.	τί-θη-μι	ἵ-στη-μι	δί-δω-μι
2.	τί-θη-ς	ἵ-στη-ς	δί-δω-ς
3.	τί-θη-σι	ἵ-στη-σι	δί-δω-σι
D. 2.	τί-θε-τον	ἵ-στα-τον	δί-δο-τον
3.	τί-θε-τον	ἵ-στα-τον	δί-δο-τον
P. 1.	τί-θε-μεν	ἵ-στα-μεν	δί-δο-μεν
2.	τί-θε-τε	ἵ-στα-τε	δί-δο-τε
3.	τι-θεί-ασι	ἵ-στασι	δί-δό-ασι

Imperfect

S. 1.	ἔ-τι-θη-ν	ἔ-στη-ν	ἔ-δί-δου (746 b)
2.	ἔ-τι-θε-ις (746 b)	ἔ-στη-ς	ἔ-δί-δους
3.	ἔ-τι-θει	ἔ-στη	ἔ-δί-δου
D. 2.	ἔ-τι-θε-τον	ἔ-στα-τον	ἔ-δί-δο-τον
3.	ἔ-τι-θεί-την	ἔ-στά-την	ἔ-δι-δό-την
P. 1.	ἔ-τι-θε-μεν	ἔ-στα-μεν	ἔ-δί-δο-μεν
2.	ἔ-τι-θε-τε	ἔ-στα-τε	ἔ-δί-δο-τε
3.	ἔ-τι-θε-σαν	ἔ-στα-σαν	ἔ-δι-δο-σαν

Present Subjunctive

S. 1.	τι-θῶ	ἵ-στώ	δί-δῶ
2.	τι-θῆ-ς	ἵ-στῆ-ς	δί-δῶ-ς
3.	τι-θῆ	ἵ-στῆ	δί-δῶ
D. 2.	τι-θῆ-τον	ἵ-στῆ-τον	δί-δῶ-τον
3.	τι-θῆ-τον	ἵ-στῆ-τον	δί-δῶ-τον
P. 1.	τι-θῶ-μεν	ἵ-στώ-μεν	δί-δῶ-μεν
2.	τι-θῆ-τε	ἵ-στῆ-τε	δί-δῶ-τε
3.	τι-θῶ-σι	ἵ-στώ-σι	δί-δῶ-σι

Present Optative

S. 1.	τι-θείη-ν	ἵ-σταίη-ν	δί-δοίη-ν
2.	τι-θείη-ς	ἵ-σταίη-ς	δί-δοίη-ς
3.	τι-θείη	ἵ-σταίη	δί-δοίη
D. 2.	τι-θείη-τον	ἵ-σταίη-τον	δί-δοίη-τον
3.	τι-θείη-την	ἵ-σταίη-την	δί-δοίη-την
P. 1.	τι-θείη-μεν	ἵ-σταίη-μεν	δί-δοίη-μεν
2.	τι-θείη-τε	ἵ-σταίη-τε	δί-δοίη-τε
3.	τι-θείη-ν	ἵ-σταίη-ν	δί-δοίη-ν

ACTIVE — *Concluded**Present Optative*

	or (750)	or (750)	or (750)
D. 2.	τι-θειη-τον	ι-σταλη-τον	δι-δολη-τον
3.	τι-θειη-την	ι-σταλη-την	δι-δολη-την
P. 1.	τι-θειη-μεν	ι-σταλη-μεν	δι-δολη-μεν
2.	τι-θειη-τε	ι-σταλη-τε	δι-δολη-τε
3.	τι-θειη-σαν	ι-σταλη-σαν	δι-δολη-σαν

Present Imperative

S. 2.	τι-θει (746 b)	ι-στη	δι-δου
3.	τι-θέ-τω	ι-στά-τω	δι-δό-τω
D. 2.	τι-θε-τον	ι-στα-τον	δι-δο-τον
3.	τι-θε-των	ι-στά-των	δι-δό-των
P. 2.	τι-θε-τε	ι-στα-τε	δι-δο-τε
3.	τι-θέ-ντων	ι-στά-ντων	δι-δό-ντων

Present Infinitive

τι-θέ-ναι	ι-στά-ναι	δι-δό-ναι
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Present Participle

τι-θείς, -είσα, -έν (307)	ι-στᾶς, -ᾶσα, -άν (306)	δι-δούς, -ούσα, -όν (307)
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MIDDLE AND PASSIVE

Present Indicative

S. 1.	τι-θε-μαι	ι-στα-μαι	δι-δο-μαι (747 f)
2.	τι-θε-σαι	ι-στα-σαι	δι-δο-σαι
3.	τι-θε-ται	ι-στα-ται	δι-δο-ται
D. 2.	τι-θε-σθον	ι-στα-σθον	δι-δο-σθον
3.	τι-θε-σθον	ι-στα-σθον	δι-δο-σθον
P. 1.	τι-θέ-μεθα	ι-στά-μεθα	δι-δό-μεθα
2.	τι-θε-σθε	ι-στα-σθε	δι-δο-σθε
3.	τι-θε-νται	ι-στα-νται	δι-δο-νται

Imperfect

S. 1.	ἐ-τι-θέ-μην	ἰ-στά-μην	ἐ-δι-δό-μην (747 f)
2.	ἐ-τι-θε-σο	ἰ-στα-σο	ἐ-δι-δο-σο
3.	ἐ-τι-θε-το	ἰ-στα-το	ἐ-δι-δο-το
D. 2.	ἐ-τι-θε-σθον	ἰ-στα-σθον	ἐ-δι-δο-σθον
3.	ἐ-τι-θέ-σθην	ἰ-στά-σθην	ἐ-δι-δό-σθην
P. 1.	ἐ-τι-θέ-μεθα	ἰ-στά-μεθα	ἐ-δι-δό-μεθα
2.	ἐ-τι-θε-σθε	ἰ-στα-σθε	ἐ-δι-δο-σθε
3.	ἐ-τι-θε-ντο	ἰ-στα-ντο	ἐ-δι-δο-ντο

MIDDLE AND PASSIVE — *Concluded**Present Subjunctive*

S. 1.	τι-θῶ-μαι	ι-στῶ-μαι	δι-δῶ-μαι
2.	τι-θῆ	ι-στῆ	δι-δῆ
3.	τι-θῆ-ται	ι-στῆ-ται	δι-δῆ-ται
D. 2.	τι-θῆ-σθον	ι-στῆ-σθον	δι-δῶ-σθον
3.	τι-θῆ-σθον	ι-στῆ-σθον	δι-δῶ-σθον
P. 1.	τι-θῶ-μεθα	ι-στῶ-μεθα	δι-δῶ-μεθα
2.	τι-θῆ-σθε	ι-στῆ-σθε	δι-δῶ-σθε
3.	τι-θῶ-νται	ι-στῶ-νται	δι-δῶ-νται

Present Optative

S. 1.	τι-θεί-μην	ι-σταί-μην	δι-δοί-μην
2.	τι-θεί-ο	ι-σταί-ο	δι-δοί-ο
3.	τι-θεί-το	ι-σταί-το	δι-δοί-το
D. 2.	τι-θεί-σθον	ι-σταί-σθον	δι-δοί-σθον
3.	τι-θεί-σθην	ι-σταί-σθην	δι-δοί-σθην
P. 1.	τι-θεί-μεθα	ι-σταί-μεθα	δι-δοί-μεθα
2.	τι-θεί-σθε	ι-σταί-σθε	δι-δοί-σθε
3.	τι-θεί-ντο	ι-σταί-ντο	δι-δοί-ντο

or

S. 1.	τι-θεί-μην
2.	τι-θεί-ο
3.	τι-θοῖ-το (746 c)
D. 2.	τι-θοῖ-σθον
3.	τι-θοῖ-σθην
P. 1.	τι-θοῖ-μεθα
2.	τι-θοῖ-σθε
3.	τι-θοῖ-ντο

Present Imperative

S. 2.	τι-θε-σο	ι-στα-σο	δι-δο-σο
3.	τι-θέ-σθω	ι-στά-σθω	δι-δό-σθω
D. 2.	τι-θε-σθον	ι-στα-σθον	δι-δο-σθον
3.	τι-θέ-σθων	ι-στά-σθων	δι-δό-σθων
P. 2.	τι-θε-σθε	ι-στα-σθε	δι-δο-σθε
3.	τι-θέ-σθων	ι-στά-σθων	δι-δό-σθων

Present Infinitive

τι-θε-σθαι	ι-στα-σθαι	δι-δο-σθαι
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Present Participle

τι-θέ-μενος	ι-στά-μενος	δι-δό-μενος
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SECOND AORIST

Indicative

	Active	Middle	Active	Middle	Active	Middle
S. 1.	(ἔθηκα, 755)	ἔ-θέ-μην	ἔ-στη-ν	stood ἐπριάμην (415)	(ἔδωκα, 755)	ἔ-δό-μην (756 b)
2.	(ἔθηκας)	ἔ-θου	ἔ-στη-ς	ἐπρίω	(ἔδωκας)	ἔ-δου
3.	(ἔθηκε)	ἔ-θε-το	ἔ-στη	ἐπρίατο	(ἔδωκε)	ἔ-δο-το
D. 2.	ἔ-θε-τον	ἔ-θε-σθον	ἔ-στη-τον	ἐ-πρία-σθον	ἔ-δο-τον	ἔ-δο-σθον
3.	ἔ-θέ-την	ἔ-θέ-σθην	ἔ-στή-την	ἐ-πρία-σθην	ἔ-δό-την	ἔ-δό-σθην
P. 1.	ἔ-θε-μεν	ἔ-θέ-μεθα	ἔ-στη-μεν	ἐ-πρία-μεθα	ἔ-δο-μεν	ἔ-δό-μεθα
2.	ἔ-θε-τε	ἔ-θε-σθε	ἔ-στη-τε	ἐ-πρία-σθε	ἔ-δο-τε	ἔ-δο-σθε
3.	ἔ-θε-σαν	ἔ-θε-ντο	ἔ-στη-σαν	ἐ-πρία-ντο	ἔ-δο-σαν	ἔ-δο-ντο

Subjunctive

S. 1.	θῶ	θῶ-μαι	στῶ	πρίω-μαι (424, N.2)	δῶ	δῶ-μαι
2.	θῆ-ς	θῆ	στῆ-ς	πρίη	δῶ-ς	δῶ
3.	θῆ	θῆ-ται	στῆ	πρίη-ται	δῶ	δῶ-ται
D. 2.	θῆ-τον	θῆ-σθον	στῆ-τον	πρίη-σθον	δῶ-τον	δῶ-σθον
3.	θῆ-την	θῆ-σθην	στῆ-την	πρίη-σθην	δῶ-την	δῶ-σθην
P. 1.	θῶ-μεν	θῶ-μεθα	στῶ-μεν	πρίω-μεθα	δῶ-μεν	δῶ-μεθα
2.	θῆ-τε	θῆ-σθε	στῆ-τε	πρίη-σθε	δῶ-τε	δῶ-σθε
3.	θῶ-σι	θῶ-νται	στῶ-σι	πρίω-νται	δῶ-σι	δῶ-νται

Optative

S. 1.	θείη-ν	θεί-μην	σταίη-ν	πρίαί-μην	δοίη-ν	δοί-μην
2.	θείη-ς	θεί-ο	σταίη-ς	πρίαί-ο (424, N.2)	δοίη-ς	δοί-ο
3.	θείη	θεί-το, θοῖ-το	σταίη	πρίαί-το	δοίη	δοί-το
D. 2.	θεί-τον	θεί-σθον	σταί-τον	πρίαί-σθον	δοί-τον	δοί-σθον
3.	θεί-την	θεί-σθην	σταί-την	πρίαί-σθην	δοί-την	δοί-σθην
P. 1.	θεί-μεν	θεί-μεθα	σταί-μεν	πρίαί-μεθα	δοί-μεν	δοί-μεθα
2.	θεί-τε	θεί-σθε	σταί-τε	πρίαί-σθε	δοί-τε	δοί-σθε
3.	θείε-ν	θεί-ντο	σταίε-ν	πρίαί-ντο	δοίε-ν	δοί-ντο
	or (758)	or (746 c)	or (758)		or (758)	
D. 2.	θείη-τον		σταίη-τον		δοίη-τον	
3.	θείή-την		σταίή-την		δοίή-την	
P. 1.	θείη-μεν	θοίμεθα	σταίη-μεν		δοίη-μεν	
2.	θείη-τε	θοίσθε	σταίη-τε		δοίη-τε	
3.	θείη-σαν	θοίντο	σταίη-σαν		δοίη-σαν	

SECOND AORIST — *Concluded**Imperative*

S. 2.	θί-ς	θοῦ	στή-θι	πρίω	δό-ς	δοῦ
3.	θί-τω	θί-σθω	στή-τω	πρία-σθω	δό-τω	δό-σθω
D. 2.	θί-τον	θί-σθον	στή-τον	πρία-σθον	δό-τον	δό-σθον
3.	θί-των	θί-σθων	στή-των	πρία-σθων	δό-των	δό-σθων
P. 2.	θί-τε	θί-σθε	στή-τε	πρία-σθε	δό-τε	δό-σθε
3.	θί-ντων	θί-σθων	στά-ντων	πρία-σθων	δό-ντων	δό-σθων

Infinitive

θεί-ναι	θί-σθαι	στή-ναι	πρία-σθαι	δοῦ-ναι	δό-σθαι
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Participle

θείς, θείσα, θί-μενος, -η,	στάς, στάσα, πρία-μενος, -η,	δοῦς, δοῦσα, δό-μενος,
θεί-ν (307)	-ον	στά-ν (306)
	-ον (287)	δό-ν (307)
		-η, -ον

SECOND PERFECT OF μ -VERBS

417. A few verbs of the μ class have a second perfect and pluperfect. Only the dual and plural occur; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of ἵστημι are inflected as follows:

SECOND PERFECT

	Indicative	Subjunctive	Optative	Imperative
S. 1.	(ἔστηκα) stand	ἔ-στῶ	ἔ-σταίη-ν (poetic)	
2.	(ἔστηκας)	ἔ-στή-ς	ἔ-σταίη-ς	ἔ-στα-θι (poetic)
3.	(ἔστηκε)	ἔ-στή	ἔ-σταίη	ἔ-στά-τω
D. 2.	ἔ-στα-τον	ἔ-στή-τον	ἔ-σταί-τον or -αίητον (461b)	ἔ-στα-τον
3.	ἔ-στα-των	ἔ-στή-των	ἔ-σταί-την or -αίητην	ἔ-στά-των
P. 1.	ἔ-στα-μεν	ἔ-στῶ-μεν	ἔ-σταί-μεν or -αίημεν	
2.	ἔ-στα-τε	ἔ-στή-τε	ἔ-σταί-τε or -αίητε	ἔ-στα-τε
3.	ἔ-στάσι	ἔ-στῶ-σι	ἔ-σταίε-ν or -αίησαν	ἔ-στά-ντων

INFINITIVE ἔ-στά-ναι PARTICIPLE ἔ-στῶ-ς, ἔ-στῶσα, ἔ-στός (309 a)

SECOND PLUPERFECT

S. 1.	(εἰστήκη) stood	D. 2.	ἔ-στα-τον	P. 1.	ἔ-στα-μεν
2.	(εἰστήκης)	3.	ἔ-στά-την	2.	ἔ-στα-τε
3.	(εἰστήκει)			3.	ἔ-στα-σαν

For a list of second perfects of the μ form, see 704-705.

418. (B) -νῦμι Class. — Inflection of the present system of δεικνύμι *show* and of the second aorist ἔδῶν *entered*.

		Indicative				
		MIDDLE AND PASSIVE		ACTIVE		
		Present	Imperfect	Present	Imperfect	2 Aorist
S. 1.	δεικ-νῦ-μι (746 a)	ἐ-δείκ-νῦ-ν (746 a)	δεικ-νυ-μαι	ἐ-δείκ-νύ-μην	ἔ-δῶ-ν (415)	
2.	δεικ-νῦ-ς	ἐ-δείκ-νῦ-ς	δεικ-νυ-σαι	ἐ-δείκ-νυ-σο	ἔ-δῶ-ς	
3.	δεικ-νῦ-σι	ἐ-δείκ-νῦ	δεικ-νυ-ται	ἐ-δείκ-νυ-το	ἔ-δῶ	
D. 2.	δεικ-νυ-τον	ἐ-δείκ-νυ-τον	δεικ-νυ-σθον	ἐ-δείκ-νυ-σθον	ἔ-δῶ-τον	
3.	δεικ-νυ-των	ἐ-δείκ-νύ-την	δεικ-νυ-σθον	ἐ-δείκ-νύ-σθην	ἔ-δῶ-την	
P. 1.	δεικ-νυ-μεν	ἐ-δείκ-νυ-μεν	δεικ-νύ-μεθα	ἐ-δείκ-νύ-μεθα	ἔ-δῶ-μεν	
2.	δεικ-νυ-τε	ἐ-δείκ-νυ-τε	δεικ-νυ-σθε	ἐ-δείκ-νυ-σθε	ἔ-δῶ-τε	
3.	δεικ-νύ-σσι	ἐ-δείκ-νυ-σαν	δεικ-νυ-νται	ἐ-δείκ-νυ-ντο	ἔ-δῶ-σαν	

Subjunctive

S. 1.	δεικνύω	δεικνύομαι	δύω
2.	δεικνύης	δεικνύῃ	δύῃς
3.	δεικνύῃ	δεικνύηται	δύῃ
D. 2.	δεικνύητον	δεικνύησθον	δύητον
3.	δεικνύητων	δεικνύησθον	δύητων
P. 1.	δεικνύωμεν	δεικνύομεθα	δύωμεν
2.	δεικνύητε	δεικνύησθε	δύητε
3.	δεικνύωσι	δεικνύωνται	δύωσι

Optative

S. 1.	δεικνύοιμι	δεικνυοίμην
2.	δεικνύοις	δεικνυοίῃο
3.	δεικνύοι	δεικνυοίτο
D. 2.	δεικνύοιτον	δεικνυοίσθον
3.	δεικνυοίτην	δεικνυοίσθην
P. 1.	δεικνύοιμεν	δεικνυοίμεθα
2.	δεικνύοιτε	δεικνυοίσθε
3.	δεικνύοιεν	δεικνυοίοντο

Imperative

S. 2.	δεικ-νῦ (746 a)	δεικ-νυ-σο	δῶ-θι
3.	δεικ-νύ-τω	δεικ-νύ-σθω	δῶ-τω
D. 2.	δεικ-νυ-τον	δεικ-νυ-σθον	δῶ-τον
3.	δεικ-νύ-των	δεικ-νύ-σθων	δῶ-των
P. 2.	δεικ-νυ-τε	δεικ-νυ-σθε	δῶ-τε
3.	δεικ-νύ-ντων	δεικ-νύ-σθων	δῶ-ντων

Infinitive

δεικ-νύ-ναι (746 a)	δεικ-νυ-σθαι	δῶ-ναι
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Participle

δεικ-νύς -ύσα, -ύν (308, 746 a)	δεικ-νύ-μενος, -η, -ον	δύς, δύσα, δύν (308)
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419.

SYNOPSIS OF τίθημι (θε-, θη-) *place*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	1 Perf. Act.	1 Plur. Act.
Ind.	τίθημι	ἔτιθην	θήσω	έθηκα	τέθηκα	έτεθήκη
Sub.	τιθῶ			θῶ	τεθηκώς ᾧ	
Opt.	τιθέην		θήσοιμι	θείην	τεθηκώς εἶην	
Imp.	τίθει			θείς		
Inf.	τιθέναι		θήσειν	θεῖναι	τεθηκέναι	
Par.	τιθείς		θήσων	θείς	τεθηκώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	2 Aor. Mid.	Perf. M. P.	Plur. M. P.
Ind.	τίθεμαι	ἐτιθέμην	θήσομαι	ἔθεμην	τέθειμαι	έτεθείμην
Sub.	τιθῶμαι			θῶμαι	τεθειμένος ᾧ	
Opt.	τιθείμην		θησοίμην	θείμην	τεθειμένος εἶην	
Imp.	τιθεσο			θοῦ	τέθεισο	
Inf.	τιθεσθαι		θήσεσθαι	θεσθαι	τεθεισθαι	
Par.	τιθέμενος		θησόμενος	θέμενος	τεθειμένος	
			1 Fut. Pass.	1 Aor. Pass.		
Ind.			τεθήσομαι	ἐτέθην		
Sub.				τεθῶ		
Opt.			τεθησοίμην	τεθείην		
Imp.				τέθητι		
Inf.			τεθήσεσθαι	τεθήναι		
Par.			τεθησόμενος	τεθείς		

Verbal adjectives: θετός, θετός.

420. SYNOPSIS OF ἵστημι (στα-, στη-) *set* (in perf. and 2 aor. *stand*)

	Pres. Impf. Act.	Fut. Act.	1 Aor. Act.	2 Aor. Act.	Perf. Plur. Act.
Ind.	ἵστημι <i>set</i> ἵστην	στήσω <i>shall set</i>			ἵστηκα <i>stand</i>
Sub.	ιστῶ		στήσω	στῶ	ἵστήκω, ἵστῶ
Opt.	ιστάην	στήσοιμι	στήσαιμι	σταίην	ἵστήκοιμι, ἵσταίην
Imp.	ἵστη		στήσον	στήθι	ἵσταθι
Inf.	ιστάναι	στήσειν	στήσαι	στήναι	ἵστηκέναι, ἵσταναι
Par.	ιστάς	στήσων	στήσῃς	στάς	ἵστηκώς, ἵστώς
	Pres. Impf. M. P.	Fut. Mid.		1 Aor. Mid.	Fut. Perf. Act.
Ind.	ἵσταμαι <i>stand</i> ἵστάμην	στήσομαι (intrans.)			ἵστήξω <i>shall stand</i>
Sub.	ιστῶμαι			ἑστησάμην (trans.)	
Opt.	ιστάμην	στησοίμην		στήσομαι	
Imp.	ἵστασο			στησαίμην	ἵστήξοιμι
Inf.	ἵστασθαι	στήσεσθαι		στήσαι	ἵστήξαιν
Par.	ἵστάμενος	στησόμενος		στησάμενος	ἵστήξων
		1 Fut. Pass.		1 Aor. Pass.	
Ind.		σταθήσομαι <i>shall be set up</i>		ἑστάθην <i>was set</i>	
Sub.				σταθῶ	
Opt.		σταθησοίμην		σταθείην	
Imp.				στάθητι	
Inf.		σταθήσεσθαι		σταθήναι	
Par.		σταθησόμενος		σταθείς	

Verbal adjectives: στατός, στατός.

421.

SYNOPSIS OF δίδωμι (δο-, δω-) *give*

	Pres. Act.	Impf. Act.	Fut. Act.	Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	δίδωμι	ἔδιδουν	δώσω	ἔδωκα	δέδωκα	ἔδεδόκη
Sub.	διδῶ			δῶ	δεδοκώς ᾧ	
Opt.	διδόην		δώσοιμι	δοίην	δεδοκώς εἶην	
Imp.	δίδου			δός		
Inf.	διδόναι		δώσειν	δοῦναι	δεδοκέναι	
Par.	διδούς		δώσων	δοῦς	δεδοκώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	2 Aor. Mid.	Perf. M. P.	Plup. M. P.
Ind.	δίδομαι	ἔδιδόμην	δώσομαι	ἔδομην	δέδομαι	ἔδεδόμην
Sub.	διδῶμαι			δῶμαι	δεδομένος ᾧ	
Opt.	διδόμην		δωσοίμην	δοίμην	δεδομένος εἶην	
Imp.	δίδοσο			δοῦ	δέδοσο	
Inf.	δίδοσθαι		δώσεσθαι	δόσθαι	δέδοσθαι	
Par.	διδόμενος		δωσόμενος	δόμενος	δεδομένος	
			1 Fut. Pass.	1 Aor. Pass.		
Ind.			δοθήσομαι	ἔδοθην		
Sub.				δοθῶ		
Opt.				δοθήην		
Imp.			δοθησοίμην	δοθήτη		
Inf.			δοθήσεσθαι	δοθήναι		
Par.			δοθησόμενος	δοθείς		

Verbal adjectives: *δοτός, δοτός*

422.

SYNOPSIS OF δείκνυμι (δεικ-) *show*

	Pres. Act.	Impf. Act.	Fut. Act.	1 Aor. Act.	1 Perf. Act.	1 Plup. Act.
Ind.	δείκνυμι	ἔδεικνῦν	δείξω	ἔδειξα	δέδειχα	ἔδεδείχη
Sub.	δεικνύω			δείξω	δεδειχώς ᾧ	
Opt.	δεικνύοιμι		δείξοιμι	δείξαιμι	δεδειχώς εἶην	
Imp.	δεικνῦ			δείξον		
Inf.	δεικνύναι		δείξειν	δείξαι	δεδειχέναι	
Par.	δεικνύς		δείξων	δείξας	δεδειχώς	
	Pres. M. P.	Impf. M. P.	Fut. Mid.	1 Aor. Mid.	Perf. Mid.	Plup. Mid.
Ind.	δείκνυμαι	ἔδεικνύμην	δείξομαι	ἔδειξάμην	δέδειγμαί	ἔδεδείγμην
Sub.	δεικνύωμαι			δείξωμαι	δεδειγμένος ᾧ	
Opt.	δεικνυόμην		δείξοίμην	δείξαιμην	δεδειγμένος εἶην	
Imp.	δείκνυσο			δείξαι	δέδειξο	
Inf.	δείκνυσθαι		δείξεσθαι	δείξασθαι	δεδειχθαι	
Par.	δεικνύμενος		δείξόμενος	δείξάμενος	δεδειγμένος	
			Fut. Pass.	1 Aor. Pass.		
Ind.			δειχθήσομαι	ἔδειχθην		
Sub.				δειχθῶ		
Opt.			δειχθησοίμην	δειχθείην		
Imp.				δειχθητη		
Inf.			δειχθήσεσθαι	δειχθῆναι		
Par.			δειχθησόμενος	δειχθείς		

Verbal adjectives: *δεικτός, δεικτός*

ACCENT

423. Simple or compound verbs usually throw the accent as far back as the quantity of the last syllable permits (recessive accent, 159).

λύω, λύομεν, ἐλύομεν; παιδεύω, παιδεύουσι, ἐπαιδεύετην; ἀποβάλλω, ἀπόβαλλε; ἀπολύω, ἀπέλυον; ἀπειμι, σύνεσμεν, σύμφημι, πάρεστι.

424. To this general rule there are exceptions.

a. Enclitics. — All the forms of *φημι say*, and *εἰμί am*, except *φῆς* and *εἶ*.

b. Imperatives. — (1) The second person sing. of the second aorist active imperative of five verbs is oxytone: *εἰπέ say*, *ἔλθε come*, *εὗρέ find*, *ἰδέ see*, *λαβέ take*. Their plurals are accented *εἶπέτε*, *ἔλθέτε*, etc.; compounds have recessive accent: *κάτεπε*, *ἀπελθε*, *ἔφευρε*, *παράλαβε*.

(2) The second aorist middle (2 sing.) is perispomenon, as *λαβοῦ, παραβαλοῦ, καθελοῦ*.

c. Contracted verbs are only apparent exceptions: thus, *ε.γ.*, *τίμη* for *τιμήει*, *δηλοῦσι* for *δηλόουσι*, *φιλεῖν* for *φιλέειν*. So the subjunctive of the first and second aorist passive *λυθῶ* for *λυθέω*, *φανῶ* for *φανέω*; the optatives *λυθείμεν* from *λυθέ-ι-μεν*, *διδόιμεν* from *διδό-ι-μεν*; the futures *φανῶ* for *φανέω*, *φανοῖμι* for *φανέοιμι*, *φανεῖν* for *φανέειν*, *φανῶν* for *φανέων*; *λιπεῖν* for *λιπέειν*; and the present and second aorist active and middle subjunctive of most *μι*-verbs, as *τιθῶ* for *τιθέω*, *ἰστώμαι*, *θῶμαι*, perf. *κεκτώμαι*. On *διδούσι, τιθείσι*, see 463 d.

N. 1. — In athematic optatives the accent does not recede beyond the diphthong containing *-ι-*, the sign of the optative mood: *ισταῖο, ἰσταίμεν, ἰσταῖτο, διδοῖτο*; and so in *λυθείμεν, λυθείην*.

N. 2. — *δύναμαι am able*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, *δύνημι profit*, and *ἐπιδύνημι bought* (749 b, 750 b, 757 a) have recessive accent in the subjunctive and optative (*δύνωμαι, ἐπίστωμαι, δύναίτο, κρέμαιτο*).

d. Poetic forms sometimes fail to follow the rule, as *ἔων being*.

425. Infinitives, participles, and verbal adjectives are verbal nouns (358), and hence do not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all infinitives in *-ναι*, as *λελυκέναι, λυθῆναι, ἰσῆναι, στήναι* (except Epic *-μεναι*, as *στήμεναι*); in verbs in *ω* the first aorist active, as *λύσαι, παιδεύσαι*, the second aorist middle, as *λιπέσθαι*, the perfect (middle) passive, as *λελύσθαι, πεπαιδευσθαι, πεποιθῆσθαι*.

N. — The present inf. of contracted verbs and the second aorist active inf. of *ω*-verbs have the perispomenon by 424 c.

b. Participles. — (1) Oxytone: the masculine and neuter sing. of the second aorist active, as *λιπών, λιπόν*; and of all participles of the third declension ending in *-ς* in the masculine (except the first aorist active), as *λυθείς, λυθέν, λελυκώς, λελυκός, ἔστώς, ἔστός, τιθείς, τιθέν, διδούς, διδόν, ἰσῆς, ἰσῆν, δεικνός, δεικνών* (but *λύσας, ποιήσας*). Also *ἴων going* from *εἶμι*.

425 a. D. The 2. aor. mid. inf. in Hom. is recessive in *ἀγέρεσθαι* (*ἀγείρω assemble*); so the perf. *ἀλάλησθαι* (*ἀλάομαι wander*), *ἀκάχησθαι* (*ἄχνημαι am distressed*).

(2) Paroxytone: the perfect middle (passive): *λελυμένος*.

N.—Participles are accented like adjectives, not like verbs. The fem. and neuter nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits, thus *παιδεύων, παιδεύουσα, παιδεύον* (not *παιδευον*); *ποίησᾶς, ποιήσασα, ποιήσαν* (not *ποίησαν*); *φιλῶν, φιλοῦσα, φιλοῦν* (from *φιλέον*).

c. Verbal Adjectives.—The verbal adjective in *-τος* is accented on the ultima (*λυτός*); that in *-τεος* on the penult (*λυτέος*).

N.—Prepositional compounds in *-τος* denoting possibility generally accent the last syllable and have three endings (286), as *διαλυτός dissoluble, εξαίρετό-removable*. Such compounds as have the force of a perfect passive participle accent the antepenult and have two endings, as *διάλυτος dissolved, εξαίρετος chosen*. All other compounds in *-τος* accent the antepenult and have two endings, as *άβατος impassable, χειροποίητος artificial*.

426. Exceptions to the recessive accent of compound verbs.—a. The accent cannot precede the augment or reduplication: *άπειμι am absent, άπήν was absent, εισ-ήλθον they entered, άπήσαν they were absent; άφ-ίεται arrived* (cp. *ικται*).

N.—A long vowel or diphthong not changed by the augment receives the accent: *ύπ-είκε was yielding* (indic. *ύπ-είκω*, imper. *ύπ-εικε*).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: *περίθεσ put around, συνέκδος give up together* (not *σύνεκδος*), *συνκάθεσ put down together* (not *σύνκαθεσ*). Compounds of the second aorist active imperatives *δος, ές, θέσ, and σχές* are thus paroxytone: *έπιθεσ set on, περίθεσ put around, έπισχεσ hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic second aorist middle imperatives in *-ού* from *μι*-verbs retain the circumflex: *προδοού betray, ένθοού put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: *άποδου sell, κατάθου put down*. The open forms always have recessive accent, as *ένθεο, κατάθεο*.

d. The accent of uncompound infinitives, participles, aorist passive, perfect passive, and of the second aorist middle imperative (2. p. sing., but see 426 c) is retained in composition.

e. *άπέσται will be far from, έπέσται will be upon* do not have recessive accent.

f. Compound subjunctives are differently accentuated in the Mss.: *άποδῶμαι* and *άπόδωμαι, έπιθήται* and *έπιθηται*; the aorist of *ημι* has *προῶμαι* and *πρωμαι*. *άπέχω* has *άπόσχωμαι*. Compound optatives retain the accent of the primitives: *άποδοίτο*, as *δοίτο*. For *συνθοίτο, προσθοίστε* (746 c) the Mss. occasionally have *σύνθοιτο, πρόσθοιστε*; and so *πρόιτο*.

427. Final *-αι* (and *-οι*) are regarded as long in the optative (169), elsewhere as short. Hence distinguish the forms of the first aorist.

	3. Sing. Opt. Act.	Infm. Act.	2. Sing. Imper. Mid.
λύω	λύσαι	λύσαι	λύσαι
άπολύω	άπολύσαι	άπολύσαι	άπόλυσαι
παιδέύω	παιδεύσαι	παιδεύσαι	παιδευσαι

425 b (2) D. But Hom. has *άλαλήμενος* (*άλάομαι wander*), *άκαχήμενος* or *άκηχέμενος* (*άχνημαι am distressed*), *έσσόμενος* (*σεύω drive*).

AUGMENT

428. The augment (*increase*) denotes past time. It appears only in the secondary or past tenses of the indicative mood, namely, imperfect, aorist, and pluperfect. The augment has two forms, the syllabic and the temporal.

429. Syllabic Augment.—Verbs beginning with a consonant prefix *ε* as the augment, which thus increases the word by one syllable. In the pluperfect *ε* is prefixed to the reduplication.

λύω	loose	ε-λύον	ε-λύσα	ε-λελύκη
παιδέύω	educate	ε-παιδευον	ε-παιδευσα	ε-πεπαιδεύκη

a. Verbs beginning with *ρ* double the *ρ* after the augment. *ρίπτω throw, ε-ρρίπτον, ε-ρρίψα, ε-ρρίφθην; ρήγνυμι break, ε-ρρηξα, ε-ρράγην*.

N.—*ρρ* is here due to assimilation of *ρρ*, as in Hom. *ερρεξα did* (and *ερεξα*); of *σρ* in *ερρεον flowed*. Cp. 80 a.

430. *βούλομαι wish, δύναμαι am able, μέλλω intend* augment with *ε* or with *η* (especially in later Attic); thus, *έβουλόμην* and *ήβουλόμην, έδυνάμην* and *ήδυνάμην, έδυνήθην* and *ήδυνήθην*.

a. These forms seem to be due to parallelism with *ήθελον* (from *έθελω wish*) and *εθελον* (from *θελω*).

431. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant. Thus,

άγνυμι break (*φάγνυμι*), *εξα*, aor. pass. *εάγην*.

άλισκομαι am captured (*φάλσκομαι*), imperf. *ήλισκόμην*, aor. *εάλων* (with temporal augment) or *ήλων*.

άνδάν please (*φανδάνω*), aor. *εαδον* (Ionic).

άν-οίγω open (*φοίγνυμι*), imperf. *άν-έωγον*.

εάω permit (*σεεωω*), *εάων, εάωσα, ειάθην*.

εζόμαι sit (for *σεδιομαι*), *εισάμην*.

εθίζω accustom (*σφεθίζω*, cp. 123), *εθίζον, εθίωσα, εθίσθην*.

ελιττω roll (*φελιττω*), *ελιττον, ελιξα, ελιχθην*.

ελκω or ελκώω draw (*σελκω*), *ελκον, ειλκωσα, ειλκυσθην*.

επομαι follow (*σεπομαι*), *ειπόμην*.

εργάζομαι work (*φεργάζομαι*), *εργασάμην*.

ερπω creep (*σερπω*), *είρπον*.

εστίαώ entertain (*φεστίαω*), *ειστίων, ειστίωσα, ειστιάθην*.

429 a. D. Hom. has *ελλαβε took* (for *ε-σλαβε*), *ενεον swam* (for *ε-σνεον*), *εσειοντο shook* (for *ε-τρειοντο*), *εδδαισε feared* (for *ε-δφαισε*). *εμμαθε learned* is due to analogy.

431 D. Syllabic augment in Homer before a vowel is a sure proof of initial *φ* in *κειπον* and some other verbs. Similar Ionic and poetic forms occur from *ειδον, ειλω, είρω, ελπω, εννυμι, ερωω, οίνοχοέω*, etc.

ἔχω *hold* (σεχω), εἶχον.

ἔημι *send* (σισημι), aor. du. εἶπον for ἐ-έ-τον, εἶθην for ἐ-έ-θην.

ἵστημι *put* (σιστημι), plup. εἰστήκη for ἐ-σε-στηκη.

ὁράω *see* (φοράω), ἑώραν, ἑώρακα or ἐώρακα.

ὠθέω *push* (φωθέω), ἑώθουν, ἑώσα, ἑώσθην.

ὠνόμαμαι *buy* (φωνόμαμαι), ἑωνόμην, ἑωνήσθην.

εἶδον *saw*, 2 aor. of ὁράω (for ἐ-φιδον).

εἶλον *took*, 2 aor. of αἰρέω (for ἐ-έλον).

432. Some forms of some verbs in 431 are augmented as if no consonant had preceded the first vowel, as ἡργαζόμεν (and εἰργαζόμεν).

433. Since *f* disappeared early, many augmented forms show no trace of its existence, as, φῶκον from οἰκέω *dwelt* (φοῖκος). Besides *ε*, *η* was also used as the syllabic augment. This appears in Hom. ἡ-εἶδεις (-ης?), Attic ἦδεις *you knew*.

434. The verbs ἀγνῶμι, ἀλίσκομαι, (ἀν)οἴγνῶμι, ὁράω, which began originally with *f*, show forms that appear to have a double augment; as ἄγην, ἄλων, (ἀν)έφωγον (rarely ἦνωγον), ἑώραν, ἑώρακα (and ἐώρακα). These forms appear to be due to transference of quantity (34) from ἡ-φάγην, ἡ-φοίγον, ἡ-φορων (cp. 433).

435. **Temporal Augment.** — Verbs beginning with a vowel take the temporal augment by lengthening the initial vowel. The temporal augment is so called because it usually increases the *time* required to pronounce the initial syllable. Diphthongs lengthen their first vowel.

α becomes η :	ἀγω <i>lead</i>	ἦγον	ἦχα	ἦχη
ε “ η :	ἐπιζῶ <i>hope</i>	ἦπιζον	ἦπικα	ἦπικη
ι “ ι :	ἱκετεύω <i>supplicate</i>	ἦκετευσον	ἦκετευσκα	ἦκετεύκη
ο “ ω :	ὀρίζω <i>mark off</i>	ἦριζον	ἦρισκα	ἦρικη
υ “ υ :	ὕβριζω <i>insult</i>	ἦβριζον	ἦβρισκα	ἦβρικη
αι “ η :	αἰρέω <i>seize</i>	ἦρουν	ἦρηκα	ἦρήκη
αυ “ ηυ :	αὐλέω <i>play the flute</i>	ἦῦλον	ἦῦλησα	ἦῦλήκη
ει “ η :	εἰκάζω <i>liken</i>	ἦκαζον	ἦκασκα	
ευ “ ηυ :	εὐχομαι <i>pray</i>	ἦυχόμεν	ἦυξάμην	ἦυγμαί
οι “ φ :	οἰκέω <i>dwelt</i>	ἦκουν	ἦκησα	ἦκηκα

436. Initial *α* becomes *η* : ᾄδω *sing*, ἦδον. Initial *η*, *ι*, *υ*, *ω* remain unchanged. Initial *α* usually becomes *η* : ἀριστάω *breakfast*, ἦριστῆσα. ἀναλίσκω and ἀναλώω *expend* form ἀνάλωσα and ἀνήλωσα, ἀνάλωσθην and ἀνηλώσθην.

437. Initial diphthongs are sometimes unaugmented : αυ in ἀναίνομαι *dry*; ει : εἰκαζον, ἦκαζον; ευ : εὐρέσθην and ἠρέσθην from εὐρίσκω *find*, εὐξάμην and ἠξάμην from εὐχομαι *pray*; ου is never augmented, since it is never a pure diphthong when standing at the beginning of a verb-form.

435 D. Initial *α* becomes *ā* in Doric and Aeolic; initial *αι* and *αυ* remain.

438. **Omission of the Augment.** — a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts (messengers' speeches), which are nearer akin to prose.

b. In χρῆν (from χρῆ + ἦν) the augment is strictly unnecessary, but is often added (ἐχρῆν) since the composition of χρῆν was forgotten.

c. In Homer and the lyric poets either the syllabic or the temporal augment is often absent; as φάτο and ἔφατο, βῆν and ἔβην, ἔχον and εἶχον. Iteratives (495) in Hom. usually have no augment (ἔχεσκον).

N. — In Homer the absence of the augment represents the usage of the parent language, in which the augment was not necessarily added to mark past time. It is therefore erroneous, historically, to speak of the *omission* of the augment in Homer.

d. In Herodotus the syllabic augment is omitted only in the case of pluperfects and iteratives in σκον; the temporal augment is generally preserved, but it is always omitted in verbs beginning with αι, αυ, ει, ευ, οι, and in ἀγινέω, δεθλέω, ἀνώγω, ἔρδω, ἐάω, ὀρμέω, etc.; in others it is omitted only in some forms (as ἀγορεύω, ἀγω, ἔλκω, ὀρμάω), and in others it is variable (ἀγγέλλω, ἀπτω, ἀρχω, ἐπίσταμαι, ἀνέχομαι); in cases of Attic reduplication the augment is never added. Hdt. omits the augment for the reduplication in the above verbs.

REDUPLICATION

439. Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

440. Verbs beginning with a simple consonant (except *ρ*) or with a stop and a liquid (*λ*, *μ*, *ν*, *ρ*) place the initial consonant with *ε* before the stem. λύω *loose*, λέ-λυκα, λε-λυκέναι, λέ-λυμαι, λε-λύσομαι; γράφω *write*, γέ-γραφα; κλίνω *inclined*, κέ-κλικα; βλάπτω *injure*, βέ-βλαφα; πρίω *saw*, πέ-πρίσμαι.

a. Exceptions: verbs beginning with *γν*, most of those with *γλ*, and some with *βλ*. Thus, γνωρίζω *recognize*, ἐ-γνώρικα; γι-γνώσκω *know*, ἐ-γνώκα; γλύφω *carve*, ἐ-γλυφα; βλαστάνω *sprout*, ἐ-βλάστηκα (usu. βεβλάστηκα).

441. An initial aspirate is reduplicated by the corresponding smooth stop: φονεύω *murder*, πε-φόνευκα; θύω *sacrifice*, τέ-θυκα; χορεύω *dance*, κε-χόρευκα.

442. In all other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἀγω *lead*, ἦχα; ὀρθῶω *set upright*, ὠρθωκα; ἀγγέλλω *announce*, ἦγγελλκα.

b. Verbs beginning with two or more consonants (except a stop with a liquid), a double consonant, and *ρ* simply prefix *ε*. *ρ* is here doubled (cp. 429 a).

439 D. Reduplication (or the augment for the reduplication) is generally retained in Hom. Exceptions are ἔρχεται and ἔρχατο from ἔργω *shut*, ἀνογα ὄρδω, ἔσται from ἐννῶμι *clothe*. On δέχεται *await*, ἐδέγμην *was expecting* cp. 634.

442. b. D. Hom. has ῥε-ρῥωμένος (*ῥυπόω soil*), ἔμμορε (*μείρομαι obtain*) for ἐ-μορε 445 a, ἔσσομαι (*σεύω urge*) for ἐ-κυ-μαι; Ionic has ἔκτρημαι.

Thus, κτίζω *found*, ξ-κτικα; σπείρω *sow*, ξ-σπαρμαι; στρατηγέω *am general*, ἐ-στρατήγηκα; ζητέω *seek*, ἐ-ζήτηκα; ψάω *touch*, ξ-ψαυκα; ῥίπτω *throw*, ξρριφα.

N. — μιμνήσκω *remind* and κτάομαι *acquire* are exceptions: μέ-μνημαι, ἐ-μιμνήμην; κέ-κτημαι, ἐ-κε-κτήμην.

443. The verbs mentioned in 431 which originally began with a consonant now lost, reduplicate regularly. Since the reduplicated consonant has disappeared only ε is left, and this often contracts with the initial vowel of the theme. Thus, ξᾶγα for ρε-ξᾶγα from ρᾶγνυμι *break*; ἔωμαι for ρε-ρῶμαι from ρωθέω *push*; ἔστηκα for σεστηκα from ἴστημι *set*; εἶκα for σερεκα from ἔημι (σι-σημι) *send*.

444. Pluperfect. — The pluperfect prefixes the syllabic augment ε to the reduplicated perfect beginning with a consonant; when the perfect stem begins with a vowel the pluperfect retains the prefix of the perfect.

Thus perf. λέλυκα, λέλυμαι, plup. ἐ-λελύκη, ἐ-λελύμην; perf. ἔσταλκα, ἔσταλμαι, plup. ἐ-στάλκη, ἐ-στάλμην from στέλλω *send*; perf. ἤγορεύκα, plup. ἠγορεύκη from ἀγορεύω *harangue*; perf. ἤρρηκα, plup. ἠρήκη from αἰρέω *seize*.

a. Verbs showing 'Attic' reduplication (446), in almost all cases augment the pluperfect.

b. The verbs of 431 follow the perfects of 413; as ἐάγη (ἄγνυμι), ἐώσω (ώθew), εἰμην (ἔημι), ἐρρώγη from (ρ)ρήγνυμι. ἴστημι forms εἰστήκη (= ἐ-(σ)εστηκη), Ion. and poet. ἐστήκη (rare in Att. prose). ξοικα *am like* forms ἐψήκη.

445. Some verbs beginning with a liquid or μ take εἰ instead of the reduplication: λαμβάνω (λαβ-) *take*, εἰ-ληφα, εἰ-λημμαι, εἰ-λήφη; λαγχάνω (λαχ-) *obtain by lot*, εἰ-ληχα, εἰ-λήχη; λέγω *collect* (in composition) -εἰ-λοχα, -εἰ-λόχη, -εἰ-λεγμαι (rarely λέ-λεγμαι); μείρομαι *receive a share*, εἰ-μαρται *it is fated*, εἰ-μαρτω with rough breathing; also the stems ερ, ρη *say*, εἰ-ρηκα, εἰ-ρήκη.

a. εἰληφα is from σε-σληφα by 37 (cp. Hom. ἔλλαβον for ἐ-σλαβον), εἰμαρται is from σε-σμαρται (cp. Hom. ἔμμορε). The other forms are probably analogues of εἰληφα.

446. Attic Reduplication. — Some verbs whose themes begin with α, ε, or ο, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening α and ε to η, ο to ω. Thus ἀγείρω *collect*, ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω *awaken*,

444 b. D. Hdt. has οἶκα (for ξοικα), ξωθα, ἐώθεα; Hom. has ἔωθεν and εἴωθε.

445 D. Hom. δειδω *fear* stands for δε-δρω from δε-δρω(ι)α (cp. δφέος). So δειδοικα for δε-δρωικα. For δειδεκτο *greeted* we should read δήδεκτο with η-reduplication. Hdt. has λελάβηκα and -λελαμμένos. λέλημμαι occurs in tragedy.

446 D. — In Hom. 'Attic' reduplication is even more frequent than in Attic; thus, ἐδηδώς from ἔδω *eat*, ἐρήριπα *have fallen*, ἐρέριπτο (without lengthening) from ἐρείπω *overthrow*, ὄρωρέχεται from ὄρέγω *reach*. For other poetical forms see in the List of Verbs ἀγείρω, αἰρέω, ἀλάομαι, ἀραρίσκω, ἐρείδω, ἐρίζω, ἔχω, ἔζω, ὄρω, ὄρνυμι.

ἐγ-ήγερμαι; ἐλέγγω *confute*, ἐλ-ήλεγμαι; ὀρύττω *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ὄμ-νυμι *swear*, ὄμ-ώμοκα; ὀλ-λῦμι *destroy*, ὀλ-ώλεκα. So also φέρω *bear*, ἐν-ήνοχα, ἐν-ήνεγμαι.

a. The name 'Attic' was given by the Greek grammarians to this form of reduplication though it occurs in Homer and in the other dialects.

b. ἀκούω *hear* has ἀκ-ήκοα for ἀκ-ήκο(υ)α; ἄγω has ἀγ-ήοχα for ἀγ-ή(γ)οχα. The pluperfect augments except in the case of verbs with initial ε: ἠκ-ηκόη, ὤμ-ωμόκη, ἀπωλώλη; but ἐλ-ηλύθη, ἐν-ηνέγημην.

447. Reduplication in the Present. — A few verbs reduplicate in the present by prefixing the initial consonant and ι, as γι-γνομαι, γι-γνώσκω, μι-μνήσκω, τί-κτω for τι-τ(ε)κω, πί-πτω for πι-π(ε)τω, ἴ-στημι for σι-στημι, τί-θημι for θι-θημι (125 a), δι-δωμι. πίμ-πλη-μι *fill* (πλα-, πλη-) and πίμπρημι *burn* (πρα-, πρη-) insert μ.

a. In some verbs the reduplication belongs to the verbal stem: βιβάζω *make go* ἐβίβασα, διδάσκω *teach* ἐδίδαξα.

448. Reduplication in the Second Aorist. — ἄγω *lead* forms the second aorist ἤγ-αγον, ἀγ-άγω, ἀγ-άγοιμι, ἀγ-αγεῖν, middle ἤγ-αγόμεν. So also ἤμ-εγκα and ἤμ-εγκον from φέρω.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

449. In verbs compounded with a preposition, augment and reduplication stand between the preposition and the verb.

Thus, ὑπερβαίνω *pass over*, ὑπερέβαινον, ὑπερβέβηκα; εἰσβάλλω *throw into*, εἰσέβαλλον, εἰσέβηκα.

a. Before ε of the augment ἐκ regains its fuller form ἐξ (133 a), and ἐν and σύν reappear in their proper forms which were modified in the present. Thus ἐκβάλλω *throw out*, ἐξέβαλλον, ἐκβέβηκα; ἐμβάλλω *throw into*, ἐνέβαλλον; συλλέγω *collect*, συνέλεγον, συνέλοχα; συρρίπτω *throw together*, συνέριψα, συνέριψα; συσκευάζω *pack together*, συσκευάζον, συσκευάσθη.

b. Prepositions (except περί and πρό) drop their final vowel: ἀποβάλλω *throw away*, ἀπέβαλλον; but περιβάλλω *throw around*, περιέβαλλον, προβαίνω *step forward*, προέβην. But πρό may contract with the augment (προῦβην).

450. But some verbs, which are not often used except as compounds, are treated like uncompound verbs and take the augment before the preposition, as ἐκάθημην *sat* from κάθημαι, ἐκάθισον *set, sat* from καθίζω, ἠμφίεσα *clothed* from ἀμφιέννυμι, ἐκάθευδον (and καθύδον) *sleep* from καθεύδω, ἠπιστάμην, ἠπιστήθη from ἐπίσταμαι *understand*. ἔημι forms ἀφτει and ἠφτει. The simple verbs occur mostly in poetry. But ἀπολαύω *enjoy* makes ἀπολέλουκα, ἐξετάζω *review* ἐξήτακα.

448 D. Hom. has many reduplicated second aorists, as πέ-πιθον from πείθω (πιθ-) *persuade*, κεκλόμην, κε-κλόμενος from κέλομαι *command*, λε-λαθέσθαι from λανθάνω (λαθ-) *escape the notice of*, πε-φιδέσθαι from φείδομαι (φιδ-) *spare*, ἤρ-αρον from ἀραρίσκω (αρ-) *join*, ὤρ-ορον from ὄρνυμι *arouse*. The indicative forms may take the syllabic augment, as in ἐ-πέ-φραδον from φράζω (φραδ-) *tell*. From ἐνίπτω *chide* and ἐρόω *check* come ἠνίπαπον and ἐνένιπον, and ἠρόκαον.

451. Double Augment. — Some verbs take two augments, one before and the other after the preposition, as *ἤν-ειχόμεν, ἤν-εσχόμεν* from *ἀν-έχομαι endure, ἤν-ώχλου* from *ἐνοχλέω annoy, ἐπηνόρθωμαι* from *ἐπανορθώ set upright*. So also, by analogy to the foregoing, a few verbs derived from compound words: *ἡμφεσβήτουν* from *ἀμφισβητέω dispute, ἡντεδίκη* from *ἀντιδικέω go to law (ἀντίδικος)*.

452. Compounds of δυσ- ill and εὖ well. (1) *δυστυχέω am unhappy, ἐ-δυστύχουν, δε-δυσ-τύχηκα. δυσ-ηρέστουν, δυσ-ηρέστηκα* from *δυσ-αρεστέω do not occur.* (2) *εὐεργετέω do good, εὐεργέτησαν, εὐεργέτηκα* (inscrip.), *εὐηργέτηκα* (texts).

453. Verbs derived from compound nouns take the augment and the reduplication at the beginning; as *ἐμῦθολόγουν, μεμῦθολόγηκα* from *μῦθολογέω tell legends (μῦθολόγος teller of legends)*; *ῥοδόδομον, ῥοδόδομηκα* from *οικοδομέω build (οικοδόμος house-builder)*; *ἡμπόλων, ἡμπόληκα* from *ἐμπολάω traffic in (ἐμπολή traffic)*.
a. *ἐκκλησιάζω hold an assembly (ἐκκλησιᾶ)* makes *ἡκ-κλησιάζον* or *ἐξ-ε-κλησιάζον. ἐγγυάω pledge* makes *ἐνεγύων, ἐνεγύησα* and (better) *ἡγγύων, ἡγγύησα*.

454. Verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as *κατηγορέω accuse (κατήγορος), κατηγοροῦν, κατηγορήκα; ἐνθυμέομαι ponder (ἐνθύμος) ἐνεθυμήθην, ἐντεθυμήσθαι; ἐπιωρκέω swear falsely (ἐπιωρκος), ἐπιώρκηκα; ἐγχειρίζω entrust (ἐν χειρὶ), ἐνεχειρίσα*.

a. But several verbs are not treated as compounds, such as *ἀπατάω deceive, ἀπιστέω distrust, ἀπορέω am in difficulty, παρρησιάζομαι speak freely*.

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

455. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters. No tense-suffixes are added to the verb-stem (1) in the second aorist active and middle, and second perfect and pluperfect, of *μι*-verbs; (2) in the perfect and pluperfect middle of verbs in *-ω* and *-μι*. The tense-suffixes are as follows:—

1. Present system, *-ε-*, *-τ%*, *-ι%*, *-ν%*, *-αν%*, *-νε%*, *-να-*, *-νν-*, *-(ι)σκ%*; or none, as in *φα-μέν*.
 2. Future system, *-σ%*.
 3. First aorist system, *-σα-*.
 4. Second aorist system, *-ε-*; or none, as in *ἔ-στη-ν*.
 5. First perfect system, *-κα-* (plupf. *-κη-* from *-καε-*; *-κει-* from *-κεε-*; *-κε-*).
 6. Second perfect system, *-α-* (plupf. *-η-*, *-ει-*, or *-ε-*); or none, as in *ἔ-στα-τε*.
 7. Perfect middle system, none (future perfect *-σ%*).
 8. First passive system, *θη-*, *-θε-* (future passive *-θησ%*).
 9. Second passive system, *η-*, *-ε-* (future passive *-ησ%*).
- N. — *-α* in the aorist is properly a relic of the personal ending (666).

456. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the present, imperfect, and second aorist active and

middle of *ω*-verbs, and in all futures and future perfects. The thematic vowel in the indicative is *ο* before *μ* or *ν* (and in the optative of the tenses mentioned); elsewhere it is *ε*. Thus, *λυ%*, *λιπ%*, *λυσ%*, *λυθησ%*, *λελυσ%*; *λυο-ι-μι*. In the subjunctive it is *ω/η*.

a. Attic inscriptions have both *-εσθων* and *-οσθων* in the imperative.

457. Subjunctive. — In the subjunctive of all verbs the thematic vowel is *ω/η*. Thus, *λυω-μεν, λυη-τε, λυσω-μεν, στείλη-τε*.

a. Verbs in *-νῦμι* form their subjunctive like *ω*-verbs.

458. In the present and second aorist of *μι*-verbs, and in the aorist passive, *ω/η* is added to the tense stem. Thus *τιθῶμεν* from *τιθέ-ω-μεν, θῶ* from *θέ-ω, τιθήτε* from *τιθέ-η-τε, λυθῶ* from *λυθέ-ω*.

459. Suffix of the Optative. — The optative adds the mood suffix *-ι-*, or *-ιη-* which contracts with the final vowel of the tense-stem: *λδοίμι* for *λδο-ι-μι, φιλοίην* for *φιλοο-ιη-ν, τιθείην* for *τιθε-ιη-ν. -ιη-* occurs only before active endings. When the suffix is *-ιη-*, the 1 pers. sing. ends in *-ν*; as *τίμαο-ιη-ν = τιμώην*; when it is *-ι-*, the 1 pers. sing. ends in *-μι*, as *τιμάο-ι-μι = τιμῶμι*.

460. *ιη* is used as follows (in all other cases *-ι-*):—

- a. In contracted verbs in the singular, rarely in the dual and plural. *-ι-* appears in the dual and plural, rarely in the singular.
- b. In liquid verbs in the future active singular: *φανοίην* for *φανοο-ιη-ν*. In the dual and plural *-ι-*: *φανοίτον, φανοίμεν* for *φανοο-ι-τον, φανοο-ι-μεν*.
- c. In the singular of *μι*-verbs: *τιθείην* for *τιθε-ιη-ν, δίδοίην* for *διδοο-ιη-ν, θείην* for *θε-ιη-ν*. Here the modal sign is added to the tense-stem without any thematic vowel. *-ι-* is more common in the dual and plural: *τιθείμεν* for *τιθέ-ι-μεν, δίδοίμεν* for *διδό-ι-μεν, θείτε* for *θέ-ι-τε*. Verbs in *-νῦμι* make their optatives like *λδω*.
- d. In the aorist passive: *λυθείην* for *λυθε-ιη-ν, φανείην* for *φανε-ιη-ν*. In the dual and plural *-ι-* is more common: *λυθείμεν* for *λυθέ-ι-μεν, φανείτε* for *φανέ-ι-τε*.
- e. In some second perfects, as *προεληλυθοίης*, and in the second aorist *σχοίην* from *ἔχω* (but *-σχοίμι* in composition).

N. — In the 3 pl. *-ιε-* is regular before *-ν*: *λυο-ιε-ν, τιθε-ιε-ν, λυθε-ιε-ν*.

461. a. In the 1 aor. opt. act. of *ω*-verbs the endings *-ειας, -ειε, and -ειαν* are more common than *-αις, -αι, -αιεν*.

b. In the aor. opt. passive of all verbs and in the opt. of *μι*-verbs and of contract verbs *-ιτον, -ιτην, -ιμεν, -ιτε, -ιεν* are commoner than *-ιητον, -ιητην, -ιημεν, -ιητε, -ιησαν*. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contract verbs *-ιητε* is very common in the 2 pl. and is sometimes the only form in the Mss., as *δοίητε, θείητε, γνολίητε, βαλίητε, λυθείητε, φανείητε*; but the forms in question occur in prose writers and their genuineness is therefore unsupported by metrical evidence.

457 D. Hom. has *-ε-* instead of *-ω/η-*, especially in the 1 aor., 2 aor. of *μι*-verbs, and 2 aor. pass. (*έρύσσομεν, δώομεν, τραπέομεν*; also in *λομεν, ελδομεν*). These forms do not occur in the sing. or 3 pl. active. Verbs in *ω* rarely show this *ε* in the present. (Other examples 532, 667 D., 682 D.)

460 D. *-ιη-* is very rare in Hom. in the dual and plural.

455. D. For the Doric future *-σε%*, see 540. — For the Epic first aorist *-σ%*, see 542 D. — For the doubling of *σ* in the future and first aorist, see 534 b. D., 544 b. D.

ENDINGS OF THE VERB: PERSONAL ENDINGS

462. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 366. The personal endings of the four finite moods are given below. In many forms only the *μ*-verbs preserve distinct endings. Some of the endings are due to analogy of others and many are still unexplained. The first person dual, when it is used, has the form of the first person plural.

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

	ACTIVE	MIDDLE
		IMPERATIVE
Sing. 2.	—, -θι, -ς	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-ντων (-τωσαν)	-σθων (-σθωσαν)

462 D. Doric has -τι for -σι, -μες for -μεν, -ντι in 3 pl., and -τᾶν, -σθᾶν, -μᾶν for -την, -σθην, -μην. -τᾶν, -σθᾶν, -μᾶν are also Aeolic.

The close agreement between Greek and Sanskrit may be illustrated by the inflection of Old Greek and Doric *φᾶμι say*, Skt. *bhāmi shine*, *φέρων*, Skt. *ābharam bore*.

φᾶ-μί	bhā-mi	φᾶ-τόν	bhā-tās	φέρω-ν	ābhara-m	ἐφερέ-την	ābhara-tām
φᾶ-ς	bhā-si	φᾶ-μές	bhā-mās	φέρε-ς	ābhara-s	ἐφέρο-μεν	ābhara-ma
φᾶ-τί	bhā-ti	φᾶ-τέ	bhā-thá	φέρε-(τ)	ābhara-t	ἐφέρε-τε	ābhara-ta
φᾶ-τόν	bhā-thās	φᾶ-ντί	bhā-nti	ἐφέρε-τον	ābhara-tam	ἐφερο-ν(τ)	ābhara-n(t)

463. PRIMARY ENDINGS OF THE ACTIVE (IND. AND SUBJ.)

a. 1 Sing. — *μ* is found only in *μ*-verbs. Verbs in *-ω* have no ending and simply lengthen the thematic vowel (*λέω, λείπω*). The perfect has no personal ending, *-a* taking the place of a thematic vowel.

b. 2 Sing. — (1) *-σι* is found in Hom. *έσσι thou art* from the *μ*-verb *είμι I am*; possibly also in *φής thou sayest*. Attic *εί thou art* is derived from *έ-σι*. *τιθη-ς* is obscure. *λθείς* is probably for *λῦε-σι, λῦει, λῦει*, to which *s* has been added. Subj. *λῦη-ς* follows the analogy of the indicative, but with long thematic vowel. *τιθῆ-ς* for *τιθέ-ης*. In the perfect *-s* (*not* for *-σι*) has been added.

(2) *-θα* is a perfect ending, as in *οἶσθα knowest* for *οἶδ + θα* (83). From the perfect it spread to the imperfects *ἦσθα wast, ἦεισθα wentst, ἔφησθα saidst, and to ἦδῃσθα or ἦδεισθα knewest*. The perfect has commonly *-a-s*. *οἶσθας* and *ἦσθας* are late.

c. 3 Sing. — *-τι* is found in *μ*-verbs: *έσ-τί, τιθησι* for *τιθη-τι* (Doric) by 115. *λθεί* is obscure, but it cannot be derived from *λῦε-σι* for *λῦε-τι*. *λῦη, τιθῆ* (for *τιθέη*) follow *λθεί*, but with long thematic vowel. In the perfect, *-ε* with no personal ending.

d. 3 Pl. — Original *-ντι* is retained in Doric *λθοντι*, whence Attic *λόουσι* (115 a); *έντι*, Attic *είσι*. Subj. *λθωσι* from *λθω-ντι, τιθῶσι* from *τιθέω-ντι, ποιῶσι* from *ποιῶντι* (Dor.). Many *μ* forms are derived from *-αντι*, as *τιθέᾶσι (τιθέ-αντι), διδῶσι (διδῶ-αντι), ἐστᾶσι (ἐστᾶ-αντι), ιστᾶσι* (from *ιστᾶ-αντι*), the accent of which has been transferred to *τιθεῖσι* (747 D. 1), *διδούσι* from (Dor.) *τιθε-ντι, δίδο-ντι*. *-ᾶτι* from *-γτι* (35 b), properly the ending of the perfect after a consonant, appears as *-ᾶσι* in Hom. *πεφύκᾶσι*; but it has been replaced by *-ᾶσι* out of *-αντι*, as in *τετράφ-ᾶσι*.

464. SECONDARY ENDINGS OF THE ACTIVE (IND AND OPT.)

The optative usually has the endings of the secondary tenses of the indicative.

463 a. D. The Hom. subj. *έθελωμι, τύχωμι, ἀγάγωμι* are new formations. Aeolic has *φίλημι, δοκίμωμι* (indic.).

b. (1) *είς* or *είς* in Hom. and Hdt. is derived from *εί + s*. For this form *έσσ(ι)* may be read in Hom. Theocr. has *-es* for *-εις (ἀμέλγες, etc.)* and perf. *πεπόνθεις* (557. 2. D.).

b. (2) *-σθα* in Hom. indic. *φήσθα, τιθησθα, ἦδῃσθα*; subj. *έθελῃσθα* also written *έθελῃσθα*; opt. (rarely) *κλαίωσθα, βάλοισθα*. *-σθα* occurs also occasionally in Doric (*ποθορήσθα*) and Aeolic (*έχεισθα, φλιησθα*).

c. Aeolic has *τίθη, ποιη, στεφάνοι*, but *ἦσι says*. Subj.: Hom. *έθελῃσι* (also written *έθελῃσι*; cp. Arcad. *έχη, φορέῃσι, θέῃσι*).

d. Hom. has *-ᾶσι* in *ἴασι they go, ἔασι they are*, and in *βεβᾶσι, γεγάᾶσι*. Aeolic has *λόουσι, φίλεισι, τίμαισι*.

464 a. D. *-ν* for *-μι* is very rare (*τρέφουν* in Eur., *ἀμάρτοι* in Cratinus).

c. Doric *ἦς was* for *ἦσ(τ)*.

e. *-ν* is regular in Doric and common in Hom. and later poetry; as *έστᾶ-ν*

a. 1 Sing. — ν stands for μ (133 c), cp. $\acute{\epsilon}\phi\epsilon\rho\omicron-\nu$, Skt. $\acute{a}bhara-m$. After a consonant μ (sonant nasal, 20b, 35 c) became α : $\acute{\epsilon}\lambda\upsilon\sigma\alpha$ for $\acute{\epsilon}\lambda\upsilon\sigma\mu$, Epic $\eta\alpha$ was for $\eta(\sigma)\alpha$ from $\eta\sigma\mu$. In the pluperfect $-\eta$ is from $\epsilon-\alpha$ (467). $-\nu$ is found in the optative when the mood suffix is $-\iota\eta-$; elsewhere the optative has $-\mu$.

b. 2 Sing. — On $-\sigma\theta\alpha$ see 463 b (2).

c. 3 Sing. — $-\tau$ dropped (133 b) in $\acute{\epsilon}\lambda\upsilon\epsilon$, $\acute{\epsilon}\tau\iota\theta\eta$, and in the opt. $\lambda\delta\omicron\iota$, $\acute{\epsilon}\tau\eta$ (cp. Old Lat. *sied*). $\acute{\epsilon}\lambda\upsilon\sigma\epsilon$ has its $-\epsilon$ from the perfect (cp. *oide*) and shows no personal ending.

d. Dual. — $-\tau\eta\eta$ is rarely found for $-\tau\omicron\nu$ in the 2 dual ($\acute{\epsilon}\upsilon\rho\acute{\epsilon}\tau\eta\eta$ in Plato). Hom. has $\acute{\epsilon}\tau\epsilon\upsilon\chi\epsilon\tau\omicron\nu$ as 3 dual.

e. 3 Pl. — $-\nu$ for $-\nu\tau$ by 133 b. $-\sigma\alpha\nu$ (taken from the 1 aorist) is used (1) in the imperf. and 2 aor. of μ -verbs, as $\acute{\epsilon}\tau\iota\theta\epsilon-\sigma\alpha\nu$, $\acute{\epsilon}\theta\epsilon-\sigma\alpha\nu$; (2) in the aor. pass. $\acute{\epsilon}\lambda\upsilon\theta\eta-\sigma\alpha\nu$, $\acute{\epsilon}\phi\acute{\alpha}\nu\eta-\sigma\alpha\nu$ (here $-\nu$ preceded by a short vowel occurs in poetry, 585 a. D.); (3) in the pluperf. $\acute{\epsilon}\lambda\epsilon\lambda\upsilon\kappa\epsilon-\sigma\alpha\nu$; (4) in the opt. when $-\iota\eta-$ is the modal suffix (460). In the opt. $-\sigma\alpha\nu$ is rare.

465. ENDINGS OF THE MIDDLE (INDIC, SUBJ, OPT)

a. 2 Sing. — Primary $-\sigma\alpha\iota$ retains its σ in the perfect of all verbs ($\lambda\acute{\epsilon}\lambda\upsilon-\sigma\alpha\iota$), and in the pres of μ -verbs ($\tau\iota\theta\epsilon-\sigma\alpha\iota$). Elsewhere σ drops between vowels, as in $\lambda\beta\eta$ or $\lambda\delta\epsilon\iota$ from $\lambda\beta\epsilon-\sigma\alpha\iota$, $\lambda\upsilon\theta\acute{\eta}\sigma\eta$ or $-\epsilon\iota$, $\phi\alpha\nu\eta$ from $\phi\alpha\nu\acute{\epsilon}-\sigma\alpha\iota$, $\tau\acute{\iota}\mu\acute{\alpha}$ from $\tau\acute{\iota}\mu\acute{\alpha}\epsilon-\sigma\alpha\iota$; subj. $\lambda\theta\eta$ from $\lambda\theta\eta-\sigma\alpha\iota$, $\phi\acute{\eta}\nu\eta$ from $\phi\acute{\eta}\nu\eta-\sigma\alpha\iota$, $\theta\eta$ from $\theta\eta\epsilon-\sigma\alpha\iota$, $\delta\acute{\omega}$ from $\delta\acute{\omega}\eta-\sigma\alpha\iota$, η from $\acute{\epsilon}\eta-\sigma\alpha\iota$, $\phi\iota\lambda\eta$ from $\phi\iota\lambda\acute{\eta}\eta-\sigma\alpha\iota$, $\delta\eta\lambda\omicron\iota$ from $\delta\eta\lambda\omicron\eta = \delta\eta\lambda\omicron\eta-\sigma\alpha\iota$.

N. 1. — The forms $-\eta$ and $-\epsilon\iota$ are found in the present, future, and future perfect. See 628.

N. 2. — $\delta\upsilon\nu\alpha$ and $\delta\upsilon\eta\eta$ for $\delta\upsilon\nu\alpha\sigma\alpha\iota$, $\acute{\epsilon}\pi\iota\sigma\tau\alpha$ and $\acute{\epsilon}\pi\iota\sigma\tau\eta$ for $\acute{\epsilon}\pi\iota\sigma\tau\alpha\sigma\alpha\iota$, $\acute{\epsilon}\phi\iota\epsilon\iota$ for $\acute{\epsilon}\phi\iota\epsilon\sigma\alpha\iota$, are poetic and dialectic or late.

b. 2 Sing. — $-\sigma\omicron$ stays in all plups. and in the imperf. of μ -verbs. Elsewhere it loses its σ , as in $\acute{\epsilon}\lambda\upsilon\theta\omicron\iota$ from $\acute{\epsilon}\lambda\upsilon\theta\epsilon-\sigma\omicron$, $\acute{\epsilon}\lambda\delta\omega$ from $\acute{\epsilon}\lambda\delta\omega\sigma\alpha-\sigma\omicron$, $\acute{\epsilon}\phi\acute{\eta}\nu\omega$ from $\acute{\epsilon}\phi\acute{\eta}\nu\alpha-\sigma\omicron$, $\acute{\epsilon}\lambda\iota\pi\omicron\upsilon$ from $\acute{\epsilon}\lambda\iota\pi\epsilon-\sigma\omicron$, $\acute{\epsilon}\theta\upsilon$ from $\acute{\epsilon}\theta\epsilon-\sigma\omicron$, $\acute{\epsilon}\pi\rho\acute{\iota}\omega$ from $\acute{\epsilon}\pi\rho\acute{\iota}\alpha-\sigma\omicron$, $\acute{\epsilon}\tau\acute{\iota}\mu\acute{\omega}$ from $\acute{\epsilon}\tau\acute{\iota}\mu\acute{\alpha}\epsilon-\sigma\omicron$, $\acute{\epsilon}\phi\iota\lambda\omicron\upsilon$ from $\acute{\epsilon}\phi\iota\lambda\acute{\epsilon}-\sigma\omicron$. In the optative, $\lambda\delta\omicron\iota\omega$, $\lambda\iota\pi\omicron\iota\omega$, $\tau\iota\theta\epsilon\iota\omega$, $\acute{\epsilon}\iota\omega$, $\lambda\delta\sigma\alpha\iota\omega$; from $\lambda\delta\omicron\iota-\sigma\omicron$, etc.; $\tau\acute{\iota}\mu\acute{\omega}\phi\omicron$ from $\tau\acute{\iota}\mu\acute{\alpha}\omicron\iota-\sigma\omicron$.

N. 1. — $\acute{\epsilon}\delta\upsilon\nu\omega$ or $\acute{\eta}\delta\upsilon\nu\omega$ and $\acute{\eta}\pi\acute{\iota}\sigma\tau\omega$ are commoner than $\acute{\epsilon}\delta\upsilon\nu\alpha\sigma\omicron$ and $\acute{\eta}\pi\acute{\iota}\sigma\tau\alpha\sigma\omicron$ from $\delta\upsilon\nu\alpha\mu\alpha\iota$ *am able* and $\acute{\epsilon}\pi\iota\sigma\tau\alpha\mu\alpha\iota$ *understand*.

N. 2. — After a diphthong or a long vowel in the 2 aor. indic. mid. $-\sigma\omicron$ is retained, as $\acute{\epsilon}\iota\sigma\omicron$ (*τημ send*), $\acute{\omega}\nu\eta\sigma\omicron$ (*δυνημ benefi*).

($\acute{\epsilon}\sigma\tau\eta-\sigma\alpha\nu$), $\acute{\epsilon}\delta\iota\delta\omicron-\nu$ ($\acute{\epsilon}\delta\iota\delta\omicron-\sigma\alpha\nu$), $\phi\acute{\iota}\lambda\eta\theta\epsilon\nu$ ($\acute{\epsilon}\phi\iota\lambda\acute{\eta}\theta\eta-\sigma\alpha\nu$), $\tau\rho\acute{\alpha}\phi\epsilon\nu$ ($\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta-\sigma\alpha\nu$). The short vowel before $\nu(\tau)$ is explained by 40. Hom. $\eta\epsilon-\nu$ were became $\eta\nu$, used in Dor. as 3 pl.; in Attic it was used as 3 sing.

465 a. D. Hom. has $\beta\omicron\upsilon\lambda\epsilon\alpha\iota$, perf. $\mu\acute{\epsilon}\mu\nu\eta\alpha\iota$, but pres. $\delta\upsilon\nu\alpha\sigma\alpha\iota$, $\pi\alpha\rho\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota$; $\delta\upsilon\epsilon\iota$ is unique (for $\delta\upsilon\phi\epsilon\alpha\iota$); subj. $\delta\upsilon\eta\eta\alpha\iota$. Doric often contracts, as $\acute{\omicron}\eta$ for $\acute{\omicron}\epsilon-\alpha\iota$. Aeolic generally leaves $\epsilon\alpha\iota$ open ($\kappa\epsilon\acute{\iota}\sigma\epsilon-\alpha\iota$). Hdt. has open $-\epsilon\alpha\iota$, $-\eta\alpha\iota$.

b. Hom., Doric, and Aeolic have generally open forms, as Hom. $\beta\acute{\alpha}\lambda\lambda\epsilon-\omicron$ (rarely $\beta\acute{\alpha}\lambda\lambda\epsilon\nu$), $\acute{\omega}\delta\upsilon\sigma\alpha-\omicron$. $\acute{\epsilon}\rho\epsilon\iota\omega$, $\sigma\pi\acute{\epsilon}\iota\omega$ are from $-\epsilon\epsilon\omicron$. Hom. has $\acute{\epsilon}\mu\acute{\alpha}\rho\nu\alpha\omicron$ for Attic $\acute{\epsilon}\mu\acute{\alpha}\rho\nu\alpha\sigma\omicron$, and may drop σ even in the pluperfect ($\acute{\epsilon}\sigma\sigma\omicron$). When Doric contracts $\alpha\omicron$ we have $\acute{\alpha}$. In Hdt. $\alpha\omicron$, $\epsilon\omicron$ are open, but the writing $\epsilon\nu$ for $\epsilon\omicron$ is found.

c. Dual. — The 1 pl. is used for the 1 dual except in the three poetic forms $\pi\epsilon\rho\iota\delta\acute{\omega}\mu\epsilon\theta\omicron\nu$, $\lambda\epsilon\lambda\epsilon\acute{\iota}\mu\mu\epsilon\theta\omicron\nu$, $\acute{\omicron}\rho\mu\acute{\omega}\mu\epsilon\theta\omicron\nu$. Hom. has $-\sigma\theta\omicron\nu$ for $-\sigma\theta\eta\eta$ in $\theta\omega\rho\acute{\eta}\sigma\sigma\epsilon\theta\omicron\nu$.

d. 1 Pl. — In epic and dramatic poetry $-\mu\epsilon\sigma\theta\alpha$ is often used for $-\mu\epsilon\theta\alpha$ for metrical reasons ($\beta\omicron\upsilon\lambda\omicron\mu\epsilon\sigma\theta\alpha$, $\acute{\epsilon}\pi\iota\sigma\tau\acute{\alpha}\mu\epsilon\sigma\theta\alpha$).

e. 2 Pl. — On the loss of σ in $\sigma\theta\epsilon$ ($\acute{\epsilon}\sigma\tau\alpha\lambda\theta\epsilon$), see 103.

f. 3 Pl. — After vowel stems $-\nu\tau\alpha\iota$, $-\nu\tau\omicron$ are preserved. After stems ending in a consonant $-\nu\tau\alpha\iota$, $-\nu\tau\omicron$ became $-\alpha\tau\alpha\iota$, $-\alpha\tau\omicron$ by 35 b. These forms were retained in prose till about 400 B.C. (e.g. $\tau\epsilon\tau\acute{\alpha}\chi\alpha\tau\alpha\iota$, $\acute{\epsilon}\tau\epsilon\tau\acute{\alpha}\chi\alpha\tau\omicron$).

466.

ENDINGS OF THE IMPERATIVE

1. Active.

a. 2 Sing. — $\lambda\theta\epsilon$, $\lambda\iota\pi\epsilon$, $\tau\iota\theta\epsilon\iota$ (for $\tau\iota\theta\epsilon-\epsilon$) have not lost $-\theta\iota$. $-\theta\iota$ is found in 2 aor. pass. $\phi\acute{\alpha}\nu\eta-\theta\iota$; in $\sigma\tau\acute{\eta}-\theta\iota$ and $\acute{\epsilon}\sigma\tau\alpha-\theta\iota$; in some 2 aorists, like $\gamma\nu\acute{\omega}-\theta\iota$, $\tau\lambda\acute{\eta}-\theta\iota$, $\pi\acute{\iota}-\theta\iota$, which are μ forms though they have presents of the ω form (687). Also in $\iota\sigma-\theta\iota$ *be or know*, $\theta\epsilon\iota$ *go*, $\phi\acute{\alpha}\theta\iota$ or $\phi\alpha\theta\acute{\iota}$ *say*. $\lambda\upsilon\theta\eta\tau\iota$ is for $\lambda\upsilon\theta\eta\theta\iota$ by 125 b.

b. $-\sigma$ occurs in $\theta\acute{\epsilon}\sigma$, $\acute{\epsilon}\sigma$, $\delta\acute{\omicron}\sigma$, $\sigma\chi\acute{\epsilon}\sigma$ (and in the rare $\theta\acute{\iota}\gamma\epsilon\sigma$, $\pi\acute{\iota}\epsilon\iota\sigma$). This $-\sigma$ is not derived from $-\theta\iota$.

c. $\lambda\upsilon\sigma-\omicron\nu$ aor. act. and $\lambda\upsilon\sigma-\alpha\iota$ aor. mid. are obscure in origin.

2. Middle.

a. 2 Sing. — $-\sigma\omicron$ retains its σ in the (rare) perf. of all verbs and in the pres. of μ -verbs ($\lambda\acute{\epsilon}\lambda\upsilon\sigma\omicron$, $\tau\iota\theta\epsilon\sigma\omicron$, $\iota\sigma\tau\alpha\sigma\omicron$). Elsewhere σ is dropped, as in $\lambda\delta\omicron\upsilon$ from $\lambda\delta\epsilon-\sigma\omicron$, $\lambda\iota\pi\omicron\upsilon$ from $\lambda\iota\pi\acute{\epsilon}-\sigma\omicron$, $\theta\omicron\upsilon$ from $\theta\acute{\epsilon}-\sigma\omicron$, $\acute{\omicron}\delta$ from $\acute{\epsilon}-\sigma\omicron$, $\pi\rho\acute{\iota}\omega$ from $\pi\rho\acute{\iota}\alpha-\sigma\omicron$, $\tau\acute{\iota}\mu\acute{\omega}$ from $\tau\acute{\iota}\mu\acute{\alpha}\epsilon-\sigma\omicron$.

N. — $\tau\iota\theta\omicron\upsilon$, $\iota\sigma\tau\omega$, $\delta\acute{\iota}\delta\omicron\upsilon$ are poetic or late.

3. 3 Pl. — For $-\nu\tau\omega\nu$ and $-\sigma\theta\omega\nu$ we find $-\tau\omega\sigma\alpha\nu$ and $-\sigma\theta\omega\sigma\alpha\nu$ in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C. Thus, $\lambda\upsilon\acute{\tau}\omega\sigma\alpha\nu$, $\lambda\upsilon\sigma\acute{\alpha}-\tau\omega\sigma\alpha\nu$, $\lambda\upsilon\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$, $\lambda\upsilon\sigma\acute{\alpha}\sigma\theta\omega\sigma\alpha\nu$, $\lambda\upsilon\theta\acute{\eta}\tau\omega\sigma\alpha\nu$, $\lambda\iota\pi\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $\lambda\iota\pi\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$, $\phi\eta\nu\acute{\alpha}\sigma\theta\omega\sigma\alpha\nu$, $\phi\alpha\nu\acute{\eta}\tau\omega\sigma\alpha\nu$, $\tau\acute{\iota}\mu\acute{\alpha}\sigma\theta\omega\sigma\alpha\nu$, $\phi\iota\lambda\epsilon\acute{\iota}\sigma\theta\omega\sigma\alpha\nu$, $\gamma\epsilon\gamma\rho\acute{\alpha}\phi\theta\omega\sigma\alpha\nu$, $\pi\epsilon\pi\epsilon\acute{\iota}\sigma\theta\omega\sigma\alpha\nu$, $\tau\iota\theta\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $\delta\iota\delta\acute{\omicron}-\tau\omega\sigma\alpha\nu$, $\theta\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $\tau\iota\theta\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$, $\theta\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$, $-\acute{\epsilon}\tau\omega\sigma\alpha\nu$, $-\acute{\epsilon}\sigma\theta\omega\sigma\alpha\nu$.

N. — $\acute{\epsilon}\sigma\tau\omega\nu$ for $\delta\upsilon\tau\omega\nu$ is rare. Attic inscriptions have (very rarely) $-\nu\tau\omega\sigma\alpha\nu$.

f. $-\alpha\tau\alpha\iota$, $-\alpha\tau\omicron$ occur in Hom. regularly in the perfect and pluperfect of consonant stems, as $\tau\epsilon\tau\rho\acute{\alpha}\phi\alpha\tau\alpha\iota$, $\acute{\epsilon}\alpha\tau\alpha\iota$ for $\acute{\epsilon}\sigma-\nu\tau\alpha\iota$, $\acute{\eta}\alpha\tau\omicron$ for $\acute{\eta}\sigma-\nu\tau\omicron$ from $\acute{\eta}\mu\alpha\iota$ ($\acute{\eta}\sigma\mu\alpha\iota$); also in stems ending in $-\iota$, as $\acute{\epsilon}\phi\theta\lambda\acute{\iota}\alpha\tau\omicron$. $-\alpha\tau\alpha\iota$, $-\alpha\tau\omicron$ were transferred to vocalic stems, as $\beta\epsilon\beta\lambda\acute{\eta}\alpha\tau\alpha\iota$, $\beta\epsilon\beta\lambda\acute{\eta}\alpha\tau\omicron$, Hdt. $\delta\upsilon\nu\acute{\epsilon}\alpha\tau\alpha\iota$. Hom. has $-\delta-\alpha\tau\alpha\iota$ in $\acute{\epsilon}\lambda\eta\lambda\acute{\alpha}\delta\alpha\tau\alpha\iota$ from $\acute{\epsilon}\lambda\alpha\upsilon\acute{\nu}\omega\delta\rho\acute{\iota}\nu\epsilon$. In the opt. $-\alpha\tau\omicron$ always ($\gamma\epsilon\nu\omicron\lambda\acute{\iota}\alpha\tau\omicron$ for $\gamma\epsilon\nu\omicron\lambda\iota\nu\tau\omicron$). In Hdt. η before $-\alpha\tau\alpha\iota$, $-\alpha\tau\omicron$ is shortened, as perf. $\acute{\eta}\gamma\acute{\epsilon}\alpha\tau\alpha\iota$ for $\acute{\eta}\gamma\acute{\eta}-\alpha\tau\alpha\iota = \acute{\eta}\gamma\eta\eta\tau\alpha\iota$, $\acute{\epsilon}\beta\epsilon\beta\lambda\acute{\epsilon}\alpha\tau\omicron$ for $-\alpha\tau\omicron$. For $\kappa\epsilon\acute{\iota}\nu\tau\alpha\iota$, Hom. $\kappa\epsilon\acute{\iota}\alpha\tau\alpha\iota$ and $\kappa\acute{\epsilon}\alpha\tau\alpha\iota$, Hdt. has $\kappa\acute{\epsilon}\alpha\tau\alpha\iota$. In the opt. Hdt. has $-\alpha\tau\omicron$: $\beta\omicron\upsilon\lambda\omicron\lambda\acute{\iota}\alpha\tau\omicron$, $\delta\epsilon\acute{\chi}\alpha\lambda\acute{\iota}\alpha\tau\omicron$. In Hdt. $-\alpha\tau\alpha\iota$, $-\alpha\tau\omicron$ occur even in the present system, $\tau\iota\theta\acute{\epsilon}\alpha\tau\alpha\iota$, $\delta\upsilon\nu\acute{\epsilon}\alpha\tau\alpha\iota$, $\iota\sigma\tau\acute{\iota}\alpha\tau\omicron$.

466 a. D. $-\theta\iota$ is not rare in Hom., pres. $\delta\acute{\iota}\delta\omega\theta\iota = \delta\acute{\iota}\delta\omicron\upsilon$, $\delta\rho\nu\theta\iota$, aor. $\kappa\lambda\upsilon\theta\iota$, perf. $\tau\acute{\epsilon}\tau\lambda\alpha\theta\iota$. Aeolic has $\iota\sigma\tau\acute{\alpha}$, $\phi\acute{\iota}\lambda\eta$, $\pi\acute{\iota}\epsilon\iota$, $\delta\acute{\epsilon}\chi\omicron\iota$, $\delta\acute{\iota}\delta\omicron\iota$ (Pindar) are very rare.

3. Doric has also $-\nu\tau\omega$, as in $\pi\alpha\rho\epsilon\chi\acute{\omicron}\nu\tau\omega$; Aeolic $-\nu\tau\omicron\nu$, as $\phi\acute{\epsilon}\rho\omicron\nu\tau\omicron\nu$. Doric has $-\sigma\theta\omega$ (pl.) and $-\sigma\theta\omega\nu$.

ENDINGS OF THE PLUPERFECT, ENDINGS IN σθ

467. Endings of the Pluperfect Active.—η, -ης, -ει(ν) are derived from -ε(σ)α, -ε(σ)ας, -ε(σ)ε. In later Greek the endings are -ειν, -εις, -ει(ν), -ειτον, -ειτην, -ειμεν, -ειτε, and very late -εισαν.

468. The Endings -σθε, etc.—The σ of the endings -σθε, -σθω, -σθον, -σθων, -σθαι (409 N.) has no exact parallel in cognate languages, and seems to have spread in Greek from forms like *τετέλεσ-θε*, *ἔξωσ-θε*, etc., where a sigma-stem was followed by original -θε.

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

469. Infinitive.—The following are the endings added to the tense-stem to make the infinitive.

- a. -εν: in present and 2 aorist active of ω-verbs, all futures active. Thus, *λῶεν*, *τιμᾶν*, *λιπέιν*, *λύσειν*, *φανείν* from *λῶε-εν*, *τιμάε-εν*, *λιπέ-εν*, *λύσε-εν*, *φανέε-εν*.
- b. -αι: in 1 aor. active, as *λύσαι*, *παιδεῦσαι*, *δείξαι*.
- c. -ναι: (1) present, 2 perf. of μι-verbs, the two passive aorists, as *τιθέ-ναι*, *ἐστά-ναι*, *λυθῆ-ναι*, *φανῆ-ναι*; (2) perfect active, *λελυκέ-ναι*, and *εἰδέ-ναι* from *εἶδ-ε* (*οἶδα*).

N. 1.—The ending *εναί* appears in the 2 aor. of μι-verbs, as *δοῦναι* from *δό-εναί*, *θείναι* from *θέ-εναί*.

d. -σθαι: in other cases.

N. 2.—The infinitives are old cases of substantives, those in -αι being datives, the others locatives.

470. Participles.—The stem of the participle is formed by adding the following endings to the tense stem.

- a. -ντ-: in all active tenses except the perfect, and in 1 and 2 aor. passive (301).
- b. -οτ-: in the perfect active (for -φοτ-); masc. -ώς, fem. -υία, neut. -ός (301 c).
- c. -μενο-: in the middle, and in the passive except in the aorist.

471. Verbal Adjectives.—Most of the verbals in -τός and -τέος are formed by adding these suffixes to the verbal stem of the aorist passive (first or second). Thus, *φιλητός*, -τός (*ἐ-φιλή-θην*); *πειστός*, -τέος (*ἐ-πέισ-θην*); *τελεστός*, -τέος (*ἐ-τελέσ-θην*); *σταλτός*, -τέος (*ἐ-στάλ-θην*); *βλητός*, -τέος (*ἐ-βλή-θην*). On the accent of compound verbals, see 425 c.

467 D. Hom. has -εα, -ης, -ει or ει-ν (-εε only in ἦδεε), -εσαν, and rarely -ον, -εσ, -ε; Hdt. has -εα, -εας, -εε (-ει?), -εατε, -εσαν.

469 D. -εν appears also in Hom. *ιδέεν* (miswritten *ιδέειν*). Hom. has no case of -εναί (for *ίεναί* write *ίμεναί*). For -εν or -ναι Hom. often uses -μεναί (also Aeolic) and -μεν (which is also Doric); both endings show the accent on the preceding syllable, as *ζευγύμεναί*, *ἔμμεναί* (= *εἶναί*), *φιλήμεναί*, *στήμεναί*, *ἐστάμεναί*, *ἀξέμεναί*, *δμοιωθήμεναί*, *δαήμεναί*; *τιθέμεν*, *ἔμμεν*, *ίμεν*, *θέμεν*, *ἐλθέμεν*, *ἀξέμεν*. Doric has -μεν in the aorist passive, as *αἰσχυνθήμεν*. -μεν is preceded by a short syllable and generally stands before a vowel. -ναι always follows a long vowel. Doric has -ην and -εν in the present. Aeolic has -ην in the present and 2 aorist.

a. Some are derived from other stem forms (pres. and fut.), as *φέρ-τός*, *ι-τέον*, *δυνα-τός*; *μενετός* (cp. *μενέ-ω* = *μενώ* fut.).

472. Verbals in -τός, -τή, -τόν either (1) have the meaning of a perfect passive participle, as *κρυπτός* *hidden*, *παιδευτός* *educated*, or (2) express possibility, as *νοητός* *thinkable*, *ὄρατός* *visible*. Many have either signification, but some are passive only, as *ποιητός* *done*. See 425 c. N.

a. Usually passive in meaning are verbals from deponent verbs, as *μιμητός* *imitated*.

b. Usually active in meaning are compounds derived from transitive active verbs; but some intransitive verbs make active verbals, as *ῥυτός* *flowing*.

c. Many are active or passive, others only active: *μεμπτός* *blamed*, *blamable*, *blaming*, *πιστός* *trusting in* (rare), *trusted*, *ἀπρακτός* *doing nothing*, *not done*, *φθεγκτός* *sounding*.

473. Verbals in -τέος, -τέᾱ, -τέον express necessity (cp. the Lat. gerundive in -ndus), as *δοτέος* *that must be given*, *παιδευτέος* *educandus*.

FORMATION OF THE TENSE-SYSTEMS (Ω AND ΜΙ-VERBS)

CHANGES IN THE VERB-STEM

474. From the verb-stem (or theme) each tense-stem is formed by the addition of a tense-suffix (455) or of a prefix, or of both. In 475–495 certain modifications of the verb-stem are considered.

475. Variation in Quantity.—Many verbs of the first class (498 ff.) show variation in the quantity of the vowel of the verb-stem, which is commonly long in the present but fluctuates in other tenses, as *λύ-ω*, *λύ-σω*, *ἔλυ-σα*, but *λέλυ-κα*, *λέλυ-μαι*, *ἔλυ-θην*. (Other examples, 500.)

a. Some verbs of the Fourth Class (523 c) lengthen a short vowel of the present in some other tenses. Thus, *λαμβάνω* (*λαβ-*) *take*, *λήψομαι*, *ἔληφα*, *ἔλημμαι*, *ἔληφθην*, but 2 aor. *ἔλαβον*.

476. Vowel Gradation (35, 36).—Verbs of the first class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ι*, *υ*, *α*, appear especially in the second aorist and second passive systems; the corresponding strong grades, *ει* (*οι*), *ευ* (*ου*), *η* (*ω*), appear usually in the other systems (*οι*, *ου*, *ω*, in the second perfect).

a. Expulsion of a short vowel between consonants (so-called syncope 493) produces a weak form of the stem of the same grade as *ι*, *υ*, *α* (36). Cp. *γί-γνομαι* *become* (aor. *ἐ-γεν-ό-μην*), *ἐ-πτ-ό-μην* (pres. *πέτ-ο-μαι* *fly*) with *ἔ-λιπ-ο-ν*, *ἔ-φυγ-ο-ν*, *ἐ-τάκ-η-ν* (477 c). So *ἔ-σχ-ο-ν* *got* from *ἔχ-ω* *have*.

b. *α* is the weak form of *η* (*ᾱ*), as in *τήκω* *έτάκην*; and of *ε*, when *ε* has *λ*, *μ*, *ν*, *ρ* before or after it, as in *τρέπω*, *έτράπην* (479).

477. The following examples illustrate the principles of 476.

a. *ει οι ι*: *λείπω* *leave*, *λείψω*, 2 perf. *λέλοιπα*, *λελειμμαι*, *ελείφθην*, 2 aor. *ἔλιπον*,

N. — The weak form appears when the verb undergoes Attic reduplication (446); as in ἀλείφω *anoint*, 2 perf. ἀλήλιφα, ἀλήλιμμαι; ἐρείκω *tear* (Ionic and poetic), 2 perf. ἐρήριγμα, 2 aor. ἤρικον; ἐρείπω *overthrow*, Epic ἐρήριπα; but ἐρείδω *prop*, ἐρήρεισμαι.

b. εὐ οὐ υ: ἐλεύ(θ)σομαι *I shall go*, 2 perf. ἐλήλυθα (Epic ἐλήλουθα), 2 aor. (Epic ἤλυθον); φεύγω *flee*, φεύξομαι or φευξοῦμαι, 2 perf. πέφευγα, 2 aor. ἔφυγον; ῥέω *flow* (for ῥεῦ-ω, 43), ῥεύσομαι, ἐρρύηκα (ῥε-), 2 aor. pass. ἐρρύην.

N. — χέω *pour* (for χευ-ω, 43), ἔχαι (for ἔχευα), has υ in κέχυκα, κέχυμαι, ἐχέυθη; σέω (poetic) *urge*, ἔσσευα, ἔσσυμαι, ἐσσύθη or ἐσύθη *rushed*. See also τεύχω in the List of Verbs.

c. η ω α: ῥήγ-νυμι *break*, ῥήξω, ἔρρηξα, 2 perf. ἔρρωγα, 2 aor. pass. ἐρράγην; τήκ-ω *melt*, τήξω, ἔτηξα, τέτηκα, ἐτήχθη, 2 aor. pass. ἐτάκην.

N. — Verbs of class c usually have α in the 2 aorist, ω in the 2 perfect (if there is one), elsewhere η. ω occurs in the present in τρώγω *gnaw*, 2 aor. ἔτραγον.

478. Change of ε to ο in the Second Perfect. — In the second perfect ε of the verb-stem is changed to ο.

κλέπ-τ-ω *steal* κέκλοφα, (ἀπο-)κτείνω *kill* (κτεν-, 519) -έκτονα, λέγ-ω *collect* ἐλόχα, πászω, fut. πείσομαι (from πενθοσομαι, 100) πέπουθα, πέμπ-ω *send* πέπομφα, στέργ-ω *love* ἔστοργα, τικτ-ω *beget* τέτοκα, τρέπ-ω *turn* τέτροφα, τρέφ-ω *nourish* τέτροφα, φθείρ-ω *corrupt* ἔφθορα. So in γίγ(ε)νομαι *become* ἐγενόμην, γέγονα; ἐγείρω *awaken* ἐγρήγορα (446). This change corresponds to that of ει to οι (477 a).

479. Change of ε to α. — In verb-stems containing λ, μ, ν, ρ, an ε is usually changed to α in the first perfect, perfect middle, and second passive systems.

τρέπ-ω *turn*, τέτραμμαι, ἐτράπην (1 aor. ἐτρέφθη); τρέφ-ω *feed*, τέθραμμαι, ἐτράφην (1 aor. ἐθρέφθη); σπείρω (σπερ-) *sow*, ἔσπαρμαι, ἐσπάρην; φθείρω (φθερ-) *destroy*, ἐφθαρμαι, ἐφθάρην; στέλλω (στελ-) *send*, ἔσταλκα, ἔσταλμαι, ἐστάλην; τείνω (τεν-) *stretch*, τέτακα, τέταμαι, ἐτάθη (1 aor.).

a. Also in the 2 aor. pass. of κλέπτω *steal* (ἐκλάπην), πλέκω *weave* (ἐπλάκην), τέρπω *gladden* (Epic ἐτάρπην). Many of these verbs also show ο in the second perfect (478).

480. This α is also found in the second aorist active and middle of κτείνω *kill* (ἔκτανον poetic), τέμνω *cut* (dialectal ἔταμον), τρέπω *turn* (ἐτραπον poetic), τέρπω *gladden* (ἐταρπόμην poetic), poetic δέркоμαι *see* (ἔδρακον). Also πέρθω, πτήσσω.

481. ε in the perfect middle in κέκλεμμαι (κλέπτω *steal*), πέπλεγμαι (πλέκω *weave*) is introduced from the present.

482. The α in 479, 480 is developed from a liquid or nasal brought between two consonants (35 b). Thus, ἔσταλμαι, τέταμαι from ἐστλμαι, τετγμαι, ἐτάθη from ἐτρηθη (20 b). Here στλ, τν represent weak grades of the stem.

483. a. The variations ε, ο, α, ω appear in τρέπω *turn*, τρέψω, ἔτρεψα, 2 perf. τέτροφα, τέτραμμαι, ἐτρέφθη, 2 aor. pass. ἐτράπην; frequentative τρωπάω (867).

b. The variations ε, ο, ω appear in πέτομαι *fly*, ποτόμαι (poet.) and frequentative ποτόμαι (poet., 867) *fly about*.

484. η, α in the Second Perfect. — In the second perfect α of the verb-stem is lengthened to η (ā): θάλλω (θαλ-) *bloom*, τέθηλα; φαίνω (φαν-) *show*, πέφηναι; μαίνω (μαν-) *madden*, μέμηναι; κράζω (κραγ-) *cry out*, κέκράγα.

485. Addition of ε. — a. To the verb-stem ε is added to make the present stem in δοκέω *seem*, fut. δόξω, aor. ἔδοξα (δοκ-); so in γαμέω *marry*, ώθέω *push*. Usually ε is added in some stem other than the present.

b. In many verbs ε is added to the verb-stem to form the tense-stems other than present, second aorist, and second perfect, e.g. μάχομαι (μαχ-) *fight*, μαχοῦμαι (= μαχε(σ)ομαι), ἐμαχεσάμην, μεμάχημαι. So ἄχθομαι *am grieved*, βούλομαι *wish*, γίγνομαι *become*, δέω *want*, (ἐ)θέλω *wish*, μέλλω *intend*, μέλει *is a care*, στομαι *think*.

c. In some verbs ε is added to form one or more tense-stems, as μένω (μεν-) *remain*, μεμένηκα (μενε-) to avoid -ν-κα in the perfect. So, νέμω *distribute*, ἔχω *have*, σίχομαι *am gone*. So also δαρθάνω, δσφαινομαι, ῥέω, στείβω (poetic), τυγχάνω.

d. Some verbs have alternative presents with or without ε. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic or both used in prose. Thus, ἔλκω *draw* (Hom. also ἐλκέω), ἰάχω *iaxéw sound* (both poetic), μέδω *medéw* (both poetic), ῥίπτω and ῥιπτέω *throw* (both in prose).

486. Addition of α and ο. — a or ο is added to the verb-stem in some verbs. Thus, μύκωμαι *bellow* (Epic 2 aor. μύκον), ἐμύκησάμην; ἀλίσκομαι (άλ-) *be captured*, ἀλώσομαι from ἀλο-; ὁμῶ-μι *swear* (ὁμ-) ὁμοσα, ὁμώμοκα etc. (ὁμο-); σίχομαι *am gone*, Epic σίχωκα or ῥίχωκα.

487. Lengthening of Short Final Vowel. — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here α (except after ε, ι, and ρ) and ε become η, ο becomes ω.

τιμά-ω (τίμα-) *honour*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτίμη-θη; θηρά-ω (θηρα-) *hunt*, θηρά-σω, ἐθήρᾱ-σα, etc. (389); ποιέω (ποιε-) *make*, ποιή-σω, ἐποίη-σα, πεποίη-κα, ἀπαποίη-μαι, ἐποίη-θη; δηλώω (δηλο-) *manifest*, δηλώ-σω, ἐδήλω-σα, etc.; εάω *permit*, εάσω, etc.

a. Note ἀκροάσομαι, ἠκροασάμην, etc., from ἀκροάομαι *hear*; χρήσω, ἐχρησα from χράω *give oracles*; χρήσομαι, ἐχρησάμην from χράομαι *use*; τρήσω and ἔτρησα from τετραίνω *bore* are from τρε-.

b. Verb-stems adding ε or ο (486), and stems apparently receiving a short final vowel by metathesis (128), lengthen the short final vowel, as βούλομαι (βουλ-) *wish*, βουλῆ-σομαι (βουλε-, 485), κάμνω (καμ-) *am weary*, κέκμη-κα (κμα-).

485 D. Some Ionic and poetic verbs adding ε are ἀλέξω, ἄλθομαι, γεγωνέω, γηθέω, δουπέω, εἶρομαι, εἰλέω, ἐπαυρέω, κελαδέω, κέλομαι, κεντέω, κήδω, κτυπέω, κυρέω, λάσκω, μέδομαι, μύζω, πατέομαι, ῥιγέω, στυγέω, τορέω, χάζω, φιλέω (poetic forms), χρασμέω; ἀμπλακίσκω, ἀπαφίσκω; Epic ἐδιδάσκωσα (διδάσκω), πιθήσω, πεπιθήσω πιθήσᾱς (πέιθω), πεφιδήσομαι (φείδομαι).

486 D. α is added also in βρῦχάομαι, γοάω, δηριάομαι, λιχμάω, μηκάομαι, μητιάω. All these are mainly poetic.

488. Retention of Short Final Vowel.—Many verb-stems ending apparently in a short vowel retain the short vowel, contrary to 487, in some or all the tenses.

γελάω laugh, γελάσσομαι, ἐγελάσσα, ἐγελάσθην; τελέω finish, τελέω from τελέω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτετέλεσθην; ἀνύω accomplish, ἀνύσω, ἤνυσα, ἤνυσμαι.

a. The following verbs retain the final short vowel of the verb-stem in all tenses: ἀγαμαι, αἰδέομαι, ἀκέομαι, ἀλέω, ἀνύω, ἀρέσκω (ἀρε-), ἀρκέω, ἀρόω, ἀρύω, γελάω, ἐλαύνω (ἐλα-), ἐλκύω, and ἔλκω (ἐλκ-), ἐμέω, ἐράω, ἔραμαι (poet.), ἐσθίω (ἐσθι-, ἐδ-ε-, ἐδο-), ζέω, θλάω, ἰλάσκομαι (ἰλα-), κλάω break, μεθύσκω (μεθυ-), ξέω, πτύω (πτύ-, πτύ-), σπάω, τελέω, τρέω, φθίνω (φθι-), φλάω, χαλάω, χέω (χυ-). Also all verbs in -αννύμι and -εννύμι (except ἔσβηκα from σβέννυμι *extinguish*), and ἄλλυμι (ἀλλ-ε-), δμνύμι (δμ-, δμε-, δμο-), στόρνυμι (στορν-ε-).

b. The following verbs keep short the final vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: αἰνέω (αἰνέσω, ἤνεσα, ἤνεκα, ἤνέθην, ἤνημαι), ἀχθομαι (ἀχθ-, ἀχθε-), καλέω, μάχομαι (μαχ-ε-), μύω, πίνω (πι-, πο-), ποθέω, ποθέω, ἐρύω (ἔρι-), φθάνω (φθα-).

c. In some verbs the final short vowel of the verb-stem remains short in one or more tense-systems, but is lengthened in the future, as δέω *διπλά*, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθη. So αἰρέω, βαίνω (βα-), βύνέω (βυ-), δίδωμι (δο-, δω-), δύναμαι, δύνω (δύ-, δύ-), εὐρίσκω (εὐρ-ε-), ἔχω (σεχ-, σχε-), θύω (θύ-, θύ-), ἔημι (έ-, ἦ-), ἴσθημι (στᾶ-, σθη-), λύω (λύ-, λύ-), τίθημι (θε-, θη-), τίνω (τι-, φώω (φῶ-, φῶ-), and the root ἐρ-, ῥε- (εἶπον).

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ (624); as τελέω from τελεσ-ω (cp. τὸ τέλος). By analogy to these, other verbs retain their short final vowel.

489. Insertion of σ.—In the perfect middle and first aorist passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending.

Thus, τελέω (488 d), τετέλεσμαι, ἐτετέλεσθην; σπάω draw, ἔσπασμαι, ἐσπάσθην; κελεύω order, κεκέλευσμαι, ἐκεκέλευσθην; γιγνώσκω know, ἔγνωσμαι, ἐγνώσθην.

a. If the aorist passive ends in -θην and not in -σθην, the perfect middle does not insert σ. Thus -θην, not -σθην, occurs in all verbs in -εω except λένω *stone to death*, in all verbs in -εω which have -θην preceded by η, in all verbs in -ω except χόω *heap up*, and in all verbs in -αω except those that retain ᾶ. Stems originally ending in σ (624) properly show σ.

b. If the aorist passive ends in -σθην, the perfect middle may or may not insert σ. Verbs in -αῖω and -ίω (stems -αδ-, -ιδ) regularly have σ by 83, 587. In the case of other verbs some always show σ, some never show σ, and some are doubtful. In many cases the later usage with σ has crept into the Mss. of

488 D. Here belong Epic ἀκηδέω, κοτέω, λοέω, νεικέω, and the forms *ἄασα*, *-άμην*, *ἄεσα*. ἐρύω shows ἐρύ- and ἐρύ-

489 D. Hom. has original forms in *πεφραδμένος* (φράζω), *κεκορυθμένος* (κορύττω), *ἐπεπιθμεν* (πειθω).

the classical authors (so with the perfect of ἀλέω, βαίνω, δράω, ζώννυμι, κλείω (κλήω), σφίζω, χρίω, and with the aorist of παύω).

c. The following verbs show an inserted σ both in the perfect middle and the aorist passive in classical Greek: αἰδέομαι, γιγνώσκω, ἐλκύω, θλάω, θραύω, κελεύω, κλάω, κνα(ι)ω, κορέννυμι, κυλίω, ξόω, πμπλημι, πρίω, πτίπτω, σβέννυμι, σείω, σκεδάννυμι, σπάω, τανύω, τελέω, τίνω, ἔω, φλάω, χόω, χρῶζω.

d. The following form only the perfect middle with σ in classical Greek: βύνέω, ἐννύμι (εἶμαι, but ἔστο Hom.), ἐρύω, ζώννυμι, ξέω, *δόύσσομαι, πλέω, φλεύω (Hdt.).

e. The following form only the aorist passive with σ in classical Greek: ἀγαμαι, ἀκούω, ἀνύω, ἀρέσκω, ἀχθομαι, γελάω, δαινύμι, δράω, ἐλύω, ἔραμαι, ἐράω, ἰλάσκομαι, κλείω (κλήω), λένω, μεθύσκω, μμνήσκω, δίω, δυομαι (Hdt.), παίω, παλαίω, πετάννυμι, πμπρημι, ραίω, ῥώννυμι, στόρνυμι, χαλάω, χράομαι, χράω, χρίω.

f. Only in post-classical Greek is σ attested both in the perfect middle and aorist passive in ἀρκέω, ζέω, κλαίω, (ἀπο) λούω, λύω, ἄλλυμι, πνέω, πταίω, σάω, ψαύω. — Only in the perfect middle: ἀγαμαι, ἀκούω, ἀνύω, γελάω, δράω, ἐμέω, ἔραμαι, κεράννυμι, κολούω, μεθύσκω, ναίω, νάω *spring*, οπιύω, παίω, παλαίω, πετάννυμι (and in Ionic), πμπρημι (Aristotle; earlier perf. ππρημαι), στόρνυμι, χαλάω, ψαύω. When the perfect middle is not attested in classical Greek some at least of the σ forms from the above verbs may represent classical usage, provided the aorist passive has -σθην. — Only in the aorist passive: ἀκέομαι, ἀλέω, ἀρύω, βαίνω, βύνέω, γεύω, εἰλύω, ἐλαύνω, ἔρυμαι, ἐρύω, ζώννυμι, καίω, ξέω, μάχομαι, νέω *heap up*, *δόύσσομαι, πλέω, πτύω, σφίζω, φθάνω.

g. Some verbs have double forms (one of which may be disputed) in the classical period: δύναμαι: ἐδυνήθη and ἐδυνάσθη (chiefly Ionic and poetic); κεράννυμι: ἐκράθη and ἐκεράσθη; κρούω: κέκρουμαι better than κέκρουσμαι; νέω: νένημαι and νένησμαι; δμνύμι: δμώμομαι (and δμώμοσται), ὠμόθη and ὠμόσθη. — Dialectal or dialectal and late are ἐβώσθη for ἐβοήθη (βοάω), ἐλήσασμαι ἠλάσθη (ἐλαύνω), κεκόρημαι for κεκόρησμαι (κορέννυμι), πεπέσασμαι (πετάννυμι).

h. Some verb-stems ending in ν show -σμαι in the perfect middle: ἠδόνω, μάλινω, παχόνω, περάινω, ὑφαίνω, φαίνω. Thus πέφασμαι, ἠδυσμαι, μεμίσασμαι. Dialectal or late: θηλόνω, κοιλαινω, λεπτόνω, λυμάλινω, ξαίνω, ξηραίνω, σημαίνω. On -μαι see 579.

i. Observe that some vowel verbs inserting σ do not lengthen the final vowel of the verb-stem in any tense (γελάω, τελέω); and that some not inserting σ (δέω, θέω, λύω) do not lengthen the final vowel in some tenses. ἐπ-αἰνέω *commend* and παρ-αἰνέω *exhort* do not insert σ and have the short vowel in all tenses.

j. The insertion of σ in the perfect middle started in the 3 sing. and 2 pl. Before the endings -ται and -σθε, σ was retained in the case of verbs with stems originally ending in σ (as τελέω), or where σ developed from τ, δ, θ (98) before -ται, -σθε (πέπεισται from πεπεισται). See 409 b, 624. In all cases where the verb-stem did not originally end in σ, the sigma forms are due to analogy; as in κεκέλευσμαι (κελεύω), πέπλησμαι (πμπλημι), ἔγνωσμαι (γιγνώσκω).

490. Addition of θ.—The present stems of some poetical verbs are made by the addition of θ; as νή-θω *spring*, πλή-θω *am full* (πμπλημι). Cp. 832.

490 D. A few verbs make poetic forms by adding -θ%- to the present or the 2 aorist tense-stem, in which α or ε (ν once) takes the place of the thematic

a. Most of the indicative forms seem to be imperfects, but since some have the force of aorists (e.g., Soph. *O. C.* 862, 1334, *O. T.* 650), in certain editions they are regarded as second aorists, and the infinitives and participles are accented (against the Mss.) on the ultima (δικαθεῖν, εἰκαθών).

491. Omission of ν.—Some verbs in -νω drop the ν of the verbal stem in the first perfect, perfect middle, and first passive systems.

κρίνω (κριν-), judge, κέκρι-κα, κέκρι-μαι, έκρι-θην. So also κλίνω incline, πλύνω wash.

492. Metathesis.—The verbal stem may suffer metathesis (128).

a. In the present: θνήσκω die, 2 aor. έθανον, perf. τέθνηκα.
b. In other tenses: βάλλω throw (βαλ-), perf. βέβληκα, έβλήθην (βλη-); τέμνω cut (τεμ-), 2 aor. έτεμον, perf. τέτμηκα; δέркоμαι (δερκ-) see, 2 aor. έδρακον; τέρπω delight, 2 aor. pass. έτάρπην and έτράπην (both poetical).

493. Syncope.—Some verbs suffer syncope (44 b).

a. In the present: πίπτω fall for πι-π(ε)τ-ω, τσχω hold for (σ)ι-σ(ε)χ-ω (125 e), μίμνω for μι-μεν-ω.
b. In the future: πτήσομαι from πέτομαι fly.
c. In the second aorist: έσχων for έ-σεχ-ον from έχω (έχ- for σεχ-, 125 e).
d. In the perfect: πέπτα-μαι have expanded from πετά-ννυμι.
N.—Synocopated forms are properly weak stems (476 a).

494. Reduplication.—The verb-stem may be reduplicated.

a. In the present with ι: γι-γνώ-σκω (γνω-) know, τι-θη-μι place, λ-στη-μι set, δι-δω-μι give. The present reduplication may be carried over to other tenses: διδά(κ)σκω teach (99), διδάξω. With ε: τε-τραίνω bore.
b. In the second aorist: άγω (άγ-) lead, ήγ-αγ-ον; έπομαι follow, έσπόμην (for σε-σπ-ομην).
c. Regularly with ε in the perfect.

495. Iterative Imperfects and Aorists in -σκ%-.—Homer and Herodotus have iterative imperfects and aorists in -σκον and -σκομην denoting a customary or repeated past action. Homer has iterative forms in the imperfect and 1 and 2 aorist active and middle. Herodotus has no iteratives in the 1 aorist and few

vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus, φλεγέθω (φλέγω burn), έδιώκαθον (διώκω pursue), έσχεθον (έχω have). θ-forms are found in moods other than the indicative (εικάθω, εικάθοιμι, άμύνθατε, δικάθειν, εικάθων).

492 D. See the List of Verbs for poetical forms of άμαρτάνω, δαρθάνω, θράττω, βλώσκω, δαμάζω, δέμω, πορ-.

493 D. See the List of Verbs for poetical forms of πέλω, πελάζω, μέλω, μέλομαι; also έτεμον found, έπεφρον sleep.

494 D. Poetic άραρίσκω (άρ) fit, and the intensives (867) μαρ-μαίρω (μαρ-) flash, πορ-φύρω (φυρ-) grow red, παμ-φαίνω (φαν-) shine brightly, ποι-πνύω (πνυ-) puff. Also with η in δη-δέκ-το greeted (Mss. δειδεκτο).

in the 2 aorist; and only from ω-verbs. Herodotus regularly and Homer usually omit the augment. -αω verbs have -αα-σκον or -α-σκον; -εω verbs -εε-σκον, in Hom. also -ε-σκον. -α-σκον is rare in other verbs than those in -αω. The vowel preceding the suffix is always short.

a. The suffix -σκ%- is added to the tense-stem. Imperf.: φεύγε-σκε (φεύγω flee), έχε-σκον (έχω have), νικά-σκομεν (νικάω conquer), γοά-σκε (γοάω bewail), κρύπτα-σκε (κρύπτω hide), καλέ-σκον (καλέω call), ζωννύσκετο (ζώννυμι gird); 1 aor.: άπο-τρέφα-σκε (άποτρέπω turn away); 2 aor.: φύγε-σκε, στά-σκε stood.

VERB-STEM AND PRESENT STEM

496. From the verb-stem (or theme) the present stem is formed in several ways. All verbs are arranged in the present system according to the method of forming the present stem from the verb-stem. Verbs are named according to the last letter of the verb-stem (376): 1. Vowel Verbs, 2. Liquid Verbs (including liquids and nasals), 3. Stop Verbs.

I. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE)

497. The present stem is formed from the verb-stem in five different ways. There are, therefore, five classes of present stems. The verb-stem is sometimes the present stem, but usually it is strengthened in different ways. A sixth class consists of irregular verbs, the present stem of which is not connected with the stem or stems of other tenses.

FIRST OR SIMPLE CLASS

498. Presents of the Simple Class are formed from the verb-stem with or without the thematic vowel.

499. (I) Presents with the thematic vowel (ω-verbs). The present stem is made by adding the thematic vowel %- to the verb-stem, as λύ-ω, παιδεύ-ω, παύ-ω, μίν-ω, πείθ-ω, φεύγ-ω, and the denominative verbs τιμά-ω, φιλέ-ω, βασιλεύ-ω. For the personal endings, see 463 ff. For the derivation of many of these verbs, see 522.

500. The final vowel of the verb-stem is long in the present indicative, but either long or short in the other tense-stems, of the following verbs in -νω or -ιω.

1. a. Verbs in -νω generally have ū in Attic in the present; as λύω loose, δώω under, θύω sacrifice (almost always), φύω make grove (usually). Also in άλύω, άρτύω, βρενθόμαι, γηρόμαι, δακρύω (once ū), ιδρύω, ισχύω, καττύω, κνύω,

500. 1. D. Homer has short υ in άλύω, άνώω, βρώω, δύω, έρώω, ήμύω, τανύω, φύω, and in all denominative verbs except έρητύοντο and έπίθουσι, where ū is metrically necessary; long υ in ξύω, πτύω, ύω; anceps in θύω sacrifice (ū doubt-

κωκῶ, κωλῶ (usually), μνηῶ, ὀπῶ (ὀπυῖω), πτῶ, ῥόμαι, στῶμαι, τρῶ, ῥει, possibly in εἰλύομαι, ἡμῶ, μῶ, ξῶ, φλύω; εἰνῶ, μῆρομαι, πληθῶ (once ῥ), φῆτω. ὠρύω (ῥ) is doubtful.

b. -υω has υ short in ἀνῶ, ἀρῶ, βρῶ, κλύω (but κλύθι), μεθῶ, and in all verbs in -νυω.

2. Attic has ι in primitive verbs in -ιω, as πρίω, χρίω, χλίω, but ι in τῶ. Denominative verbs have ι; but ἐσθίω.

501. Several verbs with medial ι, υ in the present, show ι or ι, υ or υ in some other tense or tenses. Thus, θλίβω press τέθλιφα, πνίγω choke ἐπνίγην, τριβῶ rub τέτριφα ἐτριβην, τῶφω raise smoke ἐτύφην, ψύχω cool ἐψύχην.

502. Verb-stems having the weak grades α, ι, υ, show the strong grades η, ει, ευ in the present; as τήκ-ω (τᾶκ-) melt, λείπ-ω (λιπ-) leave, φεύγ-ω (φνγ-) flee.

a. To this class belong also λήθω, σήπω, τέθηπα am astonished, 2 aor. ἔταφον, ἀλείφω, (δέδοικα, 703), εἶκω (ἔοικα), (εἶωθα, 563 a), ἐρείκω, ἐρείπω, πείθω, στείβω, στείχω, φείδομαι; ἐρέγομαι, κεῦθω, πεύθομαι, τεύχω.

503. Present Stems in -ε%ε- for ευ%ε-. — The strong form ευ before the thematic vowel became εφ (ευ) and then ε (20 a, 43) in the verbs θέω run θεύσομαι, νέω swim ἔνευσα, πλέω sail ἔπλευσα, πνέω breathe ἔπνευσα, ῥέω flow ῥεύσομαι, χέω pour κέχυκα, κέχυμαι, ἐχύθην.

504. (II) Presents without the thematic vowel (μ-verbs). The personal ending is added directly to the verb-stem, which is often reduplicated. The verb-stem shows different vowel grades, strong forms η, ω in the singular, weak forms ε (α), ο in the dual and plural. Thus τίθημι, τίθε-μεν; ἵστημι for σι-στημι (= σι-στα-μι), ἵστα-μεν; δί-δωμι, δι-δο-μεν.

a. All verbs in μι (enumerated 723 ff) belong to this class except those in -νῆμι (523 f) and -νημι (523 g).

SECOND OR T CLASS (VERBS IN -πτω)

505. The present stem is formed by adding -τ%ε- to the verb-stem, which ends in π, β, or φ. The verb-stem is ascertained from the second aorist (if there is one) or from a word from the same root.

ful), θῶω rush on, rage, λῶω (rarely λῶω), ποιπνῶω, ῥόμαι. Pindar has υ short in θῶω sacrifice, ισχύω, λῶω, μανῶω, ῥῶω, ῥόμαι, in presents in -νυω, and in denominative verbs.

2. Hom. has ι in the primitives πῶμαι and χρίω; but τῶω and τῶω (τεῖω?); -ῖω in denominatives (except μῆνιε B 769). κονίω, ὀτομαι are from κοι(σ)-ιω, δι(σ)-ισμαι.

3. Where Attic has υ, ι in the present, and Epic υ, ι, the former are due to the influence of υ, ι in the future and aorist.

503 D. These verbs end in -ευω in Aeolic (πνεύω etc.). Epic πλείω, πνεύω have ε by metrical lengthening (28 D.).

κόπτω cut,	verb-stem κοπ-	in 2 aor. pass. ἐ-κόπ-ην.
βλάπτω injure,	“ “ βλαβ-	“ “ “ ἐ-βλάβ-ην.
καλύπτω cover,	“ “ καλυβ-	“ “ “ καλύβ-η huī.
ρίπτω throw,	“ “ ριφ-, ριφ-	“ 2 aor. pass. ἐ-ρριφ-ην.

a. ἀστράπτω lighten, χαλέπτω oppress may be from -πιω (117, 507).

506. Some of the verbs of this class add ε in the present or other tenses, as ῥιπτέω throw, πεκτέω comb, τύπτω strike τυπήσω.

THIRD OR IOTA CLASS

507. The present stem is formed by adding -ι%ε- to the verb-stem and by making the necessary euphonic changes (109–116).

I PRESENTS IN -ζω

508. Dental Verb-stems. — Verb-stems in δ unite with ζ to form presents in -ζω (116), as φράζω tell (φραδ-ιω), ἐλπίζω hope (ἐλπιδ-), κομίζω carry (κομιδ-ή a carrying), ὀζώ smell (ὀδ-μή odour), καθέζομαι seat myself (ἔδ-ος seat).

a. σφίζω save (for σω-ίζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σωι-.

509. Stems in γ. — Some verbs in -ζω are derived from stems in γ preceded by a vowel; as ἀρπάζω seize for ἀρπαγ-ιω (cp. ἀρπαγ-ή seizure), κράζω cry out (2 aor. ἔκραγον). See 116, other examples 623 γ III.

a. νίζω wash makes its other tenses from the verb-stem νιβ- (fut. νίψω, cp. Hom. νίπτομαι).

510. A few verbs with stems in γγ lose one γ and have presents in -ζω; as κλάζω scream (κλαγγ-ή), fut. κλάγξω; σαλπίζω sound the trumpet ἐσάλπιγγα (also λύζω sob, πλάζω cause to wander).

511. ῥεγίω, ἐργίω yield ῥέζω do (poetic) and ἐρδω (Ionic and poetic). See 116.

512. Most verbs in -ζω are not formed from stems in δ or γ, but are due to analogy. See 516, 623 γ III, 866. 6.

II PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 78)

513. Palatal Verb-stems. — Stems ending in κ or χ unite with ζ to form presents in -ττω (-σσω).

φυλάττω guard from φυλακ-ιω (φυλακ-ή guard (112)); κηρύττω proclaim from κηρῦκ-ιω (κηρῦξ, κηρῦκ-ος); ταραττω disturb from ταραχ-ιω (ταραχ-ή confusion).

a. πέττω cook is for πεκ-ιω; all other tenses are made from πεπ-.

508 D. Aeolic has -σδω for -ζω.

514. Several verbs showing forms in γ seem to unite γ with ι to form presents in $-\tau\omega$ ($-\sigma\omega$). Thus ἀλλάττω *change*, μάρτω *knead*, πλήττω *strike* (with the 2 aorists passive ἠλλάγην, ἐμάγην, ἐπλήγην), πράττω *do* (2 perf. πέπραγα, 571), τάττω *arrange* (τάγ-ός *commander*).

a. So δράττομαι *grasp*, νάττω *compress* (515 b), πύττω *push*, πτύσσω *fold*, σάττω *load*, σῦρίττω *pipe*, σφάττω *kill*, φράττω *fence*. πράττω has the late perf. πέπραγα.

515. Some presents in $-\tau\omega$ ($-\sigma\omega$) are formed from stems in τ , θ like those from κ , χ .

Poet. ἐρέσσω *row* (ἐρέτης *rower*) aor. ἤρεσα; poet. κορύσσω *arm* (κόρυς *κόρυθ-ος helmet*), imperf. ἐκόρυσσε.

a. So also βλίττω *take honey*, πάττω *sprinkle*, πτίττω *round*, and perhaps πλάττω *form*; also ἀφάσσω Hdt., and poetic ἱμάσσω, λαφύσσω, λίσσομαι.

b. νάττω *compress* (ναγ-, ναδ-) ἔναξα, νέασμαι and νέναγμα. Cp. 514 a.

516. Formations by Analogy. — a. As $\gamma + \iota$ and $\delta + \iota$ unite to form ζ , none of the verbs in $-\tau\omega$ can be derived from $-\gamma\iota\omega$ or $-\delta\iota\omega$. Since the future and aorist of verbs in $-\zeta\omega$ might often seem to be derived from stems in κ , χ , or τ , θ , uncertainty arose as to these tenses: thus the future σφάξω (σφαγ-σώ) from Epic σφάξω *slay* (σφαγ-ιω) was confused in formation with φυλάξω (φυλακ-σώ), and a present σφάττω was constructed like φυλάττω. Similarly, Attic ἀρπάσω ($-\sigma\mu\alpha\iota$) for Epic ἀρπάξω; and so in place of (poetic) ἀρμόξω *fit* (ἀρμωδ-) the form ἀρμόττω was constructed.

III. LIQUID AND NASAL STEMS

517. (I) Presents in $-\lambda\omega$ are formed from verb-stems in λ , to which ι is assimilated (110). Thus, ἀγγέλλω *announce* (ἀγγελ-ιω), στέλλω *send* (στελ-ιω).

518. (II) Presents in $-\alpha\iota\omega$ and $-\alpha\iota\rho\omega$ are formed from verb-stems in $-\alpha\iota$ and $-\alpha\rho$, the ι being thrown back to unite with the vowel of the verb-stem (111). Thus, φαίνω *show* (φαν-ιω), ὀνομαίνω *name* (ὀνομαν-ιω), χαίρω *rejoice* (χαρ-ιω).

a. Many verbs add $-\iota\omega$ to the weak form of the stem, as ὀνομαίνω for ὀνομαν-ιω from ὀνομῆ-ιω, cp. *nomem* (35 b).

b. Hom. has κῦδαίνω and κῦδάνω *honour*, μελαίνω *blacken* and μελάνω *grow black*. δλισθαίνω *slip* is late for δλισθάνω.

c. The ending $-\alpha\iota\omega$ has been attached, by analogy, in θερμαίνω *make hot*, etc. (620 III, 866.7). Likewise $-\bar{\nu}\omega$ (519) in poetic ἀρτύνω *prepare*, parallel to ἀρτύω (in composition), by analogy to βαρβύω *weigh down*, ἡδδών *sweeten*.

516 D. Homer has many cases of this confusion; as πολεμίξω (πολεμιδ-) but πολεμίξω. In Doric the ξ forms from $-\zeta\omega$ verbs are especially common, as χωρίζω *separate*, χωριξῶ, ἐχωριξά. παίζω *sport* has (late) ἐπαίξα.

519. (III) Presents in $-\epsilon\iota\omega$, $-\epsilon\iota\rho\omega$, $-\bar{\iota}\omega$, $-\bar{\iota}\rho\omega$, $-\bar{\nu}\omega$, and $-\bar{\iota}\rho\omega$ are formed from stems in $\epsilon\nu$, $\epsilon\rho$, $\bar{\iota}\nu$, $\bar{\iota}\rho$, $\bar{\nu}\nu$, $\bar{\nu}\rho$ with $\xi\% \epsilon$ - added. Here ι disappears and the vowel preceding ν or ρ is lengthened by compensation (ϵ to $\epsilon\iota$; ι to $\bar{\iota}$; ν to $\bar{\nu}$). See 37 a, 111.

τείνω *stretch* (τεν-ιω), φθείρω *destroy* (φθερ-), κρίνω (κριν-), οἰκτίρω *pity* (οἰκτιρ- generally written οἰκτεῖρω, ἀμύνω *ward off* (αμυν-), μαρτυρομαι *call to witness* (μαρτυρ-).

a. ὀφείλω (ὀφελ-) *owe*, *am obliged* is formed like τείνω, φθείρω in order to distinguish it from ὀφέλλω (ὀφελ-) *increase* formed regularly. Hom. has usually Aeolic ὀφέλλω in the sense of ὀφείλω. δείρω *flay* (δερ-ιω) is parallel to δέρω (499).

520. Verb-stems in $-\alpha\upsilon$ for ($\alpha\upsilon$, $-\alpha\upsilon$). — Two verbs with verb-stems in $-\alpha\upsilon$ have presents in $-\alpha\iota\omega$ from $-\alpha\iota\upsilon\omega$ out of $-\alpha\upsilon\zeta\iota\omega$ (38 a): καίω *burn* (καυ-, καϝ-), fut. καύ-σω; and κλαίω *weep* (κλαυ-, κλαϝ-), fut. κλαύ-σομαι. Others 624 b.

a. Attic prose often has κάω and κλάω, derived from $\alpha\iota\upsilon\omega$ before $\epsilon\iota$ (κάεις, and, with $\bar{\alpha}$ extended to the 1 person, κάω). Cp. 396.

521. Addition of ϵ . — The following verbs add ϵ in one or more tense-stems other than the present: βάλλω *throw*, καθίζω *sit*, κλαίω *weep*, ὄζω *smell*. ὀφείλω *owe*, *am obliged*, χαίρω *rejoice*.

522. Contracted Verbs and Some Verbs in $-\iota\omega$, $-\nu\omega$. — a. Verbs in $-\alpha\omega$, $-\epsilon\omega$, $-\sigma\omega$, which for convenience have been treated under the first class, properly belong here, ι (υ) having been lost between vowels. Thus, τιμάω from τιμα-ιω (τιμᾶ-), οἰκέω *dwell* from οἰκε-ιω (οἰκε- alternate stem to οἰκο-, 229 b), δηλώω from δηλο-ιω. So in denominatives, as poetic μῆνιω *am wroth* (μηνι-ιω), φῦτώ *sow* (φῦτυ-ιω). Primitives in $-\bar{\iota}\omega$, $-\bar{\nu}\omega$ are of uncertain origin. Cp. 608, 624.

N. — The rare spellings δλυίω, θυίω, μεθυίω, φυίω indicate their origin from $-\iota\omega$.

b. So with stems in long vowels: δρῶ *do* from δρᾶ-ιω, ζῶ *live* from ζῆ-ιω (cp. ζῆθι), χρῶ *give oracles* from χρῆ-ιω (2 pers. χρῆς, 394).

FOURTH OR N CLASS

523. The present stem of the N class is formed from the verb-stem by the addition of a suffix containing ν .

a. $-\nu\% \epsilon$ - is added: δάκνω *bite*, τέμνω *cut*.

So δόνω, κάμνω, πίνω, πίνω poet., τίνω, φθάνω, φθίνω.

b. $-\alpha\nu\% \epsilon$ - is added: αισθάνομαι *perceive*, ἀμαρτάνω *err*.

So αὐξάνω, βλαστάνω, δαρθάνω, ἀπεχθάνομαι, οἰδάνω, ὀλισθάνω, ὀφλισκάνω (526).

c. $-\alpha\nu\% \epsilon$ - is added and a nasal (μ , ν , or γ nasal) inserted in the verb-stem: λαμβάνω (λαβ-) *take*, λαμβάνω *escape notice* (λαθ-), τυγχάνω *happen* (τυχ-). So ἀνδάνω *please* (ἀδ-), θιγγάνω *touch* (θιγ-), κιχάνω *find* (κιχ-), λαγχάνω *obtain by lot* (λαχ-), μανθάνω *learn* (μαθ-), πυνθάνομαι *inquire* (πυθ-).

d. $-\nu\epsilon\% \epsilon$ - is added: βῦνέω *stop up* (also βύω), ἰκνέομαι *come* (also ἰκω),

519 D. Aeolic has here $-\epsilon\nu\omega$, $-\epsilon\rho\omega$, $-\bar{\iota}\nu\omega$, $-\bar{\iota}\rho\omega$, $-\bar{\nu}\nu\omega$, $-\bar{\nu}\rho\omega$ (37 D. 3); for κτείνω, it has κταίνω; cp. Doric φθαίρω for φθείρω.

κν-νέ-ω *kiss*, ἀμπ-ισχ-νέ-ο-μαι *have on*, ὑπ-ισχ-νέ-ο-μαι *promise* (cp. τ-σχ-ω for σι-σχ-ω, 493 a).

e. -νν%- is added: ἐλαύνω *drive* for ἐλα-νν-ω.

f. -νν (ννν after a short vowel) is added (second class of μι-verbs, 414): δεικ-νῦ-μι *show* (δεικ-, present stem δεικνῦ-), ζεύγ-νῦ-μι *yoke* (ζευγ-), ἄλλῦμι *destroy* (for δλ-νῦμι, 77 a); κερά-ννῦ-μι *mix* (κερα-), σκεδά-ννῦ-μι *scatter* (σκεδα-). Others 729 ff. Some of these verbs have presents in -νω (746).

N. 1. — The forms in -ννῦμι spread from ἐννῦμι, σβέννῦμι, which are derived from ἐσ-νῦμι, σβεσ-νῦμι.

N. 2. — Some verbs in -νω are formed from -νφ%- for -νϕ%-; as Hom. τίνω, φθίνω, φθάνω, δῖνομαι from τν-νφ-ω, etc., (37 D. 1). Attic τίνω, etc. dropped the φ.

g. -να, -νη are added (third class of μι-verbs 412); as in (poetic) δάμ-νη-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), and in σκιδ-νη-μι (rare in prose for σκεδάννῦμι) *scatter*. The verbs of this class are chiefly poetic (Epic), and most have alternative forms in -αω. See 737.

In two further divisions there is a transition to the Iota Class.

h. -νι%- for -νιϕ%- is added: βάλνω *go* (βα-νι-ω), κερδαίνω *gain* (κερδα-νι-ω), τετραίνω *bore* (τετρα-νι-ω). So poetic βάλνω *sprinkle*. For the added ν, cp. δάκ-νω (523 a). See 518 a.

i. -ανι%- for αν-ιϕ%- is added: ὀσφραίνομαι *smell* (ὀσφραν-ι-ομαι), Hom. ἀλιταίνομαι *sin* (also ἀλιτραίνω). See 518 a.

524. A short vowel of the verb-stem is lengthened in the case of some verbs to form one or more of the tense-stems other than the present. Thus, λαμβάνω (λαβ-) *take* λήψομαι (ληβ-); δάκνω (δακ-) *bite* δήξω (δηκ-). So λαγχάνω, λανθάνω, τυγχάνω, πυνθάνομαι (πυθ-) *inquire*, fut. πεύσομαι (πευθ-).

a. ζεύγνῦμι *yoke*, πήγνῦμι *fasten*, ῥήγνῦμι *break* have the strong grade in all tenses except the 2 pass. system. μείγνῦμι *mix* (commonly written μίγνῦμι) has μίγ- only in the 2 perf. and 2 pass. systems.

525. Addition of ε and ο. — a. Many verbs add ε to the verb-stem to form all the tenses except present, 2 aorist, and 2 perfect; as αἰσθάνομαι, ἀμαρτάνω, ἀνδάνω, αὐξάνω, ἀπεχθάνομαι, βλαστάνω, δαρθάνω, κιγχάνω, μανθάνω, ὀλισθάνω, ὀφλισκάνω. One or more tenses with ε added are formed by κερδαίνω, ἄλλῦμι, ὀσφραίνομαι, στήρνῦμι, τυγχάνω.

b. ὀμνῦμι *swear* has ὀμο- in all systems except the present and future, as ὄμοσα, ὀμώμοκα, but fut. ὀμοῦμαι from ὀμοεομαι.

FIFTH OR INCEPTIVE CLASS (VERBS IN -σκω)

526. The present stem is formed by adding the suffix -σκ%- to the verb-stem if it ends in a vowel; -ισκ%- if it ends in a consonant. Thus, ἀρέ-σκω *please*, εὐρί-σκω *find*.

a. This class is called *inceptive* (or *inchoative*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (cp. Lat. -sco); as γηράσκω *grow old*. But very few verbs have this meaning.

b. In θνήσκω *die*, μιμνήσκω *remind*, -ισκω was later added to verb-stems ending in a vowel. The older forms are θνήσκει, μιμνήσκει.

c. The verb-stem is often reduplicated in the present; as γι-γνώ-σκω *know*, βι-βρώ-σκω *eat*, δι-δρά-σκω *run away*. Poetic ἀρ-αρ-ίσκω *flit*, poetic ἀπ-αφ-ίσκω *deceive*, have the form of Attic reduplication. μίσγω may stand for μι-(μ)ισγω.

d. A stop consonant is dropped before -σκω (99); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός), ἀλύ(κ)-σκω *avoid*, λά(κ)-σκω *speak*. πάσχω *suffer* is for πα(θ)-σκω (126).

e. The present stem often shows the strong grades ω (weak ο) and ā or η (weak α). See b, c. Weak grades appear in φάσκω *say*, βόσκω *feed*.

f. On the iteratives in -σκω see 495.

527. The following verbs belong to this class (poetic and Ionic forms are starred):

- a. Vowel stems: ἀλδήσκω* (ἀλδη-), ἀναβιώσκομαι* (βιο-), ἀρέσκω (ἀρε-), βάσκω* (βα- for βγ-, 35 b), βιβρώσκω (βρο-), βλώσκω* (μολ-, μλο-, βλο-, 130 D.), βόσκω (βο-), γενειάσκω (cp. γενειάω), γηράσκω (γηρα-), γιγνώσκω (γνο-), δεδίσκομαι *frighten*, διδράσκω (δρα-), ἡβάσκω (ἡβα-), ἡλάσκω* (ἡλα-), θνήσκω (θαν-, θνα-), θρώσκω* (θορ-, θρο-), ἰλάσκομαι (ἰλα-), κικλήσκω* (καλε-, κλη-), κνίσκομαι* (κν-), μεθύσκω (μεθυ-), μιμνήσκω (μνα-), πιπίσκω* (πι-), πιπράσκω (πρα-), πινύσκω* (πινυ-), πιφαύσκω* (φau-), τιτρώσκω (τρο-), φάσκω (φα-), χάσκω* (χα-).
- b. Consonant stems: ἀλίσκομαι (άλ-ο-), ἀλύσκω* (άλυκ-), ἀμβλίσκω (ἀμβλ- ἀμβλο-), ἀμπλακίσκω* (ἀμπλακ-), ἀνάλισκω (ἀν-άλ-ο-), ἀπαφίσκω* (ἀπ-αφ-), ἀραρίσκω* (ἀρ-), δεδίσκομαι* *welcome* (δε-δικ-) and δηδίσκομαι (usually written δειδ-) *welcome*, διδάσκω (διδαχ-), έίσκω (έικ-), έπαυρίσκω* (αὐρ-), εύρίσκω (εύρ-ε-), λάσκω* (λακ-), μίσγω* (μιγ-), ὀφλισκάνω (ὀφλ-ε-), πάσχω (παθ-), στερίσκω (στερ-ε-), τιτύσκομαι* (τι-τυκ-), ὑλάσκω* (ύλακ-), χρητίσκομαι* (χρητ-).

528. Addition of ε and ο. — στερίσκω *deprive* (cp. στέρομαι) makes all the other tense-stems from στερε-; εύρίσκω has εύρ- except in the present and 2 aorist — ἀλίσκομαι *am captured* (άλ-) adds ο in other tense-stems.

SIXTH OR MIXED CLASS

529. This class includes some irregular verbs, one or more of whose tense-stems are quite different from others, as Eng. *am*, *was*, *be*, Lat. *sum*, *fuī*. For the full list of forms see the List of Verbs.

- αἰρέω (αἰρε-, ἐλ-) *take*, fut. αἰρήσω, ἤρηκα, etc., 2 aor. εἶλον.
- εἶδον (εἶδ-, ἰδ-) *saw*, *vidi*, 2 aorist (with no present act.); 2 pf. εἶδα *know* (794). Middle εἶδομαι (poetic). εἶδον is used as 2 aor. of ὄραω (see below).
- εἶπον (εἶπ-, ἐρ-, ῥε-) *spoke*, 2 aor. (no pres.); fut. (εἶρω) εἶρω, perf. εἶρη-κα, εἶρημαι, aor. pass. ἐρήθην. The stem ἐρ- is for *φερ-*, seen in Lat. *ver-bum*. (Cp. 492.) ῥε- is for *φρε*, hence εἶρημαι for *φε-φρη-μαι*.
- ἔρχομαι (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-), *go*. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἤλθον. The Attic future is εἶμι *shall go* (774). The imp. perf. and the moods of the pres. other than the indic. use the forms of εἶμι.

526 c. D. Hom. has έίσκω *liken* for *φεε(κ)-σκω*, also *ίσκω* from *ε(κ)-σκω*, *τιτύ(κ)-σκομαι* *prepare*, *δε-δι(κ)-σκομαι* *welcome*.

5. *έσθιω* (*έσθ-*, *έδ-*, *φαγ-*) *eat*, fut. *έδομαι* (541), pf. *έδηδοκα*, *-έδηδεσμαι*, *ήδέσθην*, 2 aor. *έφαγον*.
6. *όρώω* (*όρα-*, *όπ-*, *φιδ-*) *see*, fut. *όψομαι*, perf. *έώρακα* or *έόρακα*, perf. mid. *έώραμαι* or *όμμαι* (*όπ-*, *μαι*), *ώφθην*, 2 aor. *είδον* (see 2 above).
7. *πάσχω* (*παθ-*, *πενθ-*) *suffer*, fut. *πείσομαι* for *πενθ-σομαι* (100), 2 pf. *πέπονθα*, 2 aor. *έπαθον*. (See 526 d.)
8. *πίνω* (*πι-*, *πο-*) *drink*, from *πι-ν-ω* (523 a), fut. *πίομαι* (541), pf. *πέπωκα*, 2 aor. *έπιον*, imp. *πίθι* (466. 1, a, 687).
9. *τρέχω* (*τρεχ-* for *θρεχ-* (125 g), *δραμ-*, *δραμε-*) *run*, fut. *δραμοῦμαι*, pf. *δεδράμηκα*, 2 aor. *έδραμον*.
10. *φέρω* (*φερ-*, *οί-*, *ένεκ-*, by reduplication and syncope *έν-ενεκ* and *ένεγκ-*) *bear*; fut. *οίσω*, aor. *ήνεγκα*, perf. *έν-ήνοχα* (446, 478), *έν-ήνεγα-μαι*, aor. pass. *ήνέχθην*.
11. *ώνέομαι* (*ώνε-*, *πρια-*) *buy*, fut. *ώνήσομαι*, perf. *έώνημαι*, *έωνήθην*. For *έωνησάμην* the form *έπριάμην* is used.

530. Apart from the irregularities of Class VI, some verbs may, by the formation of the verb-stem, belong to more than one class, as *βαίνω* (III, IV), *όσφραίνομαι* (III, IV), *όφλισκάνω* (IV, V).

531. Many verbs have alternative forms, often of different classes, as *κῦδάνω* *κῦδαίνω* *hopover*, *έκω* *ικάνω* *come*, *μελάν-ω* *γροῦ* *black*, *μελαίνω* (*μελαν-ιω*) *blacken*, *κλάζω* (*κλαγγ-*) *κλαγγ-άν-ω* *scream*, *σφάζω* *σφάπτω* *slay* (516). Cp. also *άνύω* *άνύτω* *accomplish*, *άρύω* *άρύτω* *draw* *water*, Hom. *έρῦκω*, *έρῦκάνω*, *έρῦκανάω* *restrain*. Cp. 866. 10.

II. FUTURE SYSTEM

(FUTURE ACTIVE AND MIDDLE)

532. Many, if not all, future forms in *σ* are in reality subjunctives of the first aorist. *λύσω*, *παιδέσω*, *λείψω*, *στήσω* are alike future indicative and aorist subjunctive in form. In poetry and in some dialects there is no external difference between the future indicative and the aorist subjunctive when the latter has (as often in Hom.) a short mood-sign (457 D.); e.g., Hom. *βήσομεν*, *ἀμείψεται*, Ionic inscriptions *ποιήσει*.

533. The future stem is formed by adding the tense-suffix *-σ%* (*-εσ%* in liquid stems, 535) to the verb-stem: *λύ-σω*, *I shall* (or *will*) *loose*, *λύσομαι*; *θή-σω* from *τί-θη-μι* *place*; *δείξω* from *δείκ-νῦ-μι* *show*.

a. In verbs showing strong and weak grades (476) the ending is added to the strong stem: *λείπω* *λείψω*, *τήκω* *τήξω*, *πνέω* *πνεύσομαι* (503), *δίδωμι* *δώσω*.

534. **Vowel Verbs.** — Verb-stems ending in a short vowel lengthen the vowel before the tense suffix (a to η except after ε, ι, ρ). Thus, *τιμάω*, *τιμήσω*; *εάω*, *εάσω*; *φιλέω*, *φιλήσω*.

a. On *χράω* *give oracles*, *χράομαι* *use*, *ἀκροάομαι* *hear*, see 487 a.

b. For verbs retaining a short final vowel, see 488.

534 D. Doric and Aeolic always lengthen a to ā (*τιμάσω*).

b. In verbs with stems originally ending in *-σ* Hom. often has *σσ* in the future: *ζύνω* *άνύσσεσθαι*, *τελέω* *τελέσσω*; by analogy *όλλῦμι* *όλέσσω* (and *όλέσω*, *όλείται*).

535. **Liquid Verbs.** — Verb-stems ending in λ, μ, ν, ρ, add *-εσ%*; then σ drops and ε contracts with the following vowel.

φαίνω (*φαν-*) *show*, *φανῶ*, *φανείς* from *φαν-έ(σ)ω*, *φαν-έ(σ)εις*; *στέλλω* (*στελ-*) *send*, *στελοῦμεν*, *στελείτε* from *στελ-έ(σ)ομεν*, *στελ-έ(σ)ετε*. See p. 128.

536. σ is retained in the poetic forms *κέλσω* (*κέλλω* *land*, *κελ-*), *κύρσω* (*κύρω* *meet*, *κυρ-*), *θέρσομαι* (*θέρομαι* *warm myself*, *θερ-*), *δρῶ* (*δρῦμι* *rouse*, *δρ-*). So also in the aorist. See *ἀραρίσκω*, *είλω*, *κείρω*, *φθείρω*, *φύρω* in the List of Verbs.

537. **Stop Verbs.** — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (98).

κόπτ-ω (*κοπ-*) *cut*, *κόψω*, *κόψομαι*; *βλάπτ-ω* (*βλαβ-*) *injure*, *βλάψω*, *βλάψομαι*; *γράφ-ω* *write*, *γράψω*, *γράψομαι*; *πλέκ-ω* *weave*, *πλέξω*, *πλέξομαι*; *λέγ-ω* *say*, *λέξω*, *λέξομαι*; *ταράττω* (*ταραχ-*) *disturb*, *ταράξω*, *ταράξομαι*; *φράζω* (*φραδ-*) *say*, *φράσω*; *πείθω* (*πιθ-*, *πειθ-*) *persuade*, *πείσω*, *πείσομαι*.

a. When ε or ο is added to the verb-stem, it is lengthened to η or ω: as *βούλομαι* (*βουλ-ε-*) *wish* *βουλήσομαι*, *άλισκομαι* (*άλ-ο-*) *am captured* *άλώσομαι*. So also in the first aorist and in other tenses where lengthening is regular.

538. **Attic Future.** — Certain formations of the future are called *Attic* because they occur especially in that dialect in contrast to the later language; they occur also in Homer, Herodotus, and in other dialects.

539. These futures usually occur when σ is preceded by α or ε and these vowels are not preceded by a syllable long by nature or position. Here σ is dropped and *-άω* and *-έω* are contracted to *-ῶ*. When ι precedes σ, the ending is *ι(σ)έω* which contracts to *-ῶ*.

a. *καλέω* *call*, *τελέω* *finish* drop the σ of *καλέσω* *καλέσομαι*, *τελέσω* *τελέσομαι* and the resulting Attic forms are *καλῶ* *καλοῦμαι*, *τελῶ* (*τελοῦμαι* poetic).

b. *ελαίνω* (*ελα-*) *drive* has Hom. *ελάω*, Attic *ελάω*. — *καθέζομαι* (*καθεδ-*) *sit* has Attic *καθεδοῦμαι*. — *μάχομαι* (*μαχ-ε-*) *fight* has Hom. *μαχέσομαι* (and *μαχήσομαι*), Attic *μαχοῦμαι*. — *όλλῦμι* (*όλ-ε-*) *destroy* has Hom. *όλέσω*, Attic *όλῶ*.

c. All verbs in *-αννῦμι* have futures in *-ά(σ)ω*, *-ῶ*. Thus, *σκεδάννῦμι* (*σκεδα-*) *scatter*, poet. *σκεδάσω*, Attic *σκεδῶ*. Similarly some verbs in *-εννῦμι*: *ἀμφιέννῦμι* (*ἀμφιε-*) *clothe*, Epic *ἀμφιέσω*, Attic *ἀμφιῶ*; *στορνῦμι* (*στορ-ε-*) *spread*, late *στορέσω*, Attic *στορῶ*.

d. A very few verbs in *-αίω* have the contracted form. *βιβάζω* (*βιβαδ-*) *cause to go* usually has Attic *βιβῶ* from *βιβάσω*. So *έξετάωμεν* = *έξετάσομεν* from *έξετάζω* *examine*.

e. Verbs in *-ίω* of more than two syllables drop σ and insert ε, thus making *ι(σ)έω*, *ι(σ)έομαι*, which contract to *-ῶ* and *-ιούμαι*, as in the Doric future (540).

535 D. These futures are often uncontracted in Homer (*βαλέω*, *κτενέεις*, *άγγελέουσιν*); regularly in Aeolic; in Hdt. properly only when ε comes before ο or ω.

537 D. Doric has *-ξω* from most verbs in *-ίω* (516 D.).

539. b. D. For Hom. *-οω* for *-αω*, see 645.

So νομίζω (νομιδ-) *consider* makes νομίσω, νομι-εω, νομιῶ and in like manner νομι-οῦμαι, both inflected like ποιῶ, ποιούμαι. So ἐθιοῦσι, οἰκιοῦντες from ἐθίζω *accustom*, οἰκίζω *colonize*. But σχίζω (σχιδ-) *split* makes σχίσω. νομιῶ etc. are due to the analogy of the liquid verbs.

N. — Such forms in Attic texts as ἐλάσω, τελέσω, νομίσω, βιβάσω are erroneous.

540. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding -σε%, and contracting -σέομαι to -σοῦμαι. Such verbs (except νέω, πίπτω) have also the regular future in -σομαι.

κλαίω (κλαυ-, 520) *weep* κλαυσούμαι, νέω (νυ-, νευ-) *swim* νευσοῦμαι (doubtful), πλέω (πλυ-, πλευ-) *sail* πλευσοῦμαι, πνέω (πνυ-, πνευ-) *breathe* πνευσοῦμαι, πίπτω (πετ-) *fall* πεσοῦμαι, πνυθάνομαι (πυθ-, πευθ-) *peussōmai* (once), φεύγω (φυγ-, φευγ-) *φευξοῦμαι*, χέζω (χεδ-) *χεσοῦμαι*.

a. The inflection of the Doric future is as follows: —

λῦσῶ, -σοῦμαι	λῦσοῦμες, -σοῦμεθα	λῦσῶν, -σοῦμενος
λῦσεῖς, -σῆ	λῦσεῖτε, -σεῖσθε	λῦσειν, -σεῖσθαι
λῦσεῖ, -σεῖται	λῦσοῦντι, -σοῦνται	

b. These are called *Doric* futures because Doric usually makes all futures (active and middle) in -σέω -σῶ, -σέομαι -σοῦμαι.

c. Attic πεσοῦμαι (Hom. πεσέομαι) from πίπτω *fall* comes from πετεομαι. Attic ἔπεσον is derived from 2 aor. ἔπετον (Dor. and Aeol.) under the influence of πεσοῦμαι.

541. Futures with Present Forms. — The following verbs have no future suffix, the future thus having the form of a present: ἔδομαι (ἐδ-) *eat*, πίομαι (πι-) *drink*, χέω (χυ-) and χέομαι, *pour*. See 529. 5, 8.

a. These are probably old subjunctives which have retained their future meaning. In ἔδομαι and πίομαι the mood-sign is short (457 D.). Hom. has βέομαι or βειομαι *live*, δῆω *find*, κῆω (written κείω) *lie*, ἐξανύω *achieve*, ἐρύω *draw*, τανύω *stretch*, and ἀλεύεται *avoid*. νέομαι *go* is for νεσομαι.

III. FIRST (SIGMATIC) AORIST SYSTEM

(FIRST AORIST ACTIVE AND MIDDLE)

542. The first aorist stem is formed by adding the tense suffix -σα to the verb-stem: ἔλυ-σα *I loosed*, λύσω, λύσασμαι; ἔδειξα *I showed*, from δείκ-νῦ-μι. See 666.

539 D. Hom. has δεικῶ, κομῶ, κτεριῶ; and also κλέω, καλέω, ἐλάω, ἀντιῶ, δαμόωσι (645), ἀνύω, ἐρύουσι, τανύουσι. Hdt. always uses the -ῶ and -οῦμαι forms. Homeric futures in -εω have a liquid before *e*, and are analogous to the futures of liquid verbs.

540 D. Hom. ἔσσειται (and ἔσσειται, ἔσσειται, ἔσσειται). In Doric there are three forms: (1) -σέω (and -σῶ), -σέομαι (and -σοῦμαι); and often with *ev* from *eo* as -εῦντι, -εῦμες; (2) -σίω with *i* from *e* before *o* and *ω*; (3) the Attic forms.

542 D. Mixed Aorists. — Hom. has some forms of the first aorist with the thematic vowel (ε%) of the second aorist; as ἄξετε, ἄξεσθε (ἄγω *lead*), ἐβήσθετο,

a. In verbs showing strong and weak grades (476), the tense-suffix is added to the strong stem: πείθω *persuade*, τήκω *heat*, πνέω *blow*, ἵστημι (στα-, στή-) *stand*, ἕστημι, ἕστησάμην.

N. — τίθημι (θε-, θη-) *place*, δίδωμι (δο-, δω-) *give*, ἔμμι (έ-, ή-) *send* have aorists in -κα (ἔθηκα, ἔδωκα, ἔμκα in the singular: with *κ* rarely in the plural). See 755.

543. Vowel Verbs. — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (*a* to *η* except after *ε*, *ι*, *ρ*). Thus, τιμάω *esteem*, εἰώω *live* (431), φιλέω *love*.

a. χέω (χυ-, χευ-, χεφ-) *pour* has the aorists ἔχεα, ἐχεάμην (Epic ἔχεα, ἐχεάμην) from ἐχευσα, ἐχευσαμην.

b. For verbs retaining a short final vowel see 488.

544. Liquid Verbs. — Verb-stems ending in λ, μ, ν, ρ lose σ and lengthen their vowel in compensation (37): *a* to *η* (after *ι* or *ρ* to *ᾶ*), *e* to *ει*, *i* to *ι*, *υ* to *υ*.

φαίνω (φαν-) *show*, ἔφηνα for ἐφανσα; περαίνω (περαν-) *finish*, ἐπέρανα for ἐπερανσα; στέλλω (στελ-) *send*, ἔστειλα for ἐστελσα; κρίνω (κριν-) *judge*, ἐκρίνα for ἐκρινσα; ἄλλομαι (ἄλ-) *leap*, ἠλάμην for ἠλσαμην.

a. Some verbs in -αίνω (-αν-) have -ᾶνα instead of -ηνα; as γλυκαίνω *sweeten* ἐγλύκαᾶνα. So ἰσχυαίνω *make thin*, κερδαίνω *gain*, κοιλαίνω *hollow out*, λιπαίνω *fatten*, ὀργαίνω *be angry*, πεπαίνω *make ripe*. Cp. 30 a.

b. The poetic verbs retaining σ in the future (536) retain it also in the aorist.

c. ἀίρω (ἄρ-) *raise* is treated as if its verb-stem were ἄρ- (contracted from ἀερ- in ἀείρω): aor. ἤρα, ἄρω, ἄραμι, ἄρον, ἄραι, ἄρας, and ἠράμην, ἄρωμαι, ἄραμην, ἄρασθαι, ἄράμενος.

d. ἠνεγκα is used as the first aorist of φέρω *bear*. εἶπα is rare for εἶπον (549).

545. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (cp. 98).

πέμπ-ω *send* ἐπέμψα, ἐπεμψάμην; βλάπτω (βλαβ-) *injure* ἐβλαψα; γράφ-ω *write* ἐγραψα, ἐγραψάμην; πλέκ-ω *weave* ἐπλεξα, ἐπλεξάμην; λέγ-ω *say* ἔλεξα; ταραττώ (ταραχ-) *disturb* ἐτάραξα, ἐταραξάμην; ποιέω *do* ἐπέσσω (ἐρετ-) *rouse* ἤρεσα; φράζω (φραδ-) *tell* ἐφρασα, ἐφρασάμην; πείθ-ω (πιθ-, πειθ-, ποιθ-) *persuade* ἐπέπεισα.

a. On forms in σ from stems in γ see 516.

imper. βήσθε (βαίνω *go*), ἐδύσθετο (δύω *set*), ἔξον (ἔκω *come*), οἶσε, οἶσετε, οἶστέμενοι, οἶστέμενοι (φέρω *bring*), imper. ὄρσητε (ὄρνυμι *rouse*).

543 a. D. Homeric ἠλεύαμην and ἠλεύαμην *avoided*, ἔκηκα *burned* (Att. ἔκαυσα), ἔσσεια *avoided*, also have lost σ.

543 b. D. Hom. often has original σσ, as γελάω ἐγέλασσα, τελέω ἐτέλεσσα; in others by analogy, as δαλῶμι ὄλεσσα, δυνῶμι ὄμοσσα, καλέω κάλεσσα.

544 D. Hom. has Ionic -ηνα for -ᾶνα after *i* or *ρ*. Aeolic assimilates σ to *a* liquid; as ἔκριννα, ἀπέστελλα, ἐνέμματο, συνέρρασα (= συνείρασα). Cp. Hom. ὠφέλλε (ὀφέλλω *increase*).

545 D. Hom. often has σσ from dental stems, as ἐκόμισσα ἐκομισσάμην (κομίζω). Doric has -ξα from most verbs in -ζω: Hom. also has ξ (ἤραξε). See 516 D.

IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

546. The second aorist is formed without any tense-suffix and only from the simple verb-stem. Only primitive verbs (372) have second aorists.

547. (I) **Ω-Verbs.**—Ω-verbs make the second aorist by adding % to the verb-stem, which regularly ends in a consonant. Verbs showing vowel gradations (476) use the weak stem (otherwise there would be confusion with the imperfect).

λείπω (λιπ-, λειπ-) *leave* ἔλιπον, -ἐλιπόμην; φεύγω (φυγ-, φευγ-) *flee* ἔφυγον; πέτομαι *fly* ἐπτόμην (476 a); λαμβάνω (λαβ-) *take* ἔλαβον.

548. a. Vowel verbs rarely form second aorists, as the irregular αἰρέω *seize* (εἶλον, 529. 1), ἐσθίω *eat* (ἔφαγον), ὀράω (εἶδον). ἔπιον *drank* (πῖνω) is the only second aorist in prose from a vowel stem and having thematic inflection.

b. Many ω-verbs with stems ending in a vowel have second aorists formed like those of μι-verbs. These are enumerated in 687.

549. Verbs of the First Class (499) adding a thematic vowel to the verb-stem form the second aorist (1) by reduplication (494), as ἄγω *lead* ἤγαγον, and εἶπον probably for ἐ-φε-φεπ-ον; (2) by syncope (493), as πέτομαι *fly* ἐπτόμην, ἐγείρω (ἐγερ-) *rouse* ἤγέρω, ἔπομαι (σεπ-) *follow* ἐσπόμην, imperf. εἰπόμην from ἐ-σεπομην, ἔχω (σεχ-) *have* ἔσχον; (3) by using α for ε (476 b) in poetic forms (480), as τρέπω *turn* ἔτραπον; (4) by metathesis (492), as poet. δέρκομαι *see* ἔδρακον.

550. (II) **Μι-Verbs.**—The stem of the second aorist of μι-verbs is the verb-stem without any thematic vowel. In the indicative active the strong form of the stem, which ends in a vowel, is regularly employed. The middle uses the weak stem form.

546 D. Hom. has more second aorists than Attic, which favoured the first aorist. Some derivative verbs have Homeric second aorists classed under them for convenience only, as κτυπέω *sound* ἔκτυπον; μῦκόμαι *roar* ἔμυκον; στυγέω *hate* ἔστυγον. These forms are derived from the pure verb-stem (485 d, 533).

547 D. Hom. often has no thematic vowel in the middle voice of ω-verbs (ἔδέγμην from δέχομαι *receive*). See 634, 688.

549 D. (1) Hom. has (ἐ)κέκλετο (κέλο-μαι *command*), λέλαθον (λήθ-ω *lie hid*), ἐπέφραδε (φράζω *tell*), πεπιθέειν (πειθ-ω *persuade*). ἠρόκακον (ἐρόκ-ω *check*), ἠνίπαπον and ἐνένιπον (ἐνίπτω *chide*, ἐνιπ-) have unusual formation. (2) ἐ-πλ-ό-μην (πέλο-μαι *am, come*, πελ-). (3) ἔπραθον (πέρθ-ω *sack*), ἔταμον (τέμ-ω *cut*). (4) βλήτο (βάλλω *hit*, 128 a).

ἴ-στη-μι (στα-, στη-) *set*, second aorist ἔστην, ἔστης, ἔστη, ἔστητον, ἐστήτην, ἔστημεν, ἔστητε, ἔστησαν; middle ἐ-θέ-μην from τίθημι (θε-, θη-) *place*, ἐ-δδ-μην from δίδωμι (δο-, δω-) *give*.

551. Originally only the dual and plural showed the weak forms, which are retained in the second aorists of τίθημι, δίδωμι, and ἔημι: ἔθεμεν, ἔδομεν, εἶμεν (ἐ-έ-μεν), and in Hom. βάτην (also βήτην) from ἔβην *went*. Elsewhere the weak grades have been displaced by the strong grades, which forced their way in from the singular. Thus, ἔγνον, ἔφῶν in Pindar (= ἔγνω-σαν, ἔφῶ-σαν), which come from ἐγνων(τ), ἐφῶν(τ) by 40. So Hom. ἐτλάν, ἔβάν. Such 3 pl. forms are rare in the dramatic poets.

a. For the singular of τίθημι, δίδωμι, ἔημι, see 755; for the imperatives, 759; for the infinitives, 760.

552. No verb in -ῦμι has a second aorist in Attic from the stem in *v*.

553. The difference between an imperfect and an aorist depends *formally* on the character of the present. Thus ἔ-φη-ν *said* is called an 'imperfect' of φη-μι; but ἔ-στη-ν *stood* is a 'second aorist' because it shows a different tense-stem than that of ἵστημι. Similarly ἔ-φερ-ον is 'imperfect' to φέρω, but ἔ-τεκ-ον 'second aorist' to τίκτω because there is no present τεκω. ἔστιχον is imperfect to στίχω, but second aorist to στείχω. Cp. 546 D.

NOTE ON THE SECOND AORIST AND SECOND PERFECT

554. a. The second aorist and the second perfect are usually formed only from primitive verbs (372). These tenses are formed by adding the personal endings (inclusive of the thematic or tense vowel) to the verb-stem without any consonant tense-suffix. Cp. ἔλιπο-ν with ἐλυ-σ-α, ἐτραπ-ην with ἐτρέφ-θ-ην (τρέπω *turn*), γέ-γραφ-α with λέλυ-κ-α.

b. The second perfect and second aorist passive are historically older than the corresponding first perfect and first aorist.

c. τρέπω *turn* is the only verb that has three first aorists and three second aorists (596).

d. Very few verbs have both the second aorist active and the second aorist passive. In cases where both occur, one form is rare, as ἔτυπον (once in poetry), ἐτύπην (τύπτω *strike*).

e. In the same voice both the first and the second aorist (or perfect) are rare, as ἔφθασα, ἔφθην (φθάω *anticipate*). When both occur, the first aorist (or perfect) is often transitive, the second aorist (or perfect) is intransitive (819); as ἔστησα *I erected*, i.e. *made stand*, ἔστην *I stood*. In other cases one aorist is used in prose, the other in poetry: ἔπεισα, poet. ἔπιθον (πειθω *persuade*); or they occur in different dialects, as Attic ἐτάφην, Ionic ἐθάφην (θάπτω *bury*); or one is much later than the other, as ἔλειψα, late for ἔλιπον.

551 D. Hom. has ἔκτᾶν *I slew* (κτένω, κτεν-) with ᾶ taken from ἐκτᾶμεν, and οὔτα *he wounded* (οὔτάω).

V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

555. The stem of the first perfect is formed by adding *-κα* to the reduplicated verb-stem. λέλυ-κα *I have loosed*, ἐλε-λύκη *I had loosed*.

a. The κ-perfect is later in origin than the second perfect and seems to have started from verb-stems in *-κ*, as ἐοικ-α (= ἐ-φοικ-α) from εἶκω *resemble*.

b. Verbs showing the gradations εἰ, εὔ: οἰ, οὔ: ι, υ (476) have εἰ, εὔ; as πείθω (πιθ-, πειθ-) *persuade* πέπεικα (560). But δέδοικα *fear* has οἰ (cp. 564).

556. The first perfect is formed from verb-stems ending in a vowel, a liquid, or a dental stop (τ, δ, θ).

557. **Vowel Verbs.**—Vowel verbs lengthen the final vowel (if short) before *-κα*, as τιμά-ω *honour* τε-τίμη-κα, ἐά-ω *permit* εἰᾶ-κα, ποιέ-ω *make* πε-ποίη-κα, τίθημι (θε-, θη-) *place* τέ-θη-κα, δίδωμι (δο-, δω-) *give* δέ-δω-κα.

558. This applies to verbs that add ε (485). For verbs that retain a short final vowel, see 488. (Except σβέννυμι (σβε-) *extinguish*, which has ἐσβηκα.)

559. **Liquid Verbs.**—Many liquid verbs have no perfect or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) *show*, πέφαγκα, ἀγγέλλω (ἀγγελ-) *announce*, ἤγγελα.

a. Some liquid verbs drop ν; as κέκρικα, κέκρικα from κρίνω (κριν-) *judge*, κλίνω (κλιν-) *incline*. τείνω (τεν-) *stretch* has τέτακα from τετγκα.

b. Monosyllabic stems change ε to α; as ἔσταλακα, ἔφθαρκα from στέλλω (στελ-) *send*, φθειρω (φθερ-) *corrupt*.

N. For α we expect ο; α is derived from the middle (ἔσταλμαι, ἔφθαρμαι).

c. All stems in μ and many others add ε (485); as νέμω (νεμ-ε-), *distribute* πενέμηκα, μέλω (μελ-ε-) *care for* μεμέληκα, τυγχάνω (τυχ-ε) *happen* τετύχηκα.

d. Many liquid verbs suffer metathesis (492) and thus get the form of vowel verbs; as βάλλω (βαλ-) *throw* βέβληκα; θνήσκω (θαν-) *die* τέθνηκα; καλέω (καλε-, κλη-) *call* κέκληκα; κάμνω (καμ-) *am weary* κέκμηκα; τέμνω (τεμ-) *cut* τέτμηκα. Also πίπτω (πετ-, πτο-) *fall* πέπτωκα. See 128 a.

555 b. D. Hom. δειδω (used as a present) is for δε-δφο(ι)-α. δειδ- was written on account of the metre when *φ* was lost. Hom. δέδια is for δε-δ(φ)ι-α with the weak root that is used in δέδιμεν. See 703 D.

557 D. 1. Hom. has the κ-perfect only in verbs with vowel verb-stems. Of these some have the second perfect in *-α*, particularly in participles. Thus κεκμηώς, Attic κεκμηκώς (κάμ-ν-ω *am weary*); κεκορηώς (κορέ-ννυμι *satiolate*); πεφύκασι and πεφύασι (φύω *produce*).

2. In some dialects a present was derived from the perfect stem; as Hom. ἀνώγω, Theocr. δεδοίκα, πεφύκει (in the 2 perf.: Theocr. πεπόνθω). Inf. τεθνάκην (Aeol.), part. κεκλήγοντες (Hom.), πεφρίκων (Pind.).

3. From μέμηκα (μηκάσμαι *bleat*) Hom. has the plup. ἐμέμηκον.

560. **Stop Verbs.**—Dental stems drop τ, δ, θ before *-κα*; as πείθω (πιθ-, πειθ-, ποιθ-) *persuade* πέπεικα, κομίζω (κομιδ-) *carry* κεκόμηκα.

VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

561. The stem of the second perfect is formed by adding α to the reduplicated verb-stem: γέγραφα *I have written* (γράφω).

562. The second perfect is almost always formed from stems ending in a liquid or a stop consonant, and not from vowel stems.

a. ἀκήκοα (ἀκούω *hear*) is for ἀκηκο(φ)-α (ἀκοφ- = ἀκου-, 43).

563. Verb-stems showing variation between short and long vowels (476) have long vowels in the second perfect (ᾱ is thus regularly lengthened). Thus, τήκω (τακ-, τηκ-) *melt* τέτηκα, κρᾶζω (κραγ-) *cry out* κέκρᾶγα, φαίνω (φαν-) *show* πέφηνα *have appeared* (but πέφαγκα *have shown*), βήγγυμι (βαγ-, βηγ-, βωγ-, 477 c) *break* ἔρρωγα.

a. εἴωθα *am accustomed* (= σε-σφωθ-α) has the strong form ω (cp. ἦθος *custom*, 123); Hom. ἔθω (Attic ἐθίζω *accustom*).

564. The second perfect has ο, οι when the verb-stem varies between α, ε, ο (478, 479) or ι, ει, οι (477 a): τρέφω (τρεφ-, τροφ-, τραφ-) *nourish* τέτροφα, λείπω (λιπ-, λειπ-, λοιπ-) *leave* λέλοιπα, πείθω (πιθ-, πειθ-, ποιθ-) *persuade* πέπειθα *trust*.

565. Similarly verbs with the variation υ, ευ, ου (476) should have ου; but this occurs only in Epic ειλήλουθα (= Att. ἐλήλυθα); cp. ἐλεύ(θ)-σομαι. Other verbs have ευ, as φεύγω *flee* πέφευγα.

566. After Attic reduplication (446) the stem of the second perfect has the weak form; ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint* ἀλήλιφα.

567. Apart from the variations in 563–566 the vowel of the verb-stem remains unchanged: as γέγραφα (γράφω *write*), κέκυφα (κύπτω *stoop*, κύφ-).

568. The meaning of the second perfect may differ from that of the present; as ἐγρήγορα *am awake* from ἐγείρω *wake up*, σέσηρα *grin* from σαίρω *sweep*. The second perfect often has the force of a present; as πέπειθα *trust* (πέπεικα *have persuaded*). See 819.

569. **Aspirated Second Perfects.**—In many stems a final π or β changes to φ: a final κ or γ changes to χ. (φ and χ here imitate verb-stems in φ and χ, as τρέφω, ὀρύττω.)

561 D. Hom. has several forms unknown to Attic: δέδουπα (δουπ-έ-ω *sound*), ἔολπα (ἐλπ-ω *hope*), ἔοργα (ρέζω *work*), προ-βέβουλα (βούλομαι *wish*), μέμηλα (μέλω *care for*).

562 D. But δέδια *fear* from δφ-. See 555 b. D., 703.

569 D. Hom. never aspirates π, β, κ, γ. Thus κεκοπώς = Att. κεκοφώς (κόπ-τ-ω *cut*). The aspirated perfect occurs once in Hdt. (ἐπεπόμφει 1. 85); but is unknown in Attic until the fifth century B.C. Soph. Tr. 1009 (ἀναέτροφας) is the only example in tragedy.

κόπτω (κοπ-) cut κόκοφα, πέμπω send πέπομφα, βλάπτω (βλαβ-) injure βέβλαφα, τρίβω (τρίβ-) rub τρίρίφα, φυλάττω (φυλακ-) guard -πεφύλαχα; τρέφω (τρεφ-) nourish τέτροφα; ὀρύττω (ὀρυχ-) dig ὀρώρυχα.

570. Most such stems have a short vowel immediately before the final consonant; a long vowel precedes e.g. in δείκνυμι δείδειχα, κηρύττω (κηρῦκ-) -κεκηρύχα, πτήσσω (πτηκ-) ἔπτηχα. τέτριφα and τέθλιφα show ~ in contrast to ῑ in the present (τρίβω, θλίβω). στέργω, λάμπω do not aspirate (ἔστοργα, poet. λέλαμπα).

571. The following verbs have aspirated second perfects: ἄγω, ἀλλάττω, ἀνοίγω, βλάπτω, δείκνυμι, διώκω (rare), θλίβω, κηρύττω, κλέπτω, κόπτω, λαγχάνω, λαμβάνω, λάπτω, λέγω collect, μάττω, μείγνυμι, πέμπω, πλέκω, πράττω, πτήσσω, τάττω, τρέπω, τρίβω, φέρω (ἐνήνοχα), φυλάττω. ἀνοίγω or ἀνοίγνυμι has two perfects: ἀνέωχα and ἀνέωγα. πράττω do has πέπραγα have done and fare (well or ill), and (generally later) πέπραχα have done.

572. Second Perfects of the μι-form. — Some verbs add the endings directly to the reduplicated verb-stem. Such second perfects lack the singular of the indicative.

ἴστημι (στα-, στη-) set, 2 perf. stem ἔστα-: ἔστα-μεν, ἔστα-τε, ἔστα-σι, inf. ἔστα-ναι; 2 plup. ἔστα-σαν (417). The singular is supplied by the forms in -κα; as ἔστηκα. These second perfects are enumerated in 704.

573. Stem Gradation. — Originally the second perfect was inflected throughout without any thematic vowel (cp. the perfect middle), but with stem-gradation: strong forms in the singular, weak forms elsewhere. -α (1 singular) was introduced in part from the aorist and spread to the other persons. Corresponding to the inflection of οἶδα (704) we expect πέποιθα, πέποιθα, πέποιθε, πέπιστον, πέπιθμεν, πέπιστε, πέπιθασι (from πεπιθγι). Traces of this mode of inflection appear in Hom. γεγάτην (from γεγγτην, 35 b) γέγαμεν from γέγονα; ἔικτον, ἔικτην, εἰκώς from εἰοικα; ἐπέπιθμεν; μέμαμεν from μέμονα; πέπασθε (for πεπαθτε = πεπυθτε) from πέπονθα (other examples 704, 705). So the masc. and neut. participles have the strong forms, the feminine has the weak forms (μεμηκώς, μεμακῖα as εἰδώς, ἰδυῖα).

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

574. The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. λέλυμαι I have loosed myself or have been loosed, ἐ-λέλυ-μην; δέδομαι (δί-δω-μι give), δέδειγμαι (δείκνυμι show). On the euphonic changes of consonants, see 409.

574 D. A thematic vowel precedes the ending in Hom. μέμβλεται (μέλω care for), δρώρεται (δρῶμι rouse).

575. The stem of the perfect middle is in general the same as that of the first perfect active as regards its vowel (557), the retention or expulsion of ν (559 a), and metathesis (559 d).

τιμάω honour τιτήμημαι ἐτετιμήμην; ποιέω make ποιοίημαι ἐπεποιήμην; γράφω write γέγραμμαι; κρίνω (κριν-) judge κέκριμαι; τείνω (τεν-) stretch τέταμαι; φθείρω (φθερ-) corrupt ἐφθαρμαι; βάλλω (βαλ-) throw βέβλημαι ἐβεβλήμην; πείθω (πιθ-, πειθ-, ποιθ-) persuade πέπεισμαι ἐπεπεισμήν.

576. The vowel of the perfect middle stem should show the weak form when there is variation between ε (ει, ευ): ο (οι, ου): α (ι, υ). The weak form in α appears regularly in verbs containing a liquid (479): that in υ, in πέπυσμαι from πυνθάνομαι (πυθ-, πευθ-) learn, poet. ἔσυσμαι hasten from σεύω (συ-, σευ-) urge.

577. The vowel of the present has often displaced the weak form, as in πέπλεγμαι (πλέκω weave), λέλειμμαι (λείπω leave), πέπεισμαι (πέθω persuade), ἔξενγμαι (ζεύγνυμι yoke).

578. A final short vowel of the verb-stem is not lengthened in the verbs given in 488 a. ε is added (485) in many verbs. For metathesis see 492; for Attic reduplication see 446.

579. ν is retained in endings not beginning with μ, as φαίνω (φαν-) show, πέφανται, πέφανθε. Before -μαι, we have μ in ὤξυμαι from ὀξύνω (ὀξυν-) sharpen, but usually ν is replaced by σ. On the insertion of σ, see 489.

580. Future Perfect. — The stem of the future perfect is formed by adding -σ%- to the stem of the perfect middle. A vowel immediately preceding -σ%- is always long, though it may have been short in the perfect middle.

λύω loose, λελύσομαι I shall have been loosed (perf. mid. λελύμαι), δέω bind δέδησομαι (perf. mid. δέδεμαι), γράφω write γεγράψομαι, καλέω call κεκλήσομαι.

581. The future perfect usually has a passive force. The active meaning is found where the perfect middle or active has an active meaning (1946, 1947). κекτήσομαι shall possess (κέκτημαι possess), κεκράξομαι shall cry out (κέκρᾶγα cry out), κεκλάξομαι shall scream (κέκλαγγα scream), μεμνήσομαι shall remember (μέμνημαι remember), πεπαύσομαι shall have ceased (πέπαυμαι have ceased).

582. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: διαπεπολευσόμενον Thuc. 7. 25 is the only sure example of the participle in classical Greek. The infinitive μεμνήσασθαι occurs in Hom. and Attic prose.

583. The periphrastic construction (601) of the perfect middle (passive) participle with ἔσομαι may be used for the future perfect, as ἐψευσμένος ἔσομαι I shall have been deceived.

580 D. Hom. has δεδέξομαι, μεμνήσομαι, κεκλήση, κεχολώσεται; κεκαδήσομαι πεφιδήσεται are from reduplicated aorists.

584. Future Perfect Active.—The future perfect active of most verbs is formed periphrastically (600). Two perfects with a present meaning, *ἵστηκα* *I stand* (*ἵστημι* *set*) and *τέθνηκα* *I am dead* (*θνήσκω*), form the future perfects *ἑστήξω* *I shall stand*, *τεθνήξω* *I shall be dead*.

VIII. FIRST PASSIVE SYSTEM (ΘH PASSIVE)

(FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

585. The stem of the first aorist passive is formed by adding *-θη* (or *-θε-*) directly to the verb-stem: *ἐλύθη-ν* *I was loosed*, *ἐφάνθη-ν* *I was shown* (*φαίνω*, *φαν-*), *ἐδόθη-ν* *I was given* (*δίδωμι*, *δο-*, *δω-*).

a. *-θη* appears in the indicative, imperative (except the third plural), and infinitive; *-θε-* appears in the other moods. *-θη-* is found before a single consonant, *-θε-* before two consonants or a vowel except in the nom. neuter of the participle.

586. The verb-stem agrees with that of the perfect middle herein:

a. Vowel verbs lengthen the final vowel of the verb-stem, as *τε-τίμη-μαι*, *ἐ-τίμη-θη-ν*. On verbs which do not lengthen their final vowel, see 488.

b. Liquid stems of one syllable change *ε* to *α*, as *τέ-τα-μαι*, *ἐ-τά-θη-ν* (*τείνω* *stretch*, *τεν-*). But *στρέπω* *turn*, *τρέπω* *turn*, *τρέφω* *nourish* have *ἐστρέφθη-ν*, *ἐτρέφθη-ν*, *ἐθρέφθη-ν* (rare), though the perfect middles are *ἔστραμμαι*, *τέτραμμαι*, *τέθραμμαι*.

c. Primitive verbs showing in their stems the gradations *ε* (*ει*, *ευ*) : *ο* (*οι*, *ου*) : *α* (*ι*, *υ*) have a strong form, as *ἐτρέφθη-ν* from *τρέπω* (*τρεπ-*, *τροπ-*, *τραπ-*) *turn*, *ἐλείφθη-ν* from *λείπω* (*λιπ-*, *λειπ-*, *λοιπ-*) *leave*, *ἐπλεύσθη-ν* from *πλέω* (*πλυ-*, *πλευ-*) *sail*.

d. Primitive verbs showing in their stems a variation between *ε* : *η* and *ο* : *ω* have, in the first aorist passive, the short vowel. Thus, *τίθημι* (*θε-*, *θη-*) *έτεθη-ν*, *δίδωμι* (*δο-*, *δω-*) *έδδθη-ν*.

e. Final *ν* is dropped in some verbs: *κέ-κρι-μαι*, *έκριθη-ν*. See 491.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι*, *έβληθη-ν*. See 492.

g. Sigma is often added: *κε-κέλευσ-μαι*, *έκελεύσθη-ν*. See 489.

587. Before *θ* of the suffix, *π* and *β* become *φ*; *κ* and *γ* become *χ* (82 c); *τ*, *δ*, *θ* become *σ* (83). *φ* and *χ* remain unaltered.

λείπ-ω *έλειφθη-ν*, *βλάπτω* (*βλαβ-*) *έβλάφθη-ν*; *φυλάττω* (*φυλακ-*) *έφυλάχθη-ν*, *άγω* *ήχθη-ν*; *κομίζω* (*κομιδ-*) *έκομίσθη-ν*, *πειθ-ω* *έπεισθη-ν*; *γράφω* *έγράφθη-ν*, *ταράττω* (*ταραχ-*) *έταράχθη-ν*.

584 D. Hom. has *κεχαρήσω* and *κεχαρήσομαι* from *χαίρω* (*χαρ-*) *rejoice*.

585 a. D. For *-θησαν* we find *-θεν* in Hom., as *διέκριθεν*.

586 b. D. *έστράφθη* is Ionic and Doric; Hom. and Hdt. have *έτράφθη* from *τρέπω*. Hom. has *έτάρφθη* and *έτέρφθη* from *τέρπω* *gladden*.

586 e. D. Hom. has *έκλίθη* and *έκλιθη*, *έκρινθη* and *έκριθη*; *ιδρύθη* = Att. *ιδρόθη* (*ιδρύω* *erect*), *άμπνύθη* (*άναπνέω* *revive*).

588. *θ* of the verb-stem becomes *τ* in *έ-τέθη-ν* for *έ-θεθη-ν*, and in *έ-τέθη-ν* for *έ-θηθη-ν* from *τίθημι* (*θε-*, *θη-*) *place* and *θύω* (*θυ-*, *θυ-*) *sacrifice*. See 125 c.

FIRST FUTURE PASSIVE

589. The stem of the first future passive is formed by adding *-σ%* to the stem of the first aorist passive. It ends in *-θησομαι*. Thus, *παιδευθή-σομαι* *I shall be educated*, *λυθή-σομαι* *I shall be loosed*.

τιμάω, *έτιμήθη-ν* *τιμηθήσομαι*; *έάω*, *είδη-ν* *έαθήσομαι*; *λείπω*, *έλειφθη-ν* *λειφθήσομαι*; *πέθω*, *έπεισθη-ν* *πεισθήσομαι*; *τείνω*, *έτάθη-ν* *ταθήσομαι*; *τάττω*, *έτάχθη-ν* *ταχθήσομαι*; *τίθημι*, *έτέθη-ν* *τεθήσομαι*; *δίδωμι*, *έδδθη-ν* *δοθήσομαι*; *δεικνύμι*, *έδειχθη-ν* *δειχθήσομαι*.

IX. SECOND PASSIVE SYSTEM (H PASSIVE)

(SECOND AORIST AND SECOND FUTURE PASSIVE)

SECOND AORIST PASSIVE

590. The stem of the second aorist passive is formed by adding *-η* (or *-ε-*) directly to the verb-stem. Thus, *έβλάβη-ν* *I was injured* from *βλάπτω* (*βλαβ-*).

a. *-η* appears in the indicative, imperative (except the third plural), and infinitive; *-ε-* appears in the other moods. *-η-* is found before a single consonant, *-ε-* before two consonants or a vowel except in the nom. neut. of the participle.

591. The second aorist passive agrees in form with the second aorist active of *μι*-verbs; cp. intransitive *έχαρή-ν* *rejoiced* with *έστη-ν* *stood*. The passive use was developed from the intransitive use.

592. Primitive verbs showing in their stems the grades *ε* : *ο* : *α* have a. Thus an *ε* of a monosyllabic verb-stem becomes *α*, as in *πλέκ-ω* *weave* *έπλάκη-ν*, *κλέπ-τ-ω* *steal* *έκλάπη-ν*, *φθείρω* (*φθερ-*) *corrupt* *έφθάρη-ν*, *στέλλω* (*στελ-*) *send* *έστάλη-ν*. But *λέγω* *collect* has *έλέγη-ν*.

593. Primitive verbs showing in their stems a variation between a short and long vowel have, in the second aorist passive, the short vowel. Thus *τήκω* (*τακ-*, *τηκ-*) *melt* *έτάκη-ν*, *ρήγνυμι* (*ραγ-*, *ρηγ-*, *ρωγ-*) *break* *έρράγη-ν*.

a. But *πλήττω* (*πλαγ-*, *πληγ-*) *strike* has *έπλάγη-ν* only in composition, as *έξεπλάγη-ν*; otherwise *έπλήγη-ν*.

594. The second aorist passive is the only aorist passive formed in Attic prose by *άγνυμι* (*άγην*), *γράφω* (*έγράφην*), *δέρω* (*έδάρην*), *θάπτω* (*έτάφην*), *κόπτω* (*έκόπη-ν*), *μαίνω* (*έμάνη-ν*), *πνίγω* (*έπνίγη-ν*), *ράπτω* (*έρράφη-ν*), *ρέω* (*έρρύη-ν* active), *ρήγνυμι* (*έρράγη-ν*), *σήπω* (*έσάπη-ν*), *σκάπτω* (*έσκάφη-ν*), *σπείρω* (*έσπάρην*), *στέλλω* (*έστάλη-ν*), *σφάζω* or *σφάττω* (*έσφάγη-ν*), *σφάλλω* (*έσφάλην*), *τύφω* (*έτύφη-ν*), *φθείρω* (*έφθάρην* pass. and intr.), *φύω* (in subj. *φυώ*), *χαίρω* (*έχαρή-ν* active).

589 D. Hom. has no example of the first future passive. To express the idea of the passive future the future middle is used. See 802. Doric shows the active endings in both futures passive: *δειχθησοῦντι*, *άναγραφοσεῖ*.

590 a. D. For *-θησαν* we generally find *-εν* (from *-ηντ*, 40) in Hom.; also in Doric.

595. Both the first aorist passive and the second aorist passive are formed by ἀλείφω (ἠλείφθην), ἀλλάττω (-ἠλλάχθην, ἠλλάγην), βάπτω (ἐβάφην), βλάπτω (ἐβλάφθην, ἐβλάβην), βρέχω (ἐβρέχθην), ζεύγνυμι (ἐζύγην), θλίβω (ἐθλίφθην), κλέπτω (ἐκλάπην), κλίνω (-εκλίην), κρύπτω (ἐκρύφθην), λέγω collect (διελέχθην, but συνελέγην), μάττω (ἐμάγην), μείγνυμι (ἐμίγην), πηγνύμι (ἐπάγην), πλέκω (ἐπλάκην), πλῆττω (ἐπλήγην and -επλάγην), ῥίπτω (ἐρρίφθην, ἐρρίφην), στερίσκω (ἐστερήθην), στρέφω (ἐστράφην), τάττω (ἐτάχθην), τήκω (ἐτάκην), τρέπω (ἐτρέπαην pass. and intr.), τρέφω (ἐτρέφην pass. and intr.), τρίβω (ἐτριβην, ἐτριφθην), φαίνω (ἐφάνθην was shown, ἐφάνην appeared), φράγνυμι (ἐφράχθην), ψύχω (ἐψύχην). Most of these verbs use either the one in prose and the other in poetry, the dialects, or late Greek. Only the forms in common prose use are inserted in brackets.

596. Only those verbs which have no second aorist active show the second aorist passive; except τρέπω, which has all the aorists: active ἔτρεψα and ἔτραπον turned; middle ἐτρεψάμην put to flight, ἐτραπόμην turned myself, took to flight; passive ἐτρέφθην was turned, ἐτρέπην was turned and turned myself.

SECOND FUTURE PASSIVE

597. The stem of the second future passive is formed by adding -σ%- to the stem of the second aorist passive. It ends in -ησομαι. Thus, βληθήσομαι I shall be injured from βλάπτω (βλαβ-) ἐβλάβην.

κόπτ-τ-ω, ἐκόπην κοπήσομαι; γράφω, ἐγράφην γραφήσομαι; φαίνω, ἐφάνην ἠφάνησομαι; φθείρω, ἐφθάρην φθάρησομαι; πηγνύμι βω, ἐπάγην παγήσομαι.

598. Most of the verbs in 594, 595 form second futures passive except ἀγνύμι, ἀλείφω, βάπτω, βρέχω, ζεύγνυμι, θλίβω, κλέπτω, μάλνω, μάττω, ῥάπτω. But many of the second futures appear only in poetry or in late Greek, and some are found only in composition.

PERIPHRASTIC FORMS

599. Perfect. — For the simple perfect and pluperfect periphrastic forms are often used.

a. For the perfect or pluperfect active indicative the forms of the perfect active participle and εἰμι or ἦν may be used: as λευκῶς εἰμι for λέλυκα, λευκῶς ἦν for ἐλελύκη. So βοηθηκότες ἦσαν for ἐβοηθηθήκεσαν (βοηθέω come to aid); εἰμι τεθηκῶς for τέθηκα I have placed; γεγραφῶς ἦν for ἔγεγραφή I had written; πεπονηθῶς ἦν I had suffered. Such forms are more common in the pluperfect and in general denote state rather than action.

b. For the perfect active a periphrasis of the aorist participle and ἔχω is sometimes used, especially when a perfect active form with transitive meaning is lacking; as στήσῶς ἔχω I have placed (ἔστηκα, intransitive, stand), ἐρασθεὶς ἔχω I have loved. So often because the aspirated perfect is not used, as ἔχεις ταράξῶς thou hast stirred up. Cp. habeo with the perfect participle.

597 D. Hom. has only δαήσεται (ἐδάην learned), μιγήσεται (μείγνυμι mix).

c. In the perfect active subjunctive and optative the forms in -κω and -κοιμι are very rare. In their place the perfect active participle with ᾧ and εἶην is usually employed: λευκῶς (λελοιπῶς) ᾧ, εἶην. Other forms than 3 sing. and 3 pl. are rare. Cp. 691, 694.

d. The perfect or pluperfect passive is often paraphrased by the perfect participle and ἐστὶ or ἦν; as γεγραμμένον ἐστὶ it stands written, ἐστὶ δεδογμένον it stands resolved, παραγγελλόμενον ἦν = παρήγγελλτο (παραγγέλλω give orders).

e. In the third plural of the perfect and pluperfect middle (passive) the perfect middle participle with εἰσι (ἦσαν) is used when a stem ending in a consonant would come in direct contact with the endings -νται, -ντο. See 408.

f. The perfect subjunctive and optative middle are formed by the perfect middle participle with ᾧ or εἶην: λελυμένος ᾧ, εἶην.

g. The perfect imperative of all voices may be expressed by combining the perfect participle with ἴσθι, ἔστω (697). λευκῶς ἴσθι loose, etc., εἰρημένον ἔστω let it have been said, γεγονῶς ἔστω P. L. 951 c, γεγονότες ἔστωσαν P. L. 779 d.

h. Periphrasis of the infinitive is rare: τεθνηκότα εἶναι to be dead X. C. 1. 4. 11.

600. Future Perfect Active. — The future perfect active of most verbs is formed by combining the perfect active participle with ἔσομαι shall be. Thus γεγραφῶς ἔσομαι I shall have written, cp. Lat. nactus ero I shall have got. For the two verbs which do not use this periphrasis, see 584.

a. The perfect middle participle is used in the case of deponent verbs: ἀπολελογημένος ἔσομαι And. 1. 72.

601. Future Perfect Passive. — The future perfect passive may be expressed by using the perfect middle (passive) participle with ἔσομαι shall be. Thus, ἐψευσμένοι ἔσεσθε you will have been deceived.

FIRST CONJUGATION OR VERES IN Ω

602. Verbs in -ω have the thematic vowel -% (-ω/η-) between the tense-stem and the personal endings in the present system. The name "ω-conjugation," or "thematic conjugation," is applied to all verbs which form the present and imperfect with the thematic vowel.

603. Inflected according to the ω-conjugation are all thematic presents and imperfects; those second aorists active and middle in which the tense-stem ends with the thematic vowel; all futures, all first aorists active and middle; and most perfects and pluperfects active.

604. Certain tenses of verbs ending in -ω in the first person present indicative active, or of deponent verbs in which the personal endings are preceded by the thematic vowel, are inflected without the thematic vowel, herein agreeing with μι-verbs. These tenses are: all aorists passive; all perfects and pluperfects middle and passive; a few second perfects and pluperfects active; and those second aorists active and middle in which the tense-stem does not end with the thematic vowel. But all subjunctives are thematic.

605. Verbs in *-ω* fall into two main classes, distinguished by the last letter of the verb-stem:

1. Vowel verbs: a. Uncontracted verbs. b. Contracted verbs.
 2. Consonant verbs: a. Liquid verbs. b. Stop (or mute) verbs.
- N. Under 2 fall also (c) those verbs whose stems ended in *σ* or *ϝ* (624).

606. Vowel Verbs. — Vowel verbs usually do not form second aorists, second perfects, and second futures in the passive. A vowel short in the present is commonly lengthened in the other tenses. Vowel verbs belong to the first class of present stems (498–504; but see 612).

607. Vowel Verbs not contracted. — Vowel verbs not contracted have verb-stems ending in *ῑ*, *ῡ*, or in a diphthong (*αι*, *ει*, *αυ*, *ευ*, *ου*).

(ι) *ἔσθω eat*, *πρίω saw*, *χρίω anoint*, poet. *δίω fear*, *τίω honour* (500. 2); (υ) *ἀνώ accomplish*, *μεθύω am intoxicated*, *λύω loose*, *θύω sacrifice*, *φύω produce*, *κωλύω hinder* (and many others, 500. 1 a); (αι) *κναιώ scratch*, *παίω strike*, *πταίω stumble*, *παλαιώ wrestle*, *ἀγαίω am indignant*, *δαίω kindle*, *δαίωμαι divide*, *λιταίω desire eagerly*, poet. *μαίωμαι desire*, *ναίω dwell*, *ραίω strike*; (ει) *κλήω (later κλείω) shut*, *σειώ shake*, Epic *κειώ split and rest*; (αυ) *αῦω kindle*, *θραύω break*, *ἀπολαύω enjoy*, *παύω make cease* (*παύομαι cease*), poet. *λαύω rest*; (ευ) *βασιλεύω am king*, *βουλεύω consult* (*βουλεύομαι deliberate*), *θηρεύω hunt*, *κελεύω order*, *λέω stone*, *παιδεύω educate*, *χορεύω dance*, *φονεύω slay*. Most verbs in *-εω* are either denominatives, as *βασιλεύω* from *βασιλεύς*; or are due to the analogy of such denominatives, as *παιδεύω*. *γεύομαι taste* is a primitive. *θέω run*, *νέω swim*, *πλέω sail*, *πνέω breathe*, *ρέω flow*, *χέω pour* have forms in *ευ*, *υ*; cp. poet. *σειώ urge*, *ἀλεύω avert*, *ἀχεύω am grieved*; (ου) *ἀκούω hear*, *κολούω dock*, *κρούω beat*, *λούω wash*.

608. Some primitive vowel verbs in *-ιω*, *-υω* (522) formed their present stem by the aid of the suffix *ι(y)*, which has been lost. Denominatives in *-ιω*, *-υω*, *-εω* regularly added the suffix, as poet. *μηνί-ω am wroth* from *μηνι-ιω* (*μῆνι-ς wrath*), poet. *δακρύω weep* (*δάκρυ tear*), poet. *φίτι-ω beget* from *φίτυ-ιω*, *μεθύω am drunk*, *βασιλεύω am king*. Poet. *δηρίωμαι*, *μαστίω*, *μητιομαι*, *κηκίω*, *ἀχλύω*, *γηρύω*, *ιθύω*.

609. The stem of some of the uncontracted vowel verbs originally ended in *σ* or *ϝ* (624).

610. Some verbs with verb-stems in vowels form presents in *-νω* (523), as *πίνω drink*, *φθίνω perish*; and in *-σκω* (526).

611. Vowel Verbs contracted. — Vowel verbs that contract have verb-stems ending in *α*, *ε*, *ο*, with some in *ᾶ*, *ῆ*, *ῶ*.

612. All contracted verbs form their present stem by the help of the suffix *ι(y)*, and properly belong to the Third Class (522).

613. Some contracted verbs have verb-stems which originally ended in *σ* or *ϝ* (624).

614. Liquid Verbs. — Liquid verbs have verb-stems in *λ*, *μ*, *ν*, *ρ*.

The present is rarely formed from the simple verb-stem, as in *μέν-ω remain*; ordinarily the suffix *ι(y)* is added, as in *στέλλω (στελ-ιω) send*, *κρίνω (κρίν-ιω) judge*, *κτείνω (κτεν-ιω) slay*, *φαίνω (φαν-ιω) show*.

615. A short vowel of the verb-stem remains short in the future but is lengthened in the first aorist (544). Thus:

- a. *α* in the future, *η* in the aorist: *φαίνω (φαν-) show*, *φανῶ*, *ἔφηνα*. In this class fall all verbs in *-αινω*, *-αιρω*, *-αλλω*.
- b. *ε* in the future, *ει* in the aorist: *μέν-ω remain*, *μενῶ*, *ἔμεινα*; *στέλλω (στελ-) send*, *στελῶ*, *ἔστειλα*. Here belong verbs in *-ελλω*, *-εμω*, *-εμνω*, *-ερω*, *-ειρω*, *-ενω*, *-εινω*.
- c. *ι* in the future, *ῑ* in the aorist: *κλίνω (κλιν-) incline*, *κλινῶ*, *ἔκλινα*. Here belong verbs in *-ιλλω*, *-ίνω*, *-ίρω*.
- d. *ῡ* in the future, *ῡ* in the aorist: *σῶρω (συρ-) drag*, *σῶρῶ*, *ἔσῶρα*. Here belong verbs in *-ῦρω*, *-ῦνω*.

For the formation of the future stem see 535, of the aorist stem see 544.

616. For the perfect stem see 559. Few liquid verbs make second perfects. On the change of *ε*, *α* of the verb-stem to *ο*, *η* in the second perfect, see 478, 484. Liquid verbs with futures in *-ῶ* do not form future perfects.

617. Monosyllabic verb-stems containing *ε* have *α* in the first perfect active, perfect middle, first aorist and future passive and in all second aorists, but *ο* in the second perfect. Thus, *φθείρω (φθερ-) corrupt*, *ἔφθαρκα*, *ἔφθαρμαι*, *ἔφθάρην*, but *δι-έφθορα have destroyed* (819).

618. A few monosyllabic stems do not change *ε* to *α* in the 2 aor., as *τέμνω cut* *ἔτεμον* (but *ἔταμον* in Hom., Hdt. etc.), *γίγνομαι (γεν-) become* *ἐγενόμην*. See also *θείνω*, *θέρομαι*, *κέλωμαι*, root *φεν-*. Few liquid verbs form second aorists.

619. Stems of more than one syllable do not change the vowel of the verb-stem.

620. List of Liquid Verbs. — The arrangement is according to the classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred.

I. *βούλομαι* (*βουλ-ε-*), *ἔθελω* (*ἔθειλ-ε-*), *εἰλέω** (*εἰλ-ε-*), *ἔλλω**, *μέλλω*, *μέλω*, *πέλομαι**, *φιλέω* (Epic *φιλ-*). — *βρέμω**, *γέμω*, *δέμω**, *θέρμω**, *νέμω*, *τρέμω*, and *γαμέω* (*γαμ-ε-*). — *γίγνομαι* (*γεν-ε-*), *μένω*, *μίμνω** (*μεν-*), *πένομαι*, *σθένω**, *στένω*, and *γεγωνέω** (*γεγων-ε-*). — Verbs in *-εμω* and *-ενω* have only pres. and imperf., or form their tenses in part from other stems. — *ἔρω*, *ἔρομαι* (*έρ-ε-*), *ἔρρω* (*έρρ-ε-*), *θέρομαι**, *στέρομαι*, *φέρω*, *ἐπαυρέω**, (*ἐπαυρ-ε-*), and *κυρέω** (*κυρ-ε-*), *τορέω** (*τορ-ε-*).

III. *ἀγάλλομαι*, *ἀγγέλλω*, *αἰδῶ**, *ἄλλομαι*, *ἀτιτάλλω**, *βάλλω*, *δαιδάλλω**, *θάλλω*, *ιάλλω**, *ινδάλλομαι**, *ὀκέλλω*, *ὀφείλω* (*ὀφελ-*, *ὀφειλε-*), *ὀφέλλω**, *πάλλω*, *ποικίλλω*, *σκέλλω**, *στέλλω*, *-τέλλω*, *τίλλω**, *σφάλλω*, *ψάλλω*. — *-αινω* verbs (the following list includes primitives, and most of the denominatives in classical Greek from extant *ν*-stems, or from stems which once contained *ν*; 518 a): *αἴνω**, *ἀσθμαίνω**, *ἀφραίνω**, *δεμαίνω**, *δραίνω**, *εὐφραίνω*,

614 D. *πεφύρσεσθαι* in Pindar is made from *φύρω* (*φύρω κνεαδ*).

θαυμαίνω, ιαίνω*, καινώ*, κραίνω*, κύμαινω*, κομαίνω*, λῦμαινομαι, μελαίνωμαι, ξαίνω, ονομαίνω*, πημαίνω*, πιαίνω*, ποιμαίνω, ραίνω, σαίνω, σημαίνω, σπερμαίνω*, τεκταίνωμαι, φαίνω, φλεγμαίνω, χειμαίνω*, χραίνω. All other denominatives in -αίνω are due to analogy; as ἀγριαίνω, αἰαίνω, γλυκαίνω, δυσχεραίνω, ἐχθραίνω, θερμαίνω, ισχυαίνω, κερδαίνω, κοιλαίνω, κῦθαίνω*, λαιαίνω, λευκαίνω*, μαραίνω, μαργαίνω*, μαινώ, μωραίνω, ξηραίνω, ὀρμαίνω*, ὄσφραϊνομαι, πεπαίνω, περαίνω, πικραίνω, ῥυπαίνω, τετραίνω, ὑγιαίνω, ὑδραίνω*, ὑφαίνω, χαλεπαίνω. — ἀλεείνω*, γεινομαι*, ἐρεείνω*, θείνω*, κτείνω, πειρείνω*, στείνω*, τείνω, φασείνω*. — κλίνω (κλι-ν-), κρίνω (κρι-ν-), ὀρίνω*, σίνομαι (Xenoph.), ὠδίνω. — αἰσχύνομαι, ἀλγύνω, ἀρτύνω*, βαθύνω, βαρύνω, βραδύνω*, ἡδύνω, θαρσύνω, ἰθύνω*, λεπτόνω, ὀξύνω, ὀρτύνω*, πλύνω. — αἴρω, ἀσπαίρω, γεραίρω*, ἐναίρω*, ἐχθαίρω*, καθαίρω, μαρμαίρω*, μεγαίρω*, σαίρω*, σκαίρω, τεκμαίρομαι, χαιρώ (χαρ-ε-), ψαίρω. — ἀγείρω, ἀμείρω*, δειρώ, ἐγείρω, εἰρομαι*, εἶρω join, εἶρω* sing, ἱμείρω*, κείρω, μείρομαι, πείρω*, σπείρω, τείρω*, φθείρω. — οἰκτίρω (miswritten οἰκτείρω). — κινύρομαι*, μαρτύρομαι, μινύρομαι*, μορμύρω*, μύρω*, ὀδύρομαι, ὀλοφύρομαι, πορφύρω*, σύρω, φύρω*.

IV. a. κάμνω, τέμνω; b. ὀφλισκάνω (ὀφλ-ε-); h. βαίνω, κερδαίνω, τετραίνω (also Class III); i. ὄσφραϊνομαι (ὄσφρ-ε-), also Class III. V. See 527.

621. Stop Verbs. — Many verb stems end in a stop (or mute) consonant.

The present is formed either from the simple verb-stem, as in *πλέκω weave*, or by the addition of τ or ι (y) to the verb-stem, as in *βλάπτω (βλαβ-) injure*, *φυλάττω (φυλακ-ιω) guard*. All tenses except the present and imperfect are formed without the addition of τ or ι to the verb-stem; thus, *βλάψω* from *βλαβ-σ-ω*, *φυλάξω* from *φυλακ-σ-ω*.

622. Some monosyllabic stems show a variation in the quantity of the stem vowel ι or υ, as *τρῖβω* *rub* perf. *τέτριφα*, *ψύχω* *cool* 2 aor. pass. *ἐψύχην*, *τήκω* *melt* (Doric *τάκω*) 2 aor. pass. *ἐτάκην*. Cp. 475, 477 c, 500. Many monosyllabic stems show qualitative vowel gradation: *ι ει οι*; *υ ευ ου*; *α η ω*; *α ε ο*. For examples see 477-484.

623. List of Stop Verbs. — The arrangement of the examples is by classes of the present stem. Words poetic or mainly poetic or poetic and Ionic are starred. The determination of the final consonant of the verb-stem of verbs in -ζω, -ττω (poetic, Ionic, and later Attic -σσω) is often impossible (516).

- π — I. βλέπω, δρέπω, ἔλπω*, ἐνέπω*, ἔπομαι, ἐρείπω*, ἔρπω, λάμπω, λείπω, λέπω, μέλω*, πέμπω, πρέπει, ῥέπω, ῥέπω, τρέπω, τρέπω.
 II. ἀστράπτω, γνάμπτω*, δάπτω*, ἐνίπτω*, ἐρέπτομαι*, ἰάπτω*, κάμπτω, κλέπτω, κόπτω, μάρπτω*, σκέπτομαι, σκήπτω, σκηρίπτομαι*, σκάπτω, χαλέπτω, and δουπέω* (δουπ-ε-), κτυπέω* (κτυπ-ε-), τύπτω (τυπ-ε-).
- β — I. ἀμείβομαι, θλίβω, λείβω*. σέβομαι, στρίβω*, τρίβω, φέβομαι*.
- φ — I. ἀλείφω, γλύφω, γράφω, ἐρέφω, μέφομαι, νείφει (νίφει), νήφω, στέφω, στρέφω, τρέφω, τύφω*.
- II. άπτω, βάπτω, δρύπτω*, θάπτω (125 g), θρύπτω (125 g), κρύπτω (κρυφ-κρυβ-), κόπτω, λάπτω, ῥάπτω, ῥίπτω (ἐρρίφ-ην, but ῥίπ-ή), σκάπτω.
- IV. a. πίτνω* = πίπτω. — ἀλφάνω* (ἀλφ-). — V. ἀπαφίσκω* (ἀφ-ε-).

- τ — I. δατέομαι* (δατ-ε-), κεντέω* (κεντ-ε-), πατέομαι (πατ-ε-), πέτομαι (πετ-, πτε-).
- III. ἀγρώσσω*, αἰμάσσω*, βλίττω (βλιτ- from μλιτ-, 130), βράττω, ἐρέσσω*, λίσσομαι*, πυρέττω (πυρετ-, πυρεγ-).
- IV. b. ἀμαρτάνω (ἀμαρτ-ε-), βλαστάνω (βλαστ-ε-).
- δ — I. ἄδω, ἀλινδῶ* (ἀλινδ-ε-), ἀμέρδω*, ἄρδω, ἔδω*, εἶδομαι*, ἐπέιγω, ἐρείδω*, (καθ)εὔδω (εὔδ-ε-), ἡδομαι, κήδω* (κηδ-ε-), κυλινδῶ*, μέδομαι* (μεδ-ε-), μήδομαι*, πέρδομαι, σπένδω, σπένδω, φείδομαι (also Epic φειδε-), ψεύδομαι, and κελαδέω* (κελαδ-ε-).
- III. Examples of denominatives from actual δ-stems. γυμνάζω, δεκάζω, διχάζω, μιγάζομαι*, ὀπίζομαι*, παίζω, πεμπάζω, ψακάζω. — ἀυλίζομαι, δωρίζω, ἐλπίζω, ἐρίζω, κερκίζω, λητίζομαι, στολιζώ, φροντίζω, ψηφίζω.
- IV. ἀνδάνω* (ἀδ-ε-), κερδαίνω (κερδαν-, κερδ-ε-), οἰδάνω* (οἰδ-ε-), χανδάνω (χαδ-, χανδ-, χενδ-).
- θ — I. αἰθῶ*, ἀλθομαι* (ἀλθ-ε-), ἀχθομαι, βρώθω*, εἴωθα (ἐθ-, 563 a), ἐρέθω*, ἔχθω*, κεύθω*, κλώθω*, λήθω*, πείθω, πέρθω*, πεύθομαι*, πύθω, and γηθέω (γηθ-ε-), ὠθέω (ὠθ-ε-).
- III. κορύσσω*.
- IV. b. αἰσθάνομαι (αἰσθ-ε-), ἀπεχθάνομαι (ἐχθ-ε-), δαρθάνω (δαρθ-ε-), ὀλισθάνω (ὀλισθ-ε-), λανθάνω (λαθ-), μανθάνω (μαθ-ε-), πυνθάνομαι (πυθ-).
- V. πάσχω for παθ-σκω (98, 126).
- κ — I. βρόκω, δέρομαι*, διώκω, εἶκω *yield*, εἶκω* *resemble*, ἔλκω, ἐρείκω*, ἐρῶκω*, ἦκω, ἴκω*, πείκω*, πλέκω, ῥέγκω*, τήκω, τίκτω (τεκ-) and δοκέω (δοκ-ε-), μηκάομαι (μηκ-α-), μύκασομαι (μύκ-α-).
- III. αἰνίττομαι, ἄττω, δεδίττομαι, ἐλίττω, ἐλίσσω*, θωρήσσω*, κηρύττω, μαλάττω, μύττω, πέττω (and πέπτω), πλίσσομαι*, φρίττω, πτήσσω, φυλάττω.
- IV. a. δάκνω; d. ικνέομαι (ικ-). — V. See 527 b.
- γ — I. ἀγω, ἀμέλω, ἀρήγω*, ἐπέιγω, εἰργω, ἐρεύγομαι*, θέλω*, θήγω, λέγω, λήγω, δρέγω*, πνίγω, στέγω, στέργω, σφίγγω, τέγω, τμήγω*, τρώγω, φεύγω, φθέγγομαι, φλέγω, φρύγω, ψέγω, and ῥύγέω (ῥύγ-ε-), στρυγέω (στρυγ-ε-).
- III. ἔρδω* and ῥέζω* (511). — ἄζομαι*, ἀλαλάζω*, ἀλαπάζω*, ἀρπάζω, αὐδάζω, βαστάζω, κράζω, πλάζω*, στάζω, στενάζω, σφάζω* (σφάττω). — δαίζω*, θωμίζω*, κρίζω, μαστίζω, σαλπίζω, στηρίζω, στίζω, στροφαλίζω*, σύρίζω, τρίζω*, φορμίζω*. — ἀτύζομαι*, γρύζω, μύζω, ὀλολύζω, σφύζω. — οἰμώζω.
- IV. c. θιγγάνω (θιγ-). — V. μίσγω (526 c).
- χ — I. ἀγχω, ἀρχω, βραχ- in ἔβραχε*, βρέχω, γλιχομαι, δέχομαι, ἐλέγχομαι, ἔρχομαι, εὐχομαι, ἔχω (σεχ-), ἰάχω*, ἴσχω (σισχ-ω), λείχω*, μάχομαι (μαχ-ε-), νήχω*, οἴχομαι (οἴχ-ε-, οἴχ-ο-), σμύχω*, σπέρχω*, στείχω*, τεύχω*, τρέχω, τρύχω (τρύχ-ο-), ψήχω, ψύχω, and βρῦχάομαι* (βρῦχ-α-).
- III. ἀμύσσω*, βήττω, θράπτω, δρύττω, πτύσσω, πτύσσω*, παρῶσσω*, παρῶττω.
- IV. c. κιγχανῶ* (κιχ-ε-), λαγχανῶ (λαχ-), τυγχανῶ (τυχ-ε-, τευχ-). — d. ἀπισχνέομαι (ἀμπεχ-), ὑπισχνέομαι (ὑπεχ-). — V. διδάσχω (διδαχ-).
- ξ, ψ — I. ἀλέξω* (ἀλεξ-ε-, ἀλεκ-), αὔξω. — IV. b. αὔξανω (αὔξ-ε-). — I. ἐψω (ἐψ-ε-).

624. Verbs in σ or ϕ(y). — Some verb-stems ended originally in σ or ϕ.

a. Sigma-stems (cp. 488 d) with presents either from -σ-ω or -σ-ιω. Thus (1) from -σ-ω: ἀκούω, αἶψα διῆρη, γέωω, εὔω, ζέω, θραύω, κρούω, νύσομαι* (νύσομαι, cp. νόσ-τος), ξέω, σείω, τρέω*; (2) from -σ-ιω (488 d): ἀγαλομαι*, αἰδέομαι, ἀκείομαι (Hom. ἀκείομαι), ἀρκέω, γελάω, κείω* split, κλείω* (i.e. κλέω) celebrate, κοῖνω*, λιλαίομαι*, μαίομαι*, ναίω* dwell, νεικέω (Hom. νεικέω), οἰνοβαρείω*, οἶομαι (from δίομαι), πενθέω (Hom. πενθείω), πρίττω (πρίττω-ιω), τελέω (Hom. τελείω), and some others that do not lengthen the vowel of the verb-stem (488).

Also others, such as ἀρέσκω (ἀρεσ-), ξυννύμι, ζώννυμι, σβέννυμι (732). — σ is retained in τέρσομαι*.

b. f-stems (from -ψ-ιω): γαίω*, δαίω* kindle, καίω (520), κλαίω (520), ναίω* swim, φλοῖω 222. — For the loss of f in θέω, etc., see 43, 503.

INFLECTION OF Ω-VERBS

625. Verbs which end in ω in the first person present indicative active, and deponent verbs in which the personal endings are preceded by the thematic vowel, have the following peculiarities of inflection:

- The thematic vowel usually appears in all tenses except the perfect and pluperfect middle (passive) and the aorist passive (except in the subjunctive). These three tenses are inflected like μι-verbs.
- The present and future singular active end in -ω, -εις, -ει (463). The ending -μ appears only in the optative.
- The thematic vowel ο unites in the indicative with the ending -ντι, and forms -ουσι (463 d).
- The third plural active of past tenses ends in -ν.
- The imperative active has no personal ending in the second person singular except -ο-ν in the first aorist.
- Except in the perfect and pluperfect the middle endings -σαι and -σο lose σ and contract with the final vowel of the tense-stem (465 a, b). In the optative contraction cannot take place (λύοι-(σ)ο, λύσαι-(σ)ο).
- The infinitive active has -ειν (for -ε-ειν) in the present, future, and second aorist; -εναι in the perfect; and -αι in the aorist.
- Active participles with stems in -οντ- have the nominative masculine in -ων.

626. In 627–716 the method of inflection of all ω-verbs, both vowel and consonant, is described. The examples are generally taken from vowel verbs, but the statements hold true of consonant verbs.

Forms of ω-verbs which are inflected according to the non-thematic conjugation are included under the ω-verbs.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

For the formation of the present stem see 497–531.

627. Indicative. — Vowel and consonant verbs in -ω inflect the present by attaching the primary endings (when there are any) to the present stem in -%

(-ω/η-). λῶω, τῖμῶ (τῖμά-ω), φαίνω, λείπω. The imperfect attaches the secondary endings to the present stem with the augment. See the paradigms, pp. 114, 120. For the active forms -ω, -εις, -ει, see 463.

628. -η and -ει are found in the pres. fut. mid. and pass., fut. perf. pass. ε-(σ)αι yields η (written EI in the Old Attic alphabet, 2 a), which is usually given as the proper spelling in the texts of the tragic poets, whereas ει is printed in the texts of prose and comedy. ει was often written for η (η) after 400 B.C., as in ἀγαθεῖ τύχει, since both had the sound of a close long e. It is often impossible to settle the spelling; but βούλει wishest, οἰεῖ thinkest, and ἔψει shalt see (from ὀράω) have only the -ει forms. -ει is sometimes called Attic and Ionic in contrast to -η of the other dialects, including the Koiné.

629. Subjunctive. — The present subjunctive adds the primary endings to the tense-stem with the long thematic vowel. For the endings -ης, -η see 463. Thus, λῶω, -ης, -η, τῖμῶς (= τῖμά-ης), τῖμῆ (= τῖμά-η), φαίνωμεν, -ητε, -ωσι (from -ωντι). Middle λῶω-μαι, λῶη (= λῶη-σαι), λῶη-ται; τῖμῶ-σθον (= τῖμάη-σθον); φαίνώ-μεθα, φαίνη-σθε, φαίνω-νται.

630. Optative. — To the tense-stem ending in the thematic vowel (always ο) are added the mood-sign -ι- (-ιε-) or -ιη- (459, 460) and the secondary personal endings (except -μι for -ν, where the mood sign is -ι-, 459). In the 3 pl. we have -ιεν-ν.

a. The final vowel of the tense-stem (ο) contracts with the mood suffix (ι), ο-ι becoming οι. Thus λύοιμι (λύο-ι-μι), λύοις (λύο-ι-ς), λύοιεν (λύο-ιεν-ν), λύοιμην (λύο-ι-μην), λύοιο (λύο-ι-σο).

631. Imperative. — The present imperative endings are added to the tense-stem with the thematic vowel ε (ο before -ντων). The 2 pers. sing. active has no ending, but uses the tense-stem instead (παίδευε, φαίνε). In the middle -σο loses its σ (466, 2 a); λῶον from λῶε-σο, φαίνου from φαίνε-σο. On the forms in -ετωσαν and -εσθωσαν for -οντων and -εσθων, see 466, 2 b.

632. Infinitive. — The present stem unites with -εν: λῶε-εν = λῶειν, λείπε-εν = λείπειν. In the middle (passive) -σθαι is added: λῶε-σθαι, λείπε-σθαι.

633. Participle. — The present participle adds -ντ- to the present stem ending in the thematic vowel ο. Stems in -οντ- have the nominative singular in -ων. Thus masc. λῶων from λύοντ-ς, fem. λύουσα from λύοντ-γα, neut. λῶον from λύον(τ). See 301 a and N.

634. A few ω-verbs in the present and imperfect show forms of the μι-conjugation. These are usually Epic.

δέχομαι, 3 pl. δέχασαι await for δεχθαι, part. δέγμενος, imperf. ἐδέγγμην. But these are often regarded as perfect and pluperfect without reduplication. ἐδέγγμην

632 D. Severer Doric has ἐχην and ἐχεν; Milder Doric has ἐχεν; Aeolic has ἐχην. Hom. has ἀμύνειν, ἀμυνέμεναι, ἀμυνέμεν.

633 D. Aeolic has fem. -οισα in the present and second aorist (37 D. 3), λύοισα, λῖποισα.

in some passages is a second aorist (688).—*ἔδω eat* (529. 5), inf. *ἔδμεναι*.—*ἐρύω* (or *εἰρύω*) in *εἰρύαται*.—*λούται wash* is from *λῦεται*, not from *λούω* (cp. 398 a).—*οἶμαι think* is probably a perfect to *οἶομαι* (οἶ-ο).—*οὐτάω wound* in *οὐτα, οὐτάμεναι* is 2 aor.—*φέρω bear*, imper. *φέρετε*.

CONTRACT VERBS

635. Verbs in -αω, -εω, -οω contract the final α, ε, ο of the verb-stem with the thematic vowel -ο/ε (-ω/η) in the present and imperfect tenses. Thus, *τιμάω τιμῶ, ποιέω ποιῶ, δηλόω δηλῶ; ἐτίμαον ἐτίμων, ἐποίηον ἐποίηον, ἐδήλοον ἐδήλουν*. The rules of contraction are given in 49–55; the paradigms, p. 120.

a. Open forms of -εω verbs occur in the lyric parts of tragedy.

636. Subjunctive.—The subjunctive adds the primary endings. For the contractions see 59.

637. Optative.—*δοι* becomes *ῶ, έοι* and *δοι* become *οἷ*. Thus, -*δο-ι-μι* = -*ῶμι*, -*αο-ι-ν* = -*ῶην*, -*αο-ι-μην* = -*ῶμην*; -*έο-ι-μι* = -*οἷμι*, -*εο-ι-ν* = -*οἷην*, -*εο-ι-μην* = -*οἷμην*; -*δο-ι-μι* = -*οἷμι*, -*ο-ι-ν* = -*οἷην*, -*οο-ι-μην* = -*οἷμην*. Thus, *τιμῶην* (*τιμαο-ι-ν*), *τιμῶης* (*τιμαο-ι-ης*), *τιμῶη* (*τιμαο-ι-η*), *τιμῶμην* (*τιμαο-ι-μην*), *ποιοῖο* (*ποιέο-ι-ο*), *ποιοῖτο* (*ποιέο-ι-το*).

638. In the *singular* -αω verbs usually end in -*φην*, -*φης*, -*ώη*, rarely in -*ῶμι*, -*ῶς*, -*ῶ*. -εω verbs usually end in -*οἷην*, -*οἷης*, -*οἷη*, rarely in -*οἷμι*, -*οἷς*, -*οἷ* (-*οἷ* chiefly in Plato).

639. In the *dual* and *plural* -αω verbs usually end in -*ῶτον*, -*ῶτην*, -*ῶμεν*, -*ῶτε*, -*ῶεν*, rarely in -*ῶητον*, -*ῶήτην*, -*ῶημεν*, -*ῶητε*, -*ῶησαν*. -εω verbs usually end in -*οἷτον*, -*οἷτην*, -*οἷμεν*, -*οἷτε*, -*οἷεν*, rarely in -*οἷητον*, -*οἷήτην*, -*οἷημεν*, -*οἷητε*, -*οἷησαν*.

640. Few cases of the optative of -οω verbs occur. In the sing. both -*οἷην* and -*οἷμι* are found; in the plur. -*οἷμεν*, -*οἷτε*, -*οἷεν*. For *ῥιγῶην* from *ῥιγῶω shiver* see 641.

641. Several contract verbs have stems in -*ᾱ, -η, -ω*.

These are the verbs of 394, 398 with apparently irregular contraction, and *δρῶ do*; with presents made from -*ᾱ-ιω, -η-ιω, -ω-ιω*. Thus, from *ζήω, ζήεις, ζήει* and *χρήομαι, χρήε(σ)αι, χρήεται* come *ζῶ, ζῆς, ζῆ* and *χρῶμαι, χρῶ, χρῆται*; *σι* *διψῆν, πεινήν* from *διψή-εν, πεινή-εν*. *ιδρώω, ῥιγῶω* (398) derive the forms in *ω* and *φ* from *ιδρω-, ῥιγω-* (*ιδρώω, ῥιγῶω* from *ιδρωσ-ιω, ῥιγωσ-ιω*). The forms in -οω are from the weaker stems *ιδροσ-, ῥιγος-*.

641 D. Hom. has *διψᾶων, πεινᾶων, πεινήμεναι, μνάομαι, χρήων* (Mss. *χρεῖων*) *uttering oracles, γελῶω, ιδρώω*. The verbs in 394, except *διψῶ* and *πεινῶ*, have stems in *η* and *ᾱ* (36 e); thus, in Hdt., *χρᾶται* from *χράεται*, but *χρέω* imper., *χρεῶμενος* from *χρήω, χροῦμενος* by 34. Hom. and Ion. *ζῶω* has the stem *ζω* (*ζω-ιω*). Hdt. has *ζῆν, διψῆν*, but *κνᾶν, σμᾶν*,

CONTRACT VERBS IN THE DIALECTS

642. -αω Verbs in Homer.—Hom. leaves -αω verbs open 64 times, as *ναιετάω, -άουσι, ἰλάει, δοιδιάουσα, γοάοιμεν, τηλεθάουτας*. When contracted, -αω verbs have the Attic forms, as *ὄρω, ὄρᾶς, ὄρᾶ*; as *πειράω* *make trial* from *πειράε-(σ)αι* from *πειράομαι*; *ἤρῶ* *durst pray* from *ἤράε-(σ)ο* from *ἤράομαι*.

643. When uncontracted, verbs in -αω often show in the Mss. of Hom., not the original open forms, but "assimilated" forms of the concurrent vowels, αε, αει, αη giving a double α sound by α prevailing over the ε sound; αο, αω, αοι, αου giving a double ο sound by the ο sound prevailing over the α. One of the vowels is commonly lengthened, rarely both.

αε = (1) αα : ὄράεσθαι = ὄρασθαι, ἀγά- εσθε = ἀγάσθε.	= (2) ωω : μενοινᾶω = μενοινᾶω.
= (2) ᾱα : μνάεσθαι = μνάσθαι, ἡγά- εσθε = ἡγάσθε.	αοι = (1) οφ : ὄραοιτε = ὄρωφτε.
αει = (1) αε : ὄραεις = ὄρας, ἐδει = ἐάε.	= (2) ωοι : ἡβᾶοιμι = ἡβῶοιμι.
= (2) ᾱε : μενοινᾶει = μενοινᾶε.	αου = (1) οω : ὄραουσα = ὄρῶουσα, ὄρα- ουσι = ὄρῶουσι, ἀλάου (from ἀλάεο imper. of ἀλάομαι) = ἀλώω.
αη = (1) αε : ἐάης = ἐάας.	= (2) ωω : ἡβᾶουσα = ἡβῶουσα, δρᾶ- ουσι = δρῶουσι. ου here is a spurious diphthong (θ) derived from -οντ- : ὄρα- οντ-ια, ἡβᾶοντ-ια, δρᾶοντ-ι; or by contraction in ἀλάου from ἀλάεο.
= (2) ᾱε : μνάη υοοεστ 2 sing. mid. = μνάε.	
αο = (1) οω : ὄραόντες = ὄρῶοντες.	
= (2) ωο : ἡβᾶόντες = ἡβῶοντες, μνά- οντο = μνώοντο.	
αω = (1) οω : ὄράω = ὄρῶω, βῶᾶων = βῶῶων.	

N. — *ἀλόω* from *ἀλάεο wander* is unique. *γελῶοντες* is from *γελῶω* (641).

644. The assimilated forms are used only when the second vowel (in the unchanged form) stood in a syllable long by nature or position. Hence *ὄρωοιμεν, ὄραατε, ὄραατο*, do not occur for *ὄραοιμεν*, etc. (*μνωόμενος* for *μνᾶόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ἡβῶοντες* for *ἡβᾶοντες* — υ — υ. Thus two long vowels do not occur in succession except to fit the form to the verse, as *μενοινῶω* for *μενοινᾶω*; but *ἡβῶοιμι*, not *ἡβῶωμι*. When the first vowel is metrically lengthened, the second vowel is not lengthened, though it may be long either in a final syllable (as in *μενοινᾶε*) or when it represents the spurious diphthong *ου* from -οντ- (as in *ἡβῶουσα, δρῶουσι* for *ἡβᾶουσα, δρᾶουσι* from -οντ-ια, -οντ-ι).

645. The assimilated forms include the "Attic" future in -αω from -ασω (539); as *ἐλώωσι* (= *ἐλάουσι*), *κρεμῶω, δαμάω, δαμῶωσι*.

646. The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus *ὄρᾶς*,

βοῶντες, the spoken forms which had taken the place of original *δράεις*, *βοῶντες*, in the text, were expanded into *δράς*, *βοῶντες*, by repetition of the *a* and *o*. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by some scholars who regard *δρόω* as an intermediate stage between *δράω* and *δρῶ*. It will be observed, however, that the forms in 648 can be derived only from the unassimilated forms.

647. In the imperfect contraction generally occurs, and assimilation is rare.

648. Some verbs show *eo* for *ao*, as *ἤντεον*, *τρόπεον*, *μενοίνεον*, *ποτέονται*. Cp. 649, 653.

649. *-aw* verbs in Herodotus. — Hdt. contracts *-aw* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *a* (*τολμέω*, *δρέων*, *έφοίτεον*). This *ε* is never found in all the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has *-φην*, *-φμην*, in the optative.

650. *-ew* verbs in Homer. — a. Hom. rarely contracts *ew* and *eo* (except in the participle). In a few cases *eu* appears for *eo*, as *ποιεύμην*; rarely for *eou*, as *τελεύσι*. When the metre allows either *-ee* and *-eei*, or *-ei*, the open forms are slightly more common. *ei* is often necessary to admit a word into the verse (as *ἡγείσθαι*, *έφιλει*), and is often found at the verse-end. *-έ-ε-αι*, *-έ-ε-ο*, in the 2 sing. mid. may become *-εΐαι*, *-εΐο*, or *-έαι*, *-έο*, by the expulsion of one *ε*; as *μῦθεΐαι* or *μῦθεΐαι sayest*, *αΐδεΐο show regard*.

b. *νεικέω*, *τελείω*, from *-εσ-ιω* (*νεικεσ-*, *τελεσ-*) are older forms than *νεικέω*, *τελέω*. See 488 d, 624. *θείω*, *πλείω*, *πνείω* show metrical lengthening (28 D.).

c. On *-ημεναι* in Hom. see 657.

651. *-ew* verbs in Herodotus. — a. Hdt. generally leaves *eo*, *ew*, *eou*, open, except when a vowel precedes the *ε*, in which case we find *eu* for *eo* (*άγροεύντες*). In the 3 plur. *-έουσι* is kept except in *ποιεύσι*. For *-έ-εο* in the 2 sing. mid. we find *έ-ο* in *αΐτέο*. *εε*, *εει*, in stems of more than one syllable, are usually uncontracted in the Mss., but this is probably an error. *δει* it is necessary and *δειν* are never written otherwise. — The Ion. *eu* for *eo*, *eou*, occurs rarely in tragedy.

b. In the optative Hdt. has *-έοι* after a consonant, as *καλέοι*, but *-οΐ* after a vowel, as *ποιοΐμι*, *ποιοΐ*.

652. Verbs in *-ow*. — a. Hom. always uses the contracted forms except in the case of such as show assimilation like that in *-aw* verbs.

<i>oo</i> = (1) <i>ow</i> : <i>δηΐδοντο</i> = <i>δηΐδοντο</i> .		<i>ooi</i> = <i>ow</i> : <i>δηΐδοιεν</i> = <i>δηΐδωεν</i> .
(2) <i>wo</i> : <i>ὑπνῶντας</i> = <i>ὑπνῶντας</i> .		<i>oou</i> = <i>ow</i> : <i>ἀρβουσι</i> = <i>ἀρῶσι</i> .

b. Hdt. contracts *-ow* verbs as in Attic. Forms with *eu* for *ou*, as *δικαιεύσι*, *έδικαίεν*, are incorrect.

653. Doric. — Doric (59 D.) contracts *ae* and *ah* to *η*; *aei* and *ah* to *η*; *ao*, *aw*, to *ā* except in final syllables: *τιμῶ*, *τιμῆς*, *τιμῆ*, *τιμᾶμες*, *τιμῆτε*, *τιμᾶντι*, *τιμη*, *τιμῆν*. Monosyllabic stems have *ω* from *a + o* or *a + w*. Some verbs in *-aw* have alternative forms in *-ew* (648), as *δρέω*, *τιμέω*.

654. The contractions of *-ew* verbs in Doric may be illustrated thus:

Severer Doric	Milder Doric
<i>φιλέω</i> , <i>φιλῶ</i> , <i>φιλῶ</i>	<i>φιλέω</i> , <i>φιλῶ</i>
<i>φιλεΐς</i> , <i>φιλές</i> (?)	<i>φιλεΐς</i> , <i>φιλές</i> (?)
<i>φιλεΐ</i>	<i>φιλεΐ</i>
<i>φιλέομες</i> , <i>φιλιομες</i> , <i>φιλίωμες</i> , <i>φιλῶμες</i>	<i>φιλέομες</i> , <i>φιλιοῦμες</i> , <i>φιλεῦμες</i>
<i>φιλήτε</i>	<i>φιλεΐτε</i>
<i>φιλέοντι</i> , <i>φιλιοῦντι</i> , <i>φιλῶντι</i>	<i>φιλέοντι</i> , <i>φιλιοῦντι</i> , <i>φιλεῦντι</i>

a. *ω* for *eo* is a diphthong. *eu* for *eo* is common in Theocritus. In Cretan (= *y*) for *ε* is often expelled (*κοσμῶντες* = *κοσμέοντες*).

655. Verbs in *-ow* contract *oo* and *oe* to *ω* in Severer Doric and to *ου* in Milder Doric.

656. Aeolic. — In Aeolic contract verbs commonly pass into the *μi*-conjugation: *τίμαιμι*, *-αις*, *-αι*, *τιμᾶμεν*, *τιμᾶτε*, *τίμαισι*, imperfect, *έτιμᾶν*, *έτιμᾶς*, *έτιμᾶ*, etc. inf. *τιμᾶν*, part. *τίμαις*, *-αντος*, mid. *τιμᾶμαι*, inf. *τιμᾶμεναι*. So *φίλημι*, *φίλημεν*, *φίλητε*, *φίλεισι*, *έφίλην*, inf. *φίλην*, part. *φίλεις*, *-εντος*. Thus *δρημι* from *δρέω* = Att. *δράω*, *κάλημι*, *αΐνημι*. So also *δήλωμι*, 3 pl. *δήλοισι*, inf. *δήλων*. Besides these forms we find a few examples of the earlier inflection in *-aw*, *-ew*, *-ow*, but these forms usually contract except in a few cases where *ε* is followed by an *o* sound (*ποτέονται*). From other tenses, e.g. the fut. in *-ησω*, *η* has been transferred to the present in *άδικήω*, *ποθήω*.

657. Hom. has several cases of contract verbs inflected according to the *μi*-conjugation in the 3 dual: *σῦλή-την* (*σῦλάω spoil*), *προσαυδή-την* (*προσαυδάω speak to*), *άπειλή-την* (*άπειλέω threaten*), *δμαρτή-την* (*δμαρτέω meet*); also *σάω* 3 sing. imperf. (*σάω keep safe*). In the infinitive *-ημεναι*, as *γοήμεναι* (*γοάω*), *πεινήμεναι* (*πεινάω*, 641), *φιλήμεναι* (*φιλέω*), *φορήμεναι* and *φορήναι* (*φορέω*). But *άγινέω* has *άγινέμεναι*.

FUTURE ACTIVE AND MIDDLE (532 ff.). FUTURE PERFECT (580 ff.)

658. All vowel and consonant verbs in *-ow* inflect the future alike.

659. Indicative. — The future active and middle add the primary endings, and are inflected like the present; as *λύσω*, *λύσομαι*. On the two endings of the second singular middle, see 628. Liquid verbs, Attic futures (538), Doric futures (540) are inflected like contract verbs in *-ew*; thus *φανῶ* *φανοῦμαι*, *καλῶ* *καλοῦμαι*, and *πεσοῦμαι*, follow *ποιῶ* *ποιοῦμαι* (385).

a. The only future perfect active from an *ω*-verb is *τεθνήξω* *shall be dead* (584), which is inflected like a future active. Ordinarily the periphrastic formation is used: *λελευκῶς* *έσομαι* *shall have loosed*. The future perfect passive (*λελύσομαι* *shall have been loosed*) is inflected like the future middle. The periphrastic forms and the future perfect passive rarely occur outside of the indicative.

660. Optative. — The inflection is like the present: *λύσο-ῖ-μι*, *λύσο-ῖ-μην*. In the optative singular of liquid verbs, *-ιην-ν*, *-ιης-ν*, *-ιη-ν*, in the dual and plural *-ῖ-τον*,

-ἴ-την, -ἴ-μεν, -ἴ-τε, -ιεν, are added to the stem ending in the thematic vowel ο; thus φανεο-ίην = φανοίην, φανέο-ἴ-μεν = φανοῖμεν. So in Attic futures in -άζω, as βιβάζω (539 d) *cause to go*: βιβάζην, -ψής, -ψή, pl. βιβήψμεν.

661. Infinitive. — The future infinitive active adds -εν, as λύσειν from λύσε-εν, φανεῖν from φανέ(σ)ε-εν. The infinitive middle adds -σθαι, as λύσε-σθαι, φανείσθαι, from φανέ(σ)ε-σθαι.

662. Participle. — The future participle has the same endings as the present: λῶσαν λῶσουσα λῶσον, φανῶν φανούσα φανούν; middle, λυόμενος, φανόμενος.

FIRST AND SECOND FUTURE PASSIVE (589, 597)

663. All verbs inflect the first and second future passive alike, that is, like the future middle.

664. The indicative adds -μαι to the stem ending in -θησο- or -ησο-, as λυθήσο-μαι, φανήσο-μαι. For the two forms of the second person singular see 628. The optative adds -ι-μην, as λυθήσο-ι-μην, φανήσο-ι-μην. The infinitive adds -σθαι, as λυθήσε-σθαι, φανήσε-σθαι. The participle adds -μενος, as λυθησόμενος, φανησόμενος.

FIRST AORIST ACTIVE AND MIDDLE (542)

665. All vowel and consonant ω-verbs inflect the first aorist alike.

666. Indicative. — The secondary endings of the first aorist active were originally added to the stem ending in -σ-; thus, ἐλύσμ, ἐλύσ-ς, ἐλύσ-τ, ἐλύσ-μεν, ἐλύσ-τε, ἐλύσ-ντ. From ἐλύσμ came ἐλύσα (by 35 c), the α of which spread to the other forms except in the 3 sing., where ε was borrowed from the perfect.

a. In the middle the secondary endings are added to the stem ending in -σα-. For the loss of σ in -σο, see 465 b.

667. Subjunctive. — In the subjunctive the long thematic vowel -ω/η- is substituted for the α of the indicative, and these forms are inflected like the present subjunctive: λῶσω λῶσωμαι, φήνω φήνωμαι. For the loss of σ in -σαι see 465 a.

668. Optative. — To the stem ending in α the mood-suffix ἴ is added, making αἴ, to which the same endings are affixed as in the present: λύσα-ἴ-μι = λύσαιμι, λύσα-ἴ-μην = λύσαιμην, φήνα-ἴ-μι = φήναιμι. The inflection in the middle is like that of the present. For the loss of σ in -σο see 465 b. — In the active -εἰς, -εἰε, -εἰαν are more common than -αἰς, -αἰ, -αἰεν.

661 D. Hom. has ἀξέμεναι, ἀξέμεν, ἀξείν. Doric has -ην, -ειν; Aeolic has -ην.

667 D. Hom. has forms with the short thematic vowel, as ἐρύσσομεν, ἀλγήσετε, νεμεσήσετε; μῦθήσομαι, ἐφάψεται, ἱλασόμεσθα, δηλήσεται. In such forms aorist subjunctive and future indicative are alike (532). Pindar has βάσομεν, αὐδάσομεν (457 D.).

668 D. Hom. has both sets of endings, but that in αἰ is rarer. In the drama -εἰς is very much commoner than -αἰς. -αἰς is most frequent in Plato and Xeno-

669. Imperative. — The regular endings (462) are added to the stem in -σα (or -α in liquid verbs) except in the active and middle 2 sing., in which -ον and -αι take the place of -α: λύσον λύσατω, λύσαι λύσασθω, φήνον φηνάτω, φήναι φηνάσθω.

670. Infinitive. — The aorist active infinitive ends in -αι, which is an old dative: the middle ends in -σθαι: λύσαι λύσα-σθαι, φήναι φήνα-σθαι, πλέξαι πλέξα-σθαι.

671. Participle. — The active participle adds -ντ like the present: masc. λῶσᾶς from λῶσαντ-ς, fem. λῶσᾶσα from λῶσαντ-σα, neut. λῶσαν from λῶσαντ(τ). See 301. The middle ends in -μενος: λυσά-μενος, φηνά-μενος.

FIRST AND SECOND AORIST PASSIVE (585, 590)

672. All vowel and consonant verbs in -ω inflect the aorists passive alike, that is, according to the μι-conjugation, except in the subjunctive.

a. Vowel verbs rarely form second aorists that are passive in form, as ῥέω ῥέω, ἐρρύην (803). But ῥέω is properly not a vowel verb (see 503).

673. Indicative. — The indicative adds the active secondary endings directly to the tense stem ending in -θη- (first aorist) or -η- (second aorist). The inflection is thus like that of the imperfect of a verb in -μι.

ἐλύθη-ν	ἐτίθη-ν	ἐλύθη-μεν	ἐτίθη-μεν
ἐλύθη-ς	ἐτίθη-ς	ἐλύθη-τε	ἐτίθη-τε
ἐλύθη	ἐτίθη	ἐλύθη-σαν	ἐτίθη-σαν

a. For -σαν we find -ν from -ν(τ) in poetical and dialectic forms before which η has been shortened to ε (40), thus ὤρμηθεν for ὤρμήθησαν from ὀρμάω ὑρθε.

674. Subjunctive. — The subjunctive adds -ω/η- to the tense stem ending in -θε- or -ε- and contracts: λυθῶ, -ῆς, -ῆ, etc., from λυθέω, -έης, -έη, etc.; φανῶ, -ῆς, -ῆ from φανέω, -έης, -έη, etc.

675. Optative. — The optative adds -ι- or -ιη- to the tense-stem ending in -θε- or -ε-, and contracts. In the singular -ιη- is regular; in the dual and plural -ι- is generally preferred. Thus λυθείην from λυθε-ίη-ν, φανείην from φανε-ιη-ν,

phon, less common in poetry, and very rare in the orators. Neither Thuc. nor Hdt. has -αἰς. -αἰ is rare in prose, most examples being in Plato and Demosthenes. Hdt. has no case. In Aristotle -αἰ is as common as -εἰε. -αἰεν is very rare in poetry, in Thuc. and Hdt., but slightly better represented in Xenophon and the orators. -εἰαν is probably the regular form in the drama. — The forms in -εἰς, -εἰε, -εἰαν are called "Aeolic," but do not occur in the remains of that dialect.

671 D. Aeolic has -αἰς, -αἰσα, -αν (37 D. 3).

674 D. Hdt. leaves εω open (αἰρεθέω, φανέωσι) but contracts εη, εη (φανῆ). Hom. has some forms like the 2 aor. subj. of μι-verbs. Thus, from δαμνάω (δάμνημι) *subdue*: δαμήω, -ήης, -ήη, -ήεε. So also δαήω (δα-learn), σαπήη (σήπω *cause to rot*), φανήη (φαίνω *show*), τραπήομεν (τέρπω *amuse*). The spellings with ει (e.g. δαμείω, δαείω) are probably incorrect.

λυθείτον from λυθέ-ι-τον, φανείτον from φανέ-ι-τον, λυθείμεν from λυθέ-ι-μεν, φανείεν from φανέ-ι-εν. The inflection is like that of the present optative of a *μι*-verb.

λυθε-ι-η-ν	τιθε-ι-η-ν	λυθε-ι-μεν	τιθε-ι-μεν
λυθε-ι-η-ς	τιθε-ι-η-ς	λυθε-ι-τε	τιθε-ι-τε
λυθε-ι-η	τιθε-ι-η	λυθε-ι-ε-ν	τιθε-ι-ε-ν
		λυθε-ι-τον	τιθε-ι-τον
		λυθε-ι-την	τιθε-ι-την

a. *-ειμεν* is used only in prose (but Plato and Isocrates have also *-ειμεν*). *-ειητε* is almost always found in the Mss. of prose writers; *-ειτε* occurs only in poetry (except from *μι*-verbs). *-ειεν* is more common in prose than *-ειησαν*.

676. Imperative.—The endings of the imperative are added to the tense-stem ending in *-θη* or *-η*. Before *-ντων*, *-θη* and *-η* become *-θε* and *-ε* (λυθέντων, φανέντων). For *-τι* instead of *-θι* in the first aorist (λύθητι) see 125 b.

677. Infinitive.—*-ναι* is added to the tense-stem in *-θη* or *-η*: λυθήναι, φανήναι.

678. Participle.—The participle adds *-ντ*, as masc. λυθείς from λυθεντ-ς, fem. λυθείσα from λυθεντ-σα, neut. λυθέν from λυθεν(τ). See 301. So φανείς, etc.

SECOND AORIST ACTIVE AND MIDDLE (546)

679. Most verbs in *-ω* inflect the second aorist according to the *ω*-conjugation; some inflect it according to the *μι*-conjugation.

680. The inflection of most second aorists of *ω*-verbs is like that of an imperfect of *ω*-verbs in the indicative, and like that of a present in the other moods.

ἐ-λιπο-ν	ἐ-λῖπο-ν	λιπε	λιθε
ἐ-λιπό-μην	ἐ-λῖό-μην	λιποῖ (424 b. 2)	λίθου
λιπω	λίω	λιπεῖν (λιπέ-εν, 424 c)	λίειν (λίε-εν)
λιπω-μαι	λίω-μαι	λιπέ-σθαι	λίε-σθαι
λιπο-ί-μην	λίω-ί-μην	λιπών	λίων
		λιπό-μενος	λίό-μενος

For the loss of *σ* in *-σο* in the second person singular see 465 b.

681. A number of *ω*-verbs form their second aorists without a thematic vowel, herein agreeing with the second aorists of *μι*-verbs. Cp. *ἔδυν* p. 140. The second aorist of *γι-γνώ-σκω* *κνω* is inflected as follows.

677 D. Hom. has *-μεναι*, as *ὁμοιωθήμεναι*, *δαήμεναι* (and *δαῆναι*). Doric has *-μεν*, Aeolic *-ν* (*μεθύσθην* = *μεθύσθηναι*).

680 D. Hom. has the infinitives *εἰπέμεναι*, *εἰπέμεν*, *εἰπέιν*. For *θανείν* (Attic *θανείν*) etc., *θανέν* should be read. *-είν* in Hdt. is erroneous. Doric has *-ῆν*, as *μολῆν* (*βλώσσω* go). Aeolic has *-ην*, as *λάβην*.

682. The indicative is inflected like *ἔστην* (p. 138); the subjunctive, like *δῶ* (p. 138).

ἔ-γνω-ν	ἔ-γνω-μεν	γνω	γνω-μεν
ἔ-γνω-ς	ἔ-γνω-τον	γνω-ς	γνω-τον
ἔ-γνω	ἔ-γνώ-την	γνω-σαν	γνω-σαν
		γνω	γνω-τον
		γνω	γνω-σι

a. We expect *ἔγνωτον*, *ἔγνωμεν*, etc. (551), but the strong stem *γνω-* has been transferred to the dual and plural. So also in *ἔβην*, *ἔφθην*, *ἔβλων*.—Subjunctive *βῶ*, *βῆς*, *βῆ*, *βῆτον*, *βῶμεν*, *βῆτε*, *βῶσι*. On the formation of the subjunctive see 577 D.

683. The optative is inflected like *δοίην* (p. 138).

γνοίην	γνοίτον or γνοίητον	γνοίμεν or γνοίημεν
γνοίης	γνοίτην or γνοίήτην	γνοίτε or γνοίητε
γνοίη	γνοίησαν	γνοίεν or γνοίησαν

a. So *βαίην*, *βαίτον* or *βαίητον*, *βαίμεν* or *βαίημεν*. In the 2 plur. the Mss. of prose writers have only *-ητε* (*γνοίητε*, *-βαίητε*); but *-ητε* is not attested by the evidence of verse.

684. The imperative is inflected like *στῆθι* (p. 139).

γνώθι, γνώτω	γνώθου, γνώτων	γνώτε, γνώτων
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a. In composition *διάγνωθι*, *ανάβηθι* (423). For *βῆθι* (from *βαίω*) *-βᾶ* in composition occurs in poetry, as *ανάβᾶ*.

685. The infinitive adds *-εναι*, as *γνώναι* from *γνώ-εναι* (like *στῆναι* from *στή-εναι*). In composition *διαγνώναι* (426 d).

686. The participle adds *-ντ*, as masc. *γνούς* from *γνοντ-ς*, fem. *γνούσα* from *γνοντ-σα*, neut. *γνόν* from *γνον(τ)*. See 301. In composition *διαγνούς* (426 d).

a. Before *ντ* the long vowel *ω* is regularly shortened to *ο* by 40.

687. The following *ω*-verbs have second aorists of the *μι* form.

ἀλίσκομαι (*ἀλ-ο-*) *am captured*, *ἔαλων* or *ἦλων* (*ἄλω*, *ἀλοίην*, *ἄλωμαι*, *ἀλούς*).

βαίω (*βα-*) *go*, *ἔβην* (*βῶ*, *βαίην*, *βῆθι* and also *-βᾶ* in composition, *βῆναι*, *βᾶς*).

βιώω (*βιο-*) *live*, *ἔβλων* (*βιῶ*, *βιφῆν*, *βιῶμαι*, *βιούς*). Hom. *βιώτω* imper.

γηράσκω (*γηρα-*) *grow old*, *γηράναι* poet., *γηράς* Hom.

γινώσκω (*γνο-*, *γνω-*) *know*, *ἔγνων* (*γνώ*, *γνοίην*, *γνώθι*, *γνώμαι*, *γνούς*).

-διδράσκω (*δρᾶ-*) *run*, only in composition, *-έδρᾶν* (*-δρῶ*, *-δραίην*, *-δράναι*, *-δράς*).

Hdt. has *ἔδρην*, *δρῆναι*, *δράς* in composition.

δύω (*δύ-*) *enter* *ἔδυν* *entered* inflected p. 140 (*δύω*, opt. Hom. *δύη* and *ἔκδύμεν* for *δύ-ιη*, *ἔκδύ-ι-μεν*; *δύθι*, *δύναι*, *δύς*).

ἔχω (*σχε-*) *have*, *σχές* imper.

682 D. *ἔγνω*, from *ἔγνων(τ)* by 40, is found in Pind. Hom. has *ἔδυν*, *ἔτλαν*, *ἔκταν*; Pind. *ἔφυν*.—Hom. has *βᾶτην* and *βῆτην*.—Hom. has *βλήται*, *ἄλειται*.—Subj.: Hom. has *γνώω* *ἄλώω*, *γνώης* *γνώς*, *γνώη* *γνώψ*, *ἐμβήη* *ἀναβῆ*, *γνώτων*, *γνώμεν* *γνώμει*, *-βῆομεν* *φθέωμεν*, *γνώωσι* *γνώσιν* *βῶσιν* *φθέωσιν*.

685 D. Hom. has *γνώμεναι*, *δύμεναι*, *κτάμεναι*, and *-κτάμεν*.

κτείνω (κτεν-, κτα-) *kill*, ἐκτᾶν, ἐκτᾶς, ἐκτᾶ, ἐκτᾶμεν, 3 pl. ἐκτᾶν 551 D, subj. κτέωμεν, inf. κτάμεναι κτάμεν, part κτᾶς; ἐκτάμην *was killed* (κτάσθαι, κτάμενος); all poetic forms.

πέτομαι (πετ-, πτε-, πτα-) *fly*, poet. ἔπτην (πταίην, πτάς), middle ἐπτάμην (πτάσθαι, πτάμενος). πτώ, πτήθι, πτήναι are late.

πίνω (πι-) *drink*, πίθι imper.

σκέλλω in ἀποσκέλλω (σκελ-, σκλε-) *dry up*, ἀποσκλήναι.

τλα- *endure*, fut. τλήσομαι, poetic ἔτλην (τλώ, τλαίην, τλήθι, τλήναι, τλάς).

φθάνω (φθα-) *anticipate*, ἔφθην (φθῶ, φθαίην, φθῆναι, φθάς).

φύω (φύ-) *produce*, ἔφυν *was produced*, am (φύω subj., φύναι, φύς 308).

688. The following ω -verbs have in poetry (especially in Homer) second aorists of the μ form: ἄλλομαι (ἄλλο, ἄλλο), ἀπαυράω (ἀπούρᾶς), ἀραρίσκω (ἀραρινός), ἄω (ἄμεναι), βάλλω (ἐνυμβλήτην, ἔβλητο), βιβρώσκω (ἔβρων), root γεν- (γέντο *grasped*), δέχομαι (δέκτο), Epic κιχάνω (ἐκίχην, κιχήω, κιχείη, κιχῆναι and κιχῆμεναι, κιχείς and κιχῆμενος); properly from κίχημι, κλάω (ἀπόκλᾶς), κλύω (κλύθι, κέκλυθι), κτιζέω (κτιμένοσ), root λεχ- (ἔλεκτο *I said himself to rest*), λύω (λύτο), οὐτάω (οὐτα, οὐτάμενος), πάλλω (πάλλο), πελάζω (ἐπλήμην), πέρθω (πέρθαι = περθ-σθαι), πλώω (ἔπλων), πνύ- (ἀμπνύτο *revived*), πτήσσω (καταπτήτην), σεύω (ἔσύμην, ἔσυτο, σύμενος), φθίνω (ἔφθιμην), χέω (ἐχύμην, χύμενος).

ἔλεκτο, πάλλο are properly first aorists (for ἔλεκ-σ-το, παλ-σ-το), σ being lost between two consonants (103).

FIRST AND SECOND PERFECT AND PLUPERFECT ACTIVE

(555, 561)

689. All vowel and consonant verbs in ω inflect the first perfect alike. Some verbs in ω inflect the second perfect according to the ω -conjugation, others inflect it according to the μ -conjugation.

690. Indicative. — Originally the endings were added to the stem without any thematic vowel. Of this unthematic formation a few traces survive (573). In the 2 p. sing. the ending is $-s$, but originally $-\theta a$; in the 3 pl. $-\kappa \alpha \sigma \iota$ stands for $-\kappa a - \nu \sigma \iota$ out of $-\kappa a - \nu \tau \iota$ (100). Thus λέλυκα, $-as$, $-e$, πέπομφα, $-as$, $-e$, etc. The periphrastic combination occurs in the indicative (599 a).

691. Subjunctive. — The perfect subjunctive is commonly formed periphrastically by the perfect active participle and $\tilde{\omega}$, $\tilde{\eta} s$, $\tilde{\eta}$, etc. Thus λελυκώς (γεγραφώς) $\tilde{\omega}$, etc., λελυκότες (γεγραφότες) $\tilde{\omega} \mu \epsilon \nu$, etc. Of the periphrastic forms only the 1 and 3 sing., 2 and 3 plur. are attested.

692. Instances of the simple perfect subjunctive (λελύκω, γεγράφω) are very rare. The simple form is made by substituting the thematic vowel ω / η for a in the tense-stem. Only the sing. and the 3 plur. are attested from ω -verbs.

693. Besides εἶδῶ (οἶδα) and ἐστήκη, etc., Attic prose has only about 16 occurrences of the simple perf. subj., and from the following verbs only: βαίνω, δέδια, ἐγείρω, ἔοικα, θνήσκω, λαμβάνω, λανθάνω, πάσχω, ποιῶ, φύω. Hippocr. has forms from βιβρώσκω, πονῶ, τεύχω. There are about 30 occurrences in the

poetry. Attic prose writers show about 25 cases of the periphrasis from all ω -verbs.

694. Optative. — The perfect optative is commonly formed periphrastically by the perfect active participle and εἶην, εἶης, εἶη, etc. Thus λελυκώς (γεγραφώς) εἶην, etc., λελυκότες (γεγραφότες) εἶμεν, etc. The dual is exceedingly rare.

695. Occasionally the simple forms are used (λελύκοιμι, γεγράφοιμι). These are formed by adding the mood-sign \bar{i} , and the endings, to the tense-stem with the thematic vowel (σ). All the $-\iota \eta$ -forms are attested; of the $-\bar{i}$ -forms only the 3 sing. and 1 and 3 plur.

696. Of the simple optative there are about 25 occurrences in Attic prose, and from the following verbs only: ἀποχωρῶ, ἐξαπατῶ, εἰσβάλλω, παραδίδωμι, ἔοικα, -εστήκοι, ὑπηρετῶ, θνήσκω, λανθάνω, καταλείπω, ποιῶ, πάσχω, προέρχομαι, ἐμπίπτω, φύω. In the poets there are about 16 occurrences. Prose writers show about 106 occurrences of the periphrastic forms.

697. Imperative. — The usual form of the first perfect imperative is periphrastic: λελυκώς ἴσθι, ἔστω, etc. No classical Attic writer uses the simple forms.

698. The second perfect is rare, and occurs only in the case of verbs which have a present meaning. From active verbs inflected according to the ω -conjugation there occur κεχῆντε *gape*, Ar. Ach. 133 (χάσκω, χαν-), and κεκράγετε *screech*, Vesp. 415 (κράζω). Most second perfects show the μ form and have present meaning, as τέθναθι (Hom.) *τεθνάτω* from *θνήσκω die*, δέδιθι from *δέδια fear*, and κέκράχθι from *κράζω* in Aristophanes. Most such second perfects are poetical.

699. Infinitive. — The perfect infinitive adds $-\epsilon \nu \alpha \iota$, as λελυκέναι, λελοιπέναι.

700. Participle. — The suffixes of the perfect participle in the nominative are $-(f) \acute{\omega} s$, $-\nu \acute{\iota} a$, $-(f) \delta s$, as λελυκώς, λελοιπώς. See 301 c, d, 309.

701. Pluperfect Active. — The pluperfect is formed by adding $-e a$, $-e a s$, $-e e$, $-e \tau o \nu$, $-e \tau \eta \nu$, $-e \mu \epsilon \nu$, $-e \tau e$, $-e \sigma a \nu$ to the reduplicated stem. By contraction from ἔλελυκα, $-e a s$, $-e e$ come the forms ἐλελύκη, $-\eta s$ $-e i (\nu)$. In the later language $e i$ spread from the 3 sing. and was used throughout, as ἐλελύκειν, $-e i s$, $-e i$, $-e i \tau o \nu$, $-e i \tau \eta \nu$, $-e i \mu \epsilon \nu$, $-e i \tau e$, and very late $-e i \sigma a \nu$. The best Mss. of Demosthenes have $-e i \nu$ in 1 sing. Instead of the simple pluperfect we find periphrastic forms, 599 a.

SECOND PERFECTS OF THE μ -FORM

702. A few ω -verbs form their second perfects in the dual and plural without a by adding the endings directly to the stem. Herein these forms agree with the second perfect of μ -verbs (417). In the singular a is used.

699 D. Doric has $-\eta \nu$ and $-e i \nu$, as δεδύκην = δεδυκέναι, γεγάκειν = γεγονέναι. Aeolic has $-\eta \nu$, as τεθνάκην.

700 D. In the 2 perf. Hom. sometimes has $-\acute{\omega} \tau - o s$ for $-\acute{\delta} \tau - o s$, as κεκμηώς, $-\acute{\omega} \tau o s$ (κάμνω *am weary*). In the 2 perf. Hom. sometimes has a 1st Attic η in the feminine, as ἀρρηώς ἀραρυῖα from ἀρρηα (ἀραρίσκω *fit*). See 573. Aeolic inflects the perfect participle as a present in $-\omega \nu$, $-\omega \nu \tau o s$. Thus Hom. κεκλήγοντας for κεκληγότας (κλάζω *screech*), Pind. πεφρίκοντας (φρίττω *shudder*).

703. The second perfect *δέδια* *I fear* usually has the forms of the first perfect *δέδοικα* in the singular, less frequently in the plural.

Perfect	Pluperfect	Subjunctive
δέδοικα or δέδια	ἔδεδοίκη or ἔδεδη	δεῖω (rare)
δέδοικας or δέδιας	ἔδεδοίκης or ἔδεδής	Optative
δέδοικε or δέδιε	ἔδεδοίκει or ἔδεδία	δεδειήην (rare)
δέδιτον	ἔδέδιτον	Imperative
δέδιτον	ἔδεδότην	δέδιθι (poet.)
δέδιμεν or δεδοίκαμεν	ἔεδιμεν	Infinitive
δέδιτε or δεδοίκατε	ἔεδιτε	δεδεινάι or δεδοικέναί
δέδιασι or δεδοίκασι	ἔεδισαν or ἔεδοίκεσαν	Participle
		δεδιώς, -υῖα, -ός or δεδοικώς, -υῖα, -ός.

704. Other second perfects inflected like *δέδια* are the following:

- a. βαίω (βα-) *go*, 1 perf. βέβηκα *have gone, stand fast* regular; 2 perf. 3 pl. βέβησι (poet.), subj. 3 pl. βεβῶσι, inf. βεβάναι (poet. and Ion.), part. βεβῶς (contracted from βεβαῶς) βεβῶσα, gen. βεβῶτος.
- b. γίγνομαι (γεν-, γα-) *become*, 2 perf. γέγονα *am* regular; 2 perf. part. poet. γεγῶς (contracted from γεγαῶς), γεγῶσα, gen. γεγῶτος.
- c. θνήσκω (θαν-, θνα-) *die*, 1 perf. τέθνηκα *am dead* regular; 2 perf. du. τέθνατον, pl. τέθναμεν, τέθνατε, τεθνᾶσι, 2 plup. 3 pl. ἐτέθνασαν, 2 perf. opt. τεθναίην, imper. τεθνάτω, inf. τεθνάσαι, part. τεθνεώς, -εῶσα, -εὸς, gen. -εῶτος.
- d. ζοικα (ζε-ροικ-α) *am like, appear* (ικ-, εικ-) has the *μι* forms ζοιγμεν (poet.), εἰξᾶσι for ζοικ-σ-ᾶσι (poet. and in Plato). ζοικα (ἐφκη plup.) has also the foll. forms: ζοίκω, ζοίκοιμι, ζοικέμαι (εἰκέμαι poet.), ζοικῶς (εἰκῶς also in Plato).
- e. κράζω (κραγ-) *cry out*, 2 perf. κέκραγα as present, imper. κέκραχθι and κέκραγετε, a thematic form (both in Aristoph.).

705. Other verbs with second perfects of the *μι*-form (chiefly Homeric) are: ἀνωγα (ἀνωχθι), βιβρώσκω (βεβρώτες), ἐγείρω (ἐγρήγορα), ἔρχομαι (εἰλήλυθμεν).

703 D. The root of *δέδια* is *δρι-*, strong forms *δρει-*, *δφοι-*. Hom. has *δτε*, *διον feared, fled*; for *δέδοικα*, *δέδια* he has *δειδοικα*, *δειδια*, etc. (once *δεδιάσι*). Here *ει* is due to metrical lengthening. *δειδω*, a present in form, is really a perfect for *δε-δρι(ζ)-α*.

704 a. D. Hom. has 3 pl. βεβᾶσι, inf. βεβᾶμεν, part. βεβαῶς, βεβαυῖα, gen. βεβαῶτος; 2 plup. βεβασαν.

b. Hom. has *γεγάατε* and *γεγάασι*, inf. *γεγάμεν*, part. *γεγαῶς*, *γεγαυῖα*; 2 plup. *ἐκγεγάτην*.

c. Hom. *τέθναθι*, *τεθνάμεναι* and *τεθνάμεν*, *τεθνηῶς -ηῶτος* and *-ηῶτος*, fem. *τεθνηυῖης*.

d. Hom. imperf. *εἰκε*, 2 perf. 3 du. *εἰκτον*, 2 plup. *ἐφκει* *εἰκτην*, *εἰκεσαν*, part. *εἰκῶς* (*εἰκῶς* Φ 254), *εἰκυῖα* and *εἰκυῖα* (*εἰοικυῖαι* Σ 418); mid. *ἤικτο*, *εἰκτο*. Hdt. has *οἰκα*, *οἰκῶς*.

μέμονα (*μεμαῶς*), *πάσχω* (*πέποσθε*), *πείθω* (*ἐπέπιθμεν*), *πίπτω* (*πεπτῶς*), root *δα-λαρν* (*δεδαῶς*), root *τλα-* (*τέτλαμεν*, *τετλαίην*, *τέτλαθι*, *τετλάμεναι* and *τετλάμεν*, *τετλήῶς*).

PERFECT AND PLUPERFECT MIDDLE AND PASSIVE (574)

706. All vowel and consonant verbs in *-ω* inflect the perfect middle according to the *μι*-conjugation.

707. Indicative. — The perfect middle is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the *μι*-conjugation. The pluperfect adds the secondary middle endings. In vowel verbs the formation is simple, as in *λέλυμαι*, *ἐλελύμην*. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 409. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (599 d, e).

a. Stems in *ν* avoid the forms *-νσαι*, *-νσο*; thus, from *φαίλω*, instead of *πέφανσαι*, *ἐπέφανσο* the periphrastic *πεφασμένος εἶ*, *ἦσθα* were probably used.

708. Subjunctive. — The perfect middle subjunctive is commonly formed by periphrasis of the perfect middle participle and *ᾶ*, *ῆς*, *ῆ*, etc. Thus *λελυμένος ᾶ*.

709. From two verbs, whose perfect stem ends in *η(α)*, the simple forms are constructed. *κτάομαι* (*κτα-*) *acquire*, perf. *κέκτημαι* *possess* (1946), forms its subjunctive by adding the thematic vowel *-ω/η-* to *κεκτα*; thus *κεκτάωμαι* = *κεκτώμαι*, *κεκτάησαι* = *κεκτῆ*, *κεκτάηται* = *κεκτῆται*, etc. — *μυμνήσκω* (*μνα-*) *remember*, perf. *μέμνημαι* *remember* (1946): *μεμνάωμαι* = *μεμνώμαι*, *μεμνηώμεθα* = *μεμνώμεθα*. With *κεκτώμαι*, *μεμνώμαι*, cp. *ιστώμαι*, p. 137. The periphrastic *κεκτημένος ᾶ*, *μεμνημένος ᾶ* occur.

710. Optative. — The perfect middle optative is commonly formed by the periphrasis of the perfect middle participle and *ειην*, *ειης*, *ειη*, etc. Thus *λελυμένος ειην*, etc.

711. Some verbs add *-ιμην*, *-οιμην* to the tense-stem (709). — a. *κτάομαι* (*κτα-*) *acquire*, perf. *κέκτημαι* *possess* (1946): opt. *κεκτηιμην* = *κεκτῆμην*, *κεκτηισο* = *κεκτῆσο*, *κεκτηιτο* = *κεκτῆτο*. Less frequent and doubtful are *κεκτῆμην*, *-ῶο*, *-ῶτο*, *-ῶμεθα* from *κεκτηοιμην*, etc.

b. *μυμνήσκω* (*μνα-*) *remember*, perf. *μέμνημαι* *remember*; opt. *μεμνηιμην* = *μεμνήμην*, *μεμνηισο* = *μεμνήσο*, *μεμνηιτο* = *μεμνήτο*, etc. The forms *μεμνήμην*, *-ῶο*, *-ῶτο*, etc., from *μεμνηοιμην*, etc., are uncommon and suspected.

c. *καλέω* (*καλε-*, *κλη-*) *call*, perf. *κέκλημαι* *am called* (1946); opt. *κεκληιμην*, etc. = *κεκλήμην*, *κεκλήσο*, *κεκλήτο*, *κεκλήμεθα*.

d. *βάλλω* (*βαλ-*, *βλη-*) *throw*, perf. *διαβέβλημαι*, opt. *διαβεβλήσθε*.

N.—The forms in *-ιμην*, etc., have the *μι*-form; the doubtful *-ῶμην*, etc., belong to the *ω*-conjugation.

708 D. Hdt. has *μεμνώμεθα*, and this form may be read in ξ 168.

711 D. Hom. has *λελύτο* σ 238 = *λελύιτο* (cp. *δαινύτο*). Pind. has *μεμναίω*. *μέμνοιο* in Xen. is from *μέμνομαι*.

712. Imperative. — In the third person singular the perfect meaning is regularly retained, as *εἰρήσθω* let it have been said. The 2 sing. and pl. are generally found only in the case of perfects with a present meaning, as *μύμνησθε* remember! *μὴ πεφύβησθε* do not be afraid! *πέπαυσο* stop! See 698.

a. The dual and 3 pl. are apparently wanting. The 2 sing. in *-νσο* from stems in *-ν* does not occur. For *πέφανσο*, *πεφασμένος ἴσθι* was probably used.

713. Attic prose writers have *ἀναβεβλήσθω*, *ἀποκεκρίσθω*, *εἰρήσθω*, *ἐκτῆσθω*, *ἐψεύσθω*, *κείσο*, *-κείσθω*, *κέκτησο*, *μέμνησθε*, *πεπαίσθω*, *πεπεράνθω*, *πεποίησο*, *πεπράσθω*, *πεφάσθω*, *πεφύβησθε*, *τετάχθω*, *τετολήσθω*.

714. Instead of the simple forms of the imperative we find the periphrastic use of the perfect participle and *ἴσθι*, *ἔστω*, etc. (599 g). Thus *εἰρημένον ἔστω* = *εἰρήσθω*.

715. Infinitive. — The perfect infinitive adds *-σθαι*, as *λελυ-σθαι*. Consonant stems lose the *σ* by 103, as *λελείφθαι*, *πεπράχθαι* (406), *ἐληλέγχθαι*, *πεφάνθαι* (407).

716. Participle. — The perfect participle adds *-μένος*, as *λελυμένος*, *λελειμμένος*, *πεπράγμένος* (406, 407). On the *σ* of *πεφασμένος* see 409 d.

SECOND CONJUGATION OR VERBS IN MI

717. Verbs in *-μι* usually have no thematic vowel between the tense-stem and the personal endings in the present system (except in the subjunctive). The name “*μ*-conjugation,” or “non-thematic” conjugation,” is applied to all verbs which form the present and imperfect without the thematic vowel.

718. Of verbs ending in *-μι* the following tenses are inflected according to the *μ*-conjugation (except in the subjunctive): all non-thematic presents and imperfects; all aorists passive; all perfects and pluperfects middle; those second aorists active and middle in which the tense-stem does not end with the thematic vowel; one verb (*ἴστημι*) in the second perfect and pluperfect active.

719. Certain tenses of verbs ending in *-μι* in the first person present indicative active, or in *-μαι* in the present middle (and passive) when not preceded by the thematic vowel, are inflected according to the *ω*-conjugation. These tenses are: all futures, all first aorists active and middle, most perfects and pluperfects active, and all subjunctives. Verbs in *-νῦμι* regularly inflect the subjunctive and the optative according to the *ω*-conjugation. Furthermore, the 2 sing. in the present and 2 and 3 sing. in the imperfect active of certain verbs, and some other forms, follow the *ω*-conjugation (746).

720. Verbs in *-μι* add the endings directly either to the verb-stem (here a root) or after the suffixes *νυ* or *νη*. Hence three classes are to be distinguished.

A. Root class; as *φημί* say, verb-stem (and root) *φα-*, *φη-*. This class often shows reduplication in the present and imperfect, as *δίδο-μι* give.

N. — Two verbs have verb-stems ending in a consonant: *εἰμι* am (*έσ-μι*) and *ἦμαι* sit (*ήσ-μαι*).

B. *-νυ-* class; as *δείκ-νῦμι* show, verb-stem *δεικ-*, present stem *δεικνῦ-*.

C. A few verbs, mainly poetical, add *να-*, *νη-*; as *σκιδ-νη-μι* *σκιδ-να-μεν* scatter, *δάμ-νη-μι* *δάμ-να-μεν*, *subdue*.

721. Deponent verbs without the thematic vowel are inflected according to the *μ*-conjugation.

PRESENT SYSTEM

722. Verbs in *-μι* belong to the first or simple class (504) or to the fourth class (523).

FIRST OR SIMPLE CLASS

723. The present is made by adding the personal endings directly to the verb-stem, which is a root. This verb-stem may be used in its pure form or it may be reduplicated.

a. Some verbs of this class with no active have a verb-stem of more than one syllable (usually two syllables).

724. Unreduplicated Presents: *εἰμι* (*έσ-*) am, *εἶμι* (*ι-*, *ει-*) go, *ἦμαι* (*ήσ-*) sit, *ἦμι* say (*ή said*, 3 sing.), *κείμε* (*κει-*) lie, *φημι* (*φα-*, *φη-*) say, *χρή* it is necessary (793); and poet. *ἄημι* (*άη-*) blow.

725. Deponents. — *ἄγα-μαι* (and *ἀγάομαι*) admire, *δέα-μαι* appear, *διε-μαι* flee, make flee (cp. *δίω*), *δύνα-μαι* am able (737 a), *ἐπί-στα-μαι* understand, *ἐρα-μαι* love (poet. for *έράω*), *ἔπταμαι* fly (late, see 726 a), *κρέμα-μαι* hang (intrans.), *δυο-μαι* insult, *πέτα-μαι* (poet. by-form of *πέτομαι*) fly, *ἐπριάμην* brought a second aorist, *στεύμαι* affirm.

a. Other such forms are Hom. *ἔμαι* (*έμαι*) strive, *έρυμαι* and *έρυμαι* rescue, Ion. *λάζυμαι* take. *ἐπίστηται* II 243 owes its *η* to such non-present forms as *ἐπιστήσομαι*.

726. Reduplicated Presents. — *δίδομι* bind (rare for *δέω*), *δίδομι* (*δο-*, *δω-*) give, *ἔημι* (*έ-*, *ή-*) send, *ἴστημι* (*στα-*, *στη-*) set, *κίχρημι* (*χρα-*, *χρη-*) lend, *δύνημι* (*δνα-*, *δνη-*) benefit, *πίμπλημι* (*πλα-*, *πλη-*) fill, *πιμπρημι* (*πρα-*, *πρη-*) bury, *τίθημι* (*θε-*, *θη-*) place.

a. Also poetic *βιβημι* (*βα-*, *βη-*) go, in Hom. *βιβᾶς* striding, *δι-ζημαι* (also Ion.) seek, for *δι-δχη-μαι* by 116 (cp. *ζητέω* seek), *ἔημι* (*ἔλα-*, *ἔλη-* for *σιωλα-*, *σιωλη-*) am propitious. *ἔπταμαι* (late) for *πέτομαι* fly is an analogue of *ἴσταμαι* and is not properly reduplicated. *τίτρομη* bore is late.

727. Verbs in *-μι* reduplicate with *ι* in the present. See 414, 447. *πί-μ-πλημι* and *πι-μ-πρημι* may lose the inserted nasal in compounds of *έν*, but only when *έν* takes the form *έμ-*; as *έμπιπλημι*, but *ένεπιπλασαν*. Doric has *κίχχημι*. In *δ-νι-νη-μι* the reduplication takes place after a vowel (verb-stem *δνα-*, *δνη-*).

a. Reduplication is in place only in present and imperfect; but Hom. has *διδώσομεν*.

FOURTH CLASS

728. Most *μ*-verbs of the fourth class add *-νν* (after a vowel, *-ννν*) to the verb-stem.

729. Verb-stems in *-α*: *κερά-ννῦμι* *mix*, *κρεμά-ννῦμι* *hang* (intrans.), *πετά-ννῦμι* *spread*, *σκεδά-ννῦμι* *scatter*.

730. Verb-stems in *ε* (for *εσ*): *ξ-ννῦμι* (in prose *ἀμφιέ-ννῦμι*) *clothe*, *κορέ-ννῦμι* *saturate*, *σβέ-ννῦμι* *extinguish*.

731. Verb-stems in *ω*: *ζώ-ννῦμι* *gird*, *βώ-ννῦμι* *strengthen*, *σπρώ-ννῦμι* *spread*.

732. All the forms in *-ννῦμι* started from verb-stems ending in *σ*: *ξνῦμι* from *έσ-νῦ-μι*, *σβέννῦμι* from *σβεσ-νῦ-μι*, *ζώννῦμι* from *ζωσ-νῦ-μι*. All the other verbs are analogues of these.

733. Verb-stems in a consonant: *ἀγ-νῦμι* *break*, *ἄρ-νῦμαι* *earn*, *δεικ-νῦμι* *shout*, *εἰργ-νῦμι* (= *εἰργω*) *shut in*, *ζεύγ-νῦμι* *yoke* (*ἀπο*)*κτει-νῦμι* often written *-κτινῦμι* (= *κτείνω*) *kill*, *μείγ-νῦμι* (miswritten *μίγ-νῦμι*) *mix*, *-ολγ-νῦμι* (= *-ολγω*) *open*, *δλλῦμι* (*δλ-ε*) *destroy*, *δμ-νῦμι* (*δμ-ε*, *δμ-ο*) *sweat*, *δμόργ-νῦμι* *wipe off*, *δρ-νῦμι* *rouse*, *πήγ-νῦμι* (*παγ-*, *πηγ-*) *fix*, *πλήγ-νῦμι* (once, in *ἐκπλήγνυσθαι* Thuc. 4. 125; cp *πλήττω*), *πτάρ-νῦμαι* *sneeze*, *ρήγ-νῦμι* (*ραγ-*, *ρηγ-*, *ρωγ-*) *break*, *στέρ-νῦμι* *spread*, *φράγ-νῦμι* (= *φράττω*) *inclose*.

734. Poetic verbs: *αἵ-νῦμαι* *take*, *ἀ-νῦμι* *complete* (*ἀνύω*), *ἀχ-νῦμαι* *am troubled*, *γά-νῦμαι* *rejoice*, *δα-νῦμι* *entertain*, *καί-νῦμαι* *excel*, *κί-νῦμαι* *move myself* (cp *κινέω*), *ὀρέγ-νῦμι* *reach*, *τά-νῦμαι* *stretch*, with *νν* carried into other tenses (*τανύω*), *τί-νῦμαι* (cp. Epic *τίνω* from *τι-νφ-ω*) better *τείνῦμαι*, *chastise*.

735. The verbs whose verb-stem ends in a liquid or nasal often form the tenses other than the present by adding *ε* or *ο*, as *δλλῦμι* (from *δλνῦμι*) *ὠλεσα*, *δλώλεκα* (*δλ-ε*-), *δμνῦμι* *ἔμοσα* (*δμ-ο*-).

736. *νῦμι*-verbs form only the present and imperfect according to the *μ*-conjugation; with the exception of *σβέ-ννῦμι*, which has 2 aor. *ἔσβην*. The 2 aorist passive and 2 future passive are rare, as *ρήγνῦμι* *ἔρράγην* *ἐκραγήσομαι*, *ζεύγνῦμι* *ἔζυγην*.

737. *-ννῦμι* class. A few verbs add *νν* in the singular, *να-* in the plural, to the verb-stem. These verbs are almost entirely poetical or dialectical; and show by-forms in *-ναω*. They are:

δάμνημι (*δαμνάω*) *subdue*, *κίρνημι* (*κίρνάω* also Epic) *mix*, *κρίμνημι* (miswritten *κρήμνημι*) *suspend*, *πέρνημι* *sell*, *πίτνημι* (*πετνάω*) *spread*, *σκιδνημι* (and *κιδνημι*) *scatter*.

736 D. From verbs in *-νῦμι* second aorists middle are formed in Hom. by only three verbs: *μείγνῦμι* (commonly written *μίγνῦμι*) *μιξ* *ξμκτο*, *δρνῦμι* *rouse* *ῥρτο*, *πήγνῦμι* *fix* *κατέπηκτο*.

a. Only in the middle: *μάρναμαι* *flight*, *πίλναμαι* (*πιλνάω*) *approach*. In *δύναμαι* *am able*, *να* has grown fast (cp. *δυνατός*).

738. Stem Gradation.— Verbs of the root class show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The optative active and most middle forms have the weak grade.

a. *η* strong (original and Dor. *ā*), *α* weak; *φημί* *φαμέν*, *ἔφην* *ἔφαμεν*; *ἴστημι* *ἴσταμεν*, *ἴστην* *ἴσταμεν*; *δάμνημι* *δάμναμεν*.

b. *η* strong, *ε* weak: *τίθημι* *τίθεμεν*, *ἔτιθην* *ἔτιθεμεν*; *ἔημι* *ἔμεν*.

c. *ω* strong, *ο* weak: *δίδωμι* *δίδομεν*.

d. *ει* strong, *ι* weak (cp. *λείπω* *ἔλιπον*): *εἶμι* *will go*, *ἵμεν*. The grades *ει*, *οι*, *ι* appear in *εἰδῶ*, subjunctive of *οἶδα* *know*, pl. *ἴσμεν* for *ἴδμεν* (799).

739 In the second aorist *ἔστην* *I stood* the strong form has been carried from the singular through the dual and plural of the indicative. The strong stem occurs also in the imperative (*στήθι*, *στήτε*) and infinitive (*στήναι*).

740. The second aorist infinitive shows the weak stem: *θεῖναι* from *θέ-εσθαι*, *δοῦναι* from *δό-εσθαι*. Cp. 469 N. *στήναι* is, however, from *στή-εσθαι* (469 c. N.).

741. A few root verbs retain the strong grade *η* throughout. Thus, poet. *ἀημι* *blow* *ἀημεν*; *ἀέντες* is from *ἀηντες* by 40; *δίξημαι* *seek* (poet. *δίξασθαι* is from *δίξομαι*); *πίμπλημι* *fill* 2 aor. *ἐνεπλήμην*, opt. *ἐμπλήμην*.

742. Verbs adding *νν* show the strong form of the verb-stem in the present. *ρήγ-νῦ-μι* *break* 2 aor. pass. *ἔρράγην*, *μείγ-νῦ-μι* (miswritten *μινῦμι*) *mix* 2 aor. pass. *ἔμίγην*, *ζεύγ-νῦ-μι* *yoke* 2 aor. pass. *ἔζυγην*.

743. The ending *νν* varies between strong *νῦ* and weak *νῦ*. Thus *δεικνῦμι* *δεικνῦμεν*, *ἐδεικνῦν* *ἐδεικνῦμεν*.

INFLECTION OF MI-VERBS

744. Verbs in *-μι* differ in inflection from verbs in *-ω* in the present and second aorist systems and (rarely) in the second perfect system. Verbs in *-μι* have the following peculiarities of inflection:

a. The endings *-μι* and *-σι* (for original *-τι*) occur in the present indicative active: *τίθη-μι*, *τίθη-σι*; *φη-μι* *φη-σί*.

b. The 3 plural present indicative active has generally the ending *-ᾱσι*, from *α-αντι*, as *τιθέᾱσι*, *ιστᾱσι*. So in the 2 perf. active *ἔστᾱσι*.

c. The 3 plural of active past tenses has *-σαν*: *ἔτιθε-σαν*.

d. The imperative ending *-θι* is sometimes retained: *φα-θι*, *στή-θι*; some forms never had it: *τίθει*, *ἴστη*.

e. The middle endings *-σαι* and *-σο* regularly retain *σ*: *τίθε-σαι*, *ἔτιθε-σο*.

N. — But not in the subjunctive or optative; and usually not in the second aorist; as *τιθῆ* for *τιθέη-σαι*, *τιθεῖο* for *τιθέ-ῖ-σο*, *ἔθου* for *ἔθε-σο*.

f. The infinitive active has *-ναι*: *τιθέ-ναι*, *διδῶ-ναι*; the 2 aorist active has *-εσθαι* rarely: *εἶ-ναι* for *θέ-εσθαι*, *δοῦναι* for *δό-εσθαι*.

g. Active participles with stems in *-οντ-* have the nominative sing. masc. in *-ούς* (301 a, 307 a): *διδούς, διδόντ-ος*.

745. Forms of *-μι* verbs which are inflected according to the thematic conjugation are included under the Second Conjugation.

746. *μι*-verbs may pass into the *ω* inflection elsewhere than in the subjunctive. a. Verbs in *-νῦμι* often inflect the present and imperfect active (not the middle) from a present in *-νύω*; as *δεικνύω* (but usually *δείκνῦμι*), *δεικνύεις, δεικνύει, imperf. ἐδείκνυον, -ες, -ε, etc.*; imper. *δείκνυε*, inf. *δεικνύειν*, part. *δεικνύων*.

b. *τίθημι, ἵστημι, δίδωμι, ἔημι, etc.*, show some *ω*-forms in pres. (and imperf.) indic. opt. imper. and infin.; but the forms *τιθέω, ιστέω, δίδω, ἰέω*, do not occur in the 1 sing.

c. In the present and second aorist optative of *τίθημι* and *ἔημι* there is a transition to the *ω*-conjugation but not in the 1 and 2 singular. The accent is differently reported: (1) as if the presents were *τιθέω, ἰέω*; (2) as if the presents were *τίθω, ἴω*. Thus:

Active: *ἀφίειτε* for *ἀφίειτε, ἀφίειεν* for *ἀφίειεν*. — Middle: *τιθοῖτο, ἐπιθοίμεθα, συνθοῖτο, ἐπιθοῖντο* (also accented *τίθοιτο, ἐπίθοιντο*); *προῖτο, προῖσθε, προῖντο* (also accented *πρόιτο, πρόιντο*). Hdt. has *-θείτο* and *-θείτο*. The form in *-οῖτο* for *-εῖτο* occurs especially in Plato.

d. The Mss. vary between *τιθῶμαι* and *τίθωμαι, ἀποθῶμαι* and *ἀπόθωμαι* (426 f).

e. Some other *μι*-verbs show alternative *ω*-forms, as *πιμπλάω, -εω* (*πίμπλημι*), *πιπράω* (*πίμπρημι*), Hom. *ἀγάμαι* (*ἀγαμαι*), and *ἰλάμαι* (*ἴλημι*). So often with *-νημι* verbs (737), as *δαμνῆ* and *δάμνησι, ἐκίρνᾶ* and *κίρνᾶς*.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

747. Present Indicative. — a. The primary personal endings are added to the stem with the strong form in the singular and the weak form in the dual and plural.

b. In the 2 sing. *τίθης, ἔης, ἵστης, δεικνῦς, etc.*, *σ* has been added to the stem. This *σ* is obscure in origin, but cannot be derived from *-σι*. *τιθείς* is rare.

c. 3 sing. *τίθησι, ἵστησι, etc.*, with *-σι* for *-τι* (463 c).

d. 3 plur. *τιθέασι, ιστάσι, etc.*, from *τιθέ-αντι, ιστά-αντι* (463 d).

e. For the retention of *σ* in *τίθε-σαι, etc.*, see 465 a, h, and N. 2.

f. *δίδωμαι* in the middle present and imperfect is used only in composition, as *ἀποδίδωμαι*. But the simple form occurs in the passive.

748 D. The tragic poets never have the *ω*-forms; the poets of the Old Comedy seldom; those of the New Comedy often have the *ω*-forms. — Plato usually has *-νῦσι*. Hom. has *ζεύγνυον* (and *ζεύγνυσαν, ὄρυσον, ὄμυσε, ὄμυσέτω, etc.*). Hdt. usually keeps the *μι*-forms, but has some *ω*-forms in 2, 3 sing. 3 pl. present indic. and part., and 1 sing., 3 pl. imperfect. Doric usually has the *ω*-forms; Aeolic has *ζεύγνῦ*, and *δμνῦν* infin.

747 D. 1. Hom. has *τίθησθα, τίθησι* and *τιθεί, τιθείσι*; *διδούς* and *διδούσθα, δίδωσι* (usually) and *διδούς, διδοῦσι, ῥηγνύσι* from *ῥηγνῦν-τι, ἴασι* they go and *ἔασι* they are. On *ἵστασκε* see 495. Mid. *ἐμάρναο* from *μάρναμαι*.

748. Imperfect. — *ἐτίθεις ἐτίθει, ἐδίδουν ἐδίδους ἐδίδου* (for *ἐδιδων, -ως, -ω*) are thematic forms (746 b). For the imperfect of *δύναμαι* and *ἐπίσταμαι* see 465 b, N. 1. For the retention of *σ* in *ἐτίθεσο* see 465 b.

749. Subjunctive. — Attic *τιθῶ, etc.*, are derived by contraction from the forms of the weak stem to which the thematic vowel *ω/η* has been added. Thus *τιθέω, -έης, -έη, τιθέωμεν, -έητε, -έωσι*; *διδῶ, -έης, -έη, δίδωμεν, -έητε, -έωσι*. *ιστῶ* is derived from *ιστέω*. See 746 b. Verbs in *-νῦμι* regularly inflect the subjunctive like *ω*-verbs: *δεικνῶ, -ύης, -ύη*.

a. Similarly the middle (passive) forms are derived from *τιθέω-μαι τιθέη-(σ)αι, etc.*, *διδῶ-μαι διδόη-(σ)αι, ιστέω-μαι ιστέη-(σ)αι, etc.* For the loss of *σ* in *-σαι* see 465 a. *-νῦμι* verbs inflect the mid. subj. like *λῶμαι*.

b. *δύναμαι* am able, *ἐπίσταμαι* understand, *κρέμαμαι* hang, and *θαγαμαι* admire put *ω/η* in place of the stem-vowel so that there is no contraction: *δύνωμαι, δύνηται, δύνωμεθα, etc.* So, too, *ἐπιδάμην, πρίωμαι* (757 a).

c. Traces of *-ῦται* in *-νῦμι* verbs are very rare: *ῥηγνῦται* Hipponax 19; cp. *διασκεδάννυται* P. Ph. 77 b.

750. Present Optative. — The optative active has the secondary endings and the mood sign *-η-* in the singular, *-ι-* (*-ιε-* 3 pl.) in the dual and plural. In the dual and plural the longer (*-η-*) forms are rare. Thus *τιθείην* (*τιθε-η-ν*), *τιθείμεν* (*τιθέ-ι-μεν*), *ισταίην* (*ιστα-η-ν*) *ισταίμεν* (*ιστά-ι-ε-ν*). The shorter forms in dual and plural occur in poetry and prose, the longer forms only in prose.

a. The middle (passive) has the secondary endings and the mood sign *-ι-* throughout: *τιθείμην* (*τιθε-ι-μην*), *ισταίμην* (*ιστα-ι-μην*), *ισταίμεθα* (*ιστα-ι-μεθα*), *διδούην* (*διδό-ι-ντο*). On *τιθοῖτο, etc.*, see 746 c.

b. The accent follows 424 c, N. 1 (*τιθείτο* not *τίθειτο*). But the verbs of 749 b are exceptional: *δύναιο δύναιτο*; and so *δναιο δναιτο* from *δνινημι* benefit (424 c, N. 2).

751. Present Imperative. — *τίθει* and *δίδου* are formed (cp. *ποιεί* and *δήλου*) from *τιθε-ε, δίδο-ε*. *ἵστη* and *δείκνῦ* show the stronger stem forms.

For the middle endings and the retention of *σ*, see 466. 2. a. — On the forms *τιθέτωσαν* for *τιθέντων, τιθέσθωσαν* for *τιθέσθων*, see 466. 2. b.

2. Hdt. has *τιθεί τιθείσι*; *ιστᾶ* is doubtful; *διδούς, διδοῖ, διδοῦσι, ἴασι ἔασι, -νῦσι* and *-νῦοσι*. Middle: *-αται* and *-ατο* (imperf.) for *-νται, -ντο* in *τιθέαται ἐπιθέατο, ἰστέαται ἰστέατο, δυνέαται ἐδυνέατο*. *-αται, -ατο* have been transferred from the perfect and pluperfect of consonant stems, such as *γεγράφαται, ἐγεγράφατο* (465 f).

3. Doric has *ἵστᾶμαι*, and *ᾶ* for *η* in all tenses (*στάσω, ἔστᾶσα, ἔστᾶν*); *-τι* in 3 sing. *τίθητι*; *-ντι* in 3 pl. *τίθεντι, δίδοντι*.

4. Aeolic has *τίθης, τίθη, τίθεισι*; *ἵστᾶς, ἵστᾶ*; *δίδως, δίδω, δάμνᾶς*.

748 D. Hom. has *ἐτίθει, ἐδίδους, ἐδίδου*. — Hdt. has *ὑπερετίθει* 1 sing., *ἐδίδουν, ἐδίδου, ἵστᾶ* and *ἀνίστη* (both in Mss.). — In poetry *-ν* occurs for *-σαν* as *τίθεν, ἵστᾶν, δίδον* (464 e. D.).

749 D. Dor. has *τιθέω, -έωμεν*, but contracts *ε + η* to *η*; pl. *διδῶντι* (and *τίθηντι*). Dor. has *δύνᾶμαι, ἵστᾶται*; Hdt. *ἐνίστηται, ἐπιστέωνται, δυνέωνται*.

750 D. Hom. has the *μι*-forms *δαινῶτο* and *δαινῶατο*, Plato has *πηγνῦτο*.

751 D. Hom. has *ἵστη* and *καθίστᾶ, δίδωθι, ἐμπλήθηθι, δμνυθι, δρρυθι, ἵστασο* and *ἵσταο*. *τίθου, ἵτω* occur in the drama. Pind. has *δίδοι* (active).

752. Present Infinitive.—The active adds *-ναι*, the middle *-σθαι*. *δεικνύμι* admits the form *δεικνύειν*.

753. Present Participle.—The active adds *-ντ-*, the middle *-μενος*. Thus *τιθείς* (*τιθε-ντ-ς*), *τιθείσα* (*τιθε-ντ-σα*); *τιθέ-μενος*. For *δεικνύς* we find *δεικνύων*.

THE FUTURES

754. The futures of verbs in *-μι* do not differ in formation and inflection from those of verbs in *-ω*.

τίθημι: *θήσω*, *θήσομαι*, *τεθήσομαι*; *ἵστημι*: *στήσω*, *στήσομαι*, *σταθήσομαι*, *έστηξω*; *ἴημι*: *ήσω*, *-ήσομαι*, *-έθήσομαι*; *δίδωμι*: *δώσω*, *-δώσομαι*, *δοθήσομαι*; *δεικνύμι*: *δείξω*, *δείξομαι*, *δειχθήσομαι*, *δεδείξομαι* (late) or *δεδειγμένος ἔσομαι*; *μελγνύμι*: *μείξω*, *-μυχθήσομαι*, *μυγήσομαι* (poet.), *μεμείξομαι* (poet.); *πήγνυμι*: *πήξω*, *παγήσομαι*.

a. *έστηξω* is the only future perfect from a *μι*-verb (584).

FIRST AORIST ACTIVE AND MIDDLE

755. The verbs *τίθημι*, *ἴημι*, *δίδωμι* form the singular active of the first aorist in *-κα*, thus, *ἔθηκα*, *ἔδωκα*, *ἤκα*. The forms of the second aorist (756) are generally used in the dual and plural and in the other moods.

a. The form in *κ* rarely appears outside of the singular, chiefly in the 3 pl., as *ἔδωκαν* (= *ἔδοσαν*), less frequently in the 1 and 2 pl., as *ἔδωκαμεν*, *-ατε*.

b. That *κ* was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *ἔθηκα* and perf. *τέθηκα* with *ῥέκ-* in *ῥέει*.

c. *ἵστημι* has *ἔστησα* *I set*, placed (mid. *έστησάμην*), to be distinguished from 2 aor. *ἔστην* *I stood*.

d. *έθηκάμην* is un-Attic; *ήκάμην* (in comp.) is rare and probably found only in the indic.; *ἔδωκάμην* is very late.

SECOND AORIST ACTIVE AND MIDDLE

756. Indicative.—*τίθημι*, *ἴημι*, *δίδωμι* use the short grade forms in dual and plural active: *ἔθε-τον*, *ἔθε-μεν*, *ἔθε-σαν*; *εἶ-τον*, *εἶ-μεν*, *εἶ-σαν* (for *έ-έ-τον*, etc.); *ἔ-δο-μεν*, *ἔ-δο-σαν*. In the singular the *κ*-forms, *ἔθηκα*, *ἤκα*, *ἔδωκα*, are used. *ἵστημι* has *ἔστην*, *ἔστης*, *ἔστη* (for *έστητ*, 464 c), *ἔστημεν*, etc. (p. 138).

a. *σβέννυμι* *extinguish* is the only verb in *-νυμι* forming a second aorist (*ἔσβην*, *σβῶ*, *σβέλην*, *σβήθι*, *σβήναι*, *σβέλις*).

752 D. Hom. has *-μεναι* or *-ναι* preceded by *η* in *ἀήμεναι* *ἀήναι* from *ἄημι* *διον*, *τιθήμεναι*, *κιχήμεναι* and *κιχήναι* as from *κίχημι*. Also *ιστάμεναι* (and *ιστάμεν*), *ἕυγνύμεναι* (and *ἕυγνύμεν*, once *ἕυγνύμεν*). *-μεν* after a short vowel, as *τιθέμεν*, *διδόμεν* (once *διδούναι*). Doric has *τιθέμεν*, *διδόμεν*. Theognis has *τιθείν*, *συνιείν*.

753 D. Hom. has *τιθήμενος* K 34.

755 D. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνθήκαντο*; Pind. *θηκάμενος*.

756 D. Hom. has older *-ν* for *-σαν* in *ἔστᾶν* (he uses *ἔστησαν* also), Dor. has *ἔθην*, *ἔστᾶν*, *ἔδον*. For the iterative *στά-σκε*, *δδ-σκον* see 495.

b. The middle uses the weak stems *-θε-*, *-έ-*, *-δο-* in *έ-θέ-μην*, *-είμην* (for *έ-έ-μην*), *έ-δδ-μην* (only in composition). For the loss of *σ* in *-σο* (*ἔθου*, *ἔδου*) see 465 b.

c. In prose the only uncompounded second aorists middle are *ἐπριάμην* *δουρήθι* (pres. *ώνέομαι*) and *ώνήμην* derived benefit (*δόννημι*). *ώνήμην* keeps *η* (poet. *δνησο*, *δνήμενος*). *ἵστημι* does not make the form *έσταμην*.

757. Second Aorist Subjunctive.—All the forms of the 2 aor. subj. are due to contraction of the thematic vowel with the weak stem-vowel. Thus *θῶ*, etc., from *θέω*, *θέης*, *θέη*, *θέωμεν*, etc.; *ῶ*, etc., from *ἔω*, *ἔης*, *ἔωσι*; *δῶ*, etc., from *δῶω*, *δῶης*, *δῶη*; *στῶ*, etc., from *στέω*, *στέης*, etc., with *ε* from *η* before a vowel. Cp. 682.

a. *ἐπριάμην* has *πρίωμαι* with *ω/η* in place of the final vowel of the stem (749 b).

758. Second Aorist Optative.—The forms of the optative of the second aorist are made and inflected like those of the present except for the reduplication. Thus, in the active: *θείην* (*θε-ιη-ν*), *σταίην* (*στα-ιη-ν*), *δοίμεν* (*δδ-ι-μεν*), *δοίεν* (*δδ-ι-ε-ν*). The shorter forms are preferred in the dual and plural, and poetry has only these; prose admits either the longer or the shorter forms.

a. In the 2 pl. cases of *-ιη-τε* (*δοίητε*) are more numerous than *-ιτε*; but they usually lack metrical warrant.

b. Second aorists of stems in *ν* lack the optative in Attic.

c. In the middle: *θείμην* (*θε-ι-μην*), *δοίμην* (*δδ-ι-μην*), *-είμην* (*έ-ι-μην*). For *θολιμεθα* see 746 c. For the accent of *πριαω* see 424 c, N. 2.

759. Second Aorist Imperative.—On *θέ-ς*, *δδ-ς*, *ἔ-ς*, see 466. 1. b. These verbs show the weak form of the stem (*θέ-τω*, *θέ-ντων*). *ἵστημι* and *σβέννυμι* have *-θι* in *στῆ-θι*, *σβῆ-θι*. For *στῆ-θι* the poets may use *-στᾶ* in composition, as *ἀπστᾶ stand off*.

a. The middle adds *-σο*, which loses its *σ* after a short vowel, as in *θού* for *θέ-σο*, *δού* for *δδ-σο*, *πρίω* (and poet. *πρια-σο*). *σ* is not dropped after a long vowel (*δνησο*). Cp. 465 b, N. 2.

c. D. In poetry: *ἐπτάμην* (prose *-επτόμεν*) from *πέταμαι fly*; Hom. *πλήτο approached*, *ἔβλητο was hit* (others, 688).

757 D. The subjunctive shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήεις*, *θήει*, *δθήετον*, *θήομεν*, *θήετε*, *θήουσι*. Homer: *θήομεν*, *στήομεν*, *-στήετον*, *κιχίομεν*, *δώομεν*, *ἀποθήομαι*.

2. With long thematic vowel: *θήω*, *θήης*, *θήη*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήης*, *θήη*, *στήης*, *στήη*, *άνήη*, *δῶη* or *δῶρη*, *περιστήωσι*, *δώωσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέης*, *θέη*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἀφέη*, *θέωμεν*, *στέωμεν*, Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*, Aeolic *θέω*.

4. From 3 are derived the contracted forms *θῶ*, *θῆς*, *θῆ*, etc. Hom. *ἀναστῆ*, *δῶς*, *δῶ* or *δῶσι*, *δῶμεν*; Dor. *δῶντι*; Hdt. *-θῆ*, *-θῆται*; *δῶμεν*, *-δῶτε*, *δῶσι*.

N.—In Hom. the Mss. often have *ει* for *η* of the stem, as *θείω*, *βείω*, *θειομεν*, *κιχέιομεν*.

758 D. Hom. has *σταίησαν* P 733, the only case of *-ιη-* outside of the singular; *δῆη* (for *δν-ιη*), *ἐκδύμεν* (for *-δδ-ι-μεν*), and *φθίτο* (for *φθι-ι-το*) from *φθίνω perish*.

759 D. Hom. has *θεό* and *ἕνθεο*.

b. In composition *περίθες, ἀπόδος, παράστηθι, ἐνθοῦ, προδοῦ*; but *κατάθου, περιδου, περιδοσθε* (426 b-c).

c. For the 3 pl. *θέτωσαν, δότωσαν, ἔσθωσαν*, see 466. 2. b.

760. Second Aorist Infinitive.—The active adds *-εναι* in *θείναι (θέ-εναι), στήναι (στή-εναι), δοῦναι (δό-εναι), εἶναι (ἔ-εναι)*. The middle adds *-σθαι*, as *θέ-σθαι*.

761. Second Aorist Participle.—The active adds *-ντ-* like the present: *θείς (θε-ντ-ς), θείσα (θε-ντ-ια), θέν (θε-ντ)*; *στάς (στα-ντ-ς), στάσα (στα-ντ-ια), στάς (στα-ντ)*. The middle adds *-μενος*, as *θέ-μενος*.

FIRST AND SECOND PERFECT (AND PLUPERFECT) ACTIVE

762. Indicative.—The perfect of *τίθημι* is *τέθηκα*. A later form *τέθεικα*, not found on Attic inscriptions till after 200 B.C. and due to the analogy of *εἶκα*, still appears in some texts. *τέθεκα* is Doric. For *καθέστακα* Attic used *καταστῆσας ἔχω* (cp. 599 b).

a. The dual and plural of the second perfect and pluperfect of *ἵστημι* (417) are formed without *κ*: *ἕστατον, ἕσταμεν* (without augment in the pluperf.), *ἕστασι* from *ἔ-στα-αντι*, pluperf. *ἕστα-σαν*. The singular is supplied by the 1 perf. *ἕστηκα* *I stand*.

763. Subjunctive.—*ἕστήκω* and *ἕστῶ* appear in prose and poetry, *ἕστηκῶς* δ in prose.

764. Optative.—*ἕστήκοιμι* occurs in comp. in prose, *ἄφροσῶτες εἶεν* in Plato, *τεθηκῶς εἴης* and *δεδωκῶτες εἶεν* in Demosthenes. *ἕσταίην* is poetical.

765. Imperative.—*ἕσταθι* is poetical.

766. Infinitive and Participle.—*ἕσταναι* and *ἕστώς* are much more common than *ἕστηκέναι* and *ἕστηκῶς*.

PERFECT MIDDLE (PASSIVE)

767. *τέθειμαι* even in composition is rare and is unknown on Attic inscriptions. For the pass. perf. *κέιμαι* (791) was used. Doric has *τέθεμαι*.

IRREGULAR MI-VERBS

768. εἶμί (έσ-, cp. Lat. *es-se*) *am* has only the present and future systems.

760 D. Hom. has *θέμεναι, θέμεν; στήμεναι; δόμεναι, δόμεν;* and *θείναι, στήναι, δοῦναι*. Dor. has *θέμεν, δόμεν, στάμεν*.

766 D. Hom. has *ἕστάμεναι* and *ἕστάμεν, ἕσταῶς, -αῖτος*. Hdt. has *ἕστεῶς, -εῶτος*. Doric has *-εἶα* for *-εῖα (ἕστακεῖα)*.

768 D. 1. Homer has the following forms:

Pres. ind. 2 sing. *ἔσσι* and *εἶς*, 1 pl. *εἶμέν*, 3 pl. (*εἶσι*, and) *ἔασι* not enclitic.

Imperf. *ἦα, ἔα, ἔον*, 2 sing. *ἦσθα, ἔησθα*, 3 sing. *ἦεν, ἔην, ἦην, ἦν* (rare), 3 pl. *ἦσαν, ἔσαν*; iterative (495) *ἔσκον* (for *ἔσ-σκον*).

	PRESENT				IMPERFECT Indicative
	Indicative	Subjunctive	Optative	Imperative	
Sing. 1	εἶμί	ῶ	εἶην		ἦ or ἦν
2	εἶ	ῆς	εἶης	ἴσθι	ἦσθα
3	ἔστί	ῆ	εἶη	ἔστω	ἦν
Dual 2	ἔστόν	ῆτον	εἶητον or εἶτον	ἔστων	ἦστων
3	ἔστόν	ῆτον	εἶητην or εἶτην	ἔστων	ἦστων
Plur. 1	ἔσμεν	ῶμεν	εἶμεν or εἶμεν		ἦμεν
2	ἔστέ	ῆτε	εἶητε or εἶτε	ἔστω	ἦτε or ἦστε (rare)
3	εἶσι	ῶσι	εἶσαν or εἶεν	ἔστων	ἦσαν
Inf. εἶναι	Participle ῶν, οὔσα, ὄν, gen. ὄντος, οὔσης, ὄντος, etc. (305)				

FUTURE (with middle forms)

ἔσομαι, ἔση (or *ἔσει*), *ἔσται, ἔσεσθον, ἔσεσθον, ἔσόμεθα, ἔσεσθε, ἔσονται*, opt. *ἔσοίμην*, inf. *ἔσεσθαι*, part. *ἔσόμενος, -η, -ον*.

a. The imperative 3 pl. *ἔστωσαν* occurs in Plato and Demosthenes; *δντων* in Plato and on inscriptions.

b. In composition *ῶν* retains its accent, as *ἀπῶν, ἀποῦσα, ἀπόντος*, etc.; and so *ἔσται*, as *ἀπέσται* (426 e).

769. The optative forms *εἶημεν, εἶητε, εἶησαν* are found only in prose writers. *εἶμεν* occurs in poetry and Plato, *εἶτε* only in poetry, *εἶεν* in poetry and prose and more frequently than *εἶησαν*.

770. The indicative *εἶμι* is for **ἔσ-μι* (37); *εἶ* is for **ἔσι* (originally *ἔσ-σι*, 463 b); *ἔσ-τι* retains the original ending *τι*; *εἶσι* is for *(σ-)εντι*, cp. Lat. *sunt*; *ἔσμεν*, with *σ* before *μ* despite 105; the *σ* is due to the influence of *ἔστέ*. The subjunctive *ῶ* is for *ἔω*, from *ἔσ-ω*; the optative *εἶην* is for *ἔσ-ιη-ν*; *εἶμεν* for *ἔσ-ι-μεν*, cp. Lat. *sīmus*. The infinitive *εἶναι* is for *ἔσ-ναι*; the participle *ῶν* is for *ἔών*, from *ἔσ-ων*.

Subj. *ἔω, ἔης*, 3 sing. *ἔη, ἔησι, ἦσι*, 3 pl. *ἔωσι* (twice *ῶσι*); *μέτειμι* has 1 sing. *μετέω*, and *μετείω* (with metrical lengthening).

Opt. *εἶην*, etc., also *ἔοις, ἔοι*; Imper. 2 sing. *ἔσ-σο* (middle form), *ἔστω*, 3 pl. *ἔστων*. Inf. *εἶναι* and *ἔμμεναι* (for *ἔσ-μεναι*), *ἔμμεν*, also *ἔμεναι, ἔμμεν*.

Part. *ἔών, ἐούσα, ἐόν*, etc., rarely the Attic forms.

Fut. often with *σ*: *ἔσσομαι* and *ἔσομαι*; 3 sing. *ἔσεται, ἔσται, ἔσσεται*, also *ἔσσειται* (as in Dor.), *ἔσσεσθαι, ἔσόμενος*.

2. Herodotus has pres. ind. 2 sing. *εἶς*, 1 pl. *εἶμέν*; imperf., the Attic forms and *ἔα*, 2 sing. *ἔας*, 2 pl. *ἔατε*; iterative *ἔσκον*; subj. *ἔω, ἔωσι*; opt. once *ἐν-έοι, εἶησαν*, less freq. *εἶεν*; part. *ἔών*.

3. Dor. pres. ind. 1 sing. *ἦμι* and *εἶμι*, 2 sing. *ἔσσι*, 1 pl. *ἦμέσ* and *εἶμέσ* (Pind. *εἶμέν*), 3 pl. *ἐντι*; imperf. 3 sing. *ἦς* (for *ἦσ-τ*), 1 pl. *ἦμες*, 3 pl. *ἦσαν* and *ἦν*; inf. *ἦμεν, εἶμεν*; part. *ἔών* and fem. *ἔασσα*, pl. *ἔντες*. Fut. *ἔσσεῦμαι, -ῆ, -ῆται* or *-εἶται, ἔσσοῦνται* (540 D.).

4. Aeolic *ἔμμι* out of *ἔσμι*; imper. *ἔσσο*, part. *ἔων, ἔσσα* (Sappho); imperf. *ἔον*.

771. Old Attic ἦ is from ἦα (Hom.) = ἦσῆ, i.e. ἐσ- augmented + the secondary ending μ, which becomes α by 35 c. ἦς for ἦσθα is rare. The 3 pl. was originally ἦν, contracted from ἦεν (Hom.); this ἦν came to be used as 3 sing. By analogy to ἦμεν ἦστε the 1 sing. ἦν was formed.

772. Inflected according to the ω-conjugation are the subjunctive, the participle ὦν, and several dialect forms.

773. εἶμι (i-, ei-; cp. Lat. i-re) go has only the present system.

PRESENT				IMPERFECT	
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1	εἶμι	ἔω	λοιμι OR λοίην		ἦα OR ἦεν
2	εἶ	ἔῃς	λοις	ἔθι	ἦεισθα OR ἦεις
3	εἶσι	ἔῃ	λοι	ἔτω	ἦειν OR ἦει
Dual 2	ἔτον	ἔτητον	λοιτον	ἔτον	ἦτον
3	ἔτον	ἔτητον	λοιτήν	ἔτων	ἦτην
Plur. 1	ἔμεν	ἔμεν	λοιμεν		ἦμεν
2	ἔτε	ἔητε	λοιτε	ἔτε	ἦτε
3	ἔασι	ἔωσι	λοιεν	λόντων	ἦσαν OR ἦσαν

Infinitive: λέναι. Participle: λών, λούσα, λόν, gen. λόντος, λούσης, λόντος, etc.

Verbal Adjectives: λτός (poet.), λτός, λητός.

a. The imperative 3 pl. ἔτωσαν occurs rarely in Xenophon and Plato.

b. The participle λών is accented like a second aorist. The accent of the simple form of participle and infinitive is kept in composition, as παριών, παροῦσα, ἀπιέναι. Otherwise the compounds have recessive accent so far as the rules allow: πάρεμι, ἀπεισι, but ἀπῆα, προσῆμεν.

774. εἶμι in the indicative present means *I shall go, I am going*. See 1880. For *I go* ἔρχομαι is used in the present indicative, but not (in prose) in the imperfect, or in the other moods. The scheme of moods and tenses is as follows: **Present**: indic. ἔρχομαι, subj. ἔω, opt. λοιμι or λοίην, imper. ἔθι, inf. λέναι, part. λών. **Imperfect**: ἦα. **Future**: εἶμι, ἐλευσόμεν, ἐλευσέσθαι, ἐλευσόμενος.

775. In the imperfect the older prose writers usually have ἦα, ἦεισθα, ἦειν, the later have ἦειν, ἦεις, ἦει. The plural forms ἦειμεν and ἦειτε are not classical. Prose writers seem to prefer ἦσαν to ἦσαν. The η here is the stem ει augmented.

776. The part., the subj., and the opt. are inflected with the thematic vowel; and so also some of the dialectal forms.

773 D. Hom. has 2 sing. εἶσθα (Hesiod εἶς); subj. ἔσθα and ἔς, ἔσιν and ἔῃ, ἔμεν and ἔμεν; opt. ἐλεῖ and ἐλε; infn. ἐλεναι, ἐλεν, and ἐλεναι (twice). **Imperf.**: 1 sing. ἦα, ἀνήϊον, 3 sing. ἦει, ἦε, ἦει (at the verse-end, ἦε?), ἔε; dual ἔτην, pl. ἦομεν, ἦσαν, ἐπῆσαν, ἔσαν, ἦιον. For ἦα, ἦει, ἦσαν some write ἦεα, ἦεε, ἦσαν. **Future**: εἶσομαι Ω 462, ο 213. ἐλεσομαι Ξ 8 and ἐλεσατο, ἐφελεσατο probably come from ἐλεμαι *strive* (778).

Hdt.: ἦια, ἦει, ἦσαν (Mss.), but η for ηι is correct.

777. ἔημι (έ-, ἦ-) send is inflected nearly like τίθημι (p. 135). The inflection of the present and second aorist systems is as follows:

		ACTIVE			MIDDLE (PASSIVE)		
		INDICATIVE			INDICATIVE		
		Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S. 1	ἔημι	ἔην	(ἦκα)	ἔμαι	ἔμην	—	ἔμην
2	ἔης, εἶς (746 b)	ἔεις (746 b)	(ἦκας)	ἔσαι (465 a)	ἔσο	—	ἔσο
3	ἔησι	ἔει	(ἦκε)	ἔται	ἔτο	—	ἔτο
D. 2	ἔρον	ἔρον	—	ἔσθον	ἔσθον	—	ἔσθον
3	ἔρον	ἔτην	—	ἔσθον	ἔσθον	—	ἔσθον
P. 1	ἔμεν	ἔμεν	—	ἔμεθα	ἔμεθα	—	ἔμεθα
2	ἔτε	ἔτε	—	ἔσθε	ἔσθε	—	ἔσθε
3	ἔασι (463 d)	ἔσαν	—	ἔνται	ἔντο	—	ἔντο

SUBJUNCTIVE

S. 1	ἔω	—	ἔωμαι	—	ἔωμαι
2	ἔῃς	—	ἔῃ	—	ἔῃ
3	ἔῃ	—	ἔῃται	—	ἔῃται
D. 2	ἔῃτον	—	ἔῃσθον	—	ἔῃσθον
3	ἔῃτον	—	ἔῃσθον	—	ἔῃσθον
P. 1	ἔωμεν	—	ἔωμεθα	—	ἔωμεθα
2	ἔῃτε	—	ἔῃσθε	—	ἔῃσθε
3	ἔωσι	—	ἔώνται	—	ἔώνται

OPTATIVE

S. 1	ἔῃην	—	ἔῃμην	—	ἔῃμην (758 c)
2	ἔῃς	—	ἔῃο	—	ἔῃο
3	ἔῃη	—	ἔῃτο	—	ἔῃτο
(— οἶτο)					
D. 2	ἔῃρον OR ἔῃτην	—	ἔῃσθον	—	ἔῃσθον
3	ἔῃτην OR ἔῃτήν	—	ἔῃσθον	—	ἔῃσθον

777 D. 1. In Hom. ἔημι usually has the initial ι short. **Present**: -εἶς, ἔησι and -εἶ, εἶσι from ἐ-ντι, inf. ἐμεναι and -έμεν. **Imperf.**: -εἶν, -εἶς, -εἶ, 3 pl. ἔεν. **Future**: ἔσω, once ἀν-έσει. **First Aorist**: ἔκα and ἔηκα, ἐνήκαμεν once, ἔκαν once. **Second Aorist**: for the augmented εἶ-forms Hom. has usually the unaugmented έ-; as ἔσαν, ἔντο. In the subjunctive μεθελω, μεθήη, ἀφέη, μεθώμεν.

2. Hdt. has -εἶ (accented -εἶ), εἶσι, imperf. -εἶ, perf. ἀνέωνται for ἀνείνται, part. με-μετ-ι-μένος for μεθειμένος.

3. Dor. has perf. ἔωκα, ἔωμαι.

P. 1	ἵεμεν OR ἵημεν	— εἶμεν OR — εἷμεν	ἵεμεθα ἵημεθα	— εἶμεθα (— οἶμεθα)
2	ἵεῖτε OR ἵέητε	— εἶτε OR — εἷτε	ἵεσθε ἵησθε	— εἶσθε (— οἶσθε)
3	ἵεον OR ἵησαν	— εἶον OR — εἷσαν	ἵέντο ἵησαν	— εἶντο (— οἶντο)
IMPERATIVE				
S. 2	ἵει (746 b)	— ἕς	ἵεσο	— οὐ
3	ἵέτω	— ἕτω	ἵέσθω	— ἕσθω
D. 2	ἵετον	— ἕτον	ἵεσθον	— ἕσθον
3	ἵετων	— ἕτων	ἵεσθων	— ἕσθων
P. 2	ἵετε	— ἕτε	ἵεσθε	— ἕσθε
3	ἵέντων (466. 2, b)	— ἕντων	ἵέσθων (466. 2, b)	— ἕσθων
INFINITIVE				
	ἵέναι	— εἶναι	ἵεσθαι	— ἕσθαι
PARTICIPLE				
	ἵείς, ἵείσα, ἵέν	— εἶς, — εἶσα, — ἕν	ἵέμενος	— ἕμενος

Future: — ἦσω in prose only in composition; — ἦσομαι only in composition.
 First Aorist: ἦκα in prose usually in comp., — ἦκάμην; both only in the indic.
 Perfect Active: — εἶκα only in composition.
 Perfect Middle (Passive): — εἶμαι (plur. — εἶμην), — εἶσθω, — εἶσθαι, — εἶμένος, only in composition.
 Aorist Passive: — εἶθην, — εἶθῶ, — εἶθῆναι, — εἶθείς, only in composition.
 Future Passive: — εἶθσομαι, only in composition.
 Verbal Adjectives: — ἐτός, — ἐτέος, only in composition.

778. Since ἵημι is reduplicated (probably for σι-ση-μι) the initial ι should be short, as it is in Hom. (rarely in Attic poetry). ῑ is probably due to confusion with the ῑ of Hom. ἵεμαι (ἵεμαι) *strive*, a meaning that ἵεμαι occasionally shows in Attic. ἵεμαι meaning *hasten* occurs only in the present and imperfect.

779. εἶ is for ε + ε in the second aorist active (ἐ-έ-μεν = εἶμεν), perfect active (ἐ-έ-κα = εἶκα), perfect middle (ἐ-έ-μαι = εἶμαι), second aorist passive (ἐ + ἐ-θην = εἶθην). In the aorists ἐ is the augment, in the perfects the first ἐ is the reduplication of the weak stem ἐ-. The first aorist ἦ-κα has the strong stem form. Present subj. ἰῶ, ἰῆς, etc., are for ἰέω, ἰέης, etc.; aor. subj. -ῶ, -ῆς, etc., are for -έω, -έης, etc.

780. Much confusion exists in the Mss. as regards the accentuation. Thus for ἰείς we find ἰεις, and in Hom. προίει (present), as if from ἰω. See 746 c.

781. For ἀφίετε, ἀφίειν and προῖτο, προῖσθε, προῖντο (also accented πρό-οιτο, etc.) see 746 c.

782. The imperfect of ἀφίημι is either ἀφίην or ἠφίην (450).

783. φημί (φα-, φη-, cp. Lat. *fā-ri*) *say, say yes, or assent* is inflected in the present as follows:

		PRESENT			IMPERFECT
		Indic.	Subj.	Opt.	Imper.
Sing. 1	φημί	φῶ	φαίην		ἕφην
	φῆς	φῆς	φαίης		ἕφησθα or ἕφης
	φῆσί	φῆ	φαίη		ἕφη
Dual 2	φατόν	φῆτον	not found		ἕφατον
	φατόν	φῆτον	not found		ἕφάτων
Plur. 1	φαμέν	φῶμεν	φαίμεν or φαίημεν		ἕφαμεν
	φατέ	φῆτε	φαίητε		ἕφατε
	φᾶσι	φῶσι	φαίεν or φαίησαν		ἕφασαν

Infinitive: φάναι; Participle: poet. φᾶς, φᾶσα, φάν (Attic prose φάσκων); Verbal Adjective: φάτος (poet.), φάτος.

Future: φήσω, φήσειν, φήσων.

First Aorist: ἕφησα, φήσω, φήσαιμι, —, φῆσαι, φῆσᾶς.

Perfect Passive Imperative: πεφάσθω *let it be said*.

784. All the forms of the present indicative except φῆς are enclitic (181 c). — In composition σύμφημι, σύμφης (but the Mss. often have συμφῆς and συμφῆς), συμφῶ, σύμφαθι. Instead of φῆς, the spelling φῆς is infrequently found.

785. In the optative φαίτε does not occur, perhaps by chance (461, 683 a). φαίμεν, φαίεν are ordinary Attic; φαίημεν, φαίησαν are rare.

786. Middle forms in present, imperfect, and future are dialectic.

787. οὐ φημι means *refuse* (Lat. *nego*). In the meaning *assert*, φάσκω is commonly used outside of the indicative. In the meaning *say often*, φάσκω is used. ἕφησα and φήσω are aor. and fut. in the meanings *say yes* and *assent*. ἕφην, ἕφη (and φάναι) often correspond to Lat. *inquam, inquit*.

788. ἕφην and φῶ, φαίην may have an aoristic force. ἕφην and poet. ἐφάμην are both imperfect and second aorist.

783 D. 1. Hom. has φῆσθα for φῆς; subj. φῆη and φῆσι (463 c. D) for φῆ; imperf. ἕφην, φῆν, ἕφησθα, φῆσθα, ἕφης, φῆς, 3 s. ἕφην, rarely φῆ, 1 pl. φαμέην, 3 pl. ἕφασαν, φάσαν, ἕφαν, φάν.

2. Doric φᾶμι, φᾶτί, φαντί; imperf. ἕφᾶ, φᾶ; inf. φάμεν; fut. φᾶσω, φάσομαι; aor. ἕφᾶσα.

3. Aeolic φᾶμ or φαίμι, φαῖσθα, 3 s. φαῖσι, 3 pl. φαῖσι.

786 D. Middle forms of φημί are rare or unknown in Attic (Plato has perf. imper. πεφάσθω), but common in other dialects; yet the pres. indicative middle is rare. Hom. has imperf. ἐφάμην, ἕφατο or φάτο, etc., imper. φάο, φάσθω, etc., inf. φάσθαι (and in choral poetry), part. φάμενος (also in Hdt.). These middle forms are active in meaning.

789. ἦμαι (ἦσ-) *sit* is inflected only in the present system. The σ of the verb-stem appears only before -ται, -το.

	PRESENT			IMPERFECT		
ἦμαι	ἦσθαι	ἦσθε	ἦσθω, etc.	ἦμην	ἦσθον	ἦσθε
ἦσαι	ἦσθον	ἦσθε	ἦσθω, etc.	ἦσο	ἦσθον	ἦσθε
ἦσται	ἦσθον	ἦνται	ἦσθω, etc.	ἦστο	ἦσθην	ἦντο

The subjunctive and optative are wanting; present infinitive ἦσθαι; participle ἦμενος.

a. Uncompounded ἦμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by ἔζομαι, ἕζω and ἕζομαι.

790. In place of ἦμαι we find usually κάθ-ημαι in Attic prose and comedy. κάθημαι sometimes is perfect in meaning (*I have sat, I have been seated*). The σ of the verb-stem does not appear except before -το.

	PRESENT				IMPERFECT	
	Indicative	Subjunctive	Optative	Imperative	Indicative	
S. 1	κάθημαι	καθῶμαι	καθοίμην		ἐκαθήμην (450) or	καθήμην
2	κάθησαι	καθῆ	καθοιο	κάθησο	ἐκάθησο	καθήσο
3	κάθηται	καθῆται	καθοίτο	καθήσθω	ἐκάθητο	καθήστο or
						καθήτο
D. 2	κάθησθον	καθήσθον	καθοίσθον	κάθησθον	ἐκάθησθον	καθήσθον
3	κάθησθον	καθήσθον	καθοίσθην	κάθησθων	ἐκάθησθην	καθήσθην
P. 1	καθήμεθα	καθόμεθα	καθοίμεθα		ἐκαθήμεθα	καθήμεθα
2	κάθησθε	καθήσθε	καθοίσθε	κάθησθε	ἐκάθησθε	καθήσθε
3	κάθηνται	καθώνται	καθοίντο	καθήσθων	ἐκάθηντο	καθήντο

Infinitive: καθήσθαι; Participle: καθήμενος.

a. The imperative has κάθου in comedy for κάθησο. In the imperfect ἐκαθήμην is used about as often as καθήμην.

b. The missing tenses are supplied by καθέζομαι, καθίζω, καθίζομαι.

791. κείμαι (κει-) *lie, am laid*, regularly used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι *place*.

789 D. Hom. has εἶται, and ἔται (twice), εἶατο, and ἔατο once (once ἦντο). ἦ- is probably the correct spelling for εἶ-.

790 D. Hom. has 3 pl. καθέλατο (καθήατο?). Hdt. has κατέαται, κατέατο; καθήστο not καθήτο.

791 D. Hom. has 3 pl. pres. κείται, κέαται, κέονται; imperf. κείντο, κείατο, κέατο, iter. κέσκετο; subj. κῆται, and κείται for κεί(ι)-εται; fut. κείσομαι.

Hdt. has 3 sing. pres. κέεται and κείται, 3 pl. κέαται; imperf. ἔκειτο, pl. ἔκείατο.

	PRESENT				IMPERFECT
	Indic.	Subj.	Opt.	Imper.	Indic.
Sing. 1	κέμαι				ἐκέμην
2	κέσαι			κέσο	ἔκεισο
3	κέται	κέηται	κέοιτο	κέσθω	ἔκειτο
Dual 2	κέισθον			κέισθον	ἔκεισθον
3	κέισθον			κέισθων	ἔκεισθην
Plur. 1	κέμεθα				ἐκέμεθα
2	κέισθε	(δια)κέησθε		κέισθε	ἔκεισθε
3	κείνται	(κατα)κείνται	(προσ)κείντο	κείσθων	ἔκείντο

Infinitive: κείσθαι, Participle: κείμενος.

Future: κείσομαι, κείση or κείσει, κείσεταί, etc.

- a. In the subjunctive and optative κει- becomes κε- before a vowel (43).
 b. Compounds have recessive accent in the present indicative and imperative: παράκειμαι, παράκεισο, but παρακείσθαι.

792. ἦ-μί (cp. Lat. *a-io*) *say* occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses (as Lat. *inquam, inquit*).

Forms: ἦμι, ἦσι; ἦν, ἦ. Examples: παῖ, ἦμι, παῖ *boy, I say, boy!* (emphatic repetition). ἦν δ' ἐγὼ *said I, ἦ δ' ὅς said he* (1113).

793. χρή *it is necessary* is really an indeclinable substantive meaning *necessity* with the verb understood. In the present indicative ἐστὶ is to be supplied. Elsewhere χρή unites with the form of the verb to be supplied; as subj. χρῆ (χρή + ῆ), opt. χρεῖη (χρή + εἶη), inf. χρῆναι (χρή + εἶναι), part. indeclinable χρεών (χρή + ὄν); imperf. χρήν (χρή + ῆν), and less commonly ἐχρήν with an augment because the composite character of χρήν was forgotten, fut. χρήσται (χρή + ἔσται).

a. ἀπόχρη *it suffices* has pl. ἀποχρώσι, part. ἀποχρών, -χρώσα, -χρών, imperf. ἀπέχρη, fut. ἀποχρήσει, aor. ἀπέχρησε.

794. οἶδα (*id, eid-e, oid-* originally with ρ ; cp. Lat. *video*) *know* is a second perfect with the meaning of a present, and formed without reduplication. The second perfect and second pluperfect are inflected as follows:

792 D. Hom has ἦ, Doric ἦτι, Aeolic ἦσι.

793 D. Hdt. has χρή, χρήν, χρήναι, but ἀποχρηῖ, ἀποχρηῖν.

794 D. 1. Hom. has οἶδας a 337, ἴδμεν, ἴδασι (ἴσασσι for ἴσασσι I 36); subj. εἶδέω π 236 and ἴδέω (? ζ 235), εἶδομεν and εἶδετε with short thematic vowels; inf. ἴδμεναι, ἴδμεν; part. εἶδυῖα and ἴδυῖα. Pluperf. ἦδεα, ἦδησα τ 93, ἦειδεις(-ης ?) X 280 with η as augment (433), ἦδη, ἦδεε, ἦειδει ι 206, 3 pl. ἴσαν for ἴδ-σαν. Fut. εἶσομαι, inf. εἶδησέμεν and -σειν.

2. Hdt. has οἶδας, ἴδμεν and οἶδαμεν (rarely), οἶδασι, subj. εἶδέω, plup. ἦδεα, ἦδεε (ἦδει ?), -ἦδέατε, ἦδεσαν, fut. εἶδήσω.

3. Dor. has ἴσᾶμι (pl. ἴσαμεν, ἴσαρι) and οἶδα. Boeotian has ἴτω for ἴτω. Aeolic has φοῖδημι and οἶδα.

	SECOND PERFECT			Imper.	SECOND PLUPERFECT	
	Indic.	Subj.	Opt.		Indic.	
Sing. 1	οἶδα	εἶδῶ	εἶδειην	ἴσθι	ἦδη	OR ἦδειν
2	οἶσθα	εἶδης	εἶδειης		ἦδησθα	OR ἦδεις
3	οἶδε	εἶδη	εἶδειη		ἦδει(ν)	
Dual 2	ἴστων	εἶδητων	εἶδειτων	ἴστων	ἦστων	
3	ἴστων	εἶδητων	εἶδειτων	ἴστων	ἦστων	
Plur. 1	ἴσμεν	εἶδῶμεν	εἶδειμεν OR εἶδειήμεν	ἴσθε	ἦσμεν	OR ἦδεμεν
2	ἴσθε	εἶδητε	εἶδειτε εἶδειητε		ἦσθε	ἦδετε
3	ἴσασι	εἶδῶσι	εἶδειεν εἶδειησαν		ἦσαν	ἦδεσαν

Infinitive εἶδέναι; Participle εἶδώς, εἶδύια, εἶδός (309); Verbal Adj. ἴστέος; Future εἶσομαι. Compound σύνοιδα *am conscious of*.

795 The verb-stem has the meaning *find out*; hence the perfect οἶδα means *I have found out* and hence *I know*.

796. In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

797. In the optative dual and plural prose writers have either the shorter or the longer forms; the poets only the shorter forms.

798. Pluperfect ἦδειν, ἦδεις occur in later Attic (Demosthenes), but are suspicious in earlier writers. ἦδειςθαι occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἦδης is incorrect. ἦδει is rare. ἦστων, ἦστων are almost entirely poetic. In the plural ἦδειμεν, ἦδειτε, ἦδειςαν are post-classical. ἦδεμεν, ἦδετε occur rarely in the Attic poets.

799. οἶσθα is from οἶδ + θα; ἴσθε from ἴδ + τε; ἴσθι from ἴδ + θι (83). ἴσμεν (older ἴδμεν) gets its σ from ἴσθε (87). ἴσασι is from ἴδ + σάντι, with σ from (Hom.) ἴσαν = ἴδ-σαν with the ending -σαν (cp. εἰξᾶσι 704 d). ἦδη is for ἦ-εἶδη with η as augment (433).

PECULIARITIES IN THE USE OF THE VOICE-FORMS, ETC.

800. Some verbs in the present appear in classical Greek in the active voice only, as βαίνω *go*, ἔρω *creep*, τρέω *tremble*; others in the middle only, as ἄλλομαι *leap*, βούλομαι *wish*, κάθημαι *sit*, κείμεν *lie*.

801. Outside of the present some active verbs show middle forms especially in the future, as βήσομαι *shall go*, ἀκούσομαι *shall hear* (805); and some verbs exclusively or chiefly deponent show active forms especially in the perfect, as γίγνομαι *become* γέγονα, μαίνομαι *rage* μέμνηνα, δέρομαι *poet.*, 2 aor. ἔδρακον, perf. δέδορα.

802. For the passive voice the middle forms sufficed in most cases; many middle futures are still used passively (807), as ἀδικήσο-

802 D. Hom. has ἐκτάμην *was killed*, ἐσχόμην *was stayed*. Cp. also ἠδεσάμην and ἀπεσθεν (αἰδέομαι *respect*), οἶσατο and ὠίσθη (οἶομαι *think*), ἐχολώσαμην and ἐχολώθη (χολώω *enrage*).

μαι *shall be wronged*; and traces of the passive use of the aorist middle appear in Hom., as ἐβλήτο *was hit*. This use was largely abandoned when -ην and -θην came to be used as special marks of the passive. Originally neither -ην nor -θην was passive in meaning.

803. The second aorist in -ην is primarily intransitive and shows active inflection (as ἔστην *stood*). Many so-called passive forms are in fact merely intransitive aorists of active verbs, as ἐρύην from ῥέω *flow*, κατεκλίην from κατακλίω *lie down*, and do not differ in meaning from the aorists of deponent verbs, as ἐμάνην from μαινομαι *rage*.

804. The aorists in -θην that are called passive are often active or middle in meaning, as ἠσθην *took pleasure in* from ἠδομαι, ἠσχύνθην *felt ashamed* from αἰσχύνω *disgrace*, αἰσχύνομαι *am ashamed*; ὠργίσθην *became angry* from ὠργίζω *anger*.

FORMS OF ONE VOICE IN THE SENSE OF ANOTHER

805. Future Middle with Active Meaning.—Many verbs have no active future, but use instead the future middle in an active sense: λαμβάνω *take* λήψομαι, γιγνώσκω *know* γνώσομαι.

a. Most such verbs denote a physical action, as the action of the vocal organs; the action of the organs of sight, hearing, smell, touch; the action of throat, mouth, lips; bodily activity in general, voluntary or involuntary; and other aspects of the physical side of human organism.

806. In the following list of active verbs with middle futures those marked * have also an active future; those marked † sometimes have an active future in late Greek. All verbs adding -αν- to form the present stem (523, b, c) have a middle future except αὔξάνω, λανθάνω, δφλισκάνω. Verbs denoting praise or blame usually have both an active and a middle future.

*ᾄδω	†βοάω	εἰμι	*κλάζω	οἶδα	πίπτω	*τίκτω
†ἀκούω	†γελάω	*ἐμέω	*κλαίω	†οἰμώζω	πλέω	†τλάω (ἔτλην)
ἀλαλάζω	*γηράσκω	*ἐπαινέω	κράζω	δολούζω	πνέω	τρέχω
†ἀμαρτάνω	γηρόω	ἐρυγγάνω	†κύπτω	†δμῦμι	*ποθέω	τρώγω
†ἀπαντάω	γιγνώσκω	ἐσθίω	†κωκῶ	ὀράω	ῥέω	τυγχάνω
†ἀπολαύω	*γρύζω	θαυμάζω	λαγχάνω	ὀτσούζω	*ροφέω	τωθάζω
*ἀρπάζω	δάκνω	*θέω	λαμβάνω	οὔρέω	†σιγάω	φεύγω
βαδίζω	δεῖδω	*θιγγάνω	λάσκω	παίζω	†σιωπάω	*φθάνω
βαίνω	(see 703)	-θνήσκω	μανθάνω	πάσχω	σκώπτω	χάσκω
†βίβω	-διδράσκω	θρόσκω	*νεύω	†πηδάω	†σπουδάζω	χέζω
*βλέπω	*διώκω	κάμνω	νέω <i>swim</i>	πίνω	(late)	*χωρέω
βλώσκω	*ἐγκωμιάζω	κι(γ)χάνω				

a. Compounds of χωρέω with ἀπο-, συγ-, παρα-, προσ- have both active and middle futures; other compounds have only the active futures.

807. Future Middle with Passive Meaning.—In many verbs the future middle has the meaning of the future passive, as ἀδικέω *wrong*, ἀδικήσομαι *shall be wronged*.

808. The following verbs commonly use the future middle in a passive sense. (All of these have the future passive in late Greek, except ἀμφισβητέω, εἶω, εἶργω, ἐνεδρεύω, οἰκέω, παιδαγωγέω, προαγορεύω, στρεβλώω, στυγέω.)

ἀγνοέω not to know	εἶργω shut	μαστιγῶ whip	στρεβλώω rack
ἀγωνίζομαι contend	ἐκπλύνω wash out	οἰκέω inhabit	στυγέω hate (poet.)
ἀδικέω wrong	ἐνεδρεύω lie in wait	ὁμολογέω agree	ταράττω disturb
ἀμφισβητέω dispute	for	ὀνειδίζω reproach	τηρέω guard
ἀνοίγνυμι open, C.I.A.	ἐπιβουλεύω plot	παιδαγωγέω educate	τρέφω nourish
2. 1054 (not found in literature)	ἀγανῆσθαι against	κατεργάζομαι wage war	τριβέω rub
ἀρχω rule	ἐχθαίρω hate	προαγορεύω fore-tell	ἔω raise
διδάσκω teach	θεραπεύω tend	φιλέω love	φυλάττω guard
εἶω permit	κωλύω prevent	σταθμάω measure	

809. Some verbs use in a passive sense both a future middle form and a future passive form; on the difference in meaning see 1738.

ἀγω lead, ἀξομαι, ἀχθήσομαι.	μαρτυρέω bear witness, μαρτυρήσομαι.
ἀπατάω deceive, ἀπατήσομαι, ἐξαπατήσομαι.	μαρτυρηθήσομαι.
αὐξάνω increase, αὐξήσομαι, αὐξηθήσομαι.	πολιορκέω besiege, πολιορκήσομαι, πολιορκηθήσομαι.
βλάπτω hurt, βλάψομαι, βλαβήσομαι.	πράττω do, πράξομαι (rare), πράχθησομαι.
δηλώω manifest, δηλώσομαι, δηλωθήσομαι.	στερέω deprive, ἀποστερήσομαι, ἀποστερηθήσομαι.
ζημιώω fine, ζημιώσομαι, ζημιωθήσομαι.	τιμάω honour, τιμήσομαι, τιμηθήσομαι.
καλέω call, καλοῦμαι (rare), κληθήσομαι.	ὕβριζω insult, ὑβρισῶμαι, ὑβρισθήσομαι.
κηρύττω proclaim, κηρύξομαι (rare), κηρυχθήσομαι.	φέρω bear, οἶσομαι, οἴσθησομαι, κατενεχθήσομαι.
κρίνω judge, κρινοῦμαι, κριθήσομαι.	φρονέω: καταφρονήσομαι despise, καταφρονηθήσομαι.
λέγω say, λέξομαι (tragic), λεχθήσομαι.	ὠφελέω aid, ὠφελήσομαι, ὠφεληθήσομαι.
λείπω leave, ἀπολείψομαι, ἀπολειφθήσομαι.	

810. Middle Deponents.—Deponent verbs whose aorists have an active or middle meaning with middle forms are called *middle deponents*. The aorist passive of such verbs, when it occurs, has a passive force. Thus αἰτιάομαι accuse, ἠτιῶσάμην accused, ἠτιῶθήν was accused. Others 813 c.

811. Passive Deponents.—Deponent verbs whose aorists have the passive form but the active or middle meaning are called *passive deponents*; as βούλομαι wish, aor. ἐβουλήθην. The future is usually middle in form. Most passive deponents express mental action of some sort.

812. In the following list verbs marked * have a future passive form and also a future middle form; as διαλέγομαι converse, aor. διελέχθην conversed, fut. διαλέξομαι and διαλεχθήσομαι shall converse. But ἡδομαι take pleasure in has only ἡσθήσομαι, and ἠττάομαι yield to, am worsted has only ἠττηθήσομαι. Verbs with † have also an aorist middle, but it is less common, or poetic, or late Greek.

†ἀγαμαι admire, ἠγάσθη	*ἠττάομαι yield to, ἠττηθήν
*ταιδέομαι feel shame, ἠδέσθη	(ἐν-)θύμιομαι consider, ἐνεθυμήθην
ἀλάομαι (usu. poet.) wander, ἠλήθη	(προ-)θύμιομαι am eager, προεθυμήθην
†ἀμιλλάομαι contend, ἠμιλλήθη	*†(δια-)λέγομαι converse, διελέχθη
†ἀρνεομαι deny, ἠρνήθη	(ἐπι-)μέλομαι care for, ἐπεμελήθη
*ἀχθομαι am grieved, ἠχθέσθη	(μετα-)μέλομαι regret, μετεμελήθη
βούλομαι wish, ἐβουλήθη (430)	(ἀπο-)νόομαι despair, ἀπενόηθη
δέομαι want, ἐδέθη	* (δια-)νόομαι reflect, διενόηθη
δέркоμαι (poet.) see, ἐδέρχθη	(ἐν-)νόομαι think of, ἐνενοήθη
δύναμαι am able, ἐδυνήθη (430)	†(ἐπι-)νόομαι think on, ἐπενόηθη
ἐναντιόομαι oppose, ἠναντιώθη	†(προ-)νόομαι foresee, provide, προενοήθη
ἐπιστάμαι understand, ἠπιστήθη	οἶομαι think, ᾤθη
ἔραμαι ἐρώ love, ἠράσθη	φιλοτιμέομαι am ambitious, ἐφιλοτιμήθη
εὐλαβέομαι am cautious, ἠελαβήθη	
†ἡδομαι take pleasure in, ἠσθη	

a. Some verbs use either the aorist middle or aorist passive without distinction, as ἐναυλίζομαι buy, πρᾶγματεῖομαι am engaged in.

b. Some verbs use both, but prefer the aorist middle, as ἀποκρίνομαι answer, ἀπολογέομαι speak in defence, μέμφομαι blame.

c. Some verbs use the aorist passive in an active or middle sense, as ἀπορέομαι doubt, pass. be disputed, aor. ἠπορήθη; πειράω prove, πειράομαι try, aor. ἐπειράθη (less often ἐπειράσθην), fut. πειράσομαι and πειράθήσομαι. ἐράω (poet. ἔραμαι) love has ἠράσθη fell in love with, fut. ἐρασθήσομαι.

813. Deponents with Passive Meaning.—Some deponent verbs have a passive meaning. This is avoided by good writers in the present and imperfect or future passive, is not frequent in the aorist, but is common in the perfect and pluperfect passive. Thus ἀπεκρίνεται (ἀπεκρίθη) ταῦτα this answer is (was) made is not good Greek. Few verbs show the passive meaning in most of these tenses; as ὠνόομαι buy, am bought, ἐωνήθη was bought, ἐώνημαι have bought, have been bought.

a. Present and Imperfect: ἀγωνίζομαι contend, am contended for, βιάζομαι force, am forced, λυμῶμαι maltreat, am maltreated, ὠνόομαι buy, am bought.

b. Future Passive: ἀπαρνεομαι deny, ἀπαρνηθήσομαι, ἐργάζομαι work, do, ἐργασθήσομαι.

c. Aorist Passive: These verbs (*middle deponents*, 810) have also an aorist middle; the aorist passive is used in a passive sense: ἀγωνίζομαι contend, αἰκίζομαι harass, αἰνίττομαι speak darkly, αἰτιάομαι accuse, ἀκτέομαι heal, βιάζομαι force, δέχομαι receive, δωρέομαι present, ἐργάζομαι work, do, ἠγέομαι lead, θεάομαι behold, ἰάομαι heal, κτάομαι acquire, λυμῶμαι maltreat, λωβάομαι abuse, μιμέομαι imitate, ὀλοφύρομαι lament, προφασίζομαι feign an excuse, χράομαι use, ὠνόομαι buy. ἀποκρίνομαι has ἀπεκρίνατο answered, ἀπεκρίθην usu. means was separated.

d. Perfect and Pluperfect: These verbs use the perfect middle in the middle or the passive sense: ἀγωνίζομαι contend, αἰνίττομαι speak darkly, αἰτιάομαι accuse, ἀποκρίνομαι answer, ἀπολογέομαι make a defence, βιάζομαι force, ἐνθυμιομαι consider. ἐργάζομαι work, do, εὐχομαι pray, ἠγέομαι lead, κτάομαι

acquire, λωβάομαι abuse, μηχανάομαι devise, μιμέομαι imitate, παρρησιάζομαι speak boldly, πολιτεύομαι act as (discharge the duties of) a citizen, πρᾶγμα-τεύομαι am engaged in, σκέπτομαι view, χράομαι use, ὠνόομαι duvy.

814. Active Verbs with Aorist Passive in a Middle Sense. — The aorist passive of some active verbs has a reflexive or middle sense, either sometimes or always. Thus εὐφραίνω gladden, ἠδύφρανθην rejoiced, κινέω move, ἐκινήθην was moved or moved myself, φαίνω show, ἐφάνην showed myself, appeared (ἐφάνθην usually was shown).

a. These verbs are often called *middle passives*.

b. The middle and the passive form of the future of such verbs is often found, the middle being frequently preferred.

815. Aorist Passive and Future Middle forms:

αἰσχύνω disgrace, ἡσχύνθην felt ashamed, αἰσχυνούμαι	ὀργίζω anger, ὠργίσθην became angry, ὀργιούμαι
ἀνιάω vex, ἠνιάθην felt vexed, ἀνιάσομαι	ὀρμάω incite, ὠρμήθην set out, ὀρμήσομαι
ἐπείγω urge, ἠπείχθην urged, ἐπείσομαι	πειθω persuade, ἐπείσθην obeyed, πείσο- μαι
εὐφραίνω gladden, ἠδύφρανθην rejoiced, εὐφρανούμαι	πλανάω cause to wander, ἐπλανήθην wandered, πλανήσομαι
κινέω move, ἐκινήθην moved (bestirred) myself, κινήσομαι	πορεύω convey, ἐπορεύθην marched, πο- ρεύσομαι
κοιμάω put to sleep, ἐκοιμήθην lay down to sleep, κοιμήσομαι	φοβέω terrify, ἐφοβήθην was afraid, φο- βήσομαι
λύπew vex, ἐλύπηθην grieved, λύπησομαι	

a. ἀνάγομαι set sail, κατάγομαι land, ὀπλίζομαι arm myself, ὀρμίζομαι lie at anchor, generally have an aorist middle.

816. Aorist Passive and Future Passive forms:

μυμήσκω remind, ἐμνήσθην remembered,	σφάλλω trip up, δέπειω, ἐσφάλην erred, μνησθήσομαι
στρέφω turn, ἐστράφην turned, στραφή- σομαι	τήκω cause to melt, ἐτάκην dissolved, τακήσομαι

817. Passive Aorist and Middle and Passive Future forms:

ἀπαλλάττω release, ἀπηλλάγην departed, ἀπαλλάξομαι, ἀπαλλαγήσομαι.
φαίνω show, ἐφάνην appeared, φανούμαι, φανήσομαι (819).

818. Some verbs have a passive aorist rarely in a middle sense; with the middle aorist in a different meaning.

κομίζω bring, ἐκομίσθην betook myself, ἐκομισάμην carried off.
σώζω save, ἐσώθην saved myself (was saved), ἐσωσάμην saved for my-
self.
ψεύδω deceive, ἐψεύσθην deceived myself (was deceived), ἐψεύσάμην lied.

819. In some verbs showing 1st and 2nd aorist, or 1st and 2nd perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these verbs is transitive. In some transitive verbs the perfect (usually the 2nd perf.) is intransitive.

ἄγνυμι: trans. κατᾶγνυμι break, -εἶξα; intrans. κατᾶγνυμαι break, 2 aor. -εἶγην; 2 perf. -εἶγα am broken.

βαίνο go: trans. βήσω shall cause to go, 1 aor. ἔβησα, Ion. and poet.; intrans. 2 aor. ἔβην went, pf. βέβηκα have gone, stand fast.

δύω: trans. cause to enter, sink, put on, δύσω, ἐδύσα, δέδυκα; intrans. enter, pass under, δόομαι, δύνω, 2 aor. ἐδύν dived, went down, δέδυκα have entered, gone down. In prose usually καταδύω make sink, κατέδυσα, καταδύσω; καταδύομαι sink, καταδύσομαι, κατέδυν. — Of another's clothes, ἐνδύω (ἐνέδυσα) means put on, ἀποδύω ἐκδύω (ἀπέδυσα ἐξέδυσα) mean take off; of one's own clothes, ἐνδύομαι and ἐνέδυν mean put on, ἀποδύομαι ἐκδύομαι (ἀπέδυν ἐξέδυν) mean take off.

ἐγείρω: trans. rouse, wake up, ἐγερῶ, ἡγείρα, etc.; intrans. ἐγείρομαι wake, am awake, ἐγερθήσομαι, ἡγέρθην, 2 aor. ἡγέρμην awake, 2 perf. ἐγρήγορα am awake.

ἵστημι set: trans. στήσω shall set, 1 aor. ἔστησα set, ἐστάθην was set, ἵσταμαι set for myself, στήσομαι, ἑστησάμην. Four active tenses are intrans.: 2 aor. ἔστην (set myself) stood, pf. ἔστηκα (have set myself) stand, am standing, εἰστήκη stood, was standing, 2 perf. ἔστατον stand, fut. pf. ἐστήξω shall stand. So also ἵσταμαι set myself, stand, στήσομαι.

N. — The same distinction prevails in the compounds: ἀνίστημι raise up, ἀνέστην stood up, ἀφίστημι set off, cause to revolt, ἀπέστην stood off, revolted, ἀφέστηκα am distant, am in revolt; ἐπίστημι set over, ἐπέστην set myself over, ἐφέστηκα am set over; καθίστημι set down, establish, κατέστην established myself, became established, καθέστηκα am established. The aorist middle has a different meaning: κατεστήσατο established for himself; συνίστημι introduce, unite, συνέστημεν banded together.

λείπω leave: trans. λείψω, ἔλιπον, λέλοιπα have left, have failed, am wanting. λείπομαι mid. = remain (leave myself), pass. = am left, am left behind, am inferior; 2 aor. mid. ἐλιπόμην left for myself (in Hom. was left, am inferior), λείβομαι will leave for myself, will remain, be left.

μαίνω: trans. madden, εκμαίλω, -μανῶ, -έμην; intrans. rage, μαίνομαι, μανούμαι, ἐμάην, 2 perf. μέμην; am raging.

ἄλλυμι: trans. destroy (perdo), ἀπόλλυμι, -ολῶ, -ώλεσα, -ολώλεκα have ruined (perdidit); intrans. perish (pereō), ἀπόλλυμαι, -ολοῦμαι, 2 aor. -ωλόμην, 2 perf. -όλωλα am ruined (perit).

πείθω: trans. persuade, πείσω, ἔπεισα, πέπεικα have persuaded, ἐπείσθην, πεισθήσομαι; intrans. (persuade myself) obey, believe, πειθομαι, πεισομαι, ἐπείσθην, πέπεισμαι am convinced; 2 perf. πέποιθα I trust (= πιστεύω) is rare in prose.

πήγνυμι: trans. fix, make fast, πήξω, ἔπηξα, ἐπήχθην; intrans. am fixed, freeze, πήγνυμαι, παγήσομαι, ἐπάγην, 2 perf. ἐπέπηγα am fixed, frozen.

πίνω drink: 2 aor. ἔπιον drank, 1 aor. ἐπίσα caused to drink.

πλήττω: trans. terrify, ἐκπλήττω, καταπλήττω, -έπληξα; intrans. am affrighted, ἐκπλήττομαι, -επλάγην.

πράττω do: πέπρᾶχα (probably late) have done, πέπρᾶγα have fared (well or ill) and have done.

ρήγνυμι: trans. break, -ρήξω, ἔρρηξα; intrans. break, burst, ρήγνυμαι, -ράγήσομαι, ἐρράγην, 2 perf. ἔρρωγα am broken.

σβέννυμι: trans. extinguish, put out, ἀποσβέννυμι, ἀπέσβεσα, ἀπεσβέσθην; intrans.

be extinguished, go out, ἀποσβέννυμαι, ἀποσβήσομαι, ἀπέσβην went out, ἀπέσβηκα am extinguished.

σῆπω: trans. *make rot*; intrans. *rot, σήπομαι, ἐσάπην rotted, 2 perf. σέσηπα am rotten.*

τήκω: trans. *cause to melt*; intrans. *melt, τήκομαι, ἐτάκην, 2 perf. τέτηκα am melted.*

φαίω: trans. *show, φανῶ, ἔφηνα, πέφαγκα have shown, πέφασμαι, ἐφάνθην was shown, made known*; trans. also *show, declare, φαίνομαι, φανοῦμαι, ἐφηνάμην showed* (rare and poetic in the simple form; ἀπεφηνάμην *declared* is common); intrans. *show oneself, appear, φαίνομαι, φανήσομαι and φανοῦμαι, ἐφάνην appeared, 2 perf. πέφηνα have shown myself, appeared.* The middle means *show oneself, appear*; the passive, *am shown, am made evident.* φανήσομαι means *shall appear or shall be shown*, and is not very different in sense from φανοῦμαι (but see 1738, 1911).

φθείρω: trans. *destroy, διαφθείρω, -φθερῶ, -έφθειρα, -έφθαρκα*; intrans. *am ruined, διαφθείρομαι, -εφθάρην, -φθαρήσομαι, 2 perf. διέφθορα am ruined in Hom., have destroyed in Attic poetry.*

φύω: trans. *bring forth, produce, φύσω, ἔφῦσα*; intrans. *am produced, come into being, φύομαι, φύσομαι, ἔφῦν, 2 perf. πέφῦκα am by nature.*

820. Poetic forms: ἀραρίσκω (ἀρ-) *flit, 2 aor. ἤραρον trans. and intrans. — γείρομαι am doorn, ἐγεινάμην begat.* — ἐρείκω *rend, 2 aor. ἤρικον trans. rent and intrans. shivered.* — ἐρείπω *throw down, ἤριπον trans. threw down and intrans. fell.* — ὀρνύμι *rouse, 2 aor. ὤρορον trans. roused and intrans. have risen.* — ἀναγιγνώσκω *read, ἀτέγνωσα persuaded in Hdt., 2 aor. ἀνέγνων read, recited.*

821. The following are poetic intransitive second perfects: ἀράρα *flit* (ἀραρίσκω *flit, trans.*). — ἔλπα *hope* (Epic ἔλπω *cause to hope*). — κέκηδα *sorrow* (κῆδω *trouble*). — ὄρωρα *have arisen* (ὀρνύμι *rouse*).

PART III

FORMATION OF WORDS

822. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (191):

δῶρο-ν	gift,	stem	δωρο-,	inflectional ending	ν;
λύο-μεν	we loose,	stem	λιτο-,	inflectional ending	μεν.

a. The inflectional endings of nouns and verbs, and the formation of verbal stems, have been treated under Inflection. The formation of words, as discussed here, deals primarily with the formation of noun-stems, of verbal stems derived from nouns, and of compound words. Uninflected words (adverbs, prepositions, conjunctions, and particles) are mostly of pronominal origin and obscure; such adverbs as show case forms are mentioned in 341 ff.

823. Some stems are identical with roots (*root-stems*, 193) to which only an inflectional ending, or no ending at all, has been added.

βοῦ-ς	ox, cow	μῦ-ς	mouse	ἵ-ς	hog, sow
εἷς	one (stem ἐν-)	ναῦ-ς	ship	φλόξ	flame (φλέγω burn)
θήρ	wild beast (gen. θηρ-ός)	ῥψ	voice (stem ῥπ-)	χεῖρ	hand (gen. χειρ-ός)
κλώψ	thief (κλέπτ-ω steal)	πούς	foot (stem ποδ-)	χθών	earth (stem χθον-)

824. Most stems are derived from roots by the addition of one or more formative suffixes.

δῶρο-ν	gift,	stem	δωρο-,	root	δω (δι-δω-μι give),	suffix	ρο-
γραμ-ματ-εύ-ς	scribe,	stem	γραμματεν-,	root	γραφ,	suffixes	ματ and ευ.

a. Most words are therefore built up from root, suffix, and inflectional ending by a process of composition analogous to that seen in compounds (869 ff.), in which the union of the various elements yields an idea different from that seen in each of the parts.

825. A stem is *primary* if only one suffix is added to the root (δῶρο-ν); *secondary*, when more than one suffix is added to the root (γραμ-ματ-εύ-ς).

826. There are two kinds of stems: noun-stems (substantive and adjective) and verb-stems.

827. Words containing a single stem are called *simple* words, as λόγος *speech*; words containing two or more stems are called *compound* words, as λογο-γράφος *speech-writer*.

828. According to the character of the suffix words are called:

a. Primitive (or Primary): formed by the addition of a suffix either to a root or to a verb-stem to which a vowel, usually ϵ , has been added (485, 486).

Root $\gamma\rho\alpha\phi$: $\gamma\rho\acute{\alpha}\phi$ - ω write, $\gamma\rho\alpha\phi$ - η writing, $\gamma\rho\alpha\phi$ - $\epsilon\upsilon$ -s writer, $\gamma\rho\acute{\alpha}\mu$ - $\mu\alpha$ something written, $\gamma\rho\alpha\mu$ - $\mu\acute{\eta}$ line.

Verb-stem $\gamma\epsilon\nu$ in $\gamma\epsilon\nu\acute{\epsilon}$ - $\sigma\theta\alpha\iota$ become ($\acute{\epsilon}\gamma\epsilon\nu\theta\mu\eta\nu$, $\gamma\acute{\iota}\gamma\nu$ - $\sigma\mu\alpha\iota$): $\gamma\acute{\epsilon}\nu\epsilon$ - $\sigma\iota$ -s gene-sis, origin; $\tau\epsilon\rho$ - ϵ ($\tau\acute{\epsilon}\rho\omega$ bore): $\tau\acute{\epsilon}\rho\epsilon$ - $\tau\rho\omega$ - ν gimlet, instrument for boring.

b. Denominative (or Secondary): formed from a noun-stem (substantive or adjective) or adverb.

$\gamma\rho\alpha\mu$ - $\mu\alpha\tau$ - $\epsilon\upsilon$ s writer (stem $\gamma\rho\alpha\mu\mu\alpha\tau$ -, nom. $\gamma\rho\acute{\alpha}\mu\mu\alpha$); $\epsilon\upsilon\delta\alpha\iota\mu\omicron\nu$ - $\iota\acute{\alpha}$ happiness (stem $\epsilon\upsilon\delta\alpha\iota\mu\omicron\nu$ -, nom. $\epsilon\upsilon\delta\alpha\iota\mu\omicron\nu$); $\delta\iota\kappa\alpha\iota\omicron$ - $\sigma\acute{\upsilon}\nu\eta$ justice, $\delta\iota\kappa\alpha$ - $\iota\omicron$ -s just ($\delta\iota\kappa\eta$ right); $\phi\iota\lambda$ - $\iota\omicron$ -s friendly ($\phi\iota\lambda\omicron$ -s dear); $\delta\omicron\upsilon\lambda\omicron$ - ω enslave ($\delta\omicron\upsilon\lambda\omicron$ -s slave); $\pi\alpha\lambda\alpha\iota$ - $\acute{\alpha}$ -s ancient, of old date, from the adverb $\pi\acute{\alpha}\lambda\alpha\iota$ long ago.

829. Suffixes forming primitive words are called *primary* suffixes; suffixes forming denominative words are called *secondary* suffixes.

a. The distinction between primary and secondary suffixes is not original and is often neglected. Thus, in $\delta\epsilon\iota\nu\acute{\alpha}$ s terrible ($\delta\epsilon\iota$ -fear), $\nu\omicron$ is a primary suffix; in $\sigma\kappa\omicron\tau\epsilon\iota\nu\acute{\alpha}$ s dark ($\sigma\acute{\alpha}\kappa\omicron\tau\omicron$ s, 858. 11), it is secondary. So English -able is both primary (*readable*) and secondary (*companionable*).

b. It is often difficult to determine whether a suffix is added to a verb-stem or to a noun-stem: $\iota\sigma\chi\upsilon$ - $\rho\acute{\alpha}$ s strong ($\iota\sigma\chi\acute{\alpha}$ -s strength, $\iota\sigma\chi\acute{\alpha}$ - ω am strong).

c. A primitive word may be formed from a verb-stem which is itself denominative: $\tau\omicron\zeta\epsilon\nu$ - $\tau\acute{\eta}$ s Bowman from $\tau\omicron\zeta\acute{\epsilon}\omega$ - ω shoot with the bow, derived from $\tau\acute{\alpha}\zeta\omicron$ - ν bow. A primitive may be formed with a suffix derived from a denominative: $\phi\lambda\epsilon\gamma$ - $\nu\rho\acute{\alpha}$ -s burning ($\phi\lambda\acute{\epsilon}\gamma$ - ω burn) with $\nu\rho\omicron$ from $\lambda\iota\gamma\nu$ - $\rho\acute{\alpha}$ -s ($\lambda\iota\gamma\acute{\upsilon}$ -s) shrill.

d. A denominative often has no corresponding primitive; sometimes the latter has been lost, sometimes it was presumed for the purpose of word-formation by the imitative process always at work in the making of language. Thus, $\delta\acute{\epsilon}\mu$ - ν - $\iota\omicron$ - ν bed, from $\delta\epsilon\mu$ - $\nu\omicron$ - ν ($\delta\acute{\epsilon}\mu$ - ω build, construct).

830. To determine the root all suffixes must be removed from the stem until only that part remains which contains the fundamental idea.

a. Most roots are noun-roots or verb-roots; but originally a root was neither noun or verb (193). Some roots are pronominal, and express direction or position. Greek has many words whose roots cannot be discovered. The form of a root in Greek is not necessarily that which Comparative Grammar shows was common to the cognate languages.

b. Since the origin of many words, even with the help of the cognate languages, is uncertain, we are often at a loss where to make the dividing line between root and suffix. Suffixes are often preceded by a vowel which may be regarded as a part of the suffix or as an expansion of the root (by some scholars regarded as a part of the root itself).

831. Changes of the root-vowel. — **a.** The root-vowel is sometimes strong,

sometimes weak: $\epsilon\iota$, $\omicron\iota$ (weak ι); $\epsilon\nu$, $\omicron\nu$ (weak υ); η or ω (weak α or ϵ). $\lambda\acute{\epsilon}\iota\mu$ - $\mu\alpha$ remnant, $\lambda\omicron\upsilon\pi$ - $\acute{\alpha}$ -s remaining, cp. $\lambda\acute{\epsilon}\iota\pi$ - ω , $\acute{\epsilon}$ - $\lambda\iota\pi$ - $\omicron\nu$; $\zeta\epsilon\upsilon\gamma$ - \omicron s team, cp. $\zeta\epsilon\upsilon\gamma$ - $\nu\upsilon$ - $\mu\iota$, $\zeta\upsilon\gamma$ - $\acute{\alpha}\nu$ yoke; $\sigma\pi\omicron\upsilon\delta$ - $\acute{\eta}$ zeal, $\sigma\pi\epsilon\upsilon\delta$ - ω hasten; $\lambda\acute{\eta}\theta$ - η forgetfulness, $\lambda\alpha\nu\theta\acute{\alpha}\nu$ ($\lambda\alpha\theta$ -) forget; $\eta\theta$ - \omicron s disposition, $\xi\theta$ - \omicron s custom, habit; $\rho\omega\chi$ - $\mu\acute{\alpha}$ s cleft, $\rho\acute{\eta}\gamma$ - $\nu\upsilon$ - $\mu\iota$ break ($\rho\acute{\alpha}\gamma$ -, $\rho\eta\gamma$ -, $\rho\omega\gamma$ -). Cp. 36.

b. ϵ often varies with \omicron , sometimes with α ; η sometimes varies with ω . $\gamma\acute{\omicron}\nu$ - \omicron -s offspring, $\gamma\acute{\iota}\gamma\nu$ - $\omicron\mu\alpha\iota$ ($\gamma\epsilon\nu$ -); $\tau\acute{\omicron}\nu$ - \omicron -s tone, $\tau\epsilon\iota\nu\omega$ ($\tau\epsilon\nu$ -) stretch; $\tau\rho\alpha\phi$ - $\epsilon\rho\acute{\alpha}$ s well-fed, $\tau\rho\omicron\phi$ - η nourishment, $\tau\rho\acute{\epsilon}\phi$ - ω nourish; $\acute{\alpha}\rho\omega\gamma$ - $\acute{\alpha}$ -s helping, $\acute{\alpha}\rho\acute{\eta}\gamma$ - ω help. Cp. 36.

832. Root-determinatives. — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a *root-determinative*.

$\beta\acute{\alpha}$ - θ - $\rho\omicron$ - ν pedestal, from $\beta\alpha\iota\nu\omega$ go ($\beta\alpha$ -); $\xi\sigma$ - θ - ω (poetical for $\acute{\epsilon}\sigma\theta\omega$) eat, for $\acute{\epsilon}\delta$ - θ - ω , cp. Ionic $\acute{\epsilon}\delta$ - ω ; $\pi\lambda\acute{\eta}$ - θ - ω (poet.) am full, $\pi\lambda\acute{\eta}$ - θ - \omicron s crowd, $\pi\lambda\eta$ - θ - $\acute{\omega}\rho\eta$ satiety, cp. $\pi\iota\mu$ - $\pi\lambda\eta$ - $\mu\iota$; $\sigma\tau\alpha$ - θ - $\mu\acute{\alpha}$ s day's journey, $\sigma\tau\acute{\alpha}$ - θ - $\mu\eta$ a rule, from $\zeta\sigma\tau\eta\mu$ ($\sigma\tau\alpha$ -); $\sigma\mu\acute{\eta}$ - χ - ω wipe, cp. $\sigma\mu\acute{\omega}$ wipe. — On the insertion of σ , see 836.

a. The origin of root-determinatives is obscure. In part they may be relics of roots, in part due to the analogy of words containing the consonants in question.

833. Suffixes. — A suffix is a formative element added to a root (or to a stem) and standing between the root and the ending. Suffixes limit or particularize the general meaning of the root; but only in a few cases is the distinct meaning of the suffix known to us.

a. The origin of the Greek suffixes is often obscure; of those inherited from the parent language only some were employed to make new words; others were formed by Greek itself (productive suffixes). From the analogy of the modern languages we infer that some suffixes were once independent words, which, on becoming a part of a compound, lost their signification. Thus -hood, -head in *childhood*, *godhead* are derived from Old Eng. 'hād,' Gothic 'haidus' character, nature; -ship in *ownership*, *courtship*, comes from a lost word meaning 'shape'; -ly in *friendly* from Old Eng. 'lic' body. So - $\acute{\omega}\delta\eta$ s meaning *smelling* ($\delta\acute{\zeta}\omega$), as in $\epsilon\upsilon\acute{\omega}\delta\eta$ s *fragrant*, acquired a range of meaning originally inappropriate to it by passing into the general idea of 'full of,' 'like,' as in $\pi\omicron\acute{\omega}\delta\eta$ s *grassy* ($\pi\omicron\iota\acute{\alpha}$), $\lambda\omicron\mu\acute{\omega}\delta\eta$ s *pestilential* ($\lambda\omicron\mu\acute{\alpha}$ s), $\sigma\phi\eta\kappa\acute{\omega}\delta\eta$ s *wasp-like* ($\sigma\phi\acute{\eta}\xi$). This suffix is distinct from - $\epsilon\iota\delta\acute{\eta}$ s *having the form of, like* (808 a).

Conversely, many suffixes, themselves insignificant, acquired a definite meaning by reason of the root with which they were associated. — Irrespective of its meaning, one word may serve as a model for the creation of another word; as *starvation*, *constellation*, etc., are modelled on *contemplation*, etc.

b. Many dissyllabic suffixes, due to a combination of the final letter or letters of the stem and an original monosyllabic suffix, adapt themselves to independent use. Cp. *ego-tism* for *ego-ism* because of *patriot-ism*, -able in *laughable* and *probable* (from *proba-bilis*). Thus, patronymics in - $\acute{\alpha}\delta\eta$ s, - $\acute{\alpha}\delta\eta$ s 845. 2, 3; words in - $\acute{\alpha}\iota\omega$ 843 b, 5; - $\acute{\alpha}\iota\omicron$ s 858. 2 a; - $\acute{\epsilon}\iota\omicron\nu$ 851. 1; - $\acute{\epsilon}\sigma\tau\epsilon\rho\omicron$ s 316; - $\acute{\epsilon}\tau\eta$ s 843 a, N.; - $\acute{\eta}\epsilon\iota$ s 858. 3; - $\acute{\eta}\iota\omicron$ s 858. 2 b; - $\acute{\epsilon}\iota\omicron$ s 858. 2 a; - $\acute{\delta}\epsilon\iota$ s 858. 3; - $\acute{\iota}\delta\iota\omega$ 852. 2; - $\acute{\iota}\tau\eta$ s 843 a, N., 844. 2 a; - $\acute{\sigma}\iota\mu\omicron$ s 858. 9; - $\acute{\omega}\tau\eta$ s 843 a, N., 844. 2 a; and many others.

c. Simple suffixes are often added to case forms or adverbs, thus producing,

by contamination, dissyllabic suffixes; as ἀρχαῖο-*s* ancient 858. 2 a; παλαιό-*s* of old date 828 b, ἐαρινό-*s* vernal 858. 12; φυσικό-*s* natural 858. 6 b; cp. ἐν-άλιο-*s* marine (ἄλι-).

d. Many compound suffixes are formed by the union of two suffixes, new stems being created by the addition of a suffix to a stem, as: τηρ-ω 851. 2, ισκι-ω 852. 6, ισκι-ἰδιω 854. See 854.

e. Suffixes often show gradations: τηρ, τωρ, τερ, τρ (36 N. 1) as in δο-τήρ, δό-τωρ, δότεира (out of δοτερ-ια) giver; ψάλ-τρια harp-player; μὴν μν: λι-μὴν harbour, λι-μυ-η lake; μωρ μαρ: τέκ-μωρ, τέκ-μαρ goal; ωρ ρ: ὕδ-ωρ water, ὕδ-ρᾶ hydra; ων αν: τέκτ-ων carpenter, fem. τέκταινα, from τεκταν-ια; and in λέων lion, fem. λέαινα (843 b. 5).

834. Changes in stems. — Various changes occur when a suffix is added to a stem.

a. The final vowel of a stem is contracted with the initial vowel of a suffix: ὀφίδιον small snake (ὄφι- + ἰδιον from ὄφι-*s*). So when a consonant is dropped at the end of a stem: αἰδο-ῖο-*s* venerable (αἰδώς reverence, stem αἰδοσ-), βασιλειᾶ kingdom (βασιλεύ-*s* king, stem βασιλεφ- for βασιλεψ-, 43), ἀστε-ῖο-*s* refined (ἀστὺ city, stem ἀστεφ- for ἀστεψ-, 43). Cp. 858. 2.

b. A long final vowel of a stem may be shortened before the initial vowel of a suffix: δικᾶ-ῖο-*s* just, δικη right, stem δικᾶ-. (Properly δίκαι is an old case form, 833 c, to which -ο-*s* is added.)

c. A final vowel or diphthong may be dropped before the initial vowel of a suffix: σοφ-ῖα wisdom (σοφός wise), τίμ-ῖο-*s* honoured, costly (τίμη honour, stem τίμᾶ-), βασιλ-ῖο-*s* royal (βασιλεύ-*s* king), πολίτ-ῖο-*s* civic (πολίτης citizen, stem πολίτᾶ-).

d. The final letter or letters of a consonant stem may be dropped: σωφρο-σύνη temperance, moderation (σώφρων temperate, stem σωφρον-), μελ-ῦδριον little song (μέλος song, μελεσ-), ἀληθ-ῖο-*s* genuine (ἀληθής -ές true). So apparently in the case of a vowel stem in δεσπῶ-συνος belonging to the master (δεσπότης).

e. The final consonant of a stem undergoes regular euphonic change before the initial consonant of a suffix: βλέμ-μα glance (βλέπω look), δικασ-τής a judge (δικαδ-της, from δικάζω judge, stem δικαδ-), πίστ-τι-*s* faith (= πισθ-τι-*s*, from πειθ-ω persuade, stem πειθ-), λέξι-ς style (= λεγ-σι-*s*, from λέγω speak).

f. Stems in ο have an alternative in ε (cp. ἔππο-*s*, voc ἔππε; 229 b). This ε often appears in denominatives: οἰκέ-ω dwell, οἰκέ-της house-servant, οἰκε-ῖο-*s* domestic (οἶκο-*s* house).

g. Derivatives of ā stems may apparently show ω in place of ā; as στρατιώ-της soldier (στρατιά army), Ἰταλιώ-της an Italiote, Greek inhabitant of Italy (Ἰταλιᾶ Italy). See 843 a, N. Stems in ā have η in τίμη-εις honoured (τίμη, stem τίμᾶ-).

h. Vowel stems, especially those derived from verbs, often lengthen a final short vowel before a suffix beginning with a consonant: ποιη-μα poem, ποιη-σι-*s* poetry, ποιη-τή-*s* poet, ποιη-τι-κό-*s* creative, poetical (ποιέ-ω make); δεσμῶ-της prisoner (δεσμός-*s*, δεσμά fetters). Verbs with stems in α, ε, ο usually show in derivatives the stem vowel as found in the tenses other than the present; as δηλό-ω manifest, fut. δηλώ-σω, δηλώ-σι-*s* manifestation; ἀρόω plough, fut. ἀρό-σω, ἀρο-σι-*s* arable land, ἀρο-τήρ ploughman; εὗρ-ῖο-*s* find out, fut. εὗρ-ή-σω, εὗρ-η-μα discovery, but εὗρ-ε-σι-*s* discovery, εὗρ-ε-τής discoverer.

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολι-ή-της, Ionic for πολί-της citizen, πολλοί-ε-θρον (poetic) city.

j. Consonant stems, and vowel stems not ending in ο, often show ο before a suffix in denominatives; a stem in -ον is thus replaced by one in -ο: σωφρο-σύνη temperance (σώφρων temperate, σωφρον-); αιματ-ό-εις bloody (αἷμα, -ατος blood) and σκι-ό-εις shadowy (σκιά shadow) by analogy to δολό-εις wily, 858. 3. Cp. 873-875.

835. Several substantives are formed by reduplication: ἀγ-ωγ-ή training (ἀγ-ω lead), ἐδ-ωδ-ή food (Ionic ἐδ-ω eat), γί-γᾶς, -αντος giant. Some, by metathesis (128 a): τμη-σι-*s* cutting (τέμν-ω cut).

836. Insertion of sigma. — Between root (or stem) and suffix σ is often found, and in some cases it has become attached to the suffix. This parasitic letter spread from the perfect middle, where it is properly in place only in stems in τ, δ, θ, or σ; as in σχι-σ-μός-*s* cleaving with σ from ἐ-σχι-σ-μαι by analogy to ἐ-σχιω-ται for ἐ-σχιδ-ται (σχίζω cleave). In -σ-της the transference was made easier by words like σχισ-τός cloven for σχιδ-τός. This σ appears before many suffixes, and usually where the perfect middle has acquired it (489).

μα: σπά-σ-μα spasm (σπάω rend, ἔσπασμαι, κέλευ-σ-μα command (κελεύω command, κεκέλευσμαι), μία-σ-μα stain (μιαίνω stain, μεμίασμαι). — μο: σπα-σ-μός = σπά-σ-μα, κέλευ-σ-μός command. — μη: δύ-σ-μη setting (δύω set). — τής: κέλευ-σ-τής signal-man, ὄρχη-σ-τής dancer (ὄρχε-ομαι dance), δυνά-σ-της lord (δύναμαι am able). Also in δρα-σ-τήριος efficacious (δράω do), ὄρχη-σ-τῶν dancing-place, πλη-σ-μόνη fulness. -σ-μα has displaced δμ, -θ-μ (832) in ὀσμὴ odour (earlier ὀδμή), ῥυ-σ-μός (and ῥυ-θ-μός) rhythm.

837. Insertion of tau. — In a few words τ is inserted before the suffixes μο, μα, μη, μην. Thus, ἐφ-ε-τ-μή command (ἐφήμι, root ἐ, ἦ), λατ-τ-μα depth of the sea, ἀύ-τ-μή and ἀύ-τ-μήν breath (ἀημι blow). In ἔρετ-μῶν oar the τ may be part of the verb-stem (ἐρέσσω, 515), and have spread thence to the other words.

FORMATION OF SUBSTANTIVES

838. Some suffixes have a special significance; of these the most important are given in 839-856. But suffixes commonly used with a special function (such as to denote agency, action, instrument, etc.) are not restricted to this function. Only a few have one function, as τερο to denote comparison.

a. The instrument may be viewed as the agent, as in ῥαι-σ-τήρ hammer, lit. smasher, from ῥαί-ω smash. τρο (863. 16) may express the agent, instrument, or place. Suffixes used to denote actions or abstract ideas often make concrete words, as τροφή nurture and nourishment, ἀγγελ-ῖα message (cp. Eng. dwelling, clothing). πορθμείον means ferry, ferry-boat, ferryman's fee. Words originally denoting an agent have lost that meaning, as πα-τήρ father (perh. protector), and in many cases the original force is changed.

839.

AGENCY

a. The primary suffixes τᾶ, τηρ, τωρ, τρο, εν, denoting the agent or doer of an action, are masculine.

1. **τᾶ** (nom. -τῆ-s): κρι-τῆ-s judge (κρίνω *decide*, κρι-), κλέπ-τῆ-s thief (κλέπ-τ-ω *steal*), ποιη-τῆ-s poet, i.e. maker (ποιέ-ω *make*), ἀλλη-τῆ-s flute-player (ἀλλέ-ω *play the flute*), μαθ-η-τῆ-s pupil (μανθάνω *learn*, μαθ-ε-), ἰκ-έ-τῆ-s suppliant (ἰκ-νέ-ομαι *come*, ἰκ-).
2. **τηρ** (nom. -τῆρ): δο-τῆρ giver (δί-δω-μι *give*, δο-, δω-), σω-τῆρ saviour (σφ-ίζω *save*).
3. **τορ** (nom. -τωρ): ῥή-τωρ orator (ἔρέω *shall say*, ἔρ-, ῥε-), εἰ-ρη-κα have spoken, κτίσ-τωρ founder (κτίζω *found*, κτιδ-), σημά-ντωρ commander, poet. (σημαίνω *give a signal*, σημα-).
4. **τρο** (nom. -τρό-s): ἰᾶ-τρό-s physician (ἰά-ομαι *heal*).
5. **ευ** (nom. -εύ-s): γραφ-εύ-s writer (γράφ-ω *write*), τοκ-εύ-s father (τίκτω *beget*, τεκ-).

b. The primary suffixes τριδ, τριᾶ, τειρα, τιδ are feminine.

1. **τριδ** (nom. -τρις): ἀλλη-τρις female flute-player.
2. **τριᾶ** (nom. -τρια): ποιη-τρια poetess (late), ψάλ-τρια female harper (ψάλλω *play the harp*, ψαλ-).
3. **τειρα** (nom. -τειρα from τερ-ια): σῶ-τειρα fem. of σω-τῆρ, δό-τειρα fem. of δο-τῆρ.
4. **τιδ** (nom. -τις): ἰκ-έ-τις female suppliant fem. of ἰκ-έ-της.

c. The same root or verb-stem may have different suffixes denoting the agent: γεν-έ-της, γεν-ε-τήρ, γεν-έ-τωρ begetter; μαθ-η-τρις, or μαθ-ή-τρια female pupil, fem. of μαθ-η-τής.

d. Words in -τηρ, -τρις, -εως are oxytone. Words in -τωρ, -τειρα, -τρια have recessive accent. Words in -της are oxytone or paroxytone.

e. See also *ον* (nom. -ων) 861. 18.

84D. NAMES OF ACTIONS AND ABSTRACT SUBSTANTIVES

a. Substantives denoting actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except *μο*, nominative -μός-s, and *εσ*, nominative -ος) form feminines; all are primary except *ιᾶ* in some words.

1. **τι** (nom. -τι-s): πείθ-τι-s faith (πειθ-ω *persuade*, πιθ-), φά-τι-s rumour (φημί *say*, φα-).
2. **σι** (nom. -σι-s): λέξι-s style (λέγ-ω *speak*), ποιη-σι-s poetry (ποιέ-ω *make*), φθι-σι-s decay (φθί-ν-ω *decay*), δό-σι-s act of giving or gift (δί-δω-μι *give*, δο-, δω-), θέ-σι-s placing (τί-θη-μι *place*, θε-, θη-), τά-σι-s tension (for τῆ-σι-s 35 b, from τείνω *stretch*, τεν-). *σι* is derived from *τι* after a vowel (115).
3. **σιᾶ** (nom. -σιᾶ): in substantives from verbs in -αζω out of -αδ-ιω; as δοκιμασίᾶ examination (δοκιμάζω *examine*, δοκ μαδ-).
4. **τυ** (nom. -τύ-s 863 a. 17): rare, poetic and dialectic, ἐδ-η-τύ-s eating (poet. ἔδ-ω *eat*), βοη-τύ-s shouting (βοά-ω *shout*).
5. **μο** (nom. -μός-s, masc.): διωγ-μός-s pursuit (διώκ-ω *pursue*), πταρ-μός-s sneezing (πτάρ-νυ-μαι *sneeze*). On θ-μο see 832, σ-μο 836, τ-μο 837. Cp. 861. 1.

6. **μᾶ** (nom. -μη): γνώ-μη knowledge (γι-γνώ-σκω *know*), φή-μη report, omen (φη-μί *say*), τιμή honour (poet. τί-ω *honour*), μνή-μη memory (μ-μνή-σκω *remind*). See also 861. 1.
7. **μᾶ** (nom. -μᾶ): τόλ-μα daring (τλή-ναι *dare*).
8. **εσ** (nom. -ος, neut.): δέ-ος fear, ῥίγ-ος cold.
9. **ιᾶ** (nom. -ιᾶ): primitive, from verb-stems, as μαν-ιᾶ madness (μαίνομαι *rage*, μαν-). Denominative: ἡγεμον-ιᾶ sovereignty (ἡγεμών *leader*), εὐεργεσία kind service (εὐεργετ-ια from εὐεργέτης *doer of good deeds*). Without any noun-stem: πολιορκιᾶ siege (πολιορκέω *besiege*). Verbs in -εω derived from substantives, as παιδεύ-ω educate (παις *child*), show abstracts in -ειᾶ for ε(υ)-ιᾶ (43): παιδεῖᾶ education, στρατεῖᾶ campaign (στρατεύομαι *take the field*), βασιλειᾶ reign, kingdom (βασιλεύ-ω *am king*).
10. **ο, α**: see 859. 1, 2.

b. Many feminine substantives expressing the abstract notion of the adjective are derived from adjective stems (a few from substantive or verb stems). Many of these denominatives express *quality*, cp. Eng. *-ness, -hood*.

1. **ιᾶ** (nom. -ιᾶ): from adjectives in -ης and -οος, -ους, as ἀλήθεια truth for ἀληθ-εσ-ια from ἀληθής *true*; ἔνδεια want for ἐνδε(ε)-σ-ια from ἐνδεής *needy*, 44 a, 292 d; εὖνοια kindness for εὔνο(ο)-ια from εὔνοος *kind*.
2. **ιᾶ** (nom. -ιᾶ): εὐδαιμον-ιᾶ happiness (εὐδαιμων *happy*), συμμαχιᾶ alliance (σύμμαχος *fighting along with*), σοφ-ιᾶ wisdom (σοφός *wise*). Since τ becomes σ before ιᾶ we have ἀθανασιᾶ immortality (ἀθάνατος *immortal*). Cp. 859. 6.
3. **συνᾶ** (nom. -σύνη): δικαιο-σύνη justice (δικαιο-ς *just*). Abstracts in -σύνη are properly fem. of adj. in -συνος, as γηθο-σύνη joy (γηθός-συνος *joyful*) -σύνη by analogy in μαντ-οσύνη art of divination (μάντι-s *seer*). See 865. 7.
4. **τητ** (nom. -της): φιλό-της, -τητος friendship (φιλο-ς *friend*), ισό-της, -τητος equality (ἴσος *equal*), νεό-της youth (νέος *young*), παχύ-της thickness (παχύ-ς *thick*).
5. **αδ** (nom. -άς): abstract substantives of number, as τρι-άς, -άδος triad (τρεις). μον-άς, -άδος unit (μόνος *alone, single*). See also 863 b. 8.

c. Some neuter abstracts express quality: τάχ-ος speed (ταχύ-ς *swift*), εὖρ-ος width (εὖρ-ός-s *broad*). See 840 a. 8.

d. A feminine adjective is used substantively in poet. πινυτή wisdom from πινυτός *wise*; with recessive accent in ἔχθρα enmity from ἐχθρός *hostile*, θερμύτης warmth from θερμός *warm*.

e. Some compound adjectives in -ής yield (by analogy) abstracts in -ιᾶ not in -ειᾶ; as ἀτυχή *misfortune* from ἀτυχ-ής *unfortunate*. Fluctuation often occurs, as in κακοήθεια κακοθηῖᾶ malignity from κακοήθης *ill-disposed*; Old Attic ἀληθειᾶ (= Ion. ἀληθειῆ) for ἀλήθεια.

84I. RESULT OF ACTION

The result or effect of an action is expressed by the primary suffixes

1. **es** (nom. -os, neut.): γέν-ος *race, family*, stem γεν-εσ- (γί-γν-ομαι *am born*, ἐ-γεν-όμεν, γεν-), τέκ-ος *child*, stem τεκ-εσ- (τίκτω *bring forth*, τεκ-), ψεύδ-ος *lie*, stem ψευδ-εσ- (ψεύδ-ω *deceive*).
2. **ματ** (nom. -μα, neut.): γράμ-μα *thing written* (γράφ-ω *write*), νόη-μα *thought* (νοέω *think*), ποιη-μα *poem* (ποιέ-ω *make*), δέρ-μα *hide* (δέρ-ω *flay*), τμη-μα *section* (τέμ-νω *cut*, τεμ-, τμη-, 128 a).

842. INSTRUMENT OR MEANS OF ACTION

The instrument or means of an action is expressed by the primary suffixes

1. **τρο** (nom. -τρο-ν, neut.): ἀρο-τρο-ν *plough* (ἀρό-ω *plough*), λύ-τρο-ν *ransom* (λύ-ω *release*, λύ-), σεί-σ-τρο-ν *rattle* (σει-ω *shake*, 824 a), δι-δακ-τρο-ν *teacher's pay* (διδάσκω *teach*, διδαχ-), λου-τρό-ν *bath* (bathing-water; λού-ω *wash*).
2. **θ-ρο** (nom. -θρο-ν, neut.): κλει-θρο-ν *bar for closing a door* (κλει-ω *shut*, 832).
3. **τρᾶ** (nom. -τρᾶ, fem.): μάκ-τρᾶ *kneading-trough* (μάττω *knead*, μαγ-), ῥή-τρᾶ *compact* (ἐρέω ἐρῶ *shall say*, ἐρ-, ῥε-), χύ-τρᾶ *pot* (χέω *pour*, χυ-).
4. **τηρ-ιο-** (nom. -τηρ-ιο-ν, neut.): in a few words, as πο-τήρ-ιο-ν *cup* (πίνω *drink*, πο- 529); θελκ-τήρ-ιο-ν *spell, charm* (θέλγω *charm*). See 858. 14.
5. **ειο** (rare; nom. -ειον, neut.): τροφεία *pay for rearing*. See 863 a. 8.
6. **ρο** (nom. -ρό-ν, neut.): πτ-ε-ρό-ν *wing* (πέτ-ομαι *fly*).

843. THE PERSON CONCERNED

a. The person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes:

1. **ευ** (nom. -εύ-ς, masc.): γραμ-ματ-εύ-ς *secretary* (γράφω, -ατος *anything written*), ιερ-εύ-ς *priest* (ιερός *sacred*), ιππ-εύ-ς *horseman* (ἵππος *horse*), χαλκ-εύ-ς *coppersmith* (χαλκός *copper*).
2. **τᾶ** (nom. -της, masc.): ναῦ-της *sailor* (ναῦ-ς *ship*), τοξό-της *bowman* (τόξο-ν *bow*), οἰκέ-της *house-servant* (οἶκος *house*, 834 f), δεσμώ-της *prisoner* (834 h).

N.—By analogy are formed: εὐν-έτη-ς *bed-fellow* (εὐνή *bed*), following οἰκέ-της; ὄπλ-ἑτη-ς *heavy-armed soldier* (ὄπλο-ν, ὄπλα *armour*) following πολί-της from older πόλι-ς; στρατι-ώτης *soldier* (στρατιά *army*) following δεσμώ-της. See 834 g.

b. The following secondary suffixes form feminine substantives:

1. **ια** (nom. -ιά): corresponding to masculines in -εύ-ς, as ἱερεία *priestess* for ἱερ-εύ-ια (ἱερ-εύ-ς *priest*), βασίλεια *queen* (βασιλ-εύ-ς *king*). See -αῖνα below.
2. **ιδ** (nom. -ίς): φαρμακ-ίς *sorceress* (φάρμακον *charm, poison*, φαρμακ-εύ-ς *sorcerer*), καπηλ-ίς *female huckster* (καπηλός *huckster*), φυλακ-ίς *female guard* (φύλαξ).
3. **τιδ** (nom. -τις): corresponding to masculines in -της: οἰκέ-τις *house-maid* (οἰκέ-της), πολί-τις *female citizen* (πολί-της).
4. **ιτᾶ, ισσᾶ** (nom. -ιττα, -ισσα): from ια added to stems in τ or κ (112, 114), as θῆττα *female serf* from θητ-ια (θής, θητ-ός *serf*), Κίλισσα *Cilician woman* from Κίλικ-ια (Κίλιξ *Cilician*); later, by analogy, βασίλισσα *queen*.
5. **αινᾶ** (nom. -αῖνα) corresponding to masculines in -ων: λέ-αῖνα *lioness* (λέ-ων

ῖον), θεράπ-αῖνα *handmaid* (θεράπ-ων *attendant*), Λάκ-αῖνα *woman of Laconia* (Λάκ-ων *a Laconian*). By analogy, in ο stems: λύκ-αῖνα *she-wolf* (λύκο-ς). -αῖνα stands for -αν-ια, -αν being a weak form of -ων (833 e, 35 b).

N.—Names of dealers in anything usually end in -πώλης, -ου; fem. -πωλις, -ιδος (πωλέω *sell*), as βιβλιο-πώλης *bookseller* (βιβλίον *book*), σίτο-πώλης *grain-dealer* (σίτος *grain*), ἀρτό-πωλις *bread-woman* (ἄρτος *bread*). Cp. also καπηλῖς under ιδ.

844. GENTILES OR PLACE NAMES

Gentiles are denominative nouns denoting belonging to or coming from a particular *country, nation, or city*. Gentiles are formed from proper nouns by secondary suffixes.

1. **ευ** (nom. -εύ-ς, gen. -έως, masc.), **ιδ** (nom. -ίς, gen. ἰδ-ος, fem.): Πλαταιεύς -έως, Πλαταιῖς -ιδος *a Plataean* (ἡ Πλάταια); Ἐρετριεύς *an Eretrian* (ἡ Ἐρέτρια); Μεγαρεύς, Μεγαρίς *a Megarian* (τὰ Μέγαρα); Αἰολεύς *Aeolian* (Αἰόλος, mythical ancestor of the Aeolians).
a. -ίς (-ιδος) may denote a *land* or a *dialect*: ἡ Δωρίς (γῆ) *Doris*; ἡ Αἰολίς (γλῶττα) *the Aeolic dialect*.
2. **τᾶ** (nom. -της, masc.), **τιδ** (nom. -τις, fem.): Τεγεά-της, Τεγεᾶ-τις *of Tegea* (ἡ Τεγεᾶ); Σπαρτ-ιά-της, Σπαρτ-ιά-τις *of Sparta* (ἡ Σπάρτα); Αἰγίνῃ-της, Αἰγίνῃ-τις *of Aegina* (ἡ Αἰγίνα); Συβαρ-ί-της, Συβαρ-ί-τις *Sybarite* (ἡ Σύβαρις); Σικελι-ώ-της, Σικελι-ώ-τις *Siciliote* (ἡ Σικελιά).
a. The endings -ίτης, -ωτης are due to analogy; see 843 a. N.
3. Other gentiles, properly adjectives, end in -ιος, -ια, as Ἀθηναῖος, -αῖα *of Athens* (αἱ Ἀθῆναι), Μιλήσιος for Μίλητ-ιος *of Miletus* (Μίλητος), Ὀπούριος *of Opus* (Ὀπούς); (ι)κός, (ι)κᾶ, as Ἴων-ικός *Ionic* (Ἴων-ες *Ionians*); νό-ς, νή preceded by α(η), ι, as Σαρδι-ανός *of Sardis* (Σάρδεις), Λαμψακ-ηνός *of Lampsacus* (Λάμψακος), Βυζαντ-ίνο-ς *Byzantine* (Βυζάντιον). See 863 b. 12.

845. PATRONYMICS

Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. **δᾶ** (nom. -δη-ς, masc.), **δ** (nom. -ς, fem.):
Βορεᾶ-δη-ς *son of Boreas* fem. Βορεᾶ-ς, -δος from Βορέᾶ-ς
Stems in ᾶ shorten ᾶ to α; from such forms arose
2. **αδᾶ** (nom. -άδη-ς, masc.), **αδ** (nom. -άς, fem.):
Θεστι-άδη-ς *son of Thestius* fem. Θεστι-άς, -άδος from Θέστιω-ς
From this type arose a new formation:
3. **ιαδᾶ** (nom. -ιάδη-ς, masc.), **ιαδ** (nom. -ιάς, fem.):
Φερητ-ιάδη-ς *son of Pheres* fem. Φερητ-ιάς, -ιάδος from Φέρης (-ητος)
Περση-ιάδη-ς *son of Perseus* (fem. Περση-ίς, -ίδος) from Περσεύ-ς
Τελαμων-ιάδη-ς *son of Telamon* from Τελαμών (-ώνος)

4. **ιδᾶ** (nom. -ιδῆ-s, masc.), **ιδῆ** (nom. -ίς, fem.):

Τανταλ-ιδῆ-s	son of <i>Tantalus</i>	fem. Τανταλ-ίς , -ιδ-ος from Τάνταλο-s
Κεκροπ-ιδῆ-s	son of <i>Cecrops</i>	fem. Κεκροπ-ίς , -ιδ-ος from Κέκροψ(-οπος)
Οινε-ιδῆ-s	son of <i>Oeneus</i>	fem. Οινῆ-ίς , -ιδ-ος from Οινεύ-s
Λητο-ιδῆ-s	son of <i>Leto</i>	fem. Λητω-ίς , -ιδ-ος from Λητώ (279)

Stems in *ο* drop *ο*; stems in *ευ (ην)* drop *υ*; stems in *οι (ωι)* drop *ι*.

5. **ιων** or **ϊων** (poetic and rare; nom. -ίων, masc.):

Κρον-ϊων son of *Cronus* (also **Κρον-ιδῆ-s**), gen. **Κρον-ϊων-ος** or **Κρον-ϊων-ος** according to the metre, from **Κρόνο-s**.

6. **ιωνᾶ** or **ιωνῆ** (poetic and rare; nom. -ιώνῆ or ιωνῆ, fem.):

Ἀκρισ-ιώνῆ daughter of **Ἀκρίσιο-s** **Ἀδρηστ-ιωνῆ** daughter of **Ἀδρηστο-s**

846. Variations occur especially in poetry: a. Hom. **Πηλε-ιδῆ-s**, **Πηλε-ϊδῆ-s**, **Πηλη-ιάδῆ-s**, and **Πηλε-ϊων**, son of *Peleus*; **Ἀτρε-ιδῆ-s**, **Ἀτρε-ϊδῆ-s**, and **Ἀτρε-ϊων**, son of *Atrēus*.

b. Two patronymic endings: **Ταλα-ϊων-ιδῆ-s** son of *Talab-s*.

c. The stem drops or adds a syllable: **Δευκαλ-ιδῆ-s** son of *Deukalīon*, -ίων-ος; **Λαμπε-ετ-ιδῆ-s** son of *Lampes*.

d. -ιδῆ-s is used in comic formations: **κλεπτ-ιδῆ-s** son of a *thief*.

e. -νδᾶ-s occurs in the dialects, as **Ἐραμεινώνδᾶ-s** *Eraminoudas*.

f. -ιος, -ειος, may indicate descent, as **Τελαμώνιε παῖ** *oh son of Telamon*, **Τυνδαρεῖᾶ θυγάτηρ** daughter of *Tyndareus*; cp. Tennyson's "Niobe daughter."

847. A patronymic may include the father, as **Πεισιστρατῖδαι** *the Peisistratidae* (Peisistratus and his sons).

848. Most genuine patronymics are poetical and belong to the older language. In the classical period patronymics rarely indicate descent in the case of historical persons; as **Εὐρύπιδης**, **Ἀριστείδης**.

849. Metronymics denote descent from the mother, as **Δᾶνα-ιδῆ-s** son of *Dānā*, **Φιλυρ-ιδῆ-s** son of *Philyra*.

850. Relationship is sometimes denoted by the suffixes **ιδεο** (nom. -ιδού-s son of) and **ιδεᾶ** (nom. -ιδῆ daughter of); as **ἀδελφ-ιδού-s** *nephew*, **ἀδελφ-ιδῆ** *niece* (**ἀδελφός-s** *brother*).

PLACE

851. Place may be expressed by the secondary suffixes

1. **ιο** (nom. -ιο-ν, neut.): **Διονύσιον** (scil. *ιερόν*) *temple of Dionysus*, **Ἡραϊον** *Heraeum*.

Also **-ε-ιο** (nom. -εῖο-ν, neut.): from substantives in **-εύ-s** and by extension in others; as **χαλκ-εῖο-ν** *forge* (**χαλκ-εύ-s** *coppersmith*), **Θησεῖον** *Theseum* (**Θησεύ-s**), **λογ-εῖο-ν** *place for speaking* (**λόγο-s** *speech*), **μουσ-εῖο-ν** *seat of the Muses* (**μουσα muse**), **Ὀλυμπι-εῖο-ν** *Olympieum* (**Ὀλύμπιο-s** *Olympian Zeus*).

2. **τηρ-ιο** (nom. -τήρ-ιο-ν, neut.): derived from substantives in **-τήρ** (or **-τής**); as **ἀκροᾶτήρ-ιο-ν** *auditorium* (**ἀκροᾶτήρ** or **ἀκροᾶτής** *hearer*), **ἐργαστήρ-ιο-ν** *workshop* (**ἐργαστήρ** *workman*), **βουλευτήριον** *senate house* (**βουλευτήρ** or **βουλευτής** *councillor, senator*). See 863 a. 8.

3. **ων** (nom. -ών, gen. -ῶν-ος, masc.): **ἀνδρ-ών** *apartment for men* (**ἀνήρ**, **ἀνδρ-ός man**), **ἵππ-ών** *stable* (**ἵππο-s** *horse*), **παρθεν-ών** *maiden's apartment*, **Parthenon**, temple of Pallas (**παρθένο-s** *maiden*), **οιν-ών** *wine-cellar* (**οἶνο-s** *wine*), **ἀμπελ-ών** *vineyard* (**ἀμπελο-s** *vine*). Forms in **-έων** occur, as **περιστερ-έων** *dove-cote* (**περιστέρα** *dove*), **οινέων**.
4. **ἴτιδ** (nom. -ίτις, fem.): added to **ων**, **ἀνδρων-ίτις** *apartment for men*, **γυναικων-ίτις** *apartment for women*.
5. **ωνιᾶ** (nom. -ωνιά, fem.): **ρόδ-ωνιά** *rose-bed* (**ρόδο-ν** *rose*).
6. **τραῖ** (rare; nom. -τραῖ, fem.): **ὄρχή-σ-τραῖ** *dancing-place* (**ὄρχέ-ομαι** *dance*), **παλαι-σ-τραῖ** *wrestling-ground* (**παλαι-ω** *wrestle*). Cp. 836.

DIMINUTIVES

852. Diminutives are denominatives formed from the stems of substantives by various secondary suffixes.

1. **ιο** (nom. -ιο-ν, neut.): **παιδ-ιο-ν** *little child* (**παῖς**, **παιδ-ός**), **ὄρνιθ-ιο-ν** *small bird* (**ὄρνις**, **ὄρνιθος**), **ἀσπίδ-ιο-ν** *small shield* (**ἀσπίς**, **ἀσπίδ-ος**).

N.—Trisyllabic words are paroxytone if the first syllable is long by nature or position.

2. **ιδ-ιο** (nom. -ιδιο-ν, neut.): derived from such words as **ἀσπίδ-ιο-ν**; as **ξίφ-ιδιο-ν** *dagger* (**ξίφος** *sword*, stem **ξίφε-s**), **βο-ιδιο-ν** *small cow* (**βοῦ-s**), **οἰκιδιο-ν** *small house*, **οἰκί + ιδιο** (**οἰκιά**), **ἰχθῆδιο-ν** *small fish* (**ἰχθῆς**). See 833 b.

3. **αρ-ιο** (nom. -άριον, neut.): **παιδ-άριον** *little child*.

4. **υδ-ριο** (nom. -ύδριον, neut.): **μελ-ύδριον** *little song* (**μέλος**).

5. **υλλιο** (nom. -ύλλιον, neut.): **ἐπ-ύλλιον** *little epic or versicle* (**ἔπος**).

6. **ισκο**, **ισκᾶ** (nom. -ισκος, masc., -ισκη, fem.): **ἀνθρωπ-ισκο-s** *manikin*, **παιδ-ισκο-s** *young boy*, **παιδ-ισκη** *young girl*. From this comes **-ισκ-ιο** in **ἀσπίδ-ισκιο-ν** *small shield*.

853. Many other diminutives occur, as **ακνᾶ**: in **πιθάκνη** *wine-jar* (**πίθος**); **ιδῆ**, **ιδῆ**: in **ἀμαξίς**, **-ιδος** *small wagon* (**ἄμαξα**), **νησίς**, **-ιδος** *islet* (**νησο-s**); **ιδ-ευ**: of the young of animals, as **λυκ-ιδεύς** *wolf's whelp* (**λύκο-s**), also **ἰδεύς** *son's son*, **grand-son** (**υῖός**); **ιχο**: **ὄρτάλιχος** *young bird* (**ὄρτάλις**) *chick*; **ιχνᾶ**: **κυλιχνη** (and **κυλιχιον**, **κυλιχνίς**) *small cup* (**κύλιξ**). Rare or late are **-ᾶκιδιον**, **-ᾶσιον**, **-ᾶφιον**, **-ιδάριον**, **-ισκάριον**, **ιον**, 861. 19, **-ύλος**, and over 25 others. See 860. 1.

854. Diminutives are often combined: **παιδ-ισκ-άριον** *stripling*, **μειράκ-ιον**, **μειρακ-ισκος**, **μειρακ-ύλλ-ιον**, **μειρακ-ύλλ-ιδιο** *stripling* (**μείραξ** *lass*), **χλαν-ισκ-ιδιο** *cloaklet* (**χλανίς**), **ξφδάριον** *insect* (**ξφον** *animal*).

855. Some words, especially such as denote parts of the body, are diminutive in form, but not in meaning; as **κράνιον** *skull*, **θηρίον** *beast* (= **θήρ**), **πεδίον** *plain* (**πέδον** *ground*), all in Homer, who has no diminutives. Diminutives often employed tend to lose their diminutive value.

856. Diminutives may express affection, familiarity, daintiness, and sometimes pity or contempt (cp. **δάρ-λιν**, **λόρδ-λιν**). See the examples under 852, and also **πατρ-ιδιο** *daddy* (**πατήρ**), **ἀδελφ-ιδιο-ν** *dear little brother*, **Σωκρατ-ιδιο** *dear Socky*, **ἀνθρώπιον** *manikin*. Some endings often have an ironical force, as **πλούτ-ᾶξ** *rich churl*, **γάστρ-ων** *fat-belly*.

FORMATION OF ADJECTIVES

857. Adjectives are formed by the same suffixes as are used in substantives, the same formation producing in one case a substantive, in another an adjective. Many words formed with certain suffixes (*ιο, μο, νο, ρο, το*) are used as adjectives or as abstract substantives (usually feminine or neuter). Thus *φιλιᾶ friendly* or *friendship*; so *στέφανος crown* (*στέφω encircle*) was originally an adjective. Many suffixes have no characteristic signification.

Adjectives are either primitive (from roots or verb-stems) or denominative (from substantives or other adjectives). But this distinction is often obliterated and difficult to determine.

858. The following are the chief adjectival suffixes:

1. **ο, ᾶ** (nom. -ος, -η or -ᾶ, -ο-ν): primary: *λοιπ-ός remaining* (*λείπω leave, λειπ-, λειπ-, λοιπ-*), *λευκ-ός bright* (*λεύσσω shine, λευκ-ιω*).
2. **ιο, ιᾶ**: a common suffix expressing that which *pertains* or *belongs* in any way to a person or thing. By union with a preceding stem vowel we have *αιο, ειο, οιο, φο, υιο*.
Primary (rare): *ἄγ-ιος sacred* (*ἄγος expiation*); with a comparative force: *ἄλλος other* (*ἄλ-ιος alius*), *μέσος middle* (*μεθ-ιος medius*, 113).
Secondary in *τιμ-ιος worthy, costly* (*τιμή honour*); *φίλ-ιος friendly* (*φίλος dear*); *ὀρθ-ιος steep* (*ὀρθ-ος straight*); *πλούσι-ος rich* (*πλοῦτος riches*, 115); *δικα-ιος just* (*δικ-η right*, 834 b); *οἰκε-ιος domestic* (*οἶκος house*, 834 f); *πάτρ-ιος hereditary* (*πατήρ father, πατρ-*, 262); *βασιλε-ιος royal* (*βασιλεύς king*); *θέρε-ιος of summer* (*θέρος, stem θερεσ-*); *αἰδο-ιος venerable* (*αἰδώς shame, stem αἰδωσ-*, 266); *ἥρω-ος heroic* (*ἥρω hero, ἥρωφ-*, 267); *πήχυ-ιος a cubit long* (*πήχυ-ος*, 268). The feminines are often abstract substantives, as *φιλ-ιᾶ friendship*.
- a. The ending -αῖος has been transferred from ᾶ stems, as in *χερσ-αῖος of or from dry land* (*χέρσος*). The form *ι-αῖος* occurs: *δραχμ-αῖος worth a drachma* (*δραχμή*). -εῖος has become independent in *ἀνδρ-εῖος manly* (*ἀνήρ*). On gentiles in -ιος, see 844. 3.
- b. Ionic **η-ιο** (nom. -ηιος), properly from stems in *ευ* (*ηυ*), as Hom. *χαλκή-ιος brazen* (pertaining to a *χαλκός braz'er*; Attic *χάλκεος, -οῦς*, see 858. 4), *βασιλή-ιος royal*; and transferred in Ionic to other stems, as in *πολεμ-η-ιος warlike, ἀνθρωπ-η-ιος human* (Attic *ἀνθρώπειος*), *ἀνδρ-η-ιος manly*.
3. **ωντ** for *φεντ* (nom. -εις) forms denominative adjectives denoting *fulness* or *abundance* (mostly poetic).
τιμῆ-εις (*τιμῆς honoured*, and by analogy *δενδρ-ηεις woody* (*δένδρο-ν tree*); *χαρι-εις graceful* (*χάρι-ς*), *δαλβ-εις wily* (*δόλο-ς*), and by analogy *αιματ-δ-εις bloody* (*αἷμα, -ατ-ος blood*, 834 j), *ιχθυ-δ-εις full of fish*, *κρυ-δ-εις chilling* (*κρύ-ος chill*). Also in *εὐρώ-εις mouldy* (*εὐρώς, -ῶτος*).
4. **οο** (nom. -οος, -οῦς, 290) forms denominative adjectives denoting *material*: *χρῶσειος, χρῦσοῦς golden* (*χρῦσός gold*).

- a. **οο** is derived from *ε-ιο*, seen in *χρῶσειος* (poetic). Here *ε* is part of the stem (834 f). On -ηιος see 858. 2 b.
5. **οσ** (nom. -ής, -ές): primitive: *ψευδ-ής false* (*ψεύδ-ω deceive*), *σαφ-ής clear*, *πρην-ής prone*, *ὑγι-ής healthy*. Very common in compounds, as *ἀσφαλ-ής unharmed, secure* (*ἀ-priv. + σφαλ- in σφάλω trip*).
6. **κο, ακο, ικο** (nom. -κος, very common, cp 864. 1): many denominatives formed by these suffixes denote *relation*, many others *fitness* or *ability*.
a. Denominatives: *μαντι-κός prophetic* (*μάντι-ς prophet*); *φυσικ-ός natural* (*φύσι-ς nature*); *θηλυ-κός feminine* (*θηλυ-ς female*); *Δαρεί-κός Daric* (*Δαρεί-ος Darius*).
b. From *φυσικ-ός*, etc., *ικο* was taken as an independent suffix in *μουσ-ικός musical* (*μούσα muse*); *βαρβαρ-ικός barbaric* (*βάρβαρος barbarian, foreigner*); *διδασκαλ-ικός able to teach* (*διδάσκαλος teacher*); *μαθηματ-ικός fond of learning* (*μάθημα, -ματος thing learnt*); *Κεραμε-ικός Potters' quarter, Ceramīcus* (*κεραμέ-ς potter*); *βασιλ-ικός royal* (*βασιλεύς king*); *ἥρω-ικός heroic*, from *ἥρω(ς)*, -ος *hero*; *Ἀχαι-ικός* or *Ἀχᾶ-ικός* (38) *Achaean* (*Ἀχαιός Achaean*).
- N. — *ἀρχ-ικός able to rule* (*ἀρχ-ή*), *γραφ-ικός able to write or draw* (*γραφ-ή*), need not be derived directly from the root.
- c. *Κορινθ-ικός Corinthian* (*Κορινθ-ιος Corinthian*); *σπονδει-ικός consisting of spondees* (*σπονδ-εῖος spondee*).
- d. **τ-ικός** represents *ικό* added to the verbal in *τό-* (cp. also *μαθηματ-ικός*). Thus, *λεκ-τικός suited to speaking* (*λέγω speak*); *αἰσθη-τικός capable of feeling* (*αἰσθ-άνομαι feel*); *ἀριθμη-τικός skilled in numbering* (*ἀριθμ-έω to number*); *πράκ-τικός practical, able to do* (*πράττω do*); *σκεπ-τικός reflective* (*σκεπ-τ-ομαι look carefully, consider*). Added to a noun-stem: *ναυ-τικός nautical* (*ναῦ-ς ship*).
7. **λο** (nom. -λος): primary (usually active) and secondary. Cp. 860. 1. Primary in *δει-λός cowardly* (*δέδοι-κα fear, δι-, δει-, δοι-*); *στρεβ-λός twisted* (*στρέφ-ω turn*); *τυφ-λός blind* (*τύφ-ω raise a smoke*); *κοῖλος hollow* (= *κοφ-ίλος*, Lat. *cav-us*); *τροχ-αλός running* (*τρέχ-ω run*); *εἰκ-ελος like* (*εἶκα am like, εἰκ-*); *καμπ-ύλος bent* (*κάμπ-τ-ω bend*); *φειδ-ωλός sparing* (*φειδ-ομαι spare*). *ἀπατ-ηλός deceitful* (*ἀπάτη deceit, ἀπατά-ω deceive*) may be a primitive or a denominative. Cp. 860. 1.
α-λεο denoting *quality* in *ἀρπ-αλέος attractive, ravishing* (*ἀρπάζω seize*), *θαρσ-αλέος bold* (*θάρος-ος boldness*).
8. **μο** (nom. -μος, 861. 1): primary: *θερ-μός warm* (*θέρ-ω warm*); secondary in *ἑβδ-ο-μος seventh*.
9. **ι-μο, σ-ιμο** (nom. -ιμος, -σιμος): often denoting *able to or fit to*. Adjectives in *ιμο* are primitive or denominative, and are derived from *ι-*stems; those in *-σιμο* are denominative and come mostly from stems in *σι* + *μο* (as *χρη-σι-μος useful*, from *χρη-σι-ς use*); but *σιμο* has thence been abstracted as an independent suffix.
δοκ-ιμος approved (*δοκ-έ-ω seem good*); *μάχ-ιμος warlike* (*μάχη battle*); *νόμ-ιμος conformable to law* (*νόμος*); *ἐδ-ώδ-ιμος eatable* (*ἐδ-ώδ-η food, poet. ἐδ-ω eat*); *κάσι-μος combustible* (*κάω burn, καῦ-σι-ς burn*).

ing); λύσι-μο-s able to loose (λύ-σι-s loosing); ἰππά-σιμο-s fit for riding (ἰππάξομαι ride); ἀλώ-σιμο-s easy to take (ἀλίσκομαι, ἐάλων).

10. **μον** (nom. -μων, -μων): primary in μνή-μων mindful (μι-μνή-σκομαι remember), τλή-μων enduring, wretched (ἐ-τλή-ν endured). Cp. 861. 8.
11. **νο** (nom. -νο-s, 861. 11): primary (usually passive) and secondary (829 a). Sometimes denoting that which may, can, or must be done.

Primary in δει-νό-s fearful (δέ-δοι-κα fear, δι-, δει-, δοι-); σεμ-νό-s to be revered (σέβ-ομαι revere); πειθ-ανό-s persuasive (πειθ-ω persuade, πειθ-, πειθ-, ποιθ-); πίσ-υνο-s trusting (πειθ-ω). Secondary in σκοτει-νό-s dark (= σκοτεσ-νο-s from σκότ-ος darkness).

12. **νο** (nom. -ινο-s, 861. 11): forms denominative adjectives of material, as λιθ-ινο-s of stone (λιθο-s), ξύλ-ινο-s wooden (ξύλο-ν); to denote time, and derived from such forms as ἐαρι-νό-s vernal (ἐαρ spring), as in ἡμερ-ινό-s by day (ἡμέρᾱ), χθεσ-ινό-s of yesterday (χθές); other uses: ἀνθρώπ-ινο-s human (ἀνθρωπο-s man), ἀληθ-ινό-s genuine (ἀληθής true).

ινεο in λα-ινεο-s = λά-ινο-s stony (λάς stone). On -ηνος, -ίνος in gentiles, see 844. 3.

13. **ρο, ρᾱ** (nom. -ρό-s, -ρᾱ): primary, and secondary. Primary, in ἐχθ-ρό-s hated, hostile (ἐχθ-ω hate), λαμπ-ρό-s shining (λάμπ-ω shine), χαλα-ρό-s slack (χαλά-ω slacken). Secondary, in φοβε-ρό-s fearful (φόβος fear, φοβῶ-, 834 f). κρατ-ερό-s mighty (κράτ-ος might); primary or secondary in ἀνιά-ρό-s grievous (ἀνία grief, ἀνιά-ω grieve). See 860. 3.

14. **τηρ-ιο** (nom. -τήριω-s): in denominatives, derived from substantives in -της (or -της) by the suffix ιο; but the substantive is not always found.

σω-τήριω-s preserving (σω-τήρ saviour), whence the abstract σωτηρία (858. 2) safety; θελκ-τήριω-s enchanting (θελκ-τήρ charmer, θέλγ-ω enchant), whence θελκτήριον (842. 4), λυ-τήριω-s delivering (λυ-τήρ), ὁμητήριον starting-place (ὁμάω, ὁμῶμαι start).

15. **υ** (nom. -ύ-s, -εία, -ύ): primitives are ἡδύ-s sweet (ἡδ-ομαι am pleased), ταχ-ύ-s swift (τάχ-ος swiftness), βαθ-ύ-s deep (βάθ-ος depth). Cp. 859. 8.

16. **ωδεις** (nom. -ώδης, -ώδες): in primitives (rare). as πρεπ-ώδης proper (πρέπ-ω besem); usually in denominatives denoting fulness or similarity: ποι-ώδης grassy (ποιά), αίματ-ώδης looking like blood (αίμα). See 833 a.

17. Suffixes of Degree: **ιον** and **ιστο** (318) usually form primitives; **τερο** and **τατο** (313 ff.), denominatives. τερο occurs also in πρό-τερο-s which of two? πρό-τερο-s earlier, ὕσ-τερο-s later, ἐκά-τερο-s each. On the suffix τερο apparently without comparative force, see 1066, 1082 b. ἐν-τερο-ν is substantivized (bowel); from ἐν in.

- 18 Suffixes of Participles and Verbal Adjectives (primary): active ντ, στ, 301 a, c; middle and passive μενο. Verbal adjectives denoting completion (usually passive) το; possibility and necessity το, τεο (471-473).

On the formation of ADVERBS, see 341 ff.

LIST OF NOUN SUFFIXES

The list includes the chief suffixes used in substantives and adjectives. Separation of a suffix from the root is often arbitrary and uncertain.

859. VOWEL SUFFIXES

1. **ο**: nom. -ο-s masc., fem., -ο-ν neut. A common suffix in primitives denoting persons (usually male agents) or things (often abstracts).

ἄρχ-ό-s leader from ἄρχ-ω lead; ζυγ-ό-ν yoke from ζεύγ-νυ-μι yoke (ζυγ-, ζευγ-); λόγ-ο-s speech from λέγ-ω speak; νόμο-s custom, law from νέμ-ω distribute; στόλ-ο-s expedition from στέλλω (στελ-) send; τροφ-ό-s (ὁ, ἡ) nurse from τρέφ-ω nourish; φόρ-ο-s tribute from φέρ-ω bear, bring.

- a. The roots of some words appear only in other languages: οἰκ-ο-s house, Lat. vīc-u-s.

- b. The suffix has the accent when the agent is denoted. ε of the root varies with ο (831 b).

2. **ᾱ**: nom. -ᾱ or -ἡ fem. A common suffix in primitives, usually to denote things, often abstracts (action).

ἄρχ-ῆ beginning from ἄρχ-ω begin; λοιβ-ῆ pouring from λείβ-ω pour; μάχ-ῆ flight from μάχ-ομαι fight; σπουδ-ῆ haste from σπεύδ-ω hasten; στέγ-ῆ roof from στέγ-ω shelter; τροφ-ῆ nourishment from τρέφ-ω nourish; τύχ-ῆ chance from τυγχάνω happen (τυχ-); φορ-ᾶ crop from φέρ-ω bear; φυγ-ῆ flight from φεύγω flee (φυγ-, φευγ-).

- a. The roots of some words appear only in other languages: γυν-ῆ woman (Eng. queen).

- b. Most substantives accent the suffix; but many accent the penult.

3. **ᾱ**: nom. -ᾱs, -ῆs, in a few masculines, usually compounds: παιδο-τριβ-ῆs trainer of boys in gymnastics (τριβω rub).

4. **ι, ῖ**: primary, in ὄφ-ι-s snake, poet. τρόχ-ι-s runner (τρέχ-ω run), πόλι-s city (originally πόλι-ι-s), ἦν-ι-s yearling. Many words with the ι-suffix have taken on δ or τ; as ἐλπ-ι-s hope ἐλπιδ-ος (ἐλπ-ομαι hope), χάρι-ι-s grace χάρι-τ-ος (χαίρω rejoice, χαρ-).

5. **ιο**: in a few primitive verbal adjectives (ᾶγ-ιο-s 858. 2), but common in denominate adjectives (858. 2), rare in substantives: νυμφ-ιο-s bridegroom (νύμφη bride); in names of things more concrete than those ending in -ᾱ: μαρτύρ-ιω-ν a testimony (cp. μαρτύρ-ᾱ testimony); in gentiles (844. 3); in diminutives (852. 1), often in combination with other diminutive suffixes (αριο, ιδιο, υλλιο, etc. 852); often in combination with a final stem vowel (851. 1, 858. 2).

6. **ιά, ῖᾱ**: rarely primary, in φύγα flight (φεύγ-ω flee); in verbal abstracts: μανία madness (840 a. 9); usually secondary in the fem. of adj. in -ύs: βαρεία = βαρεν-ια, πίττα pitch (= πικ-ια, cp. Lat. pic-us), γλῶττα tongue = γλωχ-ῖᾱ (cp. γλωχ-ῖ-s point, γλῶχ-ες beards of corn), θήττα serf (843 b. 4); in the nom. fem. of participles in ντ, στ (λύουσα from λυοντ-ια, λελυκυ-ῖᾱ); in denominative abstracts expressing quality (840 b. 1, 2); in names of persons: ταμ-ῖᾱ-s steward (τέμ-ν-ω cut, ἔ-ταμ-ον), Νικ-ῖᾱ-s Nicias (νίκη victory). — Often in combination with other suffixes: αἶνα 843 b. 5; -ε-ια 840 a. 9; ἰσσα 843 b. 4; τρια, τειρᾶ 839 b. 2, 3.

7. **φο, φᾱ**: primary, in ὄρος for ὄρ(φ)ος boundary, κεν(φ)ός empty, λαί(φ)ός left (Lat. laevus), καλ(φ)ός beautiful; (probably) secondary in verbals in -τέος (λυτέος that must be loosed) and in adj. in -αλέος (860. 1).

8. **υ (ευ)**: primary, in adjectives (858. 15), in substantives: γέν-υ-s *chin*, πῆχ-υ-s *fore-arm*. — 9. **ῠ**: primary, in feminines: ισχ-ῠ-s *strength*, ὄφρ-ῠ-s *eye-brow*, νέκ-ῠ-s (Hom.) *corpse*, cf. Lat. *nec-are*. — 10. **ευ (ηυ)**: primary of the agent (839 a. 5); rarely of things: κοπ-εύ-s *chisel* (κόπ-τ-ω *cut*); secondary, of the person concerned (843 a. 1), in gentiles (844. 1), rarely of things: δονακ-εύ-s *reed-thicket* (δόναξ *reed*); in diminutives in -ιδεύς (853). — 11. **οι** (nom. -ώ): primary in πειθ-ῶ πειθοῦς *persuasion* (279). — 12. **ωφ** (nom. -ως): primary in ἥρω-s ἥρω-ος *hero* (267).

860. SUFFIXES WITH LIQUIDS (λ, ρ)

1. **λο, λα**: primary, in φῦ-λο-ν *race*, φῦ-λή *clan* (φῶ-ω *produce*), πῖ-λο-s *felt* (Lat. *prilu-s*), ζεύ-λη *loop of a yoke* (ζεύ-νῦ-μι *yoke*); ἄθ-λο-s *contest*, ἄθ-λο-ν *prize*, τυφ-λό-s *blind* (τύφ-ω *raise a smoke*), στρεβ-λό-s *twisted* (στρέφ-ω *turn*). Cp. 858. 7. Secondary, in παχυ-λό-s *thickish* (dimin.). **αλο, αλα**: primary, in ὄμφ-αλό-s *navel*, κρότ-αλο-ν *clapper* (κρότ-ο-s *noise*), κεφ-αλή *head*, τροχ-αλό-s *running* (τρέχ-ω), πῖ-αλο-s *fat* (πῖαίνω *fatten*); secondary, in ὄμ-αλό-s *level* (ὄμός-s *one and the same*). Developed from this are **αλεο, αλεῶ**: πῖ-αλέο-s *fat*, κερδ-αλέο-s *wily* (κέρδ-ο-s *gain*), see 858. 7. **ελο, ελα**: primary (prob.), in εἰκ-ελο-s *like* (ἔοικα *am like*, εἰκ-), νεφ-έλη *cloud* (Lat. *nebulā*); secondary, in θυ-μέ-λη *altar*. **ηλο, ηλα**: κάπ-ηλο-s *huckster* (agency), θυ-ηλή *sacrifice* (θῦ-ω), ὑψ-ηλό-s *lofty* (ὑψ-ο-s *height*); primary or secondary: ἀπατ-η-λό-s *guileful* (ἀπάτη *guile*, ἀπατά-ω *cheat*), σῆγ-ηλό-s *mute* (σῆγῆ *silence*, σιγά-ω *am mute*). **ιλο, ιλα**: primary, in τροχ-ιλο-s *sandpiper* (τρέχ-ω *run*); secondary, in ὄργ-ιλο-s *passionate* (ὄργῆ). **ιλο, ιλα**: primary, in στρόβ-ιλο-s *top* (στρέφ-ω *turn*); secondary, in πέδ-ιλο-ν *sandal* (πέδ-η *fetter*, ποῦς *foot*). **υλο, υλα**: primary, in δάκτ-υλο-s *finger*, σταφ-υλή *bunch of grapes*. Secondary, in μικκ-υλο-s *small* (μικκ-ό-s). **υλο, υλα**: σφονδ-ύλη *beetle*. **ωλο, ωλα**: primary, in εἶδ-ωλο-ν *image* (εἶδ-ομαι *resemble*), εὐχ-ωλή *prayer* (εὐχ-ομαι). Rare forms: **αλιο, αλιμο, ελιο, ηλιο**.
2. **λυ**: primary, in θῆ-λυ-s *female* (root θη *give suck*).
3. **ρο, ρῶ**: primary, in substantives: ἀγ-ρό-s *field*, Lat. *ager* (ἀγ-ω), νεκ-ρό-s *corpse* (cp. νέκ-ῠ-s), γαμ-β-ρό-s *son-in-law* (γαμ-έ-ω *marry*, for β see 130), ἐχθ-ρό-s *enemy*, ἔχθ-ρῶ *hatred* (ἔχθ-ω *hate*), ἀργυ-ρο-s *silver*, ὕδ-ρῶ *hydra* (ὑδ-ωρ *water*); rarely, of instrument 842. ὄ; of place, in ἔδ-ρῶ *seat*; primary, in adjectives (858. 13). **αρο, αρῶ**: primary, in βλέφ-αρο-ν *eye-lid* (βλέπ-ω *look*), τάλ-αρο-s *basket* (τάλαω, τλήναι *bear*), λιπ-αρό-s *shiny* (cp. λίπ-ο-s *fat*). **ῶρο (ηρο), ῶρῶ (ηρῶ)**: primary or secondary, in ἀνι-ῶ-ρό-s *grievous* (ἀνία *grief*, ἀνιά-ω *grieve*), λῦπ-η-ρό-s *painful* (λύπη *pain*, λύπέ-ω *grieve*); secondary, in ἀνθ-ηρό-s *flowery* (ἀνθ-ο-s), and perhaps in πον-ηρό-s *toilsome* (πόνος, πονέ-ομαι *toil*). **ερο, ερῶ**: secondary, in φοβε-ρό-s *terrible* (φόβος *terror*), whence σκι-ερό-s *shady* (σκιᾶ *shade*); also in πενθ-ερό-s *father-in-law* = lit. one who binds (cp. πείσμα = πενθ-σμα *cabtle*), ξν-εροι *those below the earth* (έν). **υρο, υρῶ**: secondary, in λιγυ-ρό-s (λιγύ-ς) *shrill*, whence primary ἀχ-υρο-ν *chaff*, φλεγ-υρό-s *burning* (φλέγ-ω *burn*). **υρο, υρῶ**: primary or secondary, in ισχυ-ρό-s *strong* (ισχύ-ω *am strong*, ισχύ-ς *strength*); primary, in λέπ-υρο-ν *rind* (λέπ-ω *peel*), γέφ-υρα *bridge*. **ωρο, ωρῶ**: primary, in ὀπ-ώρῶ *late summer* (ὀπ-ισθεν *at the rear, after*).

4. **ρι** (rare): primary, in ἀκ-ρι-s *hill-top* (ἀκ-ρο-s *highest*), ἰδ-ρι-s *knowing* (εἶδον, ἰδεῖν).
5. **ρυ** (rare): primary, in δάκ-ρυ *tear*; cp. Old Lat. *dacruma* for *lacrima*.
6. **αρ**: primary, in ἥπ-αρ, ἥπατ-ο-s *liver* (253 b), πῖ-αρ *fat*, ξ-αρ *spring*. — 7. **ερ, ηρ**: primary, in ἀήρ ἀέρο-s *air* (ἀημι *blow*, of the wind), αἰθ-ήρ, -έρο-s *upper air* (αἰθ-ω *kindle*). — 8. **ωρ**: primary: gen. -ατ-ο-s: ὑδ-ωρ *water*; gen. -ωπο-s: ἰχώρ *ichor, serum*; gen. -ορο-s: by analogy in ἀτρο-κράτ-ωρ *possessing full powers* (κράτ-ο-s *power*). — 9. **ωρῶ**: primary, in πλη-θ-ώρη (Ionic) *satiety*, cp. 832.

861. SUFFIXES WITH NASALS (μ, ν)

1. **μο, μᾶ** (nom. μο-s; -μᾶ and -μη): primary, in substantives denoting actions or abstract ideas (840 a. 5-7), and in some concretes: χῦ-μό-s *juice* (χέω *pour*, χυ-), γραμ-μή *line* (γράφ-ω *write, draw*); in adjectives (858. 8, 9). **On -τ-μο -τ-μα, -θ-μο -θ-μα, -σ-μο -σ-μα** see 837, 832, 836; secondary, rarely in substantives: δρῦ-μό-s *coppyce* (δρῦ-s *tree, oak*), or adjectives: ἔτν-μο-s *true* (ἐτερός *real*). — **ι-μο**: secondary, derived from ι stems (858. 9). — 2. **ματ** (nom. -μα): primary, denoting result (841. 2). Here to μα from μγ (cp. *δνομα* name, Lat. *nomen*; *τέρμα* goal, Lat. *terminen*) τ has been added; cp. *cognomentum*. — 3. **μεν** (nom. -μην): primary, in ποι-μήν *shepherd*, λι-μήν *harbour*. — 4. **μενο**: primary, in participles: λῦδ-μενο-s. — 5. **μι** (rare): primary, in φῆ-μι-s *speech* (poet. for φή-μη). — 6. **μιν** (nom. -μιν): prim.: ῥηγ-μί-s *surf* (ῥήγ-νῦ-μι *break*). — 7. **μνο, μνᾶ**: prim., in στά-μνο-s *jar* (ἴ-στ-η-μι *set, stand, στα-*), βέλε-μνο-ν *dart* (βάλλω *throw*), πολ-μνη *flock*, λι-μνη *lake*. — 8. **μων** (nom. -μων): primary, in ἡγε-μών *leader* (ἡγέ-ομαι *lead*); adjectives 858. 10. — 9. **μωνᾶ**: primary, in πλη-σ-μωνή *fulness* (πλή-μνη-μι *fill*). — 10. **μων** (nom. -μων): primary, in χει-μών *winter*, λει-μών *meadow*.
11. **νο, νᾶ**: primary, in ὕπ-νο-s *sleep*, καπ-νό-s *smoke*, ποι-νή *punishment*, φερ-νή *dower* (φέρ-ω *bring*), τέκ-νο-ν *child* (τίκτω *bear*, τεκ-), in adjectives (858. 11); secondary, in adjectives (858. 11), in σελή-νη *moon* (= *σελασ-νη*, *σελας gleam*). — **α-νο, ανᾶ**: primary, in στέφ-ανο-s *crown*, στεφ-άνη *diadem* (στέφ-ω *encircle*), δρέπ-ανο-ν, δρεπ-άνη *sickle* (δρέπ-ω *pluck*), ὄργ-ανο-ν *instrument* (ἔργον *work*), θηγ-άνη *whetstone* (θήγ-ω *whet*); in adjectives: στεγ-ανό-s (cp. στεγ-νό-s) *water-tight* (στέγ-ω *shelter*); secondary, in βο-τ-άνη *fodder* (βο-τό-s, βό-σκω *graze*), ἔδρ-ανο-ν *seat* (ἔδ-ρῶ *seat*). **ᾶνο (ηνο), ᾶνᾶ (ηνᾶ)**: secondary, in gentiles (844. 3). **ενο, ενᾶ**: primary, in παρθ-ένο-s *maiden*, ὠλ-ένη *elbow*. **ηνο, ηνᾶ**: primary, in τι-θή-νη *nurse* (θήσθαι *give suck*). **ινο, ινᾶ**: secondary, in adjectives of material and time (858. 12), and in ῥαδ-ινό-s *slender*, μελ-ίνη *millet*. **ινεο, ινεᾶ**: secondary, in adjectives of material (858. 12). **ἶνο, ἶνα**: primary, in χαλ-ινό-s *bridle*, σέλ-ινο-ν *parsley*; secondary, in gentiles (844. 3); in patronymics (845. 6); in ἐρυθρ-ινο-s *red mullet* (ἐρυθρό-s *red*); βολβ-ίνη a kind of βολβ-ός (a *bulb-root*). **ονο, ονᾶ**: primary, in κλ-όνο-s *battle-rout* (κέλ-ομαι *urge on*); in abstracts, as ἡδ-ονή *pleasure* (ἡδ-ομαι *am pleased*). **υνο, υνᾶ**: primary, in κορ-ύνη *club*, πῖσ-υνο-s *relying on* (πειθ-ω *persuade*). **ῠνο, ῠνᾶ**: primary, in κινδ-ῠνο-s *danger*, ἀσχ-όνη *disgrace*. **ωνο, ωνᾶ**: primary, in κολ-ωνό-s *hill*, κορ-ώνη *crow*. — 12. **νυ** (rare): primary, in λγ-νό-s *smoky fire*.

13. **αινα**: secondary, of the person concerned (843 b. 5).—14. **αν**: primary, in *μελᾶς μέλαν-ος black*.—15. **εν** (nom. -ην): primary, in *τέρ-ην tender*, *ἄρρ-ην male*.—16. **ην**: primary, in *πευθ-ήν inquirer* (*πεύθ-ομαι, πυνθάνομαι inquire*).—17. **ιν** (nom. -ις): primary, in *δελφίς δολφίν, ὠδίσ travail*.—18. **ων** (nom. -ων): primary, in words of agency: *τέκτ-ων carpenter, τρυγ-ών turtle-dove* (*τρύζω πικρῶν, τρυγ-*), *κλύδ-ων wave* (*κλύζω dash, κλυδ-*); and in others, as *εἰκ-ών image* (*εἰκοῦκα am like, εἰκ-*), *χι-ών snow*.—19. **ιον**: secondary, in *μαλακ-ίων darling*, diminutive of *μαλακό-ς soft*.—**ιον**: primary, in comparatives; *ἡδ-ίων sweeter* (*ἡδ-ύ-ς*); secondary, in patronymics (845. 5).—**φον**: primary, in *πίων fat*.—20. **ων**: secondary, in words denoting persons possessing some physical or mental quality, as *γάστρ-ων glutton* (*γαστήρ belly*); to denote place (851. 3); in names of months: *Ἄνθεστ-ηριών*.—21. **φων**: primary, in *αι(φ)ών age*, gen. *αἰών-ος*.—22. **ων**: secondary, in patronymics (845. 5).—23. **ωνᾶ**: secondary, in patronymics (845. 6).

862. SUFFIXES WITH LABIALS (π, φ)

1. **οπ**: primary, in *σκόλ-οψ stake, pale* (*σκόλλω stir up; split?*).—2. **ωπ**: primary, in *κόν-ωψ gnat*.—3. **φο, φᾶ** (rare): primary, in *κρότ-αφοί the temples, κορυ-φή head* (*κόρυς helmet*); usually in names of animals, as *ξρ-ιφο-ς kid, ἔλαφος deer*; secondary, in late diminutives: *θηρ-άφιο-ν insect* (*θήρ beast*), *κερδ-ύφιο-ν petty gain* (*κέρδ-ος gain*).

863. SUFFIXES WITH DENTALS (τ, δ, θ)

a. Suffixes with τ.

1. **τ**: primary, at the end of stems, as *ἀ-γνώ-ς, ἀ-γνώ-τ-ος unknown* (*γι-γνώ-σκω know*).
2. **το, τᾶ**: primary, in verbal adjectives in -τός (471) with the force of a perfect participle, as *γνω-τός known* (*γι-γνώ-σκω know*), *στα-τός placed, standing* (*ἵ-στη-μι set, place*), or with the idea of possibility, as *λυ-τός able to be loosed*; in verbal abstracts, which sometimes become concrete: *κοί-το-ς, κοι-τη bed* (*κεῖ-μαι lie*), *βρον-τή thunder* (*βρέμ-ω roar*), *φυ-τό-ν plant* (*φύω produce*), *πο-τό-ν drink* (*πίνω drink, πο-529*), *βιο-τός, βιο-τή life, means of living* (*βίω-ς life*); in numerals, *τρι-το-ς third, ἑκ-το-ς sex-tu-s*.—In superlatives, **ισ-το** primary, as *ἡδ-ιστο-ς sweetest* (*ἡδ-ύ-ς*); **τατο**, secondary, as *ἀληθέ-στατος most true* (*ἀληθής*).—**τᾶ** (nom. -της): primary, to denote the agent (839 a. 1); secondary, to denote the person concerned (843 a. 2).—**ατο, ατᾶ**: primary, in *θάν-ατο-ς death* (*θνή-σκω, θαν-εῖν die*), *κάμ-ατο-ς weariness* (*κάμ-νω, καμ-εῖν am weary*). **ετο, ετᾶ**: primary, in *παγ-ετός frost* (*πήγ-νυ-μι make hard*); secondary, in *εὖν-ετης bed-fellow* (*εὖνή bed*, 843 a. N.). **ᾶτᾶ ᾶτιδ, ητᾶ ητιδ, ιτᾶ ιτιδ, ωτᾶ ωτιδ**, in gentiles (844. 2).
3. **τᾶτ (τητ)**: secondary, in subst. denoting quality (840 b. 4).—4. **τεφο**: primary, in verbal adjectives (473).—5. **τειρᾶ**: primary, of the agent (839 b. 3).—6. **τερο**: secondary, in comparatives (313); substantivized in *ἔν-τερο-ν douel*.—7. **τηρ**: primary, to denote the agent (839 a. 2), often regarded as the instrument: *ῥαιστήρ hammer* (838 a), *ἀρυ-τήρ*

ladle.—8. **τηρ-ιο**: compound suffix, of place (851. 2), of means (842. 4), of wages (842. 5): *θερπ-τήρια reward for rearing* (*τρέφ-ω*); in adjectives, 858. 14.—9. **τι**: primary, to denote action or an abstract idea (840 a. 1); rarely, of persons: *μάν-τι-ς seer* (*μαίν-ομαι rage, am inspired, μαν-*).—10. **τιδ**: primary, of the agent (839 b. 4).—11. **τορ**: primary, of the agent (839 a. 3).—12. **τρᾶ**: primary, of instrument or means (842. 3); of place (851. 6).—13. **τριᾶ** (nom. -τρια): primary, of the agent (839 b. 2).—14. **τριδ** (nom. -τριδ): primary, of the agent (839 b. 1).—15. **τριο**: secondary, in *ἄλλο-τριο-ς belonging to another*.—16. **τρο** (-τρο-ς, -τρο-ν): primary, to denote the agent (839 a. 4), instrument (842. 1), place, as *θεᾶ-τρο-ν theatre* (*place for seeing*), *λέκ-τρο-ν bed*.—17. **τυ**: primary, of actions or abstract ideas (840 a. 4); in *ἄσ-τυ city, φῖ-τυ sprout* (*φύω produce*); secondary, denoting connection with a numeral: *τρι-τύ-ς third of a tribe* (*τρι-το-ς third*).

18. **ᾶτ**: primary, in *κέρᾶς, κέρᾶτ-ος* (and *κέρως*, 258) *horn*.—19. **ητ**: primary, in *πένης, -ητ-ος serf* (*πέν-ομαι toil*), *πλάν-ητ-ες planets* (*πλανά-ω wander*).—20. **ιτ**: primary, in *μέλι, -ιτ-ος honey* (Lat. *mel*), *χαίρ-ις grace* (*χαίρω rejoice, χαρ-*). See 859. 4.—21. **ιτιδ** (nom. -ιτις, fem.): secondary in words denoting place (851. 4).—22. **ωτ**: primary, in *γέλως, -ωτος laughter* (*γελά-ω laugh*).—23. **ντ**: primary, in active participles (except the perfect), as *ἰδο-ντ-ος*; in some adjectives inflected like participles (*ἑκόν willing*), and in participial substantives: *δράκ-ων serpent* (*δέρκ-ομαι gleam, δρακ-εῖν*), also in *λέων lion, ἀδάμᾶς adamant*.—24. **φεντ** (nom. -εις): secondary, in adjectives denoting fulness (858. 3), and in some proper names of places: *᾽Οπούς Opus* from *᾽Οποφεντ-ς* (844. 3).

b. Suffixes with δ.

1. **δ**: secondary, in patronymics (845. 1).—2. **δανο**: secondary, in *οὔτι-δανός a nobody* (*οὔτις nobody*), properly from *τιδ*, neuter of *τι*, + *ανός*.—**εδανο**: primary, in *ρίγ-ε-δανός chilling* (*ρίγ-έω shudder*).—3. **δαπο**: secondary, in *ἄλλοδαπός foreign*, properly = *ἄλλοδ*, neuter of *ἄλλος* (cp. *αἰνῶδ*), + *απός*.—4. **δα**: secondary, in patronymics (845. 1).—5. **διο**: *στά-δ-ιος standing* (*ἵ-στη-μι*), with *δ* prob. from a word containing the suffix *δ*, as *ἀμφάδιο-ς public* from *ἀμφαδόν publicly*.—6. **δων**: primary, in *μελ-ε-δών care* (*μέλει is a care*), *ἀλγ-η-δών pain* (*ἀλγέ-ω suffer*); secondary, in *κοτυληδών a cup-shaped hollow* (*κοτύλη cup*); cp. *ἄχθ-η-δών distress* (*ἄχθ-ος burden*).—7. **δωνᾶ**: primary, in *μελ-ε-δωνή care* (see *δων*).
8. **αδ**: primary, in *νιφ-άς, -άδ-ος snow-flake* (*νίφ-ω, better νείφ-ω, snow*), *φυγ-άς exile* (*φεύγ-ω flee, φυγ-*), *λαμπ-άς torch* (*λάμπ-ω shine*); secondary, in abstract feminines denoting number (840 b. 5).—9. **ιαδ**, 10. **ιαδᾶ**: secondary, in patronymics (845. 3).—11. **αδιο**: secondary, in *κατ-ωμ-άδιο-ς from the shoulder* (*ᾶμο-ς*), derived from *διχθ-άδ-ιο-ς divided* (*διχθάς, -άδος divided*).—12. **ιδ**: primary, in *ἄσπ-ις, -ιδ-ος shield*, *ἐλπ-ις hope* (*ἐλπ-ομαι hope*); secondary, in adj. as *συμμαχίς allied* (*πᾶλις*) from *σύμμαχο-ς allied with*; in words denoting the person concerned (843 b. 2); in gentiles (844. 1), as *Περσίς Persian woman*; in feminine patronymics (845. 4).—13. **ιδᾶ**: secondary, in patronymics

(845. 4).—14. **ιδεο**: secondary, in names of relationship (850).—15. **ιδευ**: secondary, in diminutives (853).—16. **ιδιο**: secondary, in diminutives (852. 2), and transferred in *μοιρ-ιδιο-s* *doomed* (*μοῖρα doom*).—17. **ιδ**: secondary, in *κνημῖς greave* (*κνήμη leg, thigh*).—18. **υδᾶ**: secondary, in patronymics (846, e).—19. **ωδεο**: secondary, in adjectives of *fulness* (858. 16).

c. Suffixes with θ.

1. **θ** appears in suffixes that are obscure in relation to root or stem (832): *δρνῖς δρνῖθ-ος bird*, *ψάμαθος sand*, *κύαθος cup*, *πέλεθος ordure*; several in *-νθ* (probably not Greek), as *ἐρέβ-νθος chick-pea*.—2. **θλο**, **θλα**: primary, in *γέν-ε-θλο-ν*, *γεν-έ-θλη race* (*γίγνομαι become, γεν-*).—3. **θλιο**: secondary, in *γεν-έ-θλιο-s* *belonging to one's birth*.—4. **θρο**, **θρα**: primary, in *ἀρ-θρο-ν joint* (*ἀρραρίσκω join, ἀρ-*), *ἐπ-ε-βά-θρα ladder* (*βαίνω go, βα-*).

864. SUFFIXES WITH PALATALS (κ, γ, χ)

1. **κο**, **κᾶ**: primary (rare), in *θή-κη box* (*τι-θη-μι place*); secondary, in adjectives (858. 6).—**ακο** (rare): primary, in *μαλ-ακῶ-s* *soft* (cp. Lat. *mollis*); secondary in adjectives (858. 6. c).—**ιακο**: secondary, in *κύρ-ιακῶ-s* *of the Lord*.—**ικο**, **ικᾶ**: secondary, in adjectives (858. 6), in gentiles (844. 3).—2. **σκο**, **σκᾶ**: primary, in *δισκος quoit* (= *δικ + σκο-s* from *δικ-εἶν throw*), *βο-σκή food* (cp. *βδ-σκω feed*).—**ισκο**: secondary, in diminutives (852. 6).
3. **ακ**: primary, in *μείραξ lass*, *μειράκ-ιο-ν lad* dimin. 854, *κόλαξ flatterer*.—4. **ακ**: primary, in *θώραξ breast-plate*.—5. **ικ**: primary, in *κύλιξ cup*, *ἤλιξ comrade*.—6. **ικ**: primary, in *πέρδιξ, -ικος partridge*.—7. **υκ**: primary, in *κῆρυξ, -υκος herald*.
8. **αγ**: primary, in *ἀρπαξ ravenous, ἀρπαγ-ή seizure* (cp. *ἀρπάξω seize*).—9. **ιγ**: primary, in *μάστιξ, -ιγος whip*.—10. **υγ**: primary, in *ἀντυξ, -υγος rick*.—11. **γγ**: primary, denoting something hollow, in *φάλαγξ phalanx*, *σάλπιγξ trumpet*, *λάρυγξ larynx*.
12. **ιχο**: secondary, in *δρτάλ-ιχο-s* *chick*, dimin. (*δραλτ-s* *chicken*).

865. SUFFIXES WITH SIGMA

1. **σι** (= **τι**): primary, denoting actions or abstract ideas (840 a. 2); rarely of persons: *πῶ-σι-s* *husband*.—2. **σιᾶ**: primary, denoting actions or abstract ideas (840 a. 3).—3. **σιο**: primary, in *μετ-ἀρ-σιο-s* *raised from the ground* (*μετ-αίρω lift up, ἀρ-*).—4. **σιμο**: in adj. (858. 9).—5. **στιγνο**: in *δύ(σ)-στιγνο-s* *unhappy*.—6. **στο**: secondary, in *τριᾶκοστῶ-s* *thirtieth* from *τριᾶκοστ + το-s*.—7. **συνο**, **συνᾶ**: secondary, in adjectives: *δουλό-συνος* *enslaved* (*δούλο-s*), *θάρσυνος* *bold* = *θαρσο-συνος* (*θάρσο-s* *courage*, 129 c), and in the feminine, to make abstract substantives (840 b. 3).
8. **ασ**: primary, in *γέρ-ας* *prize*; varying with *ατ*, as in *τέρ-ας* *τέρας* *portent* (258), or with *εσ* (264 D. 3).—9. **εσ**: primary, denoting quality (840 a. 8) or result (841. 1) in adjectives (858. 5).—10. **ωσ**: primary, in *κόβις* *dust*, or result (841. 1) in adjectives (858. 5).—11. **ισσᾶ**: secondary, in words found in *κοινῶ* (= *κοιν-ιω*, 500. 2, D).—12. **οσ**: primary, in *αἰδῶ-s* *denoting the person concerned* (843 b. 4).—13. **ιοσ**: primary, in comparatives (*αἰδοῦ-s* from *αἰδο(σ)-ος*, 266).—14. **ιοσ**: primary, in comparatives (293 d, 318).

DENOMINATIVE VERBS

The formation of primitive verbs (372) is treated in 496-529, 607-624, 722-743.

866. Denominative verbs are formed from the stems of nouns (substantives or adjectives). Verbs lacking such a noun-stem are made on the model of the ordinary denominative verb. The principal terminations are as follows:

1. **-αω**: derived chiefly from words with *ā* stems (a few from words of the second declension). Verbs in *-αω* denote *to do, to be, or to have*, that which is expressed by the stem.

τιμά-ω *honour* (*τιμή*, stem *τιμᾶ-*), *ἀριστά-ω* *breakfast* (*ἀριστο-ν breakfast*), *τολμά-ω* *dare* (*τόλμα* *daring*, stem *τολμᾶ-*), *κομά-ω* *wear long hair* (*κῆμη* *hair*). *κοιμά-ω*, *lull to sleep*, has no primitive noun.

On *-αω* and *-αω* denoting a desire or a bodily condition, see 868 b.

2. **-εω**: derived chiefly from $\frac{1}{2}$ -stems (834 f), and thence extended to all kinds of stems. Verbs in *-εω* denote a *condition* or an *activity*, and are often intransitive.

οικέ-ω *dwell* (*οἶκο-s* *house, οἶκ $\frac{1}{2}$ -), *φιλέ-ω* *love* (*φίλο-s* *dear, φίλ $\frac{1}{2}$ -), *ὑπηρετέω* *serve* (*ὑπηρέτης* *servant, ὑπηρετᾶ-*), *εὐτυχε-έ-ω* *am fortunate* (*εὐτυχής* *fortunate, εὐτυχεσ-*), *μισ-έ-ω* *hate* (*μῖσος* *hate, μῖσος-*), *σωφρον-έ-ω* *am temperate* (*σώφρων*), *μαρτυρ-έ-ω* *bear witness* (*μάρτυς, -υρος*).**

- a. Some *εω*-verbs from *εσ*-stems have older forms in *-είω* (624 a).

3. **-οω**: chiefly derived from *ο*-stems. Verbs in *-οω* are usually factitive, denoting *to cause* or *to make*.

δηλό-ω *manifest, make clear* (*δῆλο-s*), *δουλό-ω* *enslave* (*δούλο-s*), *ζηλό-ω* *emulate* (*ζῆλο-s* *emulation*), *ζημιό-ω* *punish* (*ζημιᾶ* *damage*), *μαστιγό-ω* *whip* (*μάστιξ, -ιγος* *whip*). *ἀρόω* *plough* has no primitive.

On the formation of the present stem of verbs in *-αω, -εω, -οω*, see 522.

4. **-εω**: derived from substantives from *ευ*-stems (607) and thence extended to other stems. *εω*-verbs usually denote a *condition*, sometimes an *activity*.

βασιλεύ-ω *am king, rule* (*βασιλεύ-s*), *βουλεύ-ω* *counsel* (*βουλή*), *κινδυνέ-ω* *venture, incur danger* (*κινδύνο-s*), *παιδεύ-ω* *educate* (*παῖς* *boy, girl*), *θεραπεύ-ω* *attend* (*θεράπων* *attendant*).

5. **-ῶω** (rare): from *υ*-stems, as *δακρό-ω* *weep* (*δάκρυ* *tear*). Cp. 608.

6. **-αζω, -ιζω**: derived originally from stems in *δ* or *γ* (as *ἐλπίζω* *hope* = *ἐλπίδ-ιω*, *ἀρπάξω* *seize* = *ἀρπαγ-ιω*), and thence widely extended to other stems (cp. 623 δ, γ). Such verbs denote *action*.

γυμνάξω *exercise* (*γυμνά-s, -άδ-ος* *stripped, naked*); *ἀναγκάζω* *compel* (*ἀνάγκη* *necessity*); *ἀτιμάξω* *dishonour* (*ἀτίμος*); *βιάζομαι* *use force* (*βιά* *force*); *θαυμάξω* *wonder* (*θαύμα*); *φροντίξω* *take care* (*φροντίς*); *ὕβριξω* *insult* (*ὕβρι-s* *outrage*); *νομίζω* *consider* (*νόμο-s* *custom, law*); *τειχίζω* *fortify* (*τείχ-ος* *wall, stem* *τειχεσ-*); *χαρίζομαι* *do a favour* (*χάρι-s, -ιτος* *favour*).

- a. Verbs in *-ίζω* and *-ιαίζω* derived from proper names express an adoption of language, manners, opinions, or politics:
ελληνίζω speak Greek (Ἕλληνα), *βακχιάζω* act like a bacchante (βακχιάς), *λακωνίζω* imitate Laconian manners (Λάκωνα), *μηδίζω* side with the Medes (Μήδους).
- b. Verbs in *-ερίζω*, *-ορίζω*, and *-υρίζω* are rare (*πιέζω* press, poet. *δεσπίζω* am lord, *κοκκίζω* cry cuckoo).
7. **-αινω**: originally from stems in *-αν + ιω* (518), but usually extended to other stems. See 620, III.
μελαινω blacken (μελάς black, μελαν-), *εὐφραίνω* gladden (εὐφρων glad, εὐφρον-), *σημαίνω* signify (σήμα, σήματ-ος sign), *χαλεπαίνω* am angry (χαλεπός hard, angry).
8. **-ύνω**: from stems in *υν + ιω* (519). The primitive words often show stems in *υ*. See 620, III.
βαθύνω deepen (βαθύς deep), *ταχύνω* hasten (ταχύς swift), *αἰσχύνω* disgrace (αἰσχ-ος shame), *θαρρύνω* encourage (θάρρ-ος courage).
9. On other denominatives in *λω*, *νω*, *ρω*, see 620, III; on inceptives see 526-528.
10. Parallel formations are frequent, often with different meanings.
ἀριστάω take a midday meal, *ἀριστιζώ* give a midday meal; *ἀτιμάω*, (poet.) *ἀτιμάζω* dishonour; *δουλόω* enslave, *δουλεύω* am a slave; *εὐδαιμονέω* am happy, *εὐδαιμονίζω* account happy, congratulate; *θαρρέω* am courageous, *θαρρύνω* encourage; *ὀρκέω*, *ὀρκίζω* make one swear an oath; *ὀρμάω* urge on, *ὀρμαίνω* (poet.) ponder; *ὀρμέω* lie at anchor, *ὀρμίζω* anchor trans. (ὄρμος anchorage); *πολεμέω* (πολεμίζω Epic) wage war, *πολεμώω* make hostile; *σκηνάω* put in shelter, mid. take up one's abode, *σκηρέω* am in camp, *σκηρύνω* encamp, go into quarters; *σωφρονέω* am temperate, *σωφρονίζω* chasten; *τυραννέω*, *τυραννέω* am absolute ruler, *τυραννίζω* take the part of absolute ruler, *τυραννιάω* (late) smack of tyranny. Cp. 531.

867. Frequentatives and Intensives.—These are mostly poetical. **-αω** in *στρωφάω* turn constantly (*στρέφω* turn), *τρωχάω* gallop (*τρέχω* run), *ποτάομαι*, *πιτάομαι*, and *ποτέομαι*, fly about (*πέτομαι* fly). **-στρεω** in *ελαστρέω* drive (*έλάω*, *ελαύνω*). **-ταω** in *σκιρτάω* spring (*σκαίρω* skip). **-ταίζω** in *έλκυστάίζω* drag about (*έλκω* drag). With reduplication, often with change of the stem-vowel, in *ποιπνύω* puff (*πνέω* breathe, πνυ-), *πορφύρω* gleam darkly (*φύρω* mix), *παμφαίνω* shine brightly (*φαίνω* bring to light, make appear).

868. Desideratives express desire. Such verbs end in **-σειω**, **-ιαω**, and rarely in **-αω**. Thus, *πολεμῶσειω* desire to wage war (*πολεμέω*), *ἀπαλλαξείω* wish to get rid of (*ἀλλάττω* exchange), *γελασείω* wish to laugh (*γελάω*); *στρατηγιάω* wish to be general (*στρατηγός*); *φονάω* wish to shed blood (*φόνος* murder).

a. Verbs in **-ιαω** and **-αω** are formed from substantives. Those in **-σειω** may come from the future stem.

b. **-ιαω** and **-αω** may denote a bodily affection: *ὀφθαλμιάω* suffer from ophthalmia (*ὀφθαλμία*), *βραγχάω* am hoarse (*βραγχός* hoarse). Some verbs in **-ωπτω** (**-ωσσω**) have a similar meaning: *τυφλόπτω* am blind (*τυφλός*), and even *λιμόσσω* am hungry (*λίμος* hunger).

COMPOUND WORDS

869. A compound word is formed by the union of two or more parts; as *λογογράφος* speech-writer, *δι-έξ-οδο-ς* outlet (lit. way out through).

a. Compounds of three or more parts usually fall into two separate units; as *βατραχο-μῦο-μαχία* battle of the frogs-and-mice. Such compounds are common in comedy; as *στρεψο-δικο-παν-ουργία* rascally perversion of justice.

b. In a compound word two or more members are united under one accent; as in *blackberry* contrasted with *black berry*. Most compounds in Greek, an inflected language, are genuine compounds, not mere word-groups such as are common in English, which is for the most part devoid of inflections.

c. Every compound contains a defining part and a defined part. The defining part usually precedes: *εὐ-τυχής* fortunate, as opposed to *δυσ-τυχής* unfortunate. The parts of a compound stand in various syntactical relations to each other, as that of adjective or attributive genitive to a substantive, or that of adverb or object to a verb, etc. Compounds may thus be regarded as abbreviated forms of syntax. Cp. 895 a, 897 N. 1.

FIRST PART OF A COMPOUND

870. The first part of a compound may be a noun-stem, a verb-stem, a numeral, a preposition or adverb, or an inseparable prefix.

a. The use of stems in composition is a survival of a period in the history of language in which inflections were not fully developed.

FIRST PART A NOUN-STEM

871. First Declension (ā-stems).—The first part may

a. end in *ā* or *η* (rarely): *ἀγορᾶ-νόμος* clerk of the market (*ἀγορά*), *νίκη-φόρος* bringing victory (*νίκη*).

b. end in *ο*: *δικο-γράφος* writer of law-speeches (*δικη* justice). Here *ο* is substituted for *ā* of the stem by analogy to *ο*-stems.

N.—Compounds of *γῆ* earth have *γεω-* (for *γηο-* by 34); as *γεω-μέτρης* surveyor (*land-measurer*; *μετρέω* measure). Doric has *γᾶ-μέτρης*. Cp. 224 a.

c. lose its vowel before a vowel: *κεφαλ-αλγής* causing head-ache (*κεφαλή* head, *ἄλγος* pain).

872. Second Declension (ο-stems).—The first part may

a. end in *ο*: *λογο-γράφος* speech-writer.

b. end in *ā* or *η* (rarely): *έλαφη-βόλο-ς* deer-shooting (*έλαφος*, *βάλλω*). Here *η* is due to the analogy of *ā*-stems.

c. lose *ο* before a vowel: *μὲν-αρχο-ς* monarch (*sole ruler*: *μόνος* alone, *ἀρχω* rule).

N.—Words of the 'Attic' declension may end in *ω*, as *νεω-κῆρο-ς* custodian of a temple (*νεώς*).

873. Third Declension (consonant stems).—The first part may

a. show the stem (ι, υ, αυ, ου): *μαντι-πόλο-ς inspired* (μάντι-ς seer, πέλ-ω, cp. -κολος), *ιχθυ-βόλο-ς catching-fish* (ιχθύς, βάλλω), *βου-κόλο-ς ox-herd* (βού-ς, -κολο-ς, cp. Lat. *colo*, and 131).

N.—A few consonant stems retain the consonant: *μελάγ-χολος dipped in black bile* (μελάς, χολή). See also 876.

b. add ο to the stem: *σωματ-ο-φύλαξ body-guard* (σῶμα body, φυλάττω guard), *μητρ-ό-πολις mother-city, metropolis* (μήτηρ, πόλις), *φυσι-ο-λόγος natural philosopher* (φύσι-ς nature), *ιχθυ-ο-πώλης fishmonger* (ιχθύς, πωλέω sell).

c. add ᾶ (rarely η): *ποδ-ά-νιπτρο-ν water for washing the feet* (πούς, νίπτω), *λαμπαδ-η-δρομιά torch-race*.

874. Compounds of πᾶς all usually show πᾶν-, as *πάν-σοφο-ς* (and *πᾶσ-σοφος* 101 b) *all-wise*, *παρ-ρησιᾶ frankness* ('all-speaking'); but also παντ- in *πάντ-αρχος all-ruling*; and παντ-ο- in *παντ-ο-πώλιον bazaar* (πωλέω sell).

875. Neuter stems in ματ usually show ματ-ο, as *ἀγαλματ-ο-ποιός sculptor* (ἀγαλμα statue, ποίω make). Some have μα, as *ὄνομα-κλυτός of famous name*; some show μο for ματο, as *αἰμο-ρραγία hemorrhage* (αἷμα, -ατος blood, ῥήγνυμι break, 80).

876. Stems in εσ (nom. -ης or -ος) usually drop εσ and add ο; as *ψευδ-ο-μαρτυρία false testimony* (ψευδ-ής); and so stems in ασ, as *κρεο-φάγο-ς flesh-eating* (κρέας, φαγεῖν 529. 5). Some stems in εσ and ασ retain εσ and ασ (in poetry), as *σακεσ-πάλο-ς wielding a shield* (σάκος, πάλλω), *σελασ-φόρο-ς light-bringing* (σέλας, φέρω); some add ι (for sake of the metre), as *ὄρεσ-ι-τροφος mountain-bred* (ὄρος, τρέφω); these may belong to 879.

877. Other abbreviations: *γαλα-θηνός nurse* (γαλακτ- milk, θῆ-σθαι give suck), *μελι-ηδής honey-sweet* (μελιτ-), *κελαι-νεφής black with clouds from κελαινός black* (cp. 129 c) and *νέφος cloud*.

878. Words once beginning with F or σ.—When the second part consists of a word beginning with digamma, a preceding vowel is often not elided: *κακο-εργός* (Epic) *doing ill* (later *κακούργος*) from *φέργο-ν work*; *μηνο-ειδής crescent-shaped* (μήνη moon, ρείδος shape); *τιμᾶ-ορος* (later *τιμωρός*) *avenging* (τιμή honour, φοράω observe, defend).—Compounds of -οχος, from ἔχω have (orig. σέχω, -σοχος) contract: *κληροῦχος holding an allotment of land* (κληρο-ς lot), *πολι-οῦχος protecting a city* (for *πολι-ο-οχος*).

879. Flectional Compounds.—A compound whose first part is a case form, not a stem, is called a flectional compound (cp. *sportsman, kinsfolk*): (1) nominative: *τρεῖσ-καί-δεκα thirteen*; (2) genitive: *Διός-κουροι Dioscuri* (sons of Zeus), *Ἑλλήσ-ποντος Helle's sea*, *Πελοπόν-νησος* (for *Πελοποσ-νησος*, 105 a) *Pelops' island*; (3) dative: *δορί-ληπτος won by the spear*; (4) locative: *ὄδο-πῆρος wayfarer*, *Πυλοῖ-γενής born in Pylus*.—From such compounds derivatives may be formed, as *Ἑλλησπόντιος of the Hellespont*, *θεισεχθρία hatred of the gods*.

FIRST PART A VERB-STEM

880. Some compounds have as their first part a verb-stem (cp. *break-water, pick-pocket, catch-penny*). Such compounds are usually

poetic adjectives. The verb-stem is usually transitive and has the form that appears in the present or aorist.

881. Before a vowel the verb-stem remains unchanged or drops a final vowel; before a consonant it adds ε, ο, or ι: *φέρ-ασπις shield-bearing*, *μισ-άνθρωπος man-hating* (μισέ-ω), *ἐκ-ε-χειρῆ holding of hands, truce*, *λιπ-ο-στρατιά desertion of the army*, *νικ-ε-βουλος prevailing in the Senate*, *ἀρχ-ι-τέκτων master-builder*.

882. The verb-stem adds σι (before a vowel, σ). Some insert ε before σι (σ): *σω-σί-πολις saving the state* (σώζω), *ῥιψ-ασπις craven*, lit. throwing away a shield (ῥιπ-τ-ω), *δηξι-θύμος* (and *δακ-έ-θύμος heart-eating* (δάκ-ν-ω), *ἐλκ-ε-σί-πεπλος with long train*, lit. trailing the robe (cp. *ἐλκ-ε-χιτών*)

a. This ε is the vowel added in many verb-stems (485).

FIRST PART A NUMERAL

883. The first part of a compound is often a numeral: *δί-πους biped*, *τρί-πους tripod* (having three feet), *τέθρ-ιππον four-horse chariot*, *πέντ-ᾄθλον contest in five events*.

FIRST PART A PREPOSITION OR ADVERB

884. A preposition or adverb is often the first part of a compound: *εἰσ-οδος entrance*, *ἀπο-φεύγω flee from*, *εὐ-τυχής happy*, *ἀει-μνηστος ever to be remembered*.

a. Except when the substantive is treated as a verbal (as in *εἰσ-οδος entrance*, cp. *εἰσ-ιέναι enter*), prepositions are rarely compounded with substantives. Thus, *σύν-δουλος fellow-slave*, *ὑπο-διδάσκαλος* (= ὁ ὑπὸ τινι δ.) *under-teacher*; also *ὑπό-λευκος whitish*.

b. The ordinary euphonic changes occur. Observe that *πρό before* may contract with ο or ε to ου: *προέχω* or *προῦχω hold before* (cp. 449 b). See 124 a.

c. η sometimes is inserted after a preposition or takes the place of a final vowel: *ὑπερ-ή-φανος conspicuous*, *ἐπ-ή-βολος having achieved*.

d. Akin to adverbial compounds are some in φιλ-ο, as *φιλο-μαθής one who gladly learns*.

FIRST PART AN INSEPARABLE PREFIX

885. Several prefixes occur only in composition:

1. ἀ-(ν)- (ἀν- before a vowel, ἀ- before a consonant: *alpha privative*) with a negative force like Lat. *in-*, Eng. *un-* (or *-less*): *ἀν-άξιος unworthy* (= οὐκ ἄξιος), *ἀν-όμοιος unlike*, *ἀν-όδυνοσ anodyne* (όδύνη pain, cp. 887), *ἀ-νους silly*, *ἀ-τίμος unhonoured*, *ἀ-θεος godless*, *γάμος ἀγαμος marriage that is no marriage*. ἀ- is also found before words once beginning with digamma or sigma: *ἀ-ηδής unpleasant* (φηδός), *ἀ-όρατος unseen* (φοράω), *ἀ-οπλος without shields* (σοπλον), and, by contraction with the following vowel, *ἀκων* (ἀ-φέκων *unwilling*). But ἀν- often appears: *ἀν-ελπιστος* (and *ἀ-ελπτος*) *unhoped for* (φελπίς), *ἀν-οπλος without shield*.

a. ἀ-, ἀν- (for *ν*, 35 b) represent weak forms of I. E. *ne* 'not.'

2. **ἡμι-** *half* (Lat. *semi-*): *ἡμι-κύκλιος semi-circular* (κύκλος), *ἡμι-θλιος half as much again* (θλιος *whole*), *ἡμι-θνήs half-dead*.
3. **δυσ-** (opposed to *εὖ well*) *ill, un-, mis-*, denoting something *difficult, bad, or unfortunate*, as *δυσ-τυχής unfortunate*, *δυσ-χερής hard to manage*, *δυσ-δαίμων of ill fortune* (contrast *εὖ-τυχής, εὖ-χερής, εὖ-δαίμων*), *δυσ-άρεστος ill-pleas'd, Δύσ-παριs ill-starred Paris*.
4. **ἀ-** (or *ἀ-*) *copulative* denotes *union, likeness* (cp. Lat. *con-*); *ἀ-κλόουθος attendant, agreeing with* (κέλευθος *path*: i.e. going on the same road), *ἀ-τάλαντος of the same weight*, *ἀ-πᾶs all together*. A variation of *ἀ-copulative* is *ἀ-intensive*: *ἀ-τενής stretched* (τείνω *stretch*), *ἀ-πεδος level* (πέδον *ground*).
- a. *ἀ-copulative* stands for *σα-* (from *σῦ* 20, 35 c), and is connected with *ἄμα, ὁμοῦ, and ὁμο-* together.
5. **νη-** (poetic) with the force of a negative (cp. Lat. *nē*): *νή-ποινος unavenged* (ποινή *punishment*), *νη-πενθής freeing from pain and sorrow* (πένθος). In some cases *νη-* may be derived from *ν* (*not*) and the *η* of the second part, as *ν-ῆστιs not eating* (poetic *ἔδ-ω*, cp. 887).
6. **ἀρι-, ἐρι-** (poetic) with intensive force (cp. *ἀρι-στος best*), *ἀρι-πρεπής very distinguished* (πρέπω), *ἐρι-τίμος precious*.
7. **ἀγα-** (poetic) intensive (cp. *ἀγαν very*): *ἀγά-στονος loud wailing* (στένω *groan*).
8. **ζα-, δα-** (poetic) intensive (for *δία = δια- very*, 116): *ζα-μενής very courageous* (μένος *courage*), *δά-σκιος thick-shaded* (σκιά).

LAST PART OF A COMPOUND

886. Compound Substantives and Adjectives.—The last part of a noun-compound consists of a noun-stem or a verb-stem with a noun-suffix.

887. Nouns beginning with *ᾶ, ε, ο* lengthen these vowels (*ᾶ* and *ε* to *η*, *ο* to *ω*) unless they are long by position. *στρατ-ηγός army-leading, general* (στρατός, *ἄγω*), *εὖ-ήμεος with fair wind* (εὖ *well*, *ἄνεμος*), *ξεν-ηλασιᾶ driving out of foreigners* (ξένος, *ἐλαύνω*), *ἀν-ώνυμος nameless* (ἀν-, *ὄνομα*), *ἀν-ώμαλος uneven* (ἀν-, *ὀμαλός*).

a. Some compounds of *ἄγω lead* show *ᾶ*: *λοχ-ᾶγός captain* (λόχος *company*).

b. By analogy to the compound the simple form sometimes assumes a long vowel: *ἡμεβέσσα windy*. Cp. 28 D.

c. Lengthening rarely occurs when a preposition or *πᾶs* precedes: *συν-ωμοσιᾶ conspiracy* (δυνῶμι *swear*), *παν-ἡγυριs general assembly* (ἄγυριs = *ἀγορά*).

d. The lengthening in 887 is properly the result of early contraction (στρατο + *αγος*). On the pattern of such contracted forms irrational lengthening occurs when the first part of the compound ends in a consonant, as *δυσ-ηλεγής* (for *δυσ-αλεγής*) *cruel* from *ἀλέγω care for*.

888. A noun forming the last part of a compound often changes its final syllable.

N. Masculine or feminine nouns of the second or third declensions usually remain unaltered: *ἐν-θεος inspired*, *ἀ-παίs childless*.

a. **-ος, -η, -ον**: form compound adjectives from nouns of the first declension, neuters of the second declension, nouns of the third declension, and from many verb-stems. *ἀ-τιμός dishonoured* (τιμή), *σύν-δεσπνος companion at table* (δείπνο-ν *meal*), *ἄν-αιμος bloodless* (αἷμα, 875), *ἑκατὸν-χειρος hundred-handed* (χείρ), *δασμο-φόρος bringing tribute* (φέρω), *γεω-γράφος geographer* 871 b. N. (γράφω), *ιχθυο-φάγος fish-eating* (φαγεῖν 529. 5).

b. **-ης, -ες**: form compound adjectives from nouns of the first and third declensions, and from many verb-stems: *ἀ-τυχής unfortunate* (τύχη), *δεκα-ετής of ten years* (φέτος), *εὖ-ειδής beautiful in form* (εἶδος), *εὖ-μαθής quick at learning* (μανθάνω, μαθ-), *ἀ-φανής invisible* (φαίνω, φαν-).

c. Other endings are **-ης** (gen. -ου), **-της, -τηρ**: *γεω-μέτρης surveyor* (871 b. N.), *νομο-θέτης law-giver* (νόμος, τιθημι, θε-), *μηλο-βοτήρ shepherd* (μῆλον, βό-σκω *feed*).

d. Neuters in **-μα** make adjectives in **-μων**: *πράγμα thing*, *ἀ-πράγμων inactive*. *φρήν mind* becomes **-φρων**: *εὖ-φρων well-minded, cheerful*.—*πάτηρ father* becomes **-πάτωρ**: *ἀ-πάτωρ fatherless*, *φιλο-πάτωρ loving his father*.

e. Compounds of *γη land* end in **-γειος, -γειως**: *κατά-γειος subterranean*, *λεπτό-γειωs of thin soil*.—Compounds of *ναῖs ship*, *κέρας horn*, *γῆρας old age* end in **-ως**, as *περι-νεωs supercargo*, *ὕψι-κερωs lofty-antlered* (163 a), *ἀ-γῆρωs free from old age*.

889. The last member of a compound is often a verbal element that is not used separately: *ἀγαλματ-ο-ποιός statue-maker, sculptor*, *ὑπ-ήκοος subject* (ἀκούω *hear*, ἀκήκοα), *λογο-γράφος speech-writer*. *-φορος bringing*, *-δομος building*, *-δρομος running* are used separately in the meanings *tribute, building, race*.

890. An abstract word can enter into composition only by taking a derivative ending (usually *-iā*) formed from a real or assumed compound adjective: *ναῦ-s ship*, *μάχη fight = ναῦ-μαχος*, whence *ναυ-μαχιᾶ naval battle*; *εὖ well*, *βουλή counsel = εὖ-βουλος*, whence *εὖ-βουλιᾶ good counsel*; *ἀν-neg.*, *ἀρχή rule = ἀν-αρχος*, whence *ἀν-αρχιᾶ anarchy*; *εὖ well*, *πράξιs doing = *εὖπράξιs*, whence *εὖ-πράξιᾶ well-doing*. Contrast *εὖ-βουλιᾶ* with *προ-βουλή forethought*, *εὖ-λογιᾶ eulogy* with *πρό-λογος prologue*.

a. Only after a preposition does an abstract word remain unchanged: *προ-βουλή forethought*. Exceptions are rare: *μισθο-φορά receipt of wages* (μισθός, *φορά*).

891. Compound Verbs.—Verbs can be compounded *directly* only by prefixing a preposition, as *συμ-μάχομαι fight along with*.

a. A preposition (πρό-θεσιs) derived its name from this use as a prefix. Originally all prepositions were adverbs modifying the verb, and in Homer are partly so used. See 1638, 1639. Cp. *upheave* and *heave up*.

892. All compound verbs not compounded with prepositions are denominatives (ending in *-ew*) and formed from real or assumed compound nouns. From *ναῖs ship* and *μάχη fight* comes *ναύμαχος fighting in ships*, whence *ναυμαχέω fight in ships*; so *οικοδομέω build a house* from *οικο-δόμος house-builder* (οἶκος, *δέμω*). Contrast *ἀνα-πέιθω bring over, convince* with *ἀ-πιστέω disbelieve* (ἀ-πισ-τος); *ἀντι-λέγω speak against* with *ὁμο-λογέω agree* (ὁμόλογος *agreeing*).—*εὖ ἀγγέλλω announce good news* cannot form a verb *εὐαγγέλλω*.

a. *ἀτιμάω (ἀτίω) dishonour*. *δακρυχέω shed tears* are exceptions. *ἀν-ομοιῶ make unlike* is not from *ἀν-* and *ὁμοιῶ* but from *ἀν-ὁμοιῶs unlike*.

ACCENT OF COMPOUNDS

893. Compounds generally have recessive accent, as *φιλότιμος* *loving-honour* (τίμη). But there are many exceptions, e.g. —

a. Primitives in -ά, -ή, -ής, -εύς, -μός, and -έος usually keep their accent when compounded; except dissyllabic words in -ά, -ή, -ής whose first part is not a preposition. Thus, *κριτής* *judge*, *υποκριτής* *actor*, *ὄνειροκριτής* *interpreter of dreams*.

b. Compound adjectives in -ης, -ες are usually oxytone: *εὐγενής* *well-born*.

894. Compounds in -ος (not -τος or -κος) formed by the union of a noun or adverb and the stem of a transitive verb are:

a. *oxytone*, when they have a long penult and an active meaning: *στρατ-ηγός* *general*.

b. *paroxytone*, when they have short penult and an active meaning: *πατροκτόνος* *parricide*, *λιθοβόλος* *throwing-stones*, *λαιμοτόμος* *throat-cutting*, *ὕδροφόρος* *water-carrier*.

c. *proparoxytone*, when they have a short penult and passive meaning: *πατρόκτονος* *slain by a father*, *λιθόβολος* *pelted with stones*, *λαιμότομος* *with throat cut*, *αὐτόγραφος* *written with one's own hand*.

N. — Active compounds of -οχος (ἔχ-ω, 878), -αρχος (ἀρχ-ω), -σῦλος (σῦλά-ω *rob*), -πορθος (πέρθ-ω *destroy*) are proparoxytone; *ἡμι-οχος* (*rein-holder*) *chariot-eeer*, *ἵππ-αρχος* *commander of horses*, *ιερό-σῦλος* *temple-robber*, *πολι-πορθος* *sacking cities*. *βαβδούχος* *staff-bearer* (*βαβδός*) is contracted from *βαβδό-οχος*.

MEANING OF COMPOUNDS

895. Compound nouns (substantives and adjectives) are divided, according to their meaning, into three main classes: *determinative*, *possessive*, and *prepositional-phrase*, compounds.

a. The logical relation of the parts of compounds varies so greatly that boundary-lines between the different classes are difficult to set up, and a complete formal division is impossible. The poets show a much wider range of usage than the prose-writers.

896. Determinative Compounds. — In most determinative compounds the first part modifies or *determines* the second part: the modifier stands first, the principal word second.

Thus by *hand-work* a particular kind of work is meant, as contrasted with *machine-work*; cp. *speech-writer* and *letter-writer*, *race-horse* and *horse-race*.

a. The first part may be an adjective, an adverb, a preposition, an inseparable prefix, or, in a few cases, a substantive.

897. There are two kinds of determinative compounds.

(1) *Descriptive determinative compounds.* — The first part defines or explains the second part in the sense of an adjective or adverb. (This class is less numerous than the second class.)

ἀκρό-πολις *upper city, citadel* (ἀκρᾶ πόλις), *ὄμο-δουλος* *fellow-slave* (ὄμοῦ δουλεύων, cp. 885. 4 a), *ὀψι-γονος* *late-born* (ὀψὲ γενόμενος), *προ-βουλή* *forethought*,

ἀμφι-θέατρον *amphitheatre* (a place-for-seeing round about), *ἄ-γραφος* *not written* (οὐ γεγραμμένος).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives: *ἰατρό-μαντις* *physician and seer*, *γλυκύ-πικρος* *sweetly-bitter*. Similar is *deaf-mute*. So also in numerals: *δύ-δεκα* *two (and) ten* = 12.

b. *Comparative compounds* (generally poetic) are *μελι-πῆδης* *honey-sweet* (μέλι, ἡδύς), *ποδ-ήνεμος* *Iris* *Iris*, *with feet swift as the wind*. Cp. *eagle-eyed*, *goldfish*, *blockhead*. Such compounds are often possessive (898), as *ρόδο-δάκτυλος* *rosy-fingered*, *χρῦσο-κόμης* *golden-haired*.

(2) *Dependent determinative compounds.* — A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative: *λογο-γράφος* *speech-writer* (λόγους γράφων), *στρατ-ηγός* *army-leading, general* (στρατὸν ἄγων), *φιλ-άνθρωπος* *loving mankind* (φιλῶν ἀνθρώπους), *δεισο-δαίμων* *superstitious* (δειῶς τοὺς δαίμονας); cp. *pickpocket*, *sightseer*, *painstaking*, *soothsayer*, *laughter-loving*.

Genitive: *στρατό-πέδον* *camp* (στρατοῦ πέδον *ground on which an army is encamped*). In *ἀξί-λογος* *worthy of mention* (ἄξιος λόγου) the defining part stands second (899 c) and is governed by the adjective part like a preposition (cp. 899). Cp. *ringmaster*, *law-officer*, *jest-book*.

(*Abblative*): *ἀνεμο-σκεπής* *sheltering from the wind*; cp. *land-breeze*, *sea-breeze*.

Dative: *ισό-θεος* *godlike* (ἴσος θεῶ); cp. *churchgoer*, *blood-thirsty*.

(*Instrumental*): *χειρ-ο-ποίητος* *made by hand* (χειρὶ ποιητός), *χρῦσό-δκτος* *bound with gold* (χρῦσῶ δετός); cp. *thunder-struck*, *storm-swept*, *star-sown*.

(*Locative*): *οἰκο-γενής* *born in the house* (ἐν οἴκῳ γενόμενος), *ὀδο-πύρος* *way-farer* (879); cp. *heart-sick*.

N. 1. — The Greeks did not think of any actual case relation as existing in these compounds, and the case relation that exists is purely logical. The same form may be analysed in different ways, as *φιλάνθρωπος* = *φιλῶν ἀνθρώπους* or = *φίλος ἀνθρώπων*.

N. 2. — Such compounds may often be analysed by a preposition and a dependent noun: *θεό-δημιτος* *god-built* (ὑπὸ τῶν θεῶν *δημιτός*).

898. Possessive Compounds. — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession understood. In most possessive compounds the idea of *having* (ἔχων) is to be supplied.

So, in English, *redbreast* is a bird *having* a red breast, the first part being an attribute of the second.

ἀργυρό-τοξος *having a silver bow*; *μακρό-χειρ* *having long arms, long-armed*; *θεο-ειδής* *having the appearance* (εἶδος) *of a god, godlike*; *σώ-φρων* *having sound mind, temperate*; *τέθρ-ιππος* *having four horses*; *ὄμο-τροπος* *of like character* (ὄμο- occurs only in compounds, but note *ὅμοιος* *like*); *πολυ-κέφαλος* *many-headed*; *εὐ-τυχής* *having good fortune, fortunate*; *δεκα-ετής* *lasting ten years* (cp. *a two-year-old*); *ἀμφι-κίων* *having pillars round about*; *ἔν-θεος* *inspired* (*having a god within*: ἐν ἑαυτῷ θεὸν ἔχων).

a. Adjectives in *-ειδής* from *είδος form* (*άστερ-ο-ειδής star-like, ιχθυ-ο-ειδής fish-like, μην-ο-ειδής crescent, πολυ-ειδής of many kinds, σφαιρ-ο-ειδής spherical*) are to be distinguished from those in *-ώδης* derived from *δίζω smell* (833 a).

b. English possessive compounds in *-ed* apply that ending only to the compound as a whole and not to either member. In Milton: *deep-throated, white-handed, open-hearted*; in Keats: *subtle-cadenced*. Besides those in *-ed* there are others such as *Bluebeard*.

c. Many possessive compounds begin with *ά(ν)-* negative or *δυσ- ill*; as *ά-παις childless* (*having no children or not having children, παιδας ούκ έχων*), *ά-τίμος dishonoured* (*having no honour*), *δύσ-βουλος ill advised* (*having evil counsels*).

899. Prepositional-phrase Compounds.— Many phrases made of a preposition and its object unite to form a compound and take on adjectival inflection. Such compounds are equivalent to the phrases in question with the idea of *being* or the like added.

άπ-οικος colonist (*away from home: άπ' οίκου*); *έγχειρίδιος in the hand, dagger* (*έν χειρί*); *έγχώριος native* (*in the country: έν χώρα*); *έπιθαλάττιος dwelling on the coast* (*έπι θαλάττη*); *έφέστιος on the hearth* (*έφ' έστία*); *κατάγειος underground, cp. subterranean* (*κατά γής*); *παρά-δοξος contrary to opinion* (*παρά δόξαν*); *παρά-φρων out of one's mind, Lat. de-mens* (*παρά την φρένα*); *ύπ-εύθυνος under liability to give account* (*ύπ' εύθυνας*); so *φρουδος gone* (= *πρό δόου γενόμενος*, cp. 124 a).

a. From such phrases are derived verbs and substantives: *έγχειρίζω put into one's hands, entrust, διαχειρίζω have in hand, manage* (*διά χειρών*), *διαπᾶσῶν octave-scale* (*ή διά πᾶσῶν χορδῶν συμφωνία the concord through all the notes*). By analogy to *έκποδών out of the way* (*έκ ποδῶν*) come *έμποδών in the way* and *έμποδῖος impeding, έμποδίζω impede*.

b. The compounds of 899 represent bits of syntax used so frequently together that they have become adherent.

PART IV

SYNTAX

DEFINITIONS

900. A sentence expresses a thought. Syntax (*σύνταξις arranging together*) shows how the different parts of speech and their different inflectional forms are employed to form sentences.

901. Sentences are either *complete* or *incomplete* (904).

902. Every complete sentence must contain two members:

1. The Subject: the person or thing about which something is said.
2. The Predicate: what is said about the subject.

Thus, *τὸ θέρος* (subj.) *έρελευτά* (pred.) *the summer | came to an end* T. 3. 102, *ἦλθε* (pred.) *κῆρυξ* (subj.) *a herald | came* 3. 113.

903. Complete sentences are *simple, compound, or complex*. In the *simple* sentence subject and predicate occur only once. A *compound* sentence (2162) consists of two or more simple sentences coördinated: *τῇ δ' ύστεραία έπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης είπετο but on the next day they marched through the plain and Tissaphernes kept following them* X. A. 3. 4. 18. A *complex* sentence (2173) consists of a main sentence and one or more subordinate sentences: *όποτε δέου γέφυραν διαβαίνειν, έσπευδεν έκαστος whenever it was necessary to cross a bridge, every one made haste* 3. 4. 20.

904. Incomplete sentences consist of a single member only. Such sentences stand outside the structure of the sentence. The chief classes of incomplete sentences are

- a. Interjections, such as *ώ, φευ, αἰαί, αἰμοί*.
- b. Asseverations which serve as a predicate to a sentence spoken by another: *ναί yes, surely, ού no, μάλιστα certainly, καλῶς very well!*
- c. Headings, titles: *Κύρου Ἀνάβασις the Expedition of Cyrus, Ἀντιγόνη the Antigone, συμμαχία Ἀθηναίων καὶ Θεσσαλῶν the Alliance of the Athenians and Thessalians* C. I. A. 4. 2. 59 b.
- d. Vocatives (1283), and nominatives used in exclamation (1288).
- e. Exclamations without a verb: *δεῦρο hither!*

N.— Examples of such incomplete sentences in English are *oh, assuredly, no wonder, right about face, away, fire!*

905. True impersonal verbs (932) have a grammatical subject in the personal ending; but the real subject is properly an idea more or less vague that is present to the mind of the speaker. Similar in nature are infinitives used in commands (2013).

SYNTAX OF THE SIMPLE SENTENCE

906. The most simple form of sentence is the finite verb: *ἐσ-τί* *he-is*, *λέγο-μεν* *we-say*, *ἔπε-σθε* *you-follow*.

Here the subject is in the personal ending, the predicate in the verbal stem. No other single word than a verb can of itself form a complete sentence.

907. The subject of a sentence is a substantive or one of its equivalents.

908. Equivalents of the Substantive.—The function of the substantive may be assumed by a pronoun, adjective (in masculine and feminine more frequently with the article), numeral, participle, relative clause (*οἱ ἐλήφθησαν τῶν πολεμίων ταῦτὰ ἠγγέλλον* *those of the enemy who were captured made the same report* X. A. 1. 7. 13); by the article with an adverb (*οἱ τότε* *the men of that day*), or with the genitive (*τὰ τῆς τύχης* *the incidents of fortune, fortune* (1299)); by a prepositional phrase (*οἱ ἀμφὶ τὸν Σωκράτη* *Socrates and his followers*; *ἐπὶ μέγα* *a great part*), a preposition with a numeral (*ἑφύγον περὶ ὀκτακοσίων* *about eight hundred took to flight* X. H. 6. 5. 10); by an infinitive with or without the article (1984, 2025); and by any word or phrase viewed merely as a thing (*τὸ ἔμεναι* *δταν λέγω, τὴν πόλιν λέγω* *when I say You, I mean the State* D. 18. 88). Cp. 1153g. (Furthermore, by a clause in a complex sentence, 2189. 1.)

909. The predicate of a sentence is always a verb. The verb may either stand alone, as in *Περικλῆς ἀπῆλθε* *Pericles departed*; or it may have certain modifiers, called *complements to the predicate* (nouns, participles, adverbs), as *Περικλῆς ἀπῆλθε πρῶτος* *first* (*ὀργιζόμενος* *in anger*; *τότε* *then*). Cp. 924.

910. Predicate Nouns.—Nouns (substantival or adjectival) are often used as complements to the predicate. Thus,

a. A *predicate substantive* is a substantive forming part of the predicate and asserting something of its substantive: *Περικλῆς ἡρέθη στρατηγός* *Pericles was elected general*, *εἰλεσθε ἐκείνον πρεσβευτήν* *you elected him envoy* L. 13. 10.

b. A *predicate adjective* is an adjective forming part of the predicate and asserting something of its substantive: *ὁ ἀνὴρ δίκαιός ἐστι* *the man is just*, *ἐνόμισαν Περικλεῖα εὐτυχῆ* *they thought Pericles fortunate*.

911. A predicate substantive or adjective may often be distinguished from an *attributive* (912) in that the former implies some form of *εἶναι* *be*. Thus, *πρεσβευτήν* and *εὐτυχῆ* in 910. After verbs signifying to *name* or *call*, *εἶναι* is sometimes expressed (1615).

912. Attributive Adjective.—An attributive adjective is an adjective simply added to a noun to describe it, and not forming any part of an assertion made about it: *ὁ δίκαιος ἀνὴρ* *the just-man*.

913. All adjectives that are not attributive are predicate. So *πρῶτοι ἀφίκοντο* *they were the first to arrive* (1042 b), *τούτῳ φίλῳ χρώμαι* *I treat this man as a friend* (= *οὗτος, ᾧ χρώμαι, φίλος ἐστι*).

914. Under adjectives are included participles: *ὁ μέλλων* (attrib.) *πόλεμος* *the future war*, *ταῦτα εἰπὼν* (pred.) *ἀπῆεν* *saying this he went off*, *ὄρῳ σε κρύπτοντα* (pred.) *I see you hiding*.

915. Predicate substantives, adjectives, and participles, in agreement either with subject or object, are more common in Greek than in English, and often call for special shifts in translation: *μετεώρους ἐξέκομισαν τὰς ἀμάξας* *they lifted the wagons and carried them out* X. A. 1. 5. 8. Cp. 1579.

916. Appositive.—An appositive is a noun added to another noun or to a pronoun to describe or define it: *Μιλτιάδης ὁ στρατηγός* *Miltiades, the general*, *ἡμεῖς οἱ ἱερεῖς* *you, the priests*, *τοῦτο, ὃ σὺ εἶπες, ἀεὶ πάρεστι, σχολή* *this, which you mentioned, is always present, (I mean) leisure* P. Th. 172 d.

917. Copula.—An indeterminate verb that serves simply to couple a predicate substantive or adjective to the subject is called a *copula*: *Ξενοφών ἦν Ἀθηναῖος* *Xenophon was an Athenian*.

a. The most common copulative verbs are *εἶναι* *be* and *γίγνεσθαι* *become*. Many other verbs serve as copulas: *καθίστασθαι* *become*, *πεφύκέναι*, *ὑπάρχειν*, *πέλειν* (poetical) *be*, *δοκεῖν* *seem*, *φαίνεσθαι* *appear*, *καλεῖσθαι*, *ὀνομάζεσθαι*, *ἀκούειν*, *κλύειν* (poetical) *be called*, *τυγχάνειν*, *κυρεῖν* (poet.) *happen*, *turn out*, *αἰρεῖσθαι* *be chosen*, *νομίζεσθαι* *be regarded*, *κρίνεσθαι* *be judged*, and the like.

918. a. The copula is strictly the predicate or is a part of the predicate with its supplements.

b. The above verbs may also be complete predicates: *ἔστι θεός* *there is a god*.

c. For the omission of the copula, see 944.

d. A predicate substantive or adjective stands in the same case as the subject when coupled to it by a copulative verb (939).

e. For *εἶναι* added to a copulative verb, see 1615.

919. Object.—A verb may have an object on which its action is exerted. The object is a substantive (or its equivalent, 908) in an oblique case. An object may be *direct* (in the accusative) or *indirect* (in the genitive or dative): *Κῦρος δώσει εἰς μνάς* (direct) *τῷ δούλῳ* (indirect) *Cyrus will give six minae to the slave*, *ἔλαβον τῆς ζώνης* (indirect) *τὸν Ὀρόντᾶν* (direct) *they took hold of Orontas by the girdle* X. A. 1. 6. 10.

920. Transitive and Intransitive Verbs.—Verbs capable of taking a direct object are called *transitive* because their action *passes over* to an object. Other verbs are called *intransitive*.

a. But many intransitive verbs, as in English, are used transitively (1558, 1559), and verbs usually transitive often take an indirect object (1341 ff., 1460 ff., 1471 ff.).

KINDS OF SIMPLE SENTENCES

921. Simple sentences have six forms: Statements; Assumptions, Commands, Wishes; Questions; and Exclamations. Of these, Assumptions, Commands, and Wishes express *will*. See 2153 ff.

EXPANSION OF THE SIMPLE SENTENCE

922. The subject and the predicate may be expanded by amplification or qualification:

923. **Expansion of the Subject.** — The subject may be expanded: A. By *amplification*: Ξενίας καὶ Πᾶσιων ἀπέπλευσαν Ξενίας and Pasion sailed away. B. By *qualification*: 1. By an attributive adjective, ὁ ἀγαθὸς ἀνὴρ *the good man*, an attributive substantive denoting *occupation, condition, or age*, ἀνὴρ στρατηγός *a general* (986), an adjective pronoun or numeral: ἡμέτερος φίλος *a friend of ours*, δύο παῖδες *two children*. 2. By the genitive of a noun or substantive pronoun (adnominal or attributive genitive): στέφανος χρυσοῦ *a crown of gold*, ὁ πατήρ ἡμῶν *our father*. 3. By a prepositional phrase: ὁδὸς κατὰ τοῦ γηλόφου *a way down the hill*. 4. By an adverb: οἱ νῦν ἄνθρωποι *the men of the present day*. 5. By an appositive (916). A substantive in any case may be qualified like the subject.

924. **Expansion of the Predicate.** — The predicate may be expanded: A. By *amplification*: οἱ λοχαγοὶ ἀπῆλθον καὶ ἐποίησαν οὕτω *the captains departed and did so*. B. By *qualification*: 1. By the oblique case of a noun, a substantive pronoun, or a numeral. This is called the object (919, 920). Thus: ὁρῶ τὸν ἄνδρα *I see the man*, φωνῆς ἀκούω *I hear a voice*, εἶπετο τῷ ἡγεμόνι *he followed the guide*, ἀγαπᾷ ἡμᾶς *he loves us*, ἐνίκησε τὴν μάχην *he won the battle* (cognate accusative, 1567), ἔδωκα δέκα *I gave ten*. The oblique case may be followed by an adnominal genitive or a dative: ὁρῶ πολλοὺς τῶν πολιτῶν *I see many of the citizens*. 2. By a preposition with its appropriate case: ἦλθον ἐπὶ τὰς σκηνάς *they went to their tents*. 3. By an infinitive: ἐθέλει ἀπελθεῖν *he wishes to depart*. 4. By a participle: ἄρξομαι λέγων *I will begin my speech*. 5. By an adverb or adverbial expression: εὖ ἴστω *let him know well*, τῆς νυκτὸς ἦλθε *he came during the night*, ἀπῆλθε τριταῖος *he departed on the third day* (1042). On complements to the predicate, see 909.

AGREEMENT: THE CONCORDS

925. There are three concords in simple sentences:

1. A finite verb agrees with its subject in number and person (949).
 2. A word in apposition with another word agrees with it in case (976).
 3. An adjective agrees with its substantive in gender, number, and case (1020).
- (For the concord of relative pronouns, see 2501.)

926. Apparent violation of the concords is to be explained either by
a. *Construction according to sense*, where the agreement is with the real gender or number (e.g. 949 a, 950–953, 958, 996, 997, 1013, 1044, 1050, 1055 a, 1058 b); or by

b. *Attraction*, when a word does not have its natural construction because of the influence of some other word or words in its clause (e.g. 1060 ff., 1239, 1978, 2465, 2502, 2522 ff.). This principle extends to moods and tenses (2183 ff.).

THE SUBJECT

927. The subject of a finite verb is in the nominative: Κύρος ἐβόᾳ *Cyrus called out*.

928. The subject nominative may be replaced

a. By a prepositional phrase in the accusative: ἐνθυμείσθε καθ' ἐκάστους τε καὶ ξόμπαντες *consider individually and all together* T. 7. 64.

b. By a genitive of the divided whole (1318): Πελλήνηεις δὲ κατὰ Θεσπιέας γενόμενοι ἐμάχοντό τε καὶ ἐν χώρᾳ ἐπίπτον ἐκατέρων *the Pellonians who were opposed to the Thespians kept up the contest and several on both sides fell on the spot* X. H. 4. 2. 20.

OMISSION OF THE SUBJECT

929. An unemphatic pronoun of the first or second person is generally omitted: λέγε τὸν νόμον *read the law* (spoken to the clerk of the court) D. 21. 8.

930. An emphatic pronoun is generally expressed, as in contrasts: σὺ μὲν κείνον ἐκδέχου, ἐγὼ δ' ἄπειμι *do thou wait for him, but I will depart* S. Ph. 123. But often in poetry and sometimes in prose the pronoun is expressed when no contrast is intended. The first of two contrasted pronouns is sometimes omitted: ἀλλὰ, εἰ βούλει, μὲν' ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορευέσθαι *but, if you prefer, remain with your division, I am willing to go* X. A. 3. 4. 41. Cp. 1190, 1191.

931. The nominative subject of the third person may be omitted

a. When it is expressed or implied in the context: ὁ σὸς πατήρ φοβεῖται μὴ τὰ ἔσχατα πάθῃ *your father is afraid lest he suffer death* X. C. 3. 1. 22.

b. When the subject is indefinite, especially when it is the same person or thing as the omitted subject of a preceding infinitive (937 a): ἡ τοῦ οἰεσθαι εἰδέναί (ἀμαθία), ἃ οὐκ οἶδεν *the ignorance of thinking one knows what one does not know* P. A. 29 b. Often in legal language: ὁ νόμος, ὃς κελεύει τὰ ἐαυτοῦ ἐξεῖναι διαθέσθαι ὅπως ἂν ἐθέλῃ *the law, which enjoins that a man has the right to dispose of his property as he wishes* Is. 2. 13.

c. When a particular person is meant, who is easily understood from the situation: τοὺς νόμους ἀναγνώσεται *he (the clerk) will read the laws* Aes. 3. 15.

d. When it is a general idea of person, and usually in the third person plural of verbs of *saying* and *thinking*: ὡς λέγουσιν *as they say* D. 5. 18. So φᾶσι *they say*, οἴονται *people think*; cp. aiunt, ferunt, tradunt.

e. In descriptions of locality: *ἦν δὲ κρημνῶδες for it (the place) was steep* T. 7. 84.

f. In impersonal verbs (932, 934).

932. Impersonal Verbs (905).—The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: *ὀψέ ἦν it was late*, *καλῶς ἔχει it is well*, *ἦδη ἦν ἀμφὶ ἀγορὰν πλήθουσιν it was already about the time when the market-place is full* X. A. 1. 8. 1, *αὐτῷ οὐ προυχώρει it (the course of events) did not go well with him* T. 1. 109.

933. An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

a. When the indefinite *it* anticipates an infinitive or subordinate proposition which forms the logical subject (1985). So with *δοκεῖ it seems*, *συμβαίνει it happens*, *ἔξεστι it is permitted*, *πρέπει, προσήκει it is fitting*, *φαίνεται it appears*, *ἐγένετο it happened*, *εἰσέει με venit me in mentem*, *δηλοῖ it is evident*, etc. Thus, *ὑμᾶς προσήκει προθυμότερους εἶναι it behooves you to be more zealous* X. A. 3. 2. 15, *εἰσέει αὐτοὺς ὅπως ἂν οἴκαδε ἀφικῶνται it came into their thoughts how they should reach home* 6. 1. 17.

b. So also with *χρή, δεῖ it is necessary*; as, *δεῖ σ' εἰλεῖν you ought to go* (lit. *to go binds you*). The impersonal construction with *-τέον* is equivalent to *δεῖ* (2152 a): *βοηθητέον ἐστὶ τοῖς πράγμασιν ὑμῖν you must rescue the interests at stake* D. 1. 17.

934. In some so-called impersonal verbs the person is left unexpressed because the actor is understood or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced by a divine agent: *βροντᾶ tonat*, *ἔει pluit*, *νέφει ningit*, *χειμάζει it is stormy*, *ἔσεισε it shook*, *there was an earthquake*. The agent (*Ζεὺς, ὁ θεός*) is often (in Hom. always) expressed, as *Ζεὺς ἀστράπτει Iuppiter fulget*.

b. When the agent is known from the action, which is viewed as alone of importance: *σαλπίζει the trumpet sounds* (i. e. *ὁ σαλπικτῆς σαλπίζει the trumpeter sounds the trumpet*), *ἐκήρυξε proclamation was made* (scil. *ὁ κήρυξ*), *σημαίνει the signal is given* (scil. *ὁ κήρυξ* or *ὁ σαλπικτῆς*).

935. In impersonal passives the subject is merely indicated in the verbal ending: *λέγεται τε καὶ γράφεται speeches (λόγοι) and writings (γράμματα) are composed* P. Phae. 261 b. This construction is relatively rare, but commonest in the perfect and pluperfect: *οὐκ ἄλλως αὐτοῖς πεπόνηται their labour has not been lost* P. Phae. 232 a, *ἔπει αὐτοῖς παρεσκεύαστο when their preparations were completed* X. H. 1. 3. 20.

936. Subject of the Infinitive.—The subject of the infinitive is in the accusative: *ἐκέλευον αὐτοὺς πορεύεσθαι they ordered that they should proceed* X. A. 4. 2. 1.

a. See 1975. On the nominative subject of the infinitive, see 1973.

937. Omission of the Subject of the Infinitive.—The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb: *ἔφη ἐθέλειν he said he was willing* X. A. 4. 1. 27 (contrast *διὰ τί se velle*), *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φάλα ἀπο-*

τρέπει everybody prays the gods to avert evil X. S. 4. 47, *δός μοι τρεῖς ἡμέρας ἄρξαι αὐτοῦ grant me the control of him for three days* X. C. 1. 3. 11. Cp. 1060, 1973.

a. An indefinite subject of the infinitive (*τινὰ, ἀνθρώπους*) is usually omitted. Cp. 931 b, 1980.

CASE OF THE SUBJECT: THE NOMINATIVE

938. The nominative is the case of the subject; the oblique cases, with the exception of the adnominal genitive (1290 ff.) and adnominal dative (1502), are complements of the predicate.

939. The nominative is the case of the subject of a finite verb and of a predicate noun in agreement with the subject. *Πρόξενος παρῆν Proxenus was present* X. A. 1. 2. 3, *Κλέαρχος φωνγὰς ἦν Clearchus was an exile* 1. 1. 9.

a. On the nominative subject of the infinitive, see 1973; in exclamations, 1288.

940. Independent Nominative.—The nominative may be used independently in citing the names of persons and things: *προσείληφε τὴν τῶν πονηρῶν κοινὴν ἔπωνυμίαν σύκοφάντης he received the common appellation of the vile, i. e. 'informer' Aes. 2. 99*, *τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν when I say You, I mean the State* D. 18. 88. Cp. 908. (The accus. is also possible.) So in lists (cp. 904 c): *τίθημι δύο ποιητικῆς εἰδῆ· θεῖα μὲν καὶ ἀνθρωπίνῃ I assume two kinds of poetry: the divine and the human* P. Soph. 266 d.

941. A sentence may begin with the nominative as the subject of the thought in place of an oblique case: *οἱ δὲ φίλοι, ἅν τις ἐπίστηται αὐτοῖς χρῆσθαι, τί φήσομεν αὐτοὺς εἶναι; but as for friends, if one knows how to treat them, what shall we call them?* X. O. 1. 14 (for *τοὺς δὲ φίλους . . . τί φήσομεν εἶναι*).

a. On the nominative in suspense see under Anacoluthon (Index).

942. In referring to himself in letters a man may use his own name in the nominative, either in apposition to the first person contained in the verb (976), or as subject of a verb in the third person: *Θεμιστοκλῆς ἦκω παρὰ σέ I, Themistocles, have come to you* T. 1. 137, *Ἄρταξέρξης νομίζει Artaxerxes thinks* X. H. 5. 1. 31.

a. A speaker referring to himself in the third person usually soon reverts to the first person (D. 18. 79).

943. When there is no danger of obscurity, the subject may shift without warning: *μῆν ναὺν λαμβάνουσιν, τὰς δ' ἄλλὰς οὐκ ἐδυνήθησαν, ἀλλ' ἀποφεύγουσιν they captured one ship; the rest they were unable to capture; but they (the ships) escaped* T. 7. 25, *τῶν νόμων αὐτῶν ἀκούετε τί κελεύουσι καὶ τί παραβηθήκασιν hear what the laws themselves command and what transgressions they (my opponents) have committed* D. 59. 115.

THE PREDICATE

Omission of the Verb

944. Ellipsis of the Copula.—The copulative verb *εἶναι* is often omitted, especially the forms *ἐστί* and *εἰσὶ*. This occurs chiefly

a. In general or proverbial statements: κοινή ἡ τύχη καὶ τὸ μέλλον ἀόρατον *chance is common to all and the future cannot be scanned* I. 1. 29; b. in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι *it is necessary to be on our guard* D. 9. 6. So with ὠρᾶ, καιρός, εἰκός, χρεών, δέον, verbals in -τέον (2152), as θεραπευτέον τοὺς θεοὺς *we must serve the gods* X. M. 2. 1. 28; c. with various adjectives: ἄξιος, δυνατός, πρόθυμος, δίκαιος, ὀσιος, φροῦδος, ἔτοιμος; thus, ἡ ψυχὴ δουλεῖν ἑτοίμη *the soul is ready to be a servant* P. Phae. 252 a, εἰ τις ἐπερωτῶν πρότερον κρεῖττον *if anybody should ask whether it is better* X. M. 1. 1. 9.

945. Other forms of εἶναι are less commonly omitted: κοινωνεῖν ἔτοιμος (scil. εἰμί), οἶμαι δὲ καὶ Λάχητα τόνδε (scil. ἔτοιμον εἶναι) *I am ready to assist you and I think that Laches here is also ready* P. Lach. 180 a, οὐ σὺ λογογράφος (scil. εἶ) *are you not a speech-writer?* D. 19. 250, νύξ ἐν μέσῳ (scil. ἦν) *the night was half gone* Aes. 3. 71, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (scil. ἔντα) *you are talking absurdly and not at all like yourself* X. M. 2. 3. 15, τοῖς θεοῖς μεγίστη χάρις (scil. ἔστω) *to the gods let our heartiest thanks be given* X. C. 7. 5. 72. Cp. 1041.

946. In lively discourse the form of a verb signifying *to do, speak, come, go*, etc., may be omitted for brevity. The ellipsis is often unconscious and it is frequently uncertain what is to be supplied to complete the thought. Thus, τί ἄλλο (scil. ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did they do except plot against us?* T. 3. 39, οὐδὲν ἄλλο (scil. ποιῶν) ἢ πόλιν τὴν αὐτοῦ ἀπολείπων *doing nothing else except leaving his native city* 2. 16, ἵνα τί (scil. γένηται); *to what purpose?* D. 19. 257, περὶ μὲν τούτου κατὰ σχολὴν (scil. λέξω) *about this by and by* 24. 187, μή μοι γε μύθους (scil. λέξητε) *none of your legends for me!* Ar. Vesp. 1179, ἀλλ' (σκέψασθε) ἔτερον *but consider another point* L. 13. 79, ὦ φίλε Φαῖδρε, ποῖ δὴ (scil. εἶ) καὶ πόθεν (scil. ἕκεις); *my dear Phaedrusrus whither, I beg of you, are you going and whence do you come?* P. Phae. 227 a, οὐκ ἐς κόρακας (scil. ἐρρήσεις); *will you not be off to the crows?* Ar. Nub. 871, πρὸς σε (scil. ἱκετεύω) γονάτων *I entreat thee by thy knees* E. Med. 324. Cp. 1599.

947. Καὶ ταῦτα *and that too* takes up a preceding expression: ἀγριώτερος αὐτοὺς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν *he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (2083): Μένωνα δ' οὐκ ἐζητεῖ, καὶ ταῦτα παρ' Ἀριαίου ὦν τοῦ Μένωνος ξένου *he did not ask for Menon and that too although he came from Ariaeus, Menon's guest-friend* X. A. 2. 4. 15. Cp. 1246, 2083.

948. A verb that may easily be supplied from the context is often omitted. Thus, ἐὰν μάθω, παύσομαι (scil. ποιῶν) ὃ γε ἔκων ποιῶ *if I learn better, I shall leave off doing what I do unintentionally* P. A. 26 a, ἀμελήσας ὧν περ οἱ πολλοὶ (scil. ἐπιμελοῦνται) *not caring for what most men care for* 36 b, ἐὰν αὐθις ζητήσετε ταῦτα, οὕτως (scil. ἔχοντα) εἰρήσετε *if you inquire about this later, you will find that it is so* 24 b. See under Brachylogy (Index).

CONCORD OF SUBJECT AND PREDICATE

949. A finite verb agrees with its subject in number and person.

Thus, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed* L. 13. 56, ὃ δέδοικ' ἐγὼ μὴ πάθῃσθε ὑμεῖς *which I fear lest you may suffer* D. 9. 65, ἦν δ' ἀποψηφίσωνται οἱ ἄλλοι,

ἄπιμεν ἅπαντες τοῦμπαλιν *but if the rest vote against (following), we shall all return back again* X. A. 1. 4. 15, τῶ ξένῳ τῶδε φίλῳ ἐστὸν ἐμῷ *these two strangers are friends of mine* P. G. 487 a.

a. The verbal predicate, when a copulative verb (917), may be attracted to the number of a predicate noun, which often stands between subject and verb: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *this place which was formerly called Nine Ways* T. 4. 102, ἅπᾶν τὸ μέσον τῶν τειχῶν ἦσαν σταδίοι τρεῖς *the entire space between the walls was three stades* X. A. 1. 4. 4. So with the participles of such copulative verbs: τὴν ἡδονὴν διώκετε ὡς ἀγαθὸν ὄν *(for οὐσαν) you chase after pleasure as if it were a good* P. Pr. 354 c.

WITH ONE SUBJECT

Subject in the Singular, Verb in the Plural

950. With singular collective substantives (996) denoting persons and with like words implying a plural, the verb may stand in the plural.

Thus, τὸ στρατόπεδον ἐν αἰτίᾳ ἔχοντες τὸν Ἄγιν ἀνεχώρουν *the army returned holding Agis at fault* T. 5. 60, τοιαῦτα ἀκούσασα ἡ πόλις Ἀγησιλάων εἶλοντο βασιλεῦσθαι *the city, after hearing such arguments, chose Agesilaus king* X. H. 3. 3. 4. So with βουλή *senate*, μέρος *part*, πλῆθος *multitude*, δῆμος *people*, ὄχλος *throng*.

951. So with ἕκαστος: τῶν ἑαυτοῦ ἕκαστος καὶ παιδῶν καὶ χρημάτων ἀρχουσι *every man is master of his own children and property* X. R. L. 6. 1.

952. If ἕκαστος, ἑκάτερος, ἄλλος are added in apposition to a plural subject, the verb generally remains plural: ἐγὼ τε καὶ σὺ μακρὸν λόγον ἐκίτερος ἀπετείναμεν *both you and I have carried on a long controversy* P. Pr. 361 a. If the verb follows the apposition, it may be singular: οὗτοι μὲν ἄλλος ἄλλα λέγει *these say, some one thing, some another* X. A. 2. 1. 15. Cp. 982.

953. A subject in the singular, followed by a clause containing the preposition μετὰ *with*, rarely takes a plural verb: Ἀλκιβιάδης μετὰ Μαντιθέου ἵππων εὐπορήσαντες ἀπέδρᾶσαν *Alcibiades and Mantitheus escaped because they were well provided with horses* X. H. 1. 1. 10.

Subject in the Dual, Verb in the Plural

954. The first person dual agrees in form with the first person plural (462).

955. A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεανίσκῳ *two youths ran up to Xenophon* X. A. 4. 3. 10. In the orators the dual verb is almost always used.

956. The dual and plural verb may alternate: αἴρεσιν εἰλέτην τε καὶ διεπράξαντο *the two souls have made their choice and put it into effect* P. Phae. 258 c.

957. The neuter dual may be followed by the dual, the plural, or the singular verb (A 104, 200, M 466).

Subject in the Plural, Verb in the Singular

958. A neuter plural subject is regarded as a collective (996), and has its verb in the singular: *καλὰ ἦν τὰ σφάγια* *the sacrifices were propitious* X. A. 4. 3. 19.

N. — The neuter plural seems to have been originally in part identical in form with the feminine singular in *ᾶ*, and to have had a collective meaning.

959. A plural verb may be used when stress is laid on the fact that the neuter plural subject is composed of persons or of several parts: *τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν* *the Lacedaemonian magistrates despatched him* T. 4. 88, *φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἴχνη πολλά* *many traces both of horses and of men were plain* X. A. 1. 7. 17.

a. With the above exception Attic regularly uses the singular verb. Homer uses the singular three times as often as the plural, and the plural less frequently with neuter adjectives and pronouns than with substantives. In some cases (B 135) the metre decides the choice.

960. Following the construction of *δοκεῖ ταῦτα*, we find *δόξαν ταῦτα* *when it had been thus decided* X. A. 4. 1. 13, and also *δόξαντα ταῦτα* X. H. 3. 2. 19. See 2078 a.

961. *Pindaric Construction.* A masculine or feminine plural subject occasionally is used with *ἔστι*, *ἦν*, *γίγνεται*, as: *ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντες τε καὶ δῆμος* *there are in the other cities too rulers and populace* P. R. 462 e. The verb usually precedes, and the subject is still undetermined; hence the plural is added as an afterthought. (Cp. Shakesp. "far behind his worth | Comes all the praises.") In Greek poetry this construction is rarely used with other verbs. On *ἔστιν* *οἷ*, see 2513.

a. *ἦν* was originally plural (464 e. D), and seems to survive in that use.

Subject in the Plural, Verb in the Dual

962. A plural subject may take a dual verb when the subject is a pair or two pairs: *αἱ ἵπποι δραμέτην* *the span of mares ran* Ψ 392.

a. This is common when *δύο*, *ἄμφω*, *ἀμφότεροι* are used with a plural subject: *δύο ἄνδρες προσελθόντε* *Ἄγιδι διελεγέσθην μὴ ποιεῖν μάχην* *two men coming to Agis urged him not to fight* T. 5. 59. But even with these words the plural is preferred. The neuter plural with *δύο* rarely takes the dual verb (P. Tim. 56 e).

WITH TWO OR MORE SUBJECTS

963. (I) When the subjects are different individuals or things and stand in the *third* person

964. With two subjects in the singular, the verb may be dual or plural: *Κριτίας καὶ Ἀλκιβιάδης ἐδυνάσθην ἐκείνῳ χρωμένῳ συμμάχῳ τῶν ἐπιθυμιῶν κρατεῖν* *Critias and Alcibiades were able to keep control of their appetites by the help*

of his example X. M. 1. 2. 24, *Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν* *on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack* T. 4. 46.

965. In Homer the verb may intervene between the subjects (*Alcmanic Construction*): *εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κώκυτός τε* *Pyriphlegethon and Cocytus flow into Acheron* κ 513.

966. The verb may agree with the nearest or most important of two or more subjects. The verb may be placed

a. Before both subjects: *ἦκε μὲν ὁ Θερσαγόρας καὶ ὁ Ἐξήκεστος εἰς Λέσβον καὶ ῥῥκουν ἐκεῖ* *Thersagoras and Execestus came to Lesbos and settled there* D. 23. 143.

b. After the first subject: *ὀ τε Πολέμαρχος ἦκε καὶ Ἀδείμαντος καὶ Νικέρατος καὶ ἄλλοι τινές* *Polemarchus came and Adimantus and Niceratus and certain others* P. R. 327 b, *Φαλίνοσ ῥχετο καὶ οἱ σὺν αὐτῷ* *Phalinos and his companions departed* X. A. 2. 2. 1.

c. After both subjects: *τὸ βουλευτήριον καὶ ὁ δῆμος παροράται* *the senate and the people are disregarded* Aes. 3. 250. (Cp. Shakesp. "my mistress and her sister stays.")

967. (II) With several subjects referring to different persons the verb is in the plural; in the *first* person, if one of the subjects is first person; in the *second* person, if the subjects are second and third person: *ἡμεῖσ δὲ καὶ ἐγὼ λέγομεν* *but you and I say this* P. L. 661 b, *ἡμεῖσ καὶ οἶδε οὐκ ἄλλην ἂν τινα δυναίμεθα ῥδῆν ἄδειν* *we and these men could not sing any other song* 666 d, *οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε* *not you alone nor your friends are the first who have held this opinion* 888 b.

968. But the verb may be singular if it refers to the nearer or more important or more emphatic subject: *πάρεμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος καὶ Πολυκράτης* *I am present and so are Phryniscus here and Polycrates* X. A. 7. 2. 29.

969. The verb may agree in person with the nearer or more important subject: *σύ τε γάρ Ἕλληρ εἶ καὶ ἡμεῖσ* *for you are a Greek and so are we* X. A. 2. 1. 16.

970. With subjects connected by the disjunctives *ἢ* *or*, *ἢ—ἢ* *either—or*, *οὔτε—οὔτε* *neither—nor*, the verb agrees in number with the nearer subject when each subject is taken by itself: *οἴτε σὺ οὔτ' ἂν ἄλλος οὐδεὶσ δύναιτ' ἀντειπεῖν* *neither you nor anybody else could reply* X. M. 4. 4. 7.

971. When the subjects are taken together, the plural occurs: *ᾶ Δημοφῶν ἢ Θερριπίδης ἔχουσι τῶν ἐμῶν* *what Demophon or Therippides have of my property* D. 27. 12. This is unusual.

972. When *ἢ* *than* unites two subjects, if the verb follows *ἢ*, it agrees with the second subject: *τύχη ἀεὶ βέλτιον ἢ ἡμεῖσ ἡμῶν αὐτῶν ἐπιμελούμεθα* *fortune always takes better care of us than we do of ourselves* D. 4. 12.

CONCORD OF PREDICATE SUBSTANTIVES

973. A predicate substantive agrees with its subject in case: *Μιλτιάδης ἦν στρατηγός* *Miltiades was a general*.

974. A predicate substantive may agree in gender and number with its subject; but this is often impossible: *τύχη τὰ θνητῶν πράγματα* the affairs of mortals are chance Trag. frag. p. 782, *πάντ' ἦν Ἀλέξανδρος* Alexander was everything D. 23. 120.

975. A predicate substantive or adjective agrees with the subject of the governing verb when the subject of the infinitive is omitted because it is the same as that of the governing verb (937): *οὐχ ὁμολογήσω ἀκλητος ἕκειν* I shall not admit that I have come uninvited P. S. 174 d, *εἴπερ ἀξιοῦμεν ἐλεύθεροι εἶναι* if indeed we claim to be free X. C. 8. 1. 4.

On the agreement of demonstrative and relative pronouns with a predicate substantive, see 1239, 2502 e.

APPOSITION

976. **Concord.** — An appositive (916) agrees in case with the word it describes: *κόλακι, δεινῷ θηρίῳ καὶ μεγίστῃ βλάβῃ* to a flatterer, a terrible beast and a very great source of injury P. Phae. 240 b. An appositive also agrees in case with the pronoun contained in a verb: *Ταλθύβιος, ἦκω, Δαναΐδων ὑπηρέτης* I, Talthybius, have come, the servant of the Danaïds E. Hec. 503. Cp. 942.

977. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive: *τὸν ἐμὸν* (= ἐμοῦ) *τοῦ ταλαιπώρου βίου* the life of me, wretched one Ar. Plut. 33, *τὰ ἑμέτερ'* (= ἐμῶν) *αὐτῶν κομείσθε* you will regain your own D. 4. 7. Cp. 1200. 2. b, 1202. 2. b.

978. An appositive in the genitive may follow an adjective equivalent to a genitive: *Ἀθηναῖος* (= Ἀθηνῶν) *ὢν, πόλεως τῆς μεγίστης* being an Athenian, a citizen of the greatest city P. A. 29 d.

979. Agreement in number between the appositive and its noun is unnecessary and often impossible: *Θῆβαι, πόλις ἀστυγείτων* Thebes, a neighbouring city Aes. 3. 133. So with *δῶρα* in poetry: *γάμος, χρῆσις Ἀφροδίτης δῶρα, marriage, gift of golden Aphrodite* Theognis 1293.

980. An appositive to two substantives is dual or plural: *θάρρος καὶ φόβος, ἀφρονε ξυμβούλω* daring and fear, two unintelligent counsellors P. Tim. 69 d, *ἕννος πόνος τε, κῆρυκοι συνωμόται* sleep and toil, supreme conspirators A. Eum. 127.

981. **Partitive Apposition** (*σχῆμα καθ' ὅλον καὶ μέρος, construction of the whole and part*). The parts are represented by the appositives, which stand in the same case as the whole, which is placed first to show the subject or object of the sentence: *τῶ ὀδῶ, ἣ μὲν εἰς μακάρων νήσους, ἣ δ' εἰς τάρταρον* two roads, the one to the Islands of the Blest, the other to Tartarus P. G. 524 a (*distributive apposition*). The appositives are generally in the nominative (*ὁ μὲν, ἣ δέ; οἱ μὲν, οἱ δέ*), rarely in the accusative.

a. The whole may stand in the singular: *λέγεται ψυχῇ ἢ μὲν νοῦν ἔχειν, ἢ δὲ ἀνοίαν; with regard to the soul, is one said to have intelligence, the other folly?* P. Ph. 93 b.

982. To the word denoting the whole the appositive may be a collective singular (*adjunctive apposition*): *οὔτοι μὲν ἄλλος ἄλλα λέγει* these say, some one thing, some another X. A. 2. 1. 15 (cp. *ἠρώτων δὲ ἄλλος ἄλλο* P. Charm. 153 c), *οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογήσατο* each of the generals defended himself briefly X. H. 1. 7. 5. Cp. 952.

983. The apposition may be limited to one or more parts: *Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη* two-thirds of the Peloponnesians and the allies T. 2. 47. Often with participles: (*οἱ Ἀθηναῖοι*) *ἀνεμνήσθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες οἱ πρεσβύτεροι πάλαι ἄδεσθαι* the Athenians bethought themselves of this verse too, the old men saying that it had been uttered long before T. 2. 54.

984. In partitive apposition emphasis is laid on the whole, which is stated at once as the subject or object of the sentence. In the genitive of the divided whole (1306) emphasis is laid on the parts; thus, *τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, αἱ δὲ ἀριστοκρατοῦνται* of states some are despotic, others democratic, others aristocratic P. R. 338 d.

985. **Construction of the Whole and Part in Poetry.** — In Homer and later poets a verb may take two objects, one denoting the person, the other the part especially affected by the action: *τὸν δ' ἄορι πλῆξ' ἀχένα* him he smote in the neck with his sword A 240, *ἣ σε πόδας νίψει* she will wash thy feet τ 356. But the accusative of the part, often explained as an appositive, was an external object (1554 b) that became an accusative of respect (1601 a). In *Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἐκάστω καρδίῃ* and she set mighty strength in the heart of each of the Achaeans A 11, *ἐκάστω* is a partitive appositive, *καρδίῃ* is local dative and grammatically independent of *Ἀχαιοῖσιν*. The construction is very rare in prose: *τοῖς υἱέσιν αὐτῶν ἀρετὴ παραγενομένη ταῖς ψυχαῖς* if virtue is imparted in the souls of their sons P. Lach. 190 b.

986. **Attributive Apposition.** — A substantive may be used as an attributive to another substantive. This is common with substantives denoting *occupation, condition, or age* (usually with *ἀνὴρ, ἄνθρωπος, γυνή*): *ἀνὴρ ῥήτωρ* a public speaker, *ἀνὴρ τύραννος* a despot, *πρεσβῦται ἄνθρωποι* old men, *γραῦς γυνή* an old woman. So also *πελτασταὶ Θρακῆς* Thracian targeteers X. A. 1. 2. 9, *ἄλεθρος Μακεδῶν* a scoundrel of a Macedonian D. 9. 31, *Ἕλληγ* (for *Ἕλληνικός*), as *οἱ Ἕλληνες πελτασταί* the Greek targeteers X. A. 6. 5. 26.

a. In standard prose *Ἕλληγ* is used as an adjective only of persons (in poetry also of things).

b. The addition of *ἀνὴρ* often implies respect: *ἄνδρες στρατιῶται* fellow soldiers X. A. 1. 3. 3, *ὧ ἄνδρες δικασταὶ* jurymen, gentlemen of the jury D. 27. 1. (Cp. *foemen*.) The addition of *ἄνθρωπος* often implies contempt: *ἄνθρωπος γόης* a juggling fellow Aes. 2. 153.

c. Many of the substantives thus qualified by an attributive substantive were originally participles, as *γέρον ἀνὴρ* an old man P. Lys. 223 b.

987. Descriptive Apposition. — Here the appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾳ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

988. Explanatory Apposition. — Here the appositive explains a general or vague statement: τοῦτον τιμῶμαι, ἐν πρυτανείῳ στήθσεως *I propose this as the penalty, maintenance in the Prytaneum* P. A. 37 a, μεγίστου κακοῦ ἀπαλλαγὴ, πονηρίας *deliverance from the greatest of evils, vice* P. G. 478 d. So in geographical statements: Κύπρον ἰκᾶνε . . . ἐς Πάφον *she came to Cyprus, to Paphos* θ 362; cp. ἐς Δωριᾶς, Βοιών *to the territory of the Dorians in which Boeum lies* T. 1. 107.

989. In Homer the substantival article at the beginning of a sentence may be followed by an appositive noun at or near the end: ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν *but she, the woman, went unwillingly with them* A 348.

990. τοῦτο, αὐτὸ τοῦτο, αὐτό, ἐκείνο often introduce emphatically a following substantive (or an equivalent, 908): ἐκείνο κερδαίνειν ἡγέεται, τὴν ἡδονὴν *this (namely) pleasure it regards as gain* P. R. 606 b. Cp. 1248.

991. Apposition to a Sentence. — A noun in the nominative or accusative may stand in apposition to the action expressed by a whole sentence or by some part of it.

a. The appositive is nominative when a nominative precedes: ἐμέθουν· ἰκανὴ πρόφασις *I was tipsy, a sufficient excuse* Philemon (Com. frag. 2. 531).

b. The appositive is accusative, and states a reason, result, intention, effect, or the like: ῥίψει ἀπὸ πύργου, λυγρὸν δλεθρον *will hurl thee from the battlement, a grievous death* Ω 735, Ἑλένην κτάνομεν, Μενέλεω λήπην πικρὰν *let us slay Helen and thus cause a sore grief to Menelaus* E. Or. 1105, εὐδαιμονίης, μισθὸν ἡδίστων λόγων *blest be thou — a return for thy most welcome tidings* E. El. 231.

N. — The appositive accusative is often cognate (1563 f.): ὄρας Εὐρυσθέα, ἀέλπτον θῦιν *thou beholdest Eurystheus, an unexpected sight* E. Heracl. 930.

992. An effect or result may be denoted by an appositive in other cases: ἐπωδῶν προσδεῖσθαι μοι δοκεῖ μύθων ἔτι τινῶν *we need, it seems, some further words to act as a spell* P. L. 903 b.

993. From the construction in 991 b arose many adverbial accusatives (1606 ff.) such as χάριν *on account of*, πρόφασιν *in pretence*, δωρεὰν *gratis*; as δς τις δὲ Τρώων ἐπὶ νηυσὶ φέροίτο . . . χάριν Ἐκτορος *whoever of the Trojans rushed at the ships as a favour to Hector (for Hector's sake)* O 744.

994. Many neuter words are used in apposition to a sentence or clause, which they usually precede. Such are ἀμφότερον, ἀμφότερα *both*, τὸ δεινότατον *the most dreadful thing*, δυοῖν θάτερον or θάτερα *one or the other*, τὸ ἐναντίον *the contrary*, τὸ κεφάλαιον *the chief point*, τὸ λεγόμενον *as the saying is*, οὐδέτερον *neither thing*, σημείον *δέ sign*, τεκμήριον *δέ evidence*, τὸ τελευταῖον *the last thing*, τὸ τῆς παροιμίας *as the proverb*

runs, αὐτὸ τοῦτο this very thing, ταῦτο τοῦτο this same thing. Thus, τοὺς ἀμφότερα ταῦτα, καὶ εὐνοὺς τῇ πόλει καὶ πλουσίους *those who are both loyal to the State and rich* D. 18. 171, εἶπεν ὅτι δεῖ δυοῖν θάτερον, ἢ κείνους ἐν Ολύνθῳ μὴ οἰκεῖν ἢ αὐτὸν ἐν Μακεδονίᾳ *he said that one of two things was necessary — either that they should not live at Olynthus or he himself in Macedon* 9. 11, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες *and what is worst of all, having war instead of peace* T. 2. 65, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἦκομεν; *but have we come 'after a feast' as the saying is?* P. G. 447 a, τοῦτο αὐτὸ τὸ τοῦ Ὀμήρου *in these very words of Homer* P. A. 34 d.

995. Very common are introductory relative clauses forming a nominative predicate of the sentence that follows: ὃ δὲ πάντων δεινότατον *but what is most terrible of all* L. 30. 29. ἐστὶ is regularly omitted (944). Such relative clauses are followed by an independent sentence, a clause with ὅτι, by ὅτε γάρ, ὅταν, ὅταν γάρ, εἰ. Similarly τὸ δ' ἔσχατον πάντων, ὅτι *but what is worst of all* P. Ph. 66 d, etc.

PECULIARITIES IN THE USE OF NUMBER

996. Collective Singular. — A noun in the singular may denote a number of persons or things: ὁ Μῆδος *the Medes* T. 1. 69, τὸ Ἑλληνικόν *the Greeks* I. 1, τὸ βαρβαρικόν *the barbarians* 7. 29, ἡ πλίνθος *the bricks* 3. 20, ἵππων ἔχω εἰς χιλιάδην *I have about a thousand horse* X. C. 4. 6. 2, μῦριά ἀσπίς *ten thousand heavy armed* X. A. 1. 7. 10. On the plural verb with collectives, see 950. Cp. 1024, 1044.

a. So with the neuter participle: τὸ μαχόμενον *almost = οἱ μαχόμενοι the combatants* T. 4. 96.

b. The name of a nation with the article may denote one person as the representative (King, etc.) of a class: ὁ Μακεδών *the Macedonian* (Philip) D. 7. 6.

997. The inhabitants of a place may be implied in the name of the place: Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου *Lesbos revolted, having wished to do so even before the war* T. 3. 2.

998. Distributive Singular. — The singular of abstract nouns may be used distributively (rarely with concrete substantives): ὅσοι δίκαιοι ἐγένοντο ἐν τῷ ἑαυτῶν βίῳ *all who proved themselves just in their lives* P. A. 41 a, διάφοροι τὸν τρόπον *different in character* T. 8. 96. The distributive plural (1004) is more common than the distributive singular: cp. νεᾶνιαι τὰς ὄψεις *youths in appearance* L. 10. 29 with ἡδεῖς τὴν ὄψιν *pleasing in appearance* P. R. 452 b.

999. Dual. — The dual is chiefly employed of two persons or things which, by nature or association, form a pair: ὀφθαλμῷ *the eyes (both eyes)*, χεῖρε *the hands*, ἵππῳ *a span of horses*. The addition of ἀμφω *both* indicates that the two things belong together: δύο emphasizes the number. Both ἀμφω and δύο were early used with the plural. The dual died out in the living speech of Attica by 300 B. C. Aeolic has no dual, and Ionic lost it very early. In Hom. the dual is used freely, and often in conjunction with the plural.

1000. Plural.—The plural of proper names, of materials, and of abstracts is used to denote a class. (1) *of proper names*: *Θησέες* *men like Theseus* P. Th. 169 b. (2) *of materials*: here the plural denotes the parts, the different kinds of a thing, a mass, etc.: *τόξα* *bow* Hdt. 3. 78, *πῦροι, κριθαί* *wheat, barley* X. A. 4. 5. 26, *οἶνοι* *wines* 4. 4. 9, *κρέα* *meat* Ar. Ran. 553 (*κρέας* *piece of meat*), *ἡλιοι* *hot days* T. 7. 87, *ξύλα* *timber* T. 7. 25. (3) *of abstracts*: here the plural refers to the single kinds, cases, occasions, manifestations of the idea expressed by the abstract substantive; or is referred to several persons: *ἀγνωμοσύναι* *misunderstandings* X. A. 2. 5. 6, *θάλλη* *degrees of heat* X. M. 1. 4. 13. Used in the plural, abstract nouns may become concrete, as *ταφαί* *funeral* T. 2. 34 (*ταφή* *sepulture*), *εὐφροσύναι* *good cheer* X. C. 7. 2. 28 (*εὐφροσύνη* *mirth*), *χάριτες* *proofs of good will, presents* D. 8. 53, *εὐνοιαί* *cases of benevolence, presents* D. 8. 25.

a. Many concrete substantives are commonly used only in the plural: *πύλαι* *gate*, *θύραι* *door*, *τὰ Ὀλύμπια* *the Olympic festival*; and in poetry *δῶματα* *house*, *κλίμακες* *ladder*, *λέκτρα* *bed*; cp. 1006.

b. The plural, especially in poetry, may correspond to the English indefinite singular: *ἐπὶ ναυσί* *by ship*.

1001. In Homer the plural denotes the various forms in which a quality is manifested: *τεκτοσύναι* *the arts of the carpenter* ε 250. In poetry, often of feelings, emotions, etc.: *μανιαί* (*attacks of*) *madness* A. Pr. 879.

1002. *οὐδένες* (*μηδένες*) denotes classes of men, states, nations (D. 5. 15).

1003. The neuter plural is often used even in reference to a single idea or thought in order to represent it in its entirety or in its details, as *τὰ ἀληθῆ* *the truth*. This is very common with neuter pronouns: *ἐχειρονόμου* *δέ*: *ταῦτα γὰρ ἠπιστάμην* *but I waved my arms, for I knew how to do this* X. S. 2. 19, *διὰ ταχείων* *quickly* P. A. 32 d.

a. Thucydides is fond of the neuter plural of verbal adjectives used impersonally: *ἐψηφίσαντο* *πολεμητέα εἶναι* *they voted that it was necessary to make war* T. 1. 88, *ἀδύνατα ἦν* *it was impossible* 4. 1. Cp. 1052.

1004. Distributive Plural.—Abstract substantives are often used distributively in the plural: *σιγαί τῶν νεωτέρων παρὰ πρεσβυτέροις* *the silence of the younger men in the presence of their elders* P. R. 425 a.

1005. Names of towns and parts of the body are sometimes plural: *Ἀθήναι* *Athens*, *Θήβαι* *Thebes*, *στήθη* and *στέρνα* *breast* (chiefly poetic). The name of the inhabitants is often used for the name of a city: *Δελφοί* D. 5. 25.

1006. Plural of Majesty (poetic).—The plural may be used to lend dignity: *θρόνοι* *throne* S. Ant. 1041, *σκῆπτρα* *scepter* A. Ag. 1265, *δῶματα* *dwelling* ε 6; *παιδικά* *favourite* in prose (only in the plural form).

1007. Here belongs the *allusive plural* by which one person is alluded to in the plural number: *δεσποτῶν θανάτοις* *by the death of*

our lord A. Ch. 52, *παθούσα πρὸς τῶν φιλάτων* *I (Clytaemnestra) having suffered at the hands of my dearest ones (Orestes)* A. Eum. 100.

1008. Plural of Modesty.—A speaker in referring to himself may use the first person plural as a modest form of statement. In prose, of an author: *ἐννοία ποθ' ἡμῖν ἐγένετο* *the reflection once occurred to me* X. C. 1. 1. 1. In tragedy, often with interchange of plural and singular: *εἰ κωλύομεσθα μὴ μαθεῖν ἃ βούλομαι* *if I (Creusa) am prevented from learning what I wish* E. Ion 391, *ἰκετεύομεν ἀμφὶ σὰν γενειάδα . . . προσπίπνων* *I entreat thee, as I grasp thy beard* E. H. F. 1206. See 1009.

1009. In tragedy, if a woman, speaking of herself, uses the plural verb (1008), an adjective or participle, in agreement with the subject, is feminine singular or masculine plural: *ἥλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι* *I call the sun to witness, that I am acting against my will* E. H. F. 858, *ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν* *it is enough that I (Alcestis) die in thy stead* E. Alc. 383.

1010. *εἰπέ, φέρε, ἄγε* may be used as stereotyped formulas, without regard to the number of persons addressed: *εἰπέ μοι, ὦ Σώκρατες τε καὶ ἕμεις οἱ ἄλλοι* *tell me, Socrates and the rest of you* P. Eu. 283 b.

1011. One person may be addressed as the representative of two or more who are present, or of his family: *Ἄντινο', οὐ πως ἔστιν . . . μεθ' ἡμῖν δαίνυσθαι* *Antinous, it is in no wise possible to feast with you* β 310, *ὦ τέκνον, ἦ παρῆστον;* *my children, are ye here?* S. O. C. 1102. So in dramatic poetry, the coryphaeus may be regarded as the representative of the whole chorus, as *ὦ ξένοι, μὴ μ' ἀνέρη τις εἰμι* *strangers (addressed to the whole chorus) do not ask (the singular of the coryphaeus) me who I am* S. O. C. 207.

1012. Greek writers often shift from a particular to a general statement and *vice versa*, thus permitting a free transition from singular to plural, and from plural to singular: *οὐδὲ τότε συγχαίρει ὁ τύραννος ἐνδεστέροις γὰρ οὐσι ταπεινότεροις αὐτοῖς οἴονται χρῆσθαι* *not even then does the despot rejoice with the rest; for the more they are in want, the more submissive he thinks to find them* X. Hi. 5. 4.

PECULIARITIES IN THE USE OF GENDER

1013. Construction according to the Sense (926 a).—The real, not the grammatical, gender often determines the agreement: *ὦ φιλάτα', ὦ περισὰ τίμηθεις τέκνον* *O dearest, O greatly honoured child* E. Tro. 735 (this use of the attributive adjective is poetical), *τὰ μερικάκια πρὸς ἀλλήλους διαλεγόμενοι* *the youths conversing with one another* P. Lach. 180 e, *ταῦτ' ἔλεγε ἡ ἀναιδῆς αὐτῆ κεφαλῆ, ἐξεληλυθὸς* *this shameless fellow spoke thus when he came out* D. 21. 117.

1014. So in periphrases: *ἰς Τηλεμάχοιο ἐς πατέρα ἰδὼν* *mighty Telemachus, gazing at his father* π 476, *τὸ δὲ τῶν πρεσβυτέρων ἡμῶν . . . χαίροντες τῇ ἐκείνων παιδίῳ* *we the elders delighting in their sport* P. L. 657 d.

1015. The masculine is used for person in general: *οὐκ ἀνέξεται τίκτοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα* *unfruitful herself, she will not endure that others*

bear children E. And. 712, *ὁπότερος ἂν ᾖ βελτίων, εἴθ' ὁ ἀνὴρ εἴθ' ἡ γυνή* which ever of the two is superior, whether the man or the woman X.O. 7. 27. So *οἱ γονεῖς* parents, *οἱ παῖδες* children. See 1055.

See also 1009, 1050.

PECULIARITIES IN THE USE OF PERSON

1016. *τίς* or *πᾶς* may be used in the drama with the second person of the imperative: *ἴτω τίς, εἰσάγγελλε γο, one of you, announce* E. Bacch. 173.

1017. The second person singular is used to designate an imaginary person, as in proverbs: *ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ* care for thy own soul Men. Sent. 551, and in such phrases as *εἶδες ἂν you would have seen* (1784 a), *ἠγγήσαιο ἂν you might think, as credideris* (1824).

a. Hdt. uses the second person in directions to travellers (2. 30).

See also 942.

ADJECTIVES

1018. Adjectives modify substantives (including words used substantively, 908), and substantive pronouns. Adjectives are either *attributive* (912) or *predicate* (910).

1019. The equivalents of an adjective are: a participle (*οἱ παρόντες πολῖται* the citizens who are present); a noun in apposition (*Δημοσθένης ὁ ῥήτωρ* Demosthenes the orator, i.e. not *Δημοσθένης ὁ στρατηγός, ἕμεις οἱ Ἀθηναῖοι* you Athenians); an oblique case (*στέφανος χρυσοῦ* a crown of gold, *τῆς αὐτῆς γνώμης ἐγώ* I am likeminded); an oblique case with a preposition (*αἱ ἐν τῇ Ἀσίᾳ πόλεις* the cities in Asia); an adverb (*οἱ παλαιοὶ* the ancients). (Furthermore, a clause in a complex sentence: *τὸ τεῖχος, δὲ ἦν αὐτῷ, αἰροῦσι* they captured the fortress which was there; cp. 2542.)

1020. **Concord.** — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles: thus, A. *Attributive*: *ὁ δίκαιος ἀνὴρ* the just man, *τοῦ δικαίου ἀνδρός, τὸ δικαίω ἀνδρε, οἱ δίκαιοι ἄνδρες*, etc., *οὗτος ὁ ἀνὴρ* this man, *τούτου τοῦ ἀνδρός*, etc., *ἡ φιλοῦσα θυγάτηρ* the loving daughter. B. *Predicate*: *καλὸς ὁ ἀγών* the prize is glorious, *ταῦτ' ἐστὶν ἀληθῆ* these things are true, *αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσει* the natures which seem to be best X. M. 4. 1. 3.

On the agreement of demonstrative pronouns used adjectively with a predicate substantive, see 1239. For relative pronouns, see 2501.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIVELY

1021. An attributive adjective (or participle) generally with the article, often dispenses with its substantive, and thus itself acquires the value of a substantive.

a. This occurs when the substantive may be supplied from the context; when it is a general notion; or when it is omitted in common expressions of a definite character, when the ellipsis is conscious.

1022. Masculine or feminine, when the substantive is a person: *ὁ δίκαιος* the just man, *δίκαιος* a just man, *οἱ Ἀθηναῖοι* the Athenians, *οἱ πολλοὶ* the many, *the rabble, οἱ ὀλιγοὶ* the oligarchical party, *οἱ βουλόμενοι* all who will, *ἡ καλὴ* the beautiful woman, *ἡ τεκοῦσα* the mother (poet., E. Alc. 167), *ἐκκλησιάζουσαι* women in assembly.

1023. Neuter, when the substantive idea is *thing* in general: *τὸ ἀγαθόν* the (highest) good P. R. 506 b (but *τὰ ἀγαθὰ* good things L. 12. 33), *τὸ ἀληθές* truth P. G. 473 b, *τὸ κοινόν* the commonwealth Ant. 3. β. 3, *τὸ ἐσόμενον* the future Aes. 3. 165, *τὸ λεγόμενον* as the saying is T. 7. 68, *ἀμφὶ μέσον ἡμέρας* about mid-day X. A. 4. 4. 1, *ἐπὶ πολὺ* over a wide space T. 1. 18.

1024. In words denoting a collection (996) of persons or facts: *τὸ ὑπήκοον* the subjects T. 6. 69, *τὸ βαρβαρικόν* the barbarian force X. A. 1. 2. 1, *τὸ ξυμμαχικόν* the allied forces T. 4. 77 (and many words in *-ικόν*), *τὰ Ἑλληνικά* Greek history T. 1. 97; and in words denoting festivals (*τὰ Ὀλύμπια* the Olympian games X. H. 7. 4. 28).

1025. With participles, especially in Thucydides: *τὸ ὀργιζόμενον* τῆς ὀργῆς their angry feelings T. 2. 59, *τῆς πόλεως τὸ τιμώμενον* the dignity of the State 2. 63. The action of the verb is here represented as taking place under particular circumstances or at a particular time. These participles are not dead abstractions, but abstract qualities in action.

1026. A substantivized adjective may appear in the neuter plural as well as in the neuter singular: *τὰ δεξιὰ τοῦ κέρατος* the right of the wing X. A. 1. 8. 4, *τῆς Σαλαμίνας τὰ πολλὰ* the greater part of Salamis T. 2. 94, *ἐπὶ πλείστον ἀνθρώπων* to the greatest part of mankind 1. 1, *ἐς τοῦτο δυστυχίας* to this degree of misfortune 7. 86 (cp. 1325).

a. On the construction of *τῆς γῆς ἡ πολλή* the greater part of the land T. 2. 56, see 1313.

1027. In common expressions a definite noun is often implied (such as *ἡμέρα* day, *ὁδός* way, *χείρ* hand).

a. Masculine: *κόλπος* gulf, *ὁ Ἴόνιος* the Ionian gulf T. 6. 34, *στρατός* force, *ὁ πεζός* the land force 1. 47.

b. Feminine: *γῆ* land (*χώρα* country) — *ἀπὸ τῆς ἐαυτῶν* from their own country T. 1. 15; *οὐθ' ἡ Ἑλλὰς οὐθ' ἡ βάρβαρος* neither Greece nor barbaric land D. 9. 27; *γνώμη* judgment: *κατὰ τὴν ἐμὴν* according to my opinion Ar. Eccl. 153, *ἐκ τῆς νικώσης* according to the prevailing opinion X. A. 6. 1. 18; *δίκη* suit: *ἐρήμην κατηγοροῦντες* bringing an accusation in a case where there is no defence P. A. 18 c; *ἡμέρα* day: *τὴν ὑστεραίαν* the next day X. C. 1. 2. 11, *τῇ προτεραίᾳ* the day before L. 19. 22; *κέρας* wing: *τὸ ἐώνυμον* the left wing T. 4. 96; *μερίς* part: *εἰκοστὴ* a twentieth 6. 54; *μοῖρα* portion: *ἡ πεπωμένη* (I. 10. 61) or *ἡ εἰμαρμένη* (D. 18. 205) the allotted portion, destiny; *ναῦς* ship: *ἡ τριήρης* the ship with three banks of oars; *ὁδός* way: *εὐθείᾳ* by the straight road P. L. 716 a, *τὴν ταχίστην* by the

shortest way X. A. 1. 3. 14; τέχνη art: μουσική the art of music P. L. 668 a; χείρ hand: ἐν δεξιᾷ on the right hand X. A. 1. 5. 1, ἐξ ἀριστερῶν on the left 4. 8. 2; ψήφος vote: τὴν ἐναντιᾶν Νικίᾳ ἔθετο he voted in opposition to Nicias P. Lach. 184 d.

1028. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγας (πληγὰς) παΐσειεν they shouted that he had dealt him (too, 1063) few blows X. A. 5. 8. 12, τρία τάλαντα καὶ χίλιας (δραχμάς) three talents and a thousand drachmas D. 27. 34; cp. a dollar and twenty (cents). Cp. 1572.

1029. From such substantivized adjectives arose many prepositional and adverbial expressions of whose source the Greeks themselves had probably lost sight. Many of these seem to be analogues of phrases once containing ἰδός: τὴν ἄλλως ψηφίζεσθε you vote to no purpose D. 19. 181 (i.e. the way leading elsewhere than the goal), ἀπὸ τῆς πρώτης at the very beginning T. 7. 43, ἀπὸ τῆς ἴσης on an equality 1. 15, ἐξ ἐναντίας from an opposite direction, facing 7. 44.

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

1030. An attributive adjective belonging to more than one substantive agrees with the nearest: τὸν καλὸν κάγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι the perfect man and woman are happy I maintain P. G. 470 e. In some cases it is repeated with each substantive (often for emphasis): ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν having one body and one soul D. 19. 227.

1031. But occasionally the adjective agrees with the more important substantive: ὁ σίγλος δύναται ἐπτά ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικῶς the siglus is worth seven and a half Attic obols X. A. 1. 5. 6.

1032. Of two adjectives with one substantive, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: πόλις ἐρήμη μεγάλη a large deserted-city X. A. 1. 5. 4.

1033. If one substantive has several attributive adjectives, these are sometimes added without a conjunction (by *Asyndeton*): κρέα ἄρνια, ἐρίφεια, χοίρεια flesh of lambs, kids, swine X. A. 4. 5. 31. This is commoner in poetry, especially when the adjectives are descriptive: ἔγχος βριθὸν μέγα στιβαρόν a spear heavy, huge, stout II 141.

1034. Two adjectives joined by καί may form one combined notion in English, which omits the conjunction. So often with πολὺς to emphasize the idea of plurality: πολλὰ κάγαθά many blessings X. A. 5. 6. 4, πολλὰ καὶ δεινά many dreadful sufferings D. 37. 57.

a. καλὸς κάγαθός means an aristocrat (in the political sense), or is used of a perfect quality or action (in the moral sense) as T. 4. 40, P. A. 21 d.

1035. An attributive adjective is often used in poetry instead of the attributive genitive: βίη Ἡρακλείῃ B 658 the might of Heracles (cp. "a Niobe daughter" Tennyson); rarely in prose: ποταμός, εὖρος πλεθραῖος a river, a plethron in width X. A. 4. 6. 4.

1036. An attributive adjective belonging logically to a dependent genitive is often used in poetry with a governing substantive: νεῖκος ἀνδρῶν ξύναμον kindred strife of men S. A. 793 (for strife of kindred men). Rarely in prose in the case of the possessive pronoun: ἐν τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης in the weakness of your purpose T. 2. 61.

1037. An attributive adjective may dispense with its substantive when that substantive is expressed in the context: μετέχει τῆς καλλίστης (τέχνης) τῶν τεχνῶν he shares in the fairest of the arts P. G. 448 c.

1038. A substantivized participle may take the genitive rather than the case proper to the verb whence it is derived: βασιλέως προσήκοντες relations of the king T. 1. 128; contrast Περικλῆς ὁ ἐμὸι προσήκων Pericles my relation X. H. 1. 7. 21.

1039. Adjectives used substantively may take an attributive: οἱ ὑμέτεροι δυσμενεῖς your enemies X. H. 5. 2. 33.

PREDICATE ADJECTIVES

1040. The predicate adjective is employed

a. With intransitive verbs signifying to be, become, and the like (917): ἡ δὲ χάρις ἀδηλος γέγνηται the favour has been concealed Aes. 3. 233. So with active verbs which take a preposition: νόμους ἔθεσθε ἐπ' ἀδελφούς τοῖς ἀδικήσουσι you have enacted laws with regard to offenders who are unknown D. 21. 30.

b. With transitive verbs: (1) to qualify the object of the verb directly and immediately: τοὺς κακοὺς χρηστοὺς νομίζειν to judge bad men good S. O. T. 609, (2) to express the result of the action (the proleptic use, 1579). So with αὔξειν grow, αἰρεῖν raise with μέγας great, μετέωρος on high, ὑψηλός high, μακρὸς large.

1041. With verbs of saying and thinking the predicate adjective is usually connected with its noun by εἶναι, with verbs of perceiving, showing, by ὦν (2106): οὐδένα γὰρ οἶμαι δαιμόνων εἶναι κακόν for I think no one of the gods is base E. I. T. 391, δηλοῖ ψευδῆ τὴν διαθήκην οὖσαν it shows that the will is false D. 45. 34. But εἶναι is sometimes omitted (945), as τὰς γὰρ καλὰς πράξεις ἀπάσῃς ἀγαθὰς ὠμολογήσαμεν for we have agreed that all honourable actions are good P. Pr. 359 e. On the omission of ὦν, see 2117. For εἶναι with verbs of naming and calling, see 1615.

1042. Several adjectives of time, place, order of succession, etc., are used as predicates where English employs an adverb or a preposition with its case: ἀφικνοῦνται τριταῖοι they arrive on the third day X. A. 5. 3. 2, κατέβαινον σκοταῖοι they descended in the dark 4. 1. 10. In such cases the adjective is regarded as a quality of the subject; whereas an adverb would regard the manner of the action.

a. Time, place: χρόνιος late, ὄρθριος in the morning, δευτεραῖος on the second day. ποσταῖος how many days? ὑπαίθριος in the open air.

b. *Order of succession*: πρῶτος, πρότερος *first*, ὕστερος *later*, μέσος *in the midst*, τελευταῖος *last*, ὕστατος *last*.

N.—When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρότερον, ὕστατον, etc., not the adjectives πρῶτος, etc., must be used: πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον . . . εἶτα δὲ ἔλεξε τοιαύδε *first he wept for a long time, then he spoke as follows* X. A. 1. 3. 2. Hence distinguish

πρῶτος τῇ πόλει προσέβαλε	he was the first to attack the city.
πρώτῃ τῇ πόλει προσέβαλε	the city was the first place he attacked.
πρῶτον τῇ πόλει προσέβαλε	his first act was to attack the city.

The same rule applies in the case of μόνος, μόνον, as μόνῃ τὴν ἐπιστολὴν ἔγραψα *this is the only letter I wrote*, μόνον ἔγραψα τὴν ἐπιστολὴν *I only wrote* (but did not send) *the letter*. But this distinction is not always observed (Aes. 3. 69).

1043. So also with adjectives of *degree, mental attitude, manner, etc.*: φέρονται οἱ λίθοι πολλοὶ *the stones are thrown in great numbers* X. A. 4. 7. 7, τοὺς νεκροὺς ὑποσπίνδους ἀπέδωσαν *they restored the dead under a truce* T. 1. 63, οἱ θεοὶ εὐμενεῖς πέμποσσί σε *the gods send you forth favourably* X. C. 1. 6. 2. So with μέγας *high*, ἀσμενος *gladly*, ἐκούσιος, ἐκὼν *willingly*, ὄρκιος *under oath*, αἰφνίδιος *suddenly*. On ἄλλος, see 1272.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

WITH ONE SUBJECT

1044. A circumstantial participle (2054) referring to a collective noun (996) may be plural: τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βουὸς *the army provided itself with provisions by killing the cattle* X. A. 2. 1. 6. So after οὐδεὶς, as οὐδεὶς ἐκοιμήθη (= πάντες ἐν ἀγρυπνίᾳ ἦσαν) *τοὺς ἀπολωλότας πενθοῦντες no one slept because they were all bewailing the dead* X. H. 2. 2. 3. Cp. 950.

1045. A plural participle may be used with a dual verb: ἐγελασάτην ἀμφω βλέψαντες *eis ἀλλήλους both looked at each other and burst out laughing* P. Eu. 273 d. A dual participle may be used with a plural verb: ποῦ ποτ' ἐνθ' ἠιρήμεθα; *where in the world are we?* E. I. T. 777.

1046. A dual subject may be followed by a plural predicate adjective or participle: εἰ γὰρ τις φαίη τῶ πόλει τούτῳ πλείστον ἀγαθῶν αἰτίας γεγενῆσθαι *if any one should assert that these two cities have been the cause of very many blessings* I. 12. 156.

1047. A predicate adjective is neuter singular when the subject is an infinitive, a sentence, or a general thought: ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* D. 19. 221, δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ *it is clear that these things are true* 2. 19.

1048. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth, where the subject refers to a whole class, not to an individual thing. Thus, καλὸν εἰρήνην *peace is a fine thing* D. 19. 336, ἄπιστον ταῖς πολὺς

ταίαις ἢ τυραννίς *despotism is an object of mistrust to free states* 1. 5, μείζον πόλις ἐνὸς ἀνδρός *the state is larger than the individual* P. R. 368 e. So also in the plural (1056).

1049. So with names of places: ἔστι δὲ ἡ Χαϊρώνεια ἔσχατον τῆς Βοιωτίας *Chaeronea is on the frontier of Bœotia* T. 4. 76.

1050. A predicate superlative agrees in gender either with the subject or (usually) with a dependent genitive: νόσων χαλεπώτατος φθόνος ἐννυ *is the most fell of diseases* Men. fr. 535, σύμβουλος ἀγαθὸς χρησιμώτατος ἀπάντων τῶν κτημάτων *a good counsellor is the most useful of all possessions* I. 2. 53.

1051. For a predicate adjective used where English has an adverb, cp. 1042.

1052. A predicate adjective is often used in the neuter plural (especially with verbal adjectives in -τός and -τέος in Thucydides and the poets): ἐπειδὴ ἐτοίμα ἦν, ἀνήγετο *when (all) was ready, he put out to sea* T. 2. 56, ἀδύνατα ἦν τοὺς Λοκροὺς ἀμνεσθαι *it was impossible to resist the Locrians* 4. 1, ἐδόκει ἐπιχειρητέα εἶναι *they decided to make the attempt* 2. 3. Cp. 1003 a.

WITH TWO OR MORE SUBJECTS

1053. With two or more substantives a predicate adjective is plural, except when it agrees with the nearer subject: φόβος καὶ νόμος ἱκανοὶ ἔρωτα κωλύειν *fear and the law are capable of restraining love* X. C. 5. 1. 10, πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου *there arising much discussion and confusion* D. 3. 4. See 968.

1054. With substantives denoting persons of like gender, a predicate adjective is of the same gender: Ἀγάθων καὶ Σωκράτης λοιποὶ *Agathon and Socrates are left* P. S. 193 c.

1055. When the persons are of different gender, the masculine prevails: ὡς εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσε *when he saw that his father and mother and brothers and wife had been made prisoners of war, he burst into tears* X. C. 3. 1. 7.

a. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα *I have their children and wives under guard* X. A. 1. 4. 8.

1056. With substantives denoting things of like gender a predicate adjective is of the same gender and plural. A neuter plural with the singular verb is often preferred: εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλα ἐστὶν ἀγαθὰ ὄντα *noble birth and power and honour are clearly good things* P. Eu. 279 b.

1057. When the things are of different gender, a predicate adjective is neuter plural with singular verb: λίθοι τε καὶ πλινθοὶ καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν *stones and bricks and pieces of wood and tiles thrown together at random are useless* X. M. 3. 1. 7.

1058. When the substantives denote both persons and things, a predicate adjective is—*a.* plural, and follows the gender of the person, if the person is more important, or if the thing is treated as a person: γράδια καὶ γερῶντια καὶ

πρόβατα ὀλίγα καὶ βοῦς καταλειμμένους *old women and old men and a few sheep and oxen that had been left behind* X. A. 6. 3. 22, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κήριοι *Fortune and Philip were masters of the situation* Aes. 2. 118,

b. or is neuter plural if the person is treated like a thing: ἡ καλλίστη πολίτειά τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἶη διελεθεῖν *we should still have to treat of the noblest polity and the noblest man* P. R. 562 a.

1059. The verbal and the adjective predicate may agree with the first of two subjects as the more important: Βρασιδᾶς καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐπάπετο βουλόμενος κατ' ἄκρᾶς ἐλεῖν αὐτήν *Brasidas with the bulk of his troops turned to the upper part of the city wishing to capture it completely* T. 4. 112.

For further uses of predicate adjectives, see 1150 ff., 1168 ff., 2647.

ATTRACTION OF PREDICATE NOUNS WITH THE INFINITIVE TO THE CASE OF THE OBJECT OF THE GOVERNING VERB

1060. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

1061. A predicate adjective referring to a *genitive* regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κερου ἐδέοντο ὡς προθύμοτάτου γενέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν θελεῖν μου ἀκοῦσαι, ὑπολογιζομένους τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 2. 1.

1062. A predicate substantive, adjective, or participle referring to a *dative* stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: νῦν σοι ἐξεστὶν ἀνδρὶ γενέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίους ἐξεστὶν ὑμῖν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἐδοξεν αὐτοῖς . . . ἐξοπλισαμένοις προΐεναι *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἐδοξεν αὐτοῖς προφυλακᾶς καταστήσαντας συγκαλεῖν τοὺς στρατιώταις *they decided to station pickets and to assemble the soldiers* 3. 2. 1, συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμούς *it is for their interest to be friends rather than enemies* X. O. 11. 23.

For predicate nouns in the nominative or accusative in agreement with omitted *subject* of the infinitive, see 1973-1975.

COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

1063. The positive, used to imply that something is not suited or inadequate for the purpose in question, is especially common before an infinitive with or without ὥστε (ὡς): (τὸ ὕδωρ) ψυχρόν

ἐσ-ιν ὥστε λούσασθαι *the water is too cold for bathing* X. M. 3. 13. 3, νῆες ὀλίγαι ἀμύνειν *ships too few to defend* T. 1. 50, μακρὸν ἂν εἶη μοι λέγειν *it would take too long for me to state* And. 2. 15.

1064. A positive adjective followed by the genitive of the same adjective has, in poetry, the force of a superlative: κακὰ κακῶν *woe of woe* S. O. C. 1238.

1065. μᾶλλον ἢ *rather than, more . . . than* may be used after a positive: προθύμως μᾶλλον ἢ φίλως *more prompt than kindly* A. Ag. 1591.

COMPARATIVE

1066. The comparative expresses contrast or comparison. Thus, δεξιτέρος is *right* in contrast to its opposite, ἀριστερός *left*. Cp. 1082 b. Usually comparison is expressed, as εὖ τε καὶ χεῖρον *well or ill* T. 2. 35.

a. When the positive precedes, μᾶλλον alone may stand for the comparative; as in ἐκεῖνοί τε ἄξιοι ἐπαίνου καὶ ἔτι μᾶλλον (i. e. ἀξιώτεροι) οἱ πατέρες *they are worthy of praise and still more worthy are our fathers* T. 2. 36.

b. The persons or things with which comparison is made may include *all* others of the same class: ἡμῶν ὁ γεραίτερος *the elder (= eldest) of us* X. C. 5. 1. 6.

1067. The comparative is sometimes used merely as an intensive and does not differ essentially from the positive: τούτων καταδέεστερος *at a disadvantage with (inferior to) these men* D. 27. 2.

1068. For the use of μᾶλλον instead of the comparative, and μάλιστα instead of the superlative, see 323. When either form can be used, that with μᾶλλον or μάλιστα is more emphatic. Thucydides sometimes uses πλέον (τι), τὸ πλέον instead of μᾶλλον.

1069. The comparative degree may be followed by the genitive (1431) or by ἢ than: σοφώτερος ἐμοῦ ἢ σοφώτερος ἢ ἐγὼ *wiser than I*. The genitive may precede or follow the comparative. With ἢ, the persons or things compared usually stand in the same case, and always so when they are connected by the same verb: φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The genitive is usual if two subjects would have the same verb in common; as οἱ Κρήτες βραχυτέρα τῶν Περσῶν ἐτόξευον *the Cretans shot a shorter distance than the Persians (= ἢ οἱ Πέρσαι)* X. A. 3. 3. 7.

b. When two objects have the same verb in common: if the object stands (1) in the *accusative*, the genitive is preferred, as ἐμοὶ δοκεῖ Κύρος, οὐστίνας ἂν ὄρῃ ἀγαθούς, φιλεῖν οὐδὲν ἤττον ἑαυτοῦ *Cyrus seems to me to love all whom he finds excellent quite as much as he loves himself* X. C. 2. 3. 12, but the accusative is not uncommon, as E. Med. 327 quoted above; (2) in the *dative*, the genitive is frequent, as προσήκει μοι μᾶλλον ἑτέρων . . . ἄρχειν *it behooves me rather than others to rule* T. 6. 16; (3) in the *genitive*, the genitive is very rare (X. M. 4. 3. 10). Here ἢ is preferred to the genitive for the sake of euphony: οἱ γὰρ πονηροὶ πολὺ πλειόνων εὐεργεσιῶν ἢ οἱ χρηστοὶ (not τῶν χρηστῶν) δέονται *for the wicked need more favours than the good* X. M. 2. 6. 27.

c. The genitive is often used where *ἤ* would be followed by some other case than nominative or accusative, or by a preposition: ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν (= ἤ τοῖς ναύταις) παρακελεύομαι I address these exhortations to the hoplites not less than to the sailors T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἤ εἰς τὴν ἀρετὴν) we must look at skill more than (at) courage Aristotle, Politics 1309 b 5.

d. ἐλάττων (χειρῶν, ἐνδεέστερος, ὕστερος, etc.) οὐδενός inferior to none, greater than all; here *ἤ* is not used). Thus, δουλεύειν δουλείᾳ οὐδεμίᾳς ἤττον αἰσχρᾶν το endure a most disgraceful slavery X. M. 1. 5. 6.

1070. The word following *ἤ* may be the subject of a new verb (expressed or understood): ἡμεῖς ὑπὸ κρείττονος διδασκάλου πεπαιδευμένα ἢ οὔτοι we have been educated by a better teacher than they (have been) X. C. 2. 3. 13; but this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινοτέρων ἢ τοῖωνδε (= ἢ τοιάδε ἐστίν) ἐσώθησαν some have been rescued from dangers even greater than these T. 7. 77. The genitive is also common without *ἤ*: λέγων ὅτι οὐπω . . . τοῦτου ἡδίου οἴνω ἐπιτύχοι saying that he had never met with sweeter wine than this X. A. 1. 9. 25.

1071. ὡς for *ἤ* is rare, and suspected by some. But cp. A. Pr. 629, P. A. 30 b, 36 d, R. 526 c.

1072. μᾶλλον ἢ may be used though a comparative precedes: ἀρετώτερόν ἐστι μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντας σφίζεσθαι it is more desirable for men to die fighting (rather) than to save themselves by running away X. C. 3. 3. 51. Here μᾶλλον ἢ is to be taken with the verb.

1073. Instead of the genitive or *ἤ*, the prepositions ἀντί, πρό (w. gen.) or πρός, παρά (w. accus.) are sometimes used with the comparative: κατεργάσασθαι ἀρετώτερον εἶναι τὸν καλὸν θάνατον ἀντὶ τοῦ αἰσχροῦ βίου to make a noble death more desirable than (instead of) a shameful life X. R. L. 9. 1, μὴ παῖδας περὶ πλείονος ποιοῦ πρό τοῦ δικαίου do not consider children of more account than (before) justice P. Cr. 54 b, χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾳν a cold too severe for (in comparison with) the actual time of year T. 4. 6.

1074. In statements of number and measure *ἤ* may be omitted after the adverbial comparatives πλέον (πλεῖν) more, ἐλάττων (μείον) less, which do not alter their case and number: πέμπει οὐκ ἐλάττων δέκα φέροντας πῦρ he sends not less than ten men carrying fire X. H. 4. 5. 4, πόλις πλέον πεντακισχιλίων ἀνδρῶν a city of more than 5000 men 5. 3. 16. Even when *ἤ* is kept, πλέον (πλεῖν), etc., remains unchanged: ἐν πλεῖν (= πλείοσιν) ἢ διακοσίοις ἔτεσιν in more than 200 years D. 24. 141, τοξότᾳς πλεῖν ἢ εἴκοσι μῦριάδας more bowmen than 20 myriads X. C. 2. 1. 6.

a. In place of the adverbial πλέον, etc., we find also the adjectival forms with or without *ἤ* or with the genitive: τοξότᾳς πλείους ἢ τετρακισχιλίων more bowmen than 4000 X. C. 2. 1. 5, ἔτη γεγωνῶς πλείω ἐβδομήκοντα more than 70 years old P. A. 17 d, ἵππῆας πλείους τριακισίων more than 300 horse X. H. 1. 3. 10.

1075. The genitive sometimes occurs together with *ἤ*, and either when the genitive has a separate construction, or is a pronoun to which the *ἤ* clause stands as an appositive, or of which it is explanatory. Thus, προῆει πλέον . . . ἢ δέκα σταδίων he advanced more than ten stades X. H. 4. 6. 5 (here πλέον is treated as a

substantive), τίς γὰρ ἂν γένοιτο ταύτης μανῆ μείζων ἢ . . . ἡμᾶς κακῶς ποιεῖν; for what madness could be greater than (this) . . . to use us ill? Is. 1. 20. Cp. 1070.

1076. Compendious Comparison. — The possessor, rather than the object possessed, may be put in the genitive after a comparative: εἰ δ' ἡμεῖς ἵππικὸν κτησαίμεθα μὴ χειρὸν τούτων (= τοῦ τούτων ἵππικοῦ) but if we should raise a cavalry-force not inferior to theirs X. C. 4. 3. 7.

1077. Comparison with a Noun representing a clause. — When one person or thing is to be compared, not with another person or thing in regard to its quality, but with an entire idea expressed by a clause (e.g. ἢ ὥστε with the infinitive, ἢ ὡς with the potential optative, or *ἤ* and a finite verb), this clause may be abridged into a substantive or a participle. Thus, πρᾶγμα ἐλπίδος κρείσσον ἀν ἐνδοξοῦ προιόντες advancing further than the proper measure (i.e. further than they should have gone) X. A. 4. 3. 34, ὡς τῶν γε παρόντων οὐκ ἂν πράξαντες χειρὸν in the belief that they could not fare worse than at present (ἢ τὰ παρόντα ἐστίν) T. 7. 67.

1078. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that an object displays a quality in a higher degree than usual. The degree of increase is measured by comparison with the subject itself. αὐτός is often added to the subject: αὐτοὶ αὐτῶν εὐμαθέστεροι γίνονται they learn more easily than before I. 15. 267, πλουσιώτεροι ἑαυτῶν γινόμενοι becoming richer than they were before T. 1. 8. Cp. 1093.

1079. Proportional Comparison. — After a comparative, ἢ κατὰ with the accusative (1690. 2 c), or ἢ ὥστε, ἢ ὡς, rarely ἢ alone, with the infinitive (not with the indicative), denote too high or too low a degree: ὅπλα ἔτι πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη more arms were taken than there were men slain T. 7. 45, φοβούμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ I fear lest there should befall the State an evil too great for it to be able to bear X. M. 3. 5. 17 (2264).

1080. Double Comparison. — Two adjectives (or adverbs) referring to the same subject, when compared with each other, are both put in the comparative; *ἤ* is always used: ἢ εἰρήνη ἀναγκαιότερᾳ ἢ καλλίῳν a peace inevitable rather than honourable Aes. 3. 69, συντομώτερον ἢ σαφέστερον διαλεχθῆναι to discourse briefly rather than clearly I. 6. 24.

a. μᾶλλον may be used with the first adjective in the positive (cp. 1065), and *ἤ* before the second: πρῶθ' ἡμῶν μᾶλλον ἢ σοφωτέρᾳ with more affection than prudence E. Med. 485.

1081. A comparative may follow a positive to mark the contrast with it: καὶ μικρὰ καὶ μείζω both small and great(er) D. 21. 14.

1082. The comparative may stand alone, the second part being implied.

a. That which is exceeded is indicated by the sense only: οἱ σοφώτεροι the wiser (those wiser than the rest); ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γυνῶμας ἔχουσιν in

time of peace States are actuated by higher convictions (than in time of war) T. 3. 82. So *τι νεώτερον* something new (more recent than that already known) P. Pr. 310 a (often = a calamity or a revolutionary movement); *ἕσπερον ἦκαν* they came too late T. 7. 27; and often where we supply *is usual* (right, fitting, etc.).

b. The Hom. *θηλύτραι γυναῖκες* implies a comparison with men. In *Κῦρος . . . ἐγγόνει μητρὸς ἀμεινονος, πατρὸς δὲ ὑποδεεστέρου* *Cyrus was born of a mother of superior, but of a father of inferior race* (Hdt. 1. 91) the comparison is between the qualities of mother and father respectively. Cp. 313 b.

c. The comparative denotes excess: *μείζοσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι* by entering upon undertakings too great they encounter no slight troubles X. M. 4. 2. 35.

d. The comparative is used to soften an expression (rather, somewhat): *ἀγροικότερον somewhat boorishly* P. G. 486 c, *ἀμελέστερον ἐπορεύετο* he proceeded rather carelessly X. H. 4. 8. 36. Here the quality is compared with its absence or with its opposite.

1083. The comparative is often used where English requires the positive: *οὐ γὰρ χεῖρον πολλάκις ἀκούειν* for 'tis not a bad thing to hear often P. Ph. 105 a.

1084. Strengthened forms. — The comparative may be strengthened by *ἔτι, πολλῶ, μακρῶ* (1513), *πολύ* (1609), *πολύ ἔτι*, etc. *μᾶλλον* is sometimes used with the comparative: *αἰσχυντηροτέρω μᾶλλον τοῦ δέοντος* more bashful than they ought to be P. G. 487 b. So the correlative *ὅσῳ, ὅσον*: *ὅσῳ μείζους εἰσὶ τὰς ὕψεις, τοσοῦτῳ μᾶλλον ὀργῆς ἀξιοὶ εἰσι* the braver they are to appearances, the more they deserve our anger L. 10. 29.

SUPERLATIVE

1085. The superlative expresses either the highest degree of a quality (the relative superlative: *ὁ σοφώτατος ἀνὴρ* the wisest man) or a very high degree of a quality (the absolute superlative, which does not take the article: *ἀνὴρ σοφώτατος* a very wise man). The relative superlative is followed by the genitive of the person or thing surpassed (1315, 1434). On the agreement, see 1050.

a. The class to which an individual, marked by the superlative, belongs, may be designated by a genitive of the divided whole (1315): *ὁ σοφώτατος τῶν Ἑλλήνων* the wisest of the Greeks. So often by πάντων: *πάντων ἀνθρώπων ἀγνωμονέστατοι* the most senseless of all men Lyc. 54. On the superlative with ἄλλων, see 1434.

b. With *two* the comparative exhausts all the degrees of comparison: hence πρότερος and πρώτος, ὑσπερος and ὑστατος, ἐκάτερος each of two, and ἕκαστος each of several, are carefully to be distinguished.

1086. Strengthened Forms. — The superlative may be strengthened by prefixing *ὅτι* or *ὡς*, rarely *ἦ* (also *ὅσον* or *ὅπως* in poetry): *ὅτι πλείστοι* as many men as possible, *ὅτι τάχιστα* as quickly as possible, *ἦ ἀριστον* the very best way X. C. 7. 5. 82 (*ὅπως ἀριστα* A. Ag. 600). *ὅτι* or *ὡς* is always added when a preposition precedes the superlative: *ὡς εἰς στενώτατον* into as narrow compass as possible X. O. 18. 8. *ὡς* and *ὅτι* may be used together: *ὡς ὅτι βέλτιστον ἐμὲ γενέσθαι* for me to become as good as may be P. S. 218 d.

a. With *ὡς* and *ἦ*, rarely with *ὅπη* (not with *ὅτι*), a form of *δύναμαι* or *οἶδς τε εἶμι*, etc., may be employed: *διηγήσομαι ὑμῖν ὡς ἂν δύνωμαι διὰ βραχυτάτων* I will relate to you in the briefest terms I can I. 21. 2.

1087. *οἶος* may strengthen the superlative: *ὁρῶντες τὰ πράγματα οὐχ οἶα βέλτιστα ἐν τῇ πόλει ὄντα* observing that affairs are not in the very best state in the city L. 13. 23. If *ὅσος* or *ὀπόσος* take the place of *οἶος*, a form, or a synonym, of *δύναμαι* is usually added: *ἦγαγον συμμαχούς ὀπόσους πλείστους ἐδυνάμην* I brought the very largest number of allies I could X. C. 4. 5. 29. *ὀποῖος* is rare (Thuc., Plato).

1088. *εἰς ἀνὴρ* in apposition to the person designated may be added to strengthen the superlative: *Ἀντιφῶν πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν* Antiphon being able to render (most aid as one man) aid beyond any other man T. 8. 68.

1089. *ἐν τοῖς* is used before the superlative in all genders and numbers (esp. in Hdt., Thuc., Plato): *ὠμῆ ἢ στάσις . . . ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτῃ ἐγένετο* the revolution seemed the more cruel since it was the first T. 3. 81, *ἐν τοῖς πλείστοις δὴ νῆες ἅμ' αὐτοῖς ἐγένοντο* they had the very largest number of ships 3. 17.

1090. *μάλιστα, οἱ πλείστον, μέγιστον*, occurs with the superlative: *οἱ μάλιστα ἀνοητότατοι* the very stupidest P. Tim. 92 a. In poetry *βαθυ-* has the effect of a superlative: *βαθύπλουτος* exceeding rich A. Supp. 555.

1091. *καὶ even, πολλῶ, μακρῶ* (1513), *πολύ* (1609), *παρὰ πολύ, πάντα* (τὰ πάντα), the correlative *ὅσῳ* also strengthen the superlative.

1092. In poetry (rarely in prose) a superlative may be strengthened by the addition of the genitive of the same adjective in the positive: *ὦ κακῶν κάκιστε οἴ, vilest of the vile* S. O. T. 334.

1093. Reflexive comparison (cp. 1078) occurs with the superlative: *ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾶ* his sight is at its dullest P. L. 715 d.

ADVERBS

1094. Adverbs are of two kinds

a. Ordinary adverbs, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives: *ὀπισθεν γενόμενος* getting behind X. A. 1. 8. 24, *εὐθὺς ἐβόᾳ* straightway he shouted 1. 8. 1, *φανερὸν ἤδη* already clear L. 4. 6, *πολὸν θάττον* much more quickly X. A. 1. 5. 2, *εὖ μάλα* very easily 6. 1. 1, *εἰκότως τρόπον τινά* in a way reasonably D. 8. 41, *μάλα συμφορὰ* a great misfortune X. C. 4. 2. 5, *μάλα στρατηγός* an excellent general X. H. 6. 2. 39.

b. Sentence adverbs (or particles) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind. Greek has many sentence adverbs, some of which are treated more fully under Particles.

Such are words of interrogation (*ἦ, ἄρα, μὲν*); of affirmation and confidence (*ὄη now, indeed, ὄητα surely, γέ at least, even, ἦ really, μὴν in truth, νή surely,*

τοί *surely*); of uncertainty (ἴσως, ποῦ, τάχα *perhaps*); of negation (οὐ, μή, οὔτοι, μήτοι, etc.); of limitation (ἀν 1761 ff.).

1095. The equivalents of an ordinary adverb are: an oblique case (ἐβασίλευεν εἰκοσιν ἔτη *he reigned for twenty years*, 1581, 1582; ἀκουεν σπουδῇ *to listen attentively*, τῇ ὑστεραίᾳ ἐπορεύοντο *they proceeded on the next day*, and many other datives, 1527 b; ἦκε τὴν ταχίστην *he came in the quickest way*, and many other accusatives, 1606–1611); an oblique case with a preposition (διὰ τάχους ἦλθε *he came quickly* = ταχέως, ἀπ' οἴκου ὀρῶμαι *I start from home* = οἴκοθεν, ἐν τῷ ἐμφανέϊ *clearly*, ἐδίδου πρὸς τὴν ἀξίαν *he gave according to merit* = ἀξίως, πρὸς βίαν *forcibly* = βιαίως); a participle (γελῶν εἶπε *he said with a laugh, laughingly*). (Furthermore, a clause in a complex sentence, as εἰσηγήσαντες . . . θᾶπτον ἢ ὥς τις ἀν ψέτο *leaping in more quickly than one would have thought* X. A. 1. 5. 8; cp. 2189. 3.)

1096. In the attributive position an ordinary adverb may serve as an adjective: ἐν τῷ πλησίον παραδείσῳ *in the neighbouring park* X. A. 2. 4. 16, ὁ ἐκείθεν ἄγγελος *the messenger from that quarter* P. R. 619 b, παραχῆ ἢ τότε *the confusion of that time* L. 6. 35. See 1153 e. n.

1097. a. An ordinary adverb qualifying a verb is often so used that it may be referred to the subject or object of the sentence where an adjective could stand. Thus, ὥστε . . . ὑπολαμβάνεσθαι μείζονος ἢ κατὰ τὴν ἀξίαν *so as to be regarded as greater* (lit. *in a greater way*) than (according to) their deserts I. 11. 24.

b. δίχα and χωρὶς *apart*, ἐκάς *far*, ἐγγύς *near* and some other ordinary adverbs supply, with εἶναι or γίγνεσθαι, the place of missing adjectives. Thus, χωρὶς σοφῆ ἐστὶν ἀνδρείᾳ *wisdom is different from courage* P. Lach. 195 a.

1098. For adjectives used adverbially, see 1042; for degrees of comparison, 345, 1068; for the genitive or dative after adverbs, 1437 ff., 1499 ff.; for adverbs used as prepositions, 1700 ff.; for a relative adverb used with names of things as an equivalent of a relative pronoun preceded by ἐν, εἰς, ἐξ, see 2499.

THE ARTICLE—ORIGIN AND DEVELOPMENT

1099. The article ὁ, ἡ, τό, was originally a demonstrative pronoun, and as such supplied the place of the personal pronoun of the third person. By gradual weakening it became the definite article. It also served as a relative pronoun (1105). (Cp. Germ. *der*, demonstrative article and relative; French *le* from *ille*.) ὁ as a demonstrative is still retained in part in Attic prose (1106), while the beginnings of its use as the article are seen even in Homer (1102).

ὁ, ἡ, τό IN HOMER

1100. In Homer ὁ, ἡ, τό is usually a demonstrative pronoun and is used substantively or adjectively; it also serves as the personal pronoun of the third person: ἀλλὰ τὸ θαυμάζω *but I marvel at this* δ 655, τὸν λωβητῆρα ἐπεσβόλον *this prating brawler* B 275, τὴν δ' ἐγὼ οὐ λύσω *but her I will not release* A 29.

1101. In its *substantival* use ὁ either marks a contrast or recalls the subject (the anaphoric use). But with ἀλλά, δέ, αὐτάρ the subject is generally changed. It often precedes an explanatory relative clause: τῶν οἱ νῦν βροτοὶ εἰσι *of those who are now mortal men* A 272.

1102. ὁ, ἡ, τό often approaches to its later use as the definite article or is actually so used: τὸν μὲν . . . τὸν δ' ἕτερον E 145 (cp. 1107). **a.** The substantive often stands in apposition, and is added, as an afterthought, to the demonstrative (especially ὁ δέ) which is still an independent pronoun: αὐτὰρ ὁ τοῖσι γέρον ὀδὸν ἡγεμόνευεν *but he, the old man, was leading the way for them* ω 225. In some cases the appositive is needed to complete the sense: ἐπεὶ τό γε καλὸν ἀκουόμεν ἐστὶν ἀοιδῶ *since this—to listen to a minstrel—is a good thing* α 370. **b.** Often with adjectives and participles used substantively, with pronouns, and adverbs; especially when a contrast or distinction is implied: οἱ ἄλλοι *the others* φ 371, τὰ ἐσόμενα *the things that are to be* A 70, τὸ πᾶρος *formerly* N 228. The attributive adj. before the noun: τοὺς σοῦς *thy* Ψ 572, τὰ μέγιστα ἀεθλα *the greatest prizes* Ψ 640; and in apposition: Ἴρον τὸν ἀλήτην *Irus, the beggar* σ 333. Hom. has πατήρ οὐμός θ 360 (but does not use ὁ πατήρ ὁ ἐμός).

1103. In Hom. ὁ contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic ὁ defines.

1104. The transition from the demonstrative to the article is so gradual that it is often impossible to distinguish between the two. Ordinarily Homer does not use the article where it is required in Attic prose. The Epic use is adopted in general by the lyric poets and in the lyric parts of tragedy. Even in tragic dialogue the article is less common than in prose. Hd. has ὁ δέ *and he*, ὁ γάρ *for he*.

ὁ, ἡ, τό AS A RELATIVE

1105. The demonstrative ὁ, ἡ, τό is used as a relative pronoun in Homer only when the antecedent is definite (cp. *that*): τεύχεα δ' ἐξενάριξε, τὰ οἱ πῶρε χάλκεος Ἄρης *he stripped off the arms that brazen Ares had given him* H 146. The tragic poets use only the forms in τ-, and chiefly to avoid hiatus or to produce position: κτείνουσα τοὺς οὐχ ἤκον κτανεῖν *slaying those whom it is not right to slay* E. And. 810. (ὁ = ὅς E. Hipp. 525.) On the use in Herodotus, see 338 D. 3.

ὁ, ἡ, τό AS A DEMONSTRATIVE IN ATTIC PROSE

1106. The demonstrative force of ὁ, ἡ, τό survives chiefly in connection with particles (μὲν, δέ, γέ, τοί; and with καί preceding ὁ).

1107. ὁ is a demonstrative commonly before μὲν, δέ, and especially in contrasted expressions: ὁ μὲν . . . ὁ δέ *the one, this . . . the other, that*, as in οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο *the one party proceeded, the other followed* X. A. 3. 4. 16.

1108. The reference may be indefinite; in which case τις is often added: τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν *some he put to death, and others he expelled* X. A. 1. 1. 7, οἱ μὲν τινες ἀπέθνησκον, οἱ δ' ἔφευγον *some were killed, but others escaped* C. 3. 2. 10.

1109. With prepositions the order is usually inverted: *ἐκ μὲν τῶν, εἰς δὲ τὰ* (1663 a).

1110. In late writers (but in Demosthenes) the relative is used as in 1107: *πῶλεις, αἷς μὲν ἀναίρων, εἰς αἷς δὲ τοὺς φυγάδας κατάγων* *destroying some cities, into others bringing back their exiles* D. 18. 71 (the first instance).

1111. Note the adverbial expressions: *τὸ (τὰ) μὲν . . . τὸ (τὰ) δέ* *on the one hand . . . on the other hand, partly . . . partly* (so also *τοῦτο μὲν . . . τοῦτο δὲ* 1256); *τὸ δέ τι* *partly, τῆ μὲν . . . τῆ δέ* *in this way . . . in that way, τὸ δέ* *whereas* (1112), *τῷ τοι* *therefore*.

1112. *ὁ δέ, ἡ δέ, τὸ δέ* (without a preceding *μὲν* clause) often mean *but* (or *and*) *he, she, this*. In the nominative the person referred to is usually different from the subject of the main verb: *Κύρος δίδωσιν αὐτῷ μύριους δαρεικούς· ὁ δὲ λαβὼν τὸ χρῆσιον κ.τ.λ.* *Cyrus gives him (Clearchus) 10,000 darics; and he taking the money, etc.* X. A. 1. 1. 9, *ταῦτα ἀπαγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία ἦν ὅτι ἄγοι πρὸς βασιλέα* *they report this to the soldiers; and they had a suspicion that he was leading (them) against the king* X. A. 1. 3. 21, *τὸ δ' οὐκ ἔστι τοιοῦτον* *whereas this is not so* P. A. 31 a.

VARIOUS USES OF ὁ (ὄς), ἡ (ῆ), τό DEMONSTRATIVE

1113. As a personal pronoun, chiefly after *καί*, and in the nominative: *καὶ ὄς (ῆ) and he (she): καὶ οἱ εἶπον and they said* X. A. 7. 6. 4. Also in *ἡ δ' ὄς and he said* P. R. 327 c (792). So *καὶ τὸν (τῆν)* used as the accusative of *καὶ ὄς*, as subject of a following infinitive in indirect discourse: *καὶ τὸν εἰπεῖν and (he said that) he said* P. S. 174 a.

1114. In the nominative *ὄς, ῆ*, are usually thus written. Some write *δ, ῆ, οἴ, αἴ* when these words are used as demonstratives; but *ὁ μὲν . . . ὁ δὲ* is rare.

a. The forms *ὄς, ῆ*, here apparently relatives with an older demonstrative force, may be in reality demonstratives, *ὄς* being the demonstrative (article) *ὁ* to which the nominative sign *-ς* has been added. From this *ὄς* may be derived, by analogy, the demonstrative use of *δ*, and of *οἷς, οὖς* in fixed expressions (1110).

1115. Also in *τὸν καὶ τὴν* *this one and that one* L. 1. 23, *τὸ καὶ τό* *this and that* D. 9. 68, *τὰ καὶ τὰ* D. 21. 141, *οὔτε τοῖς οὔτε τοῖς* *neither to these nor to those* P. L. 701 e. In the nom. *ὄς καὶ ὄς* *such and such an one* Hdt. 4. 68.

1116. In an oblique case before the relatives *ὄς, ὄσος, οἶος: τὸν τε Εὐθύκριτον . . . καὶ τὸν ὄς ἔφη δεσπότης τοῦτου εἶναι, μάρτυρας παρέξομαι* *and as witness I will produce both Euthycritus and the man who said he was his master* L. 23. 8, *ὁρῆται τοῦ ὁ ἔστιν ἴσον* *he aims at that which is equal* P. Ph. 75 b, and often in Plato in defining philosophical terms.

1117. Rarely with prepositions, except in *πρὸ τοῦ* (or *προσ τοῦ*) *before this time* T. 1. 118. On *ἐν τοῖς* with the superlative, see 1089.

ὁ, ἡ, τό AS AN ARTICLE (the) IN ATTIC (ESPECIALLY IN PROSE)

1118. The article *ὁ, ἡ, τό* marks objects as definite and known. whether individuals (the *particular* article) or classes (the *generic*

article). The context must determine the presence of the generic article.

a. There is no indefinite article in Greek, but *a, an* is often represented by *τις* (1267).

THE PARTICULAR ARTICLE

1119. The particular article denotes individual persons or things as distinguished from others of the same kind. Thus, *μαίνεται ἄνθρωπος* *the man is mad* (a definite person, distinguished from other men) P. Phae. 268 c.

1120. Special uses of the particular article. The particular article defines

a. Objects well known: *ὁ τῶν ἐπτά σοφώτατος Σόλων* *Solon the wisest of the Seven (Sages)* P. Tim. 20 d.

b. Objects already mentioned or in the mind of the speaker or writer (the *anaphoric* article): *εἶπον ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι . . . ὁ δὲ λαβὼν τὸ τάλαντον κ.τ.λ.* *I said that I was ready to give him a talent of silver . . . and he taking the talent, etc.* L. 12. 9-10.

c. Objects specially present to the senses or mind (the *deictic* article): *λαβὲ τὸ βιβλίον* *take the book* P. Th. 143 c, *βουλόμενος τὴν μάχην ποιῆσαι* *wishing to fight the battle* T. 4. 91. Hence the article is regularly used with demonstrative pronouns (1176).

N.—The foregoing (a-c) uses recall the old demonstrative force of the article. Words that ordinarily have no article may receive the article when this older force is present.

d. Objects particularized by an attributive or by a following description: *ὁ δῆμος ὁ Ἀθηναίων* *the people of the Athenians* Aes. 3. 116, *λέγε τὴν ἐπιστολήν, ἣν ἔπεμψεν* *read the letter that he sent* D. 18. 39. Cp. 1178 d.

e. Objects marked as *usual* or *proper* under the circumstances: *τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν* *the prosecutor did not get the (requisite) part of the votes* D. 18. 103.

f. Objects representative of their class (the *distributive* article, which resembles the generic use; often translated by *a, each*): *ὑπισχνεῖται δώσειν τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ* *he promises to give each soldier three half-darics a month* X. A. 1. 3. 21. But the article may be omitted: *καὶ εἶλοντο δέκα, ἕνα ἀπὸ φύλης* *and they chose ten, one from (each) tribe* X. H. 2. 4. 23.

1121. The article often takes the place of an unemphatic possessive pronoun when there is no doubt as to the possessor. *Κῆρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδω* *Cyrus leaped down from his chariot and put on his breastplate* X. A. 1. 8. 3.

THE GENERIC ARTICLE

1122. The generic article denotes an entire class as distinguished from other classes. Thus, *ὁ ἄνθρωπος* *man* (as distinguished from other beings), *οἱ γέροντες* *the aged*; *δεῖ τὸν στρατιώτην φοβεῖσθαι μάλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους* *the (a) soldier should fear his commander*

rather than the enemy X. A. 2. 6. 10, *πονηρὸν ὁ σὺκοφάντης the informer is a vile thing* D. 18. 242.

1123. In the singular the generic article makes a single object the representative of the entire class; in the plural it denotes all the objects belonging to a class. The generic article is especially common, in the plural, with adjectives used substantively: *οὐκ ἂν τις εἴποι ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγελάειν no one could say that he permitted the malefactor and the wrongdoer to deride him* X. A. 1. 9. 13.

1124. **The Article with Participles.**—A participle with the article may denote an entire class: *ὁ βουλόμενος any one who wishes*. Cp. 2050, 2052.

ὁ τυχῶν any chance comer, ὁ ἡγησόμενος a guide, οὐκ ἀπορήσετε τῶν ἐθελήσόντων ὑπὲρ ὑμῶν κινδυνεύειν you will not be in want of those who will be willing to encounter danger for you D. 20. 166, *οἱ λογοποιοῦντες newsmongers* 4. 49. The same sense is expressed by *πᾶς ὁ* with a participle or adjective. On the article with a participle in the predicate, see 1152.

a. When the reference is to a particular occasion, the article may be particular (2052); as *ὁ λέγων* the speaker on a definite occasion.

THE ARTICLE WITH NUMERALS

1125. The article may be used with cardinal numerals

a. When the numeral states the definite part of a whole (expressed or understood): *ἀπῆσαν τῶν λόχων δώδεκα ὄντων οἱ τρεῖς of the companies, numbering twelve* (in all), *there were absent three* X. H. 7. 5. 10, *εἷς παρὰ τοὺς δέκα one man in* (comparison with) *ten* X. O. 20. 16, *τῶν πέντε τὰς δύο μοίρας two fifths* T. 1. 10, *δύο μέρη two thirds* 3. 15. (The genitive is omitted when the denominator exceeds the numerator by one.)

b. When the numeral is approximate: *ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα they remained about thirty days* X. A. 4. 8. 22, *γεγονότες τὰ πενήκοντα ἔτη about fifty years of age* X. C. 1. 2. 13.

c. When the number is used abstractly (without reference to any definite object): *ὅπως μὴ ἐρεῖς ὅτι ἔστιν τὰ δώδεκα δις ἕξ beware of saying 12 is twice 6* P. R. 337 b.

N. Ordinals usually omit the article and regularly do so in statements of time in the dative (1540): *δευτέρῳ μηνὶ τὴν πόλιν ἐτείχιζον in the second month they fortified the city* T. 8. 64.

FLUCTUATION IN THE USE OF THE ARTICLE: OMISSION OF THE ARTICLE

1126. The article is often omitted (1) in words and phrases which have survived from the period when *ὁ, ἡ, τό* was a demonstrative pronoun; (2) when a word is sufficiently definite by itself; (3) when a word expresses a general conception without regard to its application to a definite person. The generic article is frequently omitted, especially with abstracts (1132), without appreciable difference in meaning. Its presence or absence is often determined by the need of distinguishing subject from predicate (1150), by the rhythm of the sentence, etc.

1127. The article is omitted in many adverbial designations of time, mostly with prepositions (except *ἡμέρας by day, νυκτός by night*).

Thus, *περὶ μέσας νύκτας about midnight, ἅμα ἔφ just before daylight, ὥρα #τους at the season of the year*. So with *ἄρθρος daybreak, δεῖλη afternoon, ἑσπέρᾱ evening, ἔαρ spring*; and *ἐκ παιδῶν from childhood*. Most of the above cases are survivals of the older period when the article had a demonstrative force.

1128. The article is very often omitted in phrases containing a preposition: *ἐν ἀρχῇ τοῦ λόγου in the beginning of the speech* D. 37. 23, *ἔξω βελῶν out of reach of the missiles* X. A. 3. 4. 15, *Ἡϊόνα τὴν ἐπὶ Στρυμόνι Eion on the Strymon* T. 1. 98.

1129. Words denoting persons, when they are used of a class, may omit the article. So *ἄνθρωπος, στρατηγός, θεός divinity, god* (ὁ θεός the particular god). Thus, *πάντων μέτρον ἀνθρώπος ἐστίν man is the measure of all things* P. Th. 178 b.

1130. Adjectives and participles used substantively have no article when the reference is general: *μέσον ἡμέρας midday* X. A. 1. 8. 8, *ψυχρόν cold, θερμόν heat* P. S. 186 d, *πέμψαι προκαταληψόμενους τὰ ἄκρα to send men to preoccupy the heights* X. A. 1. 3. 14. Rarely when an adverb is used adjectively: *τῶν ἐχθρῶν ἄρδην ἀλεθρος the utter destruction of the enemy* D. 19. 141.

THE ARTICLE WITH ABSTRACT SUBSTANTIVES

1131. Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς valour rather than flight saves men's lives* X. C. 4. 1. 5.

1132. The names of the virtues, vices, arts, sciences, occupations often omit the article: *τί σωφροσύνη, τί μανία; what is temperance, what is madness?* X. M. 1. 1. 16, *ἀρχὴ φιλίας μὲν ἔπαινος, ἔχθρᾱς δὲ ψόγος praise is the beginning of friendship, blame of enmity* I. 1. 33. Similarly *μουσικὴ music, γεωργία agriculture*. So also with *δόξα opinion, νοῦς mind, τέχνη art, νόμος law*.

1133. The article must be used when reference is made to a definite person or thing or to an object well known: *ἡ τῶν Ἑλλήνων εὖνοια the goodwill of the Greeks* Aes. 3. 70, *(ὑμῖν) ἡ σχολή your usual idleness* D. 8. 53.

1134. The article may be omitted in designations of space; as *βάθος depth, ὕψος height*; also *μέγεθος size, πλῆθος size, amount*. *γένος* and *ὄνομα*, used as accusatives of respect (1600), may omit the article.

1135. The article may be omitted with some concrete words conveying a general idea, as *ψυχὴ soul, σῶμα body* (but the parts of the body regularly have the article).

THE ARTICLE WITH PROPER NAMES

1136. Names of persons and places are individual and therefore omit the article unless previously mentioned (1120 b) or specially marked as well known: *Θουκυδίδης Ἀθηναῖος Thucydides an Athenian* T. 1. 1, *τοὺς στρατιωτὰς αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας, εἶα Κύρος τὸν Κλέαρχον ἔχειν their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain* X. A. 1. 4. 7, *ὁ Σόλων* D. 20. 90, *οἱ Ἡράκλειες the Heracleses* P. Th. 169 b.

1137. Names of deities omit the article, except when emphatic (*τὴν Δία* *ny Zeus*) or when definite cults are referred to: *τὸ τῆς Ἀθηνᾶς ἕδος* *the sanctuary of Athena* (at Athens) I. 15. 2. Names of festivals vary in prose writers (no article in inscriptions): *Παναθήναια* *the Panathenaea* (but *Παναθηναίους τοῖς μικροῖς* *at the Lesser Panathenaea* L. 21. 4). Names of shrines have the article.

1138. Names of nations may omit the article, but *οἱ Ἕλληνες* is usual when opposed to *οἱ βάρβαροι* *the barbarians*. When nations are opposed, the article is usually absent: *ὁ πόλεμος Ἀθηναίων καὶ Πελοποννησίων* T. 2. 1 (but *ὁ πόλεμος τῶν Πελοποννησίων καὶ Ἀθηναίων* 1. 1). The name of a nation without the article denotes the entire people. Names of families may omit the article: *Ἀσκληπιάδαι* P. R. 406 a.

1139. Continents: *ἡ Εὐρώπη* *Europe*, *ἡ Ἀσία* *Asia*. Other names of countries, except those originally adjectives (as *ἡ Ἀττικὴ* *Attica*), omit the article (*Λιβύη* *Libya*). *γῆ* and *χώρα* may be added only to such names as are treated as adjectives: *ἡ Βοιωτία* (*γῆ*) *Boeotia*. The names of countries standing in the genitive of the divided whole (1311) usually omit the article only when the genitive precedes the governing noun: *Σικελίας τὸ πλεῖστον* *the most of Sicily* T. 1. 12. The article is generally used with names of mountains and rivers; but is often omitted with names of *islands*, *seas* (but *ὁ Πόντος* *the Pontus*), and *winds*. Names of cities usually omit the article. Names of cities, rivers, and mountains often add *πόλις*, *ποταμός*, *ὄρος* (1142 c). The article is omitted with proper names joined with *αὐτοῖς* used predicatively (1206 b): *αὐτοῖς Ἀθηναίους* *the Athenians themselves* T. 4. 73.

1140. Several appellatives, treated like proper names, may omit the article: *βασιλεὺς* *the king of Persia* (*ὁ βασιλεὺς* is anaphoric (1120 b) or refers expressly to a definite person). Titles of official persons: *πρυτάνεις* *the Prytans*, *στρατηγοὶ* *the Generals*. Names of relationship, etc.: *πατήρ* *father*, *ἀνὴρ* *husband*, *γυνὴ* *the wife* (but the article is needed when a definite individual is spoken of). Thus: *ἦκου δὲ τῷ μὲν μήτηρ, τῷ δὲ γυνὴ καὶ παῖδες* *to one there came his mother, to another his wife and children* And. 1. 48. So also *πατρίς* *fatherland*.

1141. Similarly in the case of words forming a class by themselves, and some others used definitely: *ἥλιος* *sun*, *οὐρανός* *heaven*, *ὦραι* *seasons*, *κεραυνός* *thunder*, *θάνατος* *death*; *ἄστυ*, *πόλις* *city*, *ἀκρόπολις* *citadel*, *ἀγορά* *market-place*, *τείχος* *city-wall*, *πρυτανεῖον* *prytaneum*, *νῆσος* *island* (all used of definite places), *θάλαττα* *sea* as opposed to the mainland, but *ἡ θάλαττα* of a definite sea; similarly *γῆ* *earth*, *land*.

1142. When the name of a person or place is defined by an appositive (916) or attributive, the following distinctions are to be noted:

a. **Persons:** *Περδίκκᾶς Ἀλεξάνδρου* *Perdiccas, son of Alexander* T. 2. 99: the official designation merely stating the parentage. *Δημοσθένης ὁ Ἀλκισθένου* (the popular designation) distinguishes *Demosthenes, the son of Alcisthenes* (T. 3. 91) from other persons named Demosthenes. (Similarly with names of nations.)

b. **Deities:** the article is used with the name and with the epithet or (less often) with neither: *τῷ Διὶ τῷ Ὀλυμπίῳ* *to Olympian Zeus* T. 5. 31, *Διὶ ἐλευθερίῳ* *to Zeus guardian of freedom* 2. 71.

c. **Geographical Names** are usually treated as attributives, as *ὁ Εὐφράτης* *ποταμός* *the river Euphrates* X. A. 1. 4. 11, *ἡ Βόλβη λίμνη* *lake Bolbe* T. 4. 103. In a very few cases (six times in Thuc.) *ὁ* is omitted with the name of a river when *ποταμός* is inserted; but Hdt. often omits *ὁ*. With the names of mountains the order is *τὸ Πήλιον ὄρος* *Mt. Pelion* Hdt. 7. 129 when the gender agrees, but otherwise *ἐς τὸ ὄρος τὴν Ἴστώνην* *to Mt. Istone* T. 3. 85 (rarely as *ὑπὸ τῇ Ἄιτνῃ τῷ ὄρει* *at the foot of Mt. Aetna* T. 3. 116). With names of islands, towns, etc., the order varies: *τὸ Παρθένιον πόλισμα* *the town of Parthenium* X. A. 7. 8. 21; *ἡ Ψυττάλεια νῆσος* *the island of Psyttalea* Hdt. 8. 95; *Τραγία ἡ νῆσος* *the island of Tragia* T. 1. 116; *τοῦ Πειραιῶς τοῦ λιμένος* *of the harbour of Peiraeus* T. 2. 93; *τὸ φρούριον τὸ Λάβδαλον* *fort Labdalon* 7. 3. *The city of Mende* would be *Μένδη πόλις*, *ἡ Μένδη ἡ πόλις*, *Μένδη ἡ πόλις*.

OTHER USES OF THE ARTICLE

1143. A single article, used with the first of two or more nouns connected by *and*, produces the effect of a single notion: *οἱ στρατηγοὶ καὶ λοχαγοὶ* *the generals and captains* (the commanding officers) X. A. 2. 2. 8, *τὰς μεγίστας καὶ ἐλαχίστας ναῦς* *the largest and the smallest ships* (the whole fleet) T. 1. 10, *ἡ τῶν πολλῶν διαβολή τε καὶ φθόνος* *the calumniation and envy of the multitude* P. A. 28 a. Rarely when the substantives are of different genders: *περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα* *concerning their own lives and persons* X. A. 3. 2. 20.

1144. A repeated article lays stress on each word: *ὁ Θρᾶξ καὶ ὁ βάρβαρος* *the Thracian and the barbarian* D. 23. 132 (here the subject remains the same), *οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ* *the generals and the captains* X. A. 7. 1. 13.

1145. Instead of repeating a noun with the article it may suffice to repeat the article: *ὁ βίος ὁ τῶν ἰδιωτευόντων ἢ ὁ τῶν τυραννευόντων* *the life of persons in a private station or that of princes* I. 2. 4.

1146. A substantive followed by an attributive genitive and forming with it a compound idea, usually omits the article: *τελευτὴ τοῦ βίου* (the) *end of his life* ('life-end' as *life-time*) X. A. 1. 1. 1. (Less commonly *ἡ τελευτὴ τοῦ βίου* X. A. 1. 9. 30.) Cp. 1295 a.

1147. When the genitive dependent on a substantive is a proper name: *μετὰ Εὐβοῆς ἄλωσις* *after the capture of Euboea* T. 2. 2, and *μετὰ τὴν Λέσβου ἄλωσις* *after the capture of Lesbos* 3. 51. A preceding genitive thus often takes the place of the article: *διὰ χρόνου πλῆθος* *by reason of the extent of time* T. 1. 1.

1148. Concrete coördinated words forming a copulative expression may omit the article: *πρὸς οὖν παίδων καὶ γυναικῶν ἱκετεύω ὑμᾶς* *by your children and wives I beseech you* L. 4. 20, *πόλιν καὶ οἰκίας ἡμῶν παράδοτε* *surrender to us your city and houses* T. 2. 72, *ἱερεῖαι καὶ ἱερεῖς* *priestesses and priests* P. R. 461 a. Cp. *man and wife*, *horse and rider*.

1149. An appositive to the personal pronouns of the first and second persons has the article when the appositive would have it (as third person) with the pronoun omitted: *ὑμεῖς οἱ ἡγεμόνες πρὸς ἐμὲ πάντες συμβάλλετε* *do you, captains, all confer with me* (οἱ ἡγεμόνες συμβάλλουσι) X. C. 6. 2. 41, *οὐ σφόδρα χρώμεθα οἱ Κρήτες τοῖς ξενικοῖς ποιήμασιν* *we Cretans do not make very much use of foreign*

poems P. L. 680 c, χαίρω ἀκούων ἑμῶν τῶν σοφῶν *I delight in listening to you sages* P. Ion 532 d.

THE ARTICLE AND A PREDICATE NOUN

1150. A predicate noun has no article, and is thus distinguished from the subject: καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις *the acropolis is still called 'city' by the Athenians* T. 2. 15.

1151. Predicate comparatives and superlatives, possessive pronouns, and ordinals have no article: ᾤμην τὴν ἑμαυτοῦ γυναῖκα πᾶσῶν σωφρονεστάτην εἶναι *I thought that my wife was (the) most virtuous of all* L. 1. 10, Χαίρεφῶν ἐμός ἐταῖρος ἦν *Chaerephon was a friend of mine* P. A. 21 a. Cp. 1125 d.

1152. Even in the predicate the article is used with a noun referring to a definite object (an *individual* or a *class*) that is well known, previously mentioned or hinted at, or identical with the subject: οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην *the rest try to strike Dexitippus calling him 'the traitor'* X. A. 6. 6. 7, οὗτοι ἦσαν οἱ φεύγοντες τὸν ἔλεγχον *these men were those who (as I have said) avoided the inquiry* Ant. 6. 27. οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἄνθρωποι εἰσι καὶ οἱ πολλοὶ *the enactors of the laws are the weak men and the multitude* P. G. 483 b, ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα *he suspected that it was Menon who traduced him* X. A. 2. 5. 28 (here subject and predicate could change places). So also with ὁ αὐτός *the same* (1209 a), ἄετιρον *one of two* (69), τούναντιον *the opposite*.

SUBSTANTIVE-MAKING POWER OF THE ARTICLE

1153. The article has the power to make substantival any word or words to which it is prefixed.

a. Adjectives: ὁ σοφός *the wise man*, τὸ δίκαιον *justice*.

b. Participles (with indefinite force): ὁ βουλόμενος *whoever wills*, τὴ πρώτη *the first that offers*. Cp. 1124.

N. 1. — Such participial nouns appear in active, middle, and passive forms, and admit the distinctions of tense: οἱ ἐθελήσοντες μένειν *those who shall be willing to remain* X. H. 7. 5. 24.

N. 2. — Thucydides often substantivizes the neuter participle to form abstract expressions: τῆς πόλεως τὸ τιμώμενον *the dignity of the State* 2. 63. Such participial nouns denote an action regulated by time and circumstance. Contrast τὸ δεδῶς *fear* (in actual operation) 1. 36 with τὸ δέος (simply *fear* in the abstract).

c. Preposition and case: οἱ ἐπὶ τῶν πραγμάτων *those in power*, τῆ κυβέρνησις *the government* D. 18. 247, οἱ ἐν τῇ ἡλικίᾳ *those in the prime of life* T. 6. 24.

d. With the genitive, forming a noun-phrase (1299): τὰ τῶν στρατιωτῶν *the condition of the soldiers* X. A. 3. 1. 20, τὰ τῆς ὀργῆς *the outbursts of wrath* T. 2. 60.

e. Adverbs: οἱ τ' ἔνδον συλλαμβάνοντο καὶ οἱ ἐκτὸς κατεκόπησαν *those who were inside were arrested and those outside were cut down* X. A. 2. 5. 32. Similarly οἱ τότε *the men of that time*, οἱ ἐκεῖ *the dead*, οἱ παλαιοὶ *the ancients*.

N. — An adverb preceded by the article may be used like an adjective: ὁ ὀρθῶς κυβερνήτης *the good pilot* P. R. 341 c. The article is rarely omitted.

f. Infinitives: καλοῦσι γε ἀκολασίαν τὸ ὑπὸ τῶν ἡδονῶν ἀρχεσθαι *they call intemperance being ruled by one's pleasures* P. Ph. 68 e.

g. Any single word or clause: τὸ ὑμεῖς ἔταν λέγω, τὴν πόλιν λέγω *when I say You, I mean the State* D. 18. 88, ὑπερβᾶς τὸ δίκαιον ὑπεχέτω τοῦ φόβου *omitting (the words) 'let him submit to judgment for the murder'* D. 23. 220.

POSITION OF THE ARTICLE

Attributive Position of the Article

1154. A word or group of words standing between the article and its noun, or immediately after the article if the noun, with or without the article, precedes, is an *attributive*. Thus, ὁ σοφὸς ἀνὴρ, ὁ ἀνὴρ ὁ σοφός, οὐ ἀνὴρ ὁ σοφός (cp. 1168).

1155. This holds true except in the case of such post-positive words as μέν, δέ, γέ, τέ, γάρ, δὴ, οἶμαι, οὖν, τοίνυν; and τις in Hdt.: τῶν τις Περσέων *one of the Persians* 1. 85. In Attic, τις intervenes only when an attributive follows the article: τῶν βαρβάρων τινὲς ἱππέων *some of the barbarian cavalry* X. A. 2. 5. 32.

1156. Adjectives, participles, adverbs, and (generally) prepositions with their cases, if preceded by the article, have *attributive position*.

1157. (1) Commonly, as in English, the article and the attributive precede the noun: ὁ σοφὸς ἀνὴρ *the wise man*. In this arrangement the emphasis is on the attributive. Thus, τῇ πρώτῃ ἡμέρᾳ *on the first day* T. 3. 96, ἐν τῷ πρὸ τοῦ χρόνου *in former times* D. 53. 12, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδὼν *seeing the terror inspired by the Greeks in the barbarians* X. A. 1. 2. 18.

1158. (2) Less often, the article and the attributive follow the noun preceded by the article: ὁ ἀνὴρ ὁ σοφός *the wise man*. Thus, τὸ στράτευμα τῶν Ἀθηναίων *the army of the Athenians* T. 8. 50, ἐν τῇ πορείᾳ τῇ μέχρι ἐπὶ θάλατταν *on the journey as far as the sea* X. A. 5. 1. 1. In this arrangement the emphasis is on the noun, as something definite or previously mentioned, and the attributive is added by way of explanation. So τοὺς κύνας τοὺς χαλεποὺς διδέασι *they tie up the dogs, the savage ones* (I mean) X. A. 5. 8. 24.

1159. (3) Least often, the noun takes no article before it, when it would have none if the attributive were dropped: ἀνὴρ ὁ σοφός *the wise man* (lit. *a man, I mean the wise one*). Thus, μάχαις ταῖς πλείοσι *in the greater number of battles* T. 7. 11, σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς *I associate with gods, I associate with good men* X. M. 2. 1. 32. In this arrangement the attributive is added by way of explanation; as in the last example: *with men, the good* (I mean).

1160. A proper name, defining a preceding noun with the article, may itself have the article: ὁ ἀδελφὸς ὁ Ἀρεθούσιος (his) brother *Arethusius* D. 53. 10. Cp. 1142 c. An appositive to a proper name has the article when it designates a characteristic or something well known: ὁ Σόλων ὁ παλαιὸς ἦν φιλόδημος *Solon of ancient times was a lover of the people* Ar. Nub. 1187, Πᾶσιων ὁ Μεγαρέων *Pasion, the Megarian* X. A. 1. 4. 7.

1161. The genitive of a substantive limiting the meaning of another substantive may take any one of four positions:—

a. τὸ τοῦ πατρὸς βιβλίον *the father's book* (very common). Thus, ἡ τῶν θεωνέων ἀρετὴ *the valour of the dead* L. 12. 36.

b. τὸ βιβλίον τοῦ τοῦ πατρὸς (less common). Thus, ἡ οἰκίᾳ ἡ Σίμωνος *the house of Simon* L. 3. 32.

c. τοῦ πατρὸς τὸ βιβλίον (to emphasize the genitive or when a genitive has just preceded). Thus, τῆς νίκης τὸ μέγεθος *the greatness of the victory* X. H. 6. 4. 19.

d. τὸ βιβλίον τοῦ πατρὸς (very common). Thus, ἡ τόλμα τῶν λεγόντων *the effrontery of the speakers* L. 12. 41. The genitive of the divided whole (1306) is so placed or as in c.

N. 1.—A substantive with no article is sometimes followed by the article and the attributive genitive: ἐπὶ σκηνὴν ἰόντες τὴν Ξενοφῶντος *going to the tent (namely, that) of Xenophon* X. A. 6. 4. 19. Cp. 1159.

1162. The order bringing together the same forms of the article (περὶ τοῦ τοῦ πατρὸς βιβλίου) is avoided, but two or three articles of different form may stand together: τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον *the work of the art of the wool-carder* P. Pol. 281 a.

1163. The attributive position is employed with the possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (1184), αὐτός meaning *same* (1173), and πᾶς expressing the *sum total* (1174).

1164. Two or more attributives of a substantive are variously placed: (1) εἰς τὰς ἄλλᾶς Ἀρκαδικὰς πόλεις *to the other Arcadian cities* X. H. 7. 4. 38. (2) τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν *the sanctuary of Lycean Zeus in Arcadia* P. R. 565 d. (3) ἐς τὸν ἐπὶ τῷ στόματι τοῦ λιμένος στενοῦ ὄντος τὸν ἕτερον πύργον *to the other tower at the mouth of the harbour which was narrow* T. 8. 90. (4) ἐν τῇ οἰκίᾳ τῇ Χαρμίδου τῇ παρὰ τὸ Ὀλυμπιεῖον *in the house of Charmides by the Olympieum* And. 1. 16. (5) ἀπὸ τῶν ἐν τῇ Ἀσίᾳ πόλεων Ἑλληνίδων *from the Greek cities in Asia* X. H. 4. 3. 15. (6) πρὸς τὴν ἐκ τῆς Σικελίᾳ τῶν Ἀθηναίων μεγάλην κατοπρᾶγίαν *with regard to the great failure of the Athenians in Sicily* T. 8. 2. (7) τὸ τεῖχος τὸ μακρὸν τὸ νότιον *the long southern wall* And. 3. 7.

1165. A relative or temporal clause may be treated as an attributive: Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους *Solon detested men like this man here* D. 19. 254.

1166. Position of an attributive participle with its modifiers (A = article, N = noun, P = participle, D = word or words dependent on P): (1) APND: τὸν ἐφεστηκότα κινδύνον τῇ πόλει *the danger impending over the State* D. 18. 176. (2) APDN: τοὺς περιεστηκότας τῇ πόλει κινδύνους D. 18. 179. (3) ADPN: τὸν τότε τῇ πόλει περιστάντα κινδύνον D. 18. 188. (4) NADP: ἔτοιμον ἔχει δύναμιν τὴν . . . καταδουλωσομένην ἅπαντας *he has in readiness a force to enslave all* D. 8. 46.

1167 a. Especially after verbal substantives denoting an action or a state an attributive prepositional phrase is added without the article being repeated: τὴν μεγάλην στρατεῖαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον *the great expedition of the Athenians and their allies to Egypt* T. 1. 110.

b. A word defining a substantivized participle, adjective, or infinitive may

be placed before the article for emphasis: καὶ ταῦτα τοὺς εἰδότας καλοῦμεν *and we will summon those who have knowledge of this* D. 57. 65, τούτων τοῖς ἐναντίοις *with the opposite of these* T. 7. 75.

Predicate Position of Adjectives

1168. A predicate adjective either precedes or follows the article and its noun: σοφὸς ὁ ἀνὴρ or ὁ ἀνὴρ σοφός *the man is wise*.

Thus, ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete* T. 8. 27, ψιλὴν ἔχων τὴν κεφαλὴν *with his head bare* X. A. 1. 8. 6, τὰς τριήρεις ἀφελκυσαν *they towed off the ships without their crews* T. 2. 93.

a. This is called the predicate position, which often lends emphasis.

1169. A predicate adjective or substantive may thus be the equivalent of a clause of a complex sentence: ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν *they will leave behind a remembrance of themselves that will never die* I. 9. 3, ἐπήρετο πόσον τι ἄγει τὸ στράτευμα *he asked about how large the force was that he was leading (= πόσον τι εἴη τὸ στράτευμα ὁ ἄγει 2647)* X. C. 2. 1. 2, παρ' ἐκόντων τῶν ξυμμάχων τὴν ἡγεμονίαν ἔλαβον *they received the leadership from their allies (being willing) who were willing to confer it* I. 1. 17.

1170. A predicate expression may stand inside an attributive phrase: ὁ δεινὸς (pred.) λεγόμενος γεωργός *he who is called a skilful agriculturist* X. O. 19. 14. This is common with participles of naming with the article.

1171. The predicate position is employed with the demonstratives οὗτος, ὅδε, ἐκεῖνος, and ἄμφω, ἀμφοτέρως, ἐκάτερος, and ἕκαστος; with the possessive genitives of personal and relative pronouns (1185, 1196) and of αὐτός (1201); with αὐτός meaning *self* (1206 b); with the genitive of the divided whole (1306), as τούτων οἱ πλεῖστοι *the most of these* X. A. 1. 5. 13, οἱ ἀριστοὶ τῶν περὶ αὐτὸν *the bravest of his companions* I. 8. 27; and with πᾶς meaning *all* (1174 b).

a. *This wise man is οὗτος ὁ σοφὸς ἀνὴρ, ὁ σοφὸς ἀνὴρ οὗτος* (and also ὁ σοφὸς οὗτος ἀνὴρ).

PECULIARITIES OF POSITION WITH THE ARTICLE

1172. Adjectives of Place.—When used in the predicate position (1168) ἄκρος (*high*) means *the top of*, μέσος (*middle*) means *the middle of*, ἔσχατος (*extreme*) means *the end of*. Cp. *summus, medius, extremus*.

Attributive Position	Predicate Position
τὸ ἄκρον ὄρος <i>the lofty mountain</i>	ἄκρον τὸ ὄρος } <i>the top of</i>
	τὸ ὄρος ἄκρον } <i>the mountain</i>
ἡ μέση ἀγορὰ <i>the central market</i>	μέση ἡ ἀγορὰ } <i>the centre of</i>
	ἡ ἀγορὰ μέση } <i>the market</i>
ἡ ἐσχάτη νῆσος <i>the farthest island</i>	ἐσχάτη ἡ νῆσος } <i>the verge of</i>
	ἡ νῆσος ἐσχάτη } <i>the island</i>

Thus, περὶ ἄκραις ταῖς χερσὶ χειρῖδες *gloves on the fingers (points of the hands)* X. C. 8. 8. 17, διὰ μέσου τοῦ παραδείσου ρεῖ *flows through the middle of the park* X. A. 1. 2. 7. The meaning of the predicate position is also expressed by (τὸ) ἄκρον τοῦ ὄρους, (τὸ) μέσον τῆς ἀγορᾶς, etc.

1173. *μόνος, ἡμίσιος.* — (1) Attributive: *ὁ μόνος παῖς the only son, αἱ ἡμίσειαι χάριτες half-favours.* (2) Predicate: *μόνος ὁ παῖς (or ὁ παῖς μόνος) παίζει the boy plays alone, ἡμίσιος ὁ βίος (or ὁ βίος ἡμίσιος) half of life, τὰ ἄρματα τὰ ἡμίσεια half of the chariots.*

αὐτός: (1) Attributive: *ὁ αὐτὸς ἀνὴρ the same man.* (2) Predicate: *αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτὸς the man himself.*

1174. *πᾶς* (and in the strengthened forms *ἅπᾶς, σύμπᾶς all together*). *a.* In the attributive position *πᾶς* denotes the whole regarded as the sum of all its parts (the *sum total, the collective body*): *οἱ πάντες πολῖται the whole body of citizens, ἡ πᾶσα Σικελία the whole of Sicily, ἀποκτείνει τοὺς ἅπαντας Μυτιληναίους to put to death the entire Mitylenean population* T. 3. 36.

N. — Hence, with numbers, *οἱ πάντες, τὰ σύμπαντα in all: ἐξακόσιοι καὶ χίλιοι οἱ πάντες 1600 in all* T. 1. 60.

b. In the predicate (and usual) position *πᾶς* means *all: πάντες οἱ πολῖται or (often emphatic) οἱ πολῖται πάντες all the citizens (individually), περὶ πάντας τοὺς θεοὺς ἡσεβήκασι καὶ εἰς ἅπασαν τὴν πόλιν ἡμαρτήκασιν they have committed impiety towards all the gods and have sinned against the whole State* L. 14. 42.

c. Without the article: *πάντες πολῖται all (conceivable) citizens, μισθωσάμενοι πάντας ἀνθρώπους hiring every conceivable person* L. 12. 60.

N. 1. — In the meaning *pure, nothing but, πᾶς* is strictly a predicate and has no article: *κύκλω φρουρούμενος ὑπὸ πάντων πολεμίων hemmed in by a ring of guards all of whom are his enemies (= πάντες ὑφ' ὧν φρουρεῖται πολέμοι εἰσι)* P. R. 579 b. So *πᾶσα κακία utter baseness.*

N. 2. — The article is not used with *πᾶς* if the noun, standing alone, would have no article.

N. 3. — In the singular, *πᾶς* often means *every: σὺν σοὶ πᾶσα ὁδὸς εὐπὸρος with you every road is easy to travel* X. A. 2. 5. 9, *πᾶσα θάλασσα every sea* T. 2. 41.

1175. *ἄλος:* (1) Attributive: *τὸ ἄλον στράτευμα the whole army;* (2) Predicate: *ἄλον τὸ στράτευμα (or τὸ στράτευμα ἄλον) the army as a whole, τὴν νύκτα ἄλην the entire night.* With no article: *ἄλον στράτευμα a whole army, ἄλα στρατεύματα whole armies.*

1176. The demonstrative pronouns *οὗτος, ὅδε, ἐκεῖνος,* and *αὐτός self,* in agreement with a noun, usually take the article, and stand in the predicate position (1168): *οὗτος ὁ ἀνὴρ or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ) this man, αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτὸς the man himself (ὁ αὐτὸς ἀνὴρ the same man 1173).*

1177. One or more words may separate the demonstrative from its noun: *ὁ τούτου ἔρωσ τοῦ ἀνθρώπου the love of this man* P. S. 213 c. Note also *τῶν οἰκείων τινῆς τῶν ἐκείνων some of their slaves (some of the slaves of those men)* P. A. 33 d.

1178. *οὗτος, ὅδε, ἐκεῖνος* sometimes omit the article.

a. Regularly, when the noun is in the predicate: *αὕτη ἔστω ἰκανὴ ἀπολογία let this be a sufficient defence* P. A. 24 b, *οἶμαι ἐμὴν ταύτην πατρίδα εἶναι I think this is my native country* X. A. 4. 8. 4.

b. Usually, with proper names, except when anaphoric (1120 b): *ἐκεῖνος Θουκυδίδης that (well-known) Thucydides* Ar. Ach. 708.

c. Usually, with definite numbers: *ταύτᾱς τριάκοντα μνᾱς these thirty minae* D. 27. 23.

d. Optionally, when a relative clause follows: *ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν we have come against this land, in which our fathers conquered the Medes* T. 2. 74.

e. In the phrase (often contemptuous) *οὗτος ἀνὴρ* P. G. 505 c; and in other expressions denoting some emotion: *ἀνθρώπος οὕτως* D. 18. 243.

f. Sometimes, when the demonstrative follows its noun: *ἐπιγράμμα τόδε* T. 6. 59. So often in Hdt.

g. Frequently, in poetry.

1179. *ἄμφω, ἀμφοτέρους ἄοι, ἐκάτερος each (of two), ἕκαστος each (of several)* have the predicate position. But with *ἕκαστος* the article is often omitted: *κατὰ τὴν ἡμέραν ἐκάστην (day by day and) every day, καθ' ἐκάστην ἡμέραν every day.*

1180. The demonstratives of *quality* and *quantity, τοιοῦτος, τοῖόςδε, τοσοῦτος, τοσόσδε, τηλικούτος,* when they take the article, usually follow it: *τῶν τοσοῦτων καὶ τοιούτων ἀγαθῶν of so many and such blessings* D. 18. 305, *τοῦτο τὸ τοιοῦτον ἔθος such a practice as this* 21. 123. *ὁ δεῖνα such a one* (336) regularly takes the article.

a. But the predicate position occurs: *τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει so great was the first armament which crossed over for the war* T. 6. 44.

1181. An attributive, following the article, may be separated from its noun by a pronoun: *ἡ πάλαι ἡμῶν φύσις our old nature* P. S. 139 d, *ἡ στενὴ αὕτη ὁδὸς (for αὕτη ἡ στενὴ ὁδός) this narrow road* X. A. 4. 2. 6.

1182. Possessive pronouns take the article only when a definite person or thing is meant, and stand between article and noun: *τὸ ἐμὸν βιβλίον my book, τὰ ἡμέτερα βιβλία our books.*

a. But names of relationship, *πῶλις, πατρὶς,* etc., do not require the article (1140).

1183. The article is not used with possessive pronouns or the genitive of personal and reflexive pronouns (cp. 1184, 1185):

a. When no particular object is meant: *ἐμὸν βιβλίον or βιβλίον μου a book of mine.*

b. When these pronouns belong to the predicate: *μαθητὴς γέγονα σὸς I have become a pupil of yours* P. Euth. 5 a, *οὐ λόγους ἐμαυτοῦ λέγων not speaking words of my own* D. 9. 41.

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

1184. In the attributive position (1154) stands the genitive of the demonstrative, reflexive, and reciprocal pronouns. *τὸ τούτου βιβλίον or τὸ βιβλίον τὸ τούτου his book, τὸ ἐμαυτοῦ βιβλίον or τὸ βιβλίον τὸ ἐμαυτοῦ my own book; μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς he sent for his daughter and her child* X. C. 1. 3. 1.

a. The type *τὸ βιβλίον τούτου* is rare and suspected except when another attributive is added: *τῇ νῦν ἔβρει τούτου* D. 4. 3. The types *τὸ βιβλίον ἐμαυτοῦ* (Hdt. 6. 23) and *τὸ αὐτοῦ βιβλίον* (T. 6. 102) are rare.

1185. In the predicate position stands

a. The genitive of the personal pronouns (whether partitive or not): τὸ βιβλίον μου (σου, αὐτοῦ, etc.), or μου (σου, αὐτοῦ, etc.) τὸ βιβλίον when other words precede, as δὲ ἔχει σου τὴν ἀδελφὴν *who has your sister to wife* And. 1. 50.

b. The genitive of the other pronouns used partitively.

N. 1. — Homer does not use the article in the above cases, and often employs the orthotone forms (σεῖο μέγα κλέος *thy great fame* π 241). Even in Attic ἐμοῦ for μου occurs (ἐμοῦ τὰ φορτία *my wares* Ar. Vesp. 1398).

N. 2. — The differences of position between 1184 and 1185 may be thus illustrated:

<i>My book is pretty:</i>	καλὸν ἐστὶ τὸ βιβλίον μου.
	καλὸν ἐστὶ μου τὸ βιβλίον.
<i>My pretty book:</i>	τὸ καλὸν μου βιβλίον.
<i>They read their books:</i>	τὰ ἐαυτῶν βιβλία ἀναγιγνώσκουσι.

INTERROGATIVES, ἄλλος, πολλός, ὀλίγος WITH THE ARTICLE

1186. The interrogatives τίς, ποῖος may take the article when a question is asked about an object before mentioned: ΣΩ. νῦν δὴ ἐκεῖνα, ὧ Φαῖδρε, δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα; SOCR. *Now at last we can decide those questions.* ΠΗ. (The) *what questions?* P. Phae. 277 a.

1187. So even with a personal pronoun: A. δεῦρο δὴ εὐθὺ ἡμῶν . . . B. ποῖ λέγεις καὶ παρὰ τίνας τοὺς ὑμᾶς; A. *Come hither straight to us.* B. *Whither do you mean and who are you that I am to come to (you being who)?* P. Lys. 203 b.

1188. ἄλλος *other*. — ὁ ἄλλος in the singular usually means *the rest* (ἡ ἄλλη Ἑλλάς *the rest of Greece*); in the plural, *the others* (οἱ ἄλλοι Ἕλληνες *the other (ceteri) Greeks*, but ἄλλοι Ἕλληνες *other (alii) Greeks*). A substantivized adjective or participle usually has the article when it stands in apposition to οἱ ἄλλοι: τὰ ἄλλα τὰ πολιτικά *the other civic affairs* X. Hi. 9. 5. On ἄλλος, ὁ ἄλλος (sometimes ἕτερος) *besides*, see 1272.

1189. πολλός, ὀλίγος: τὸ πολὺ usually means *the great(er) part*, οἱ πολλοὶ *the multitude, the vulgar crowd*; πλείονες *several*, οἱ πλείονες *the majority, the mass*; πλείστοι *very many*, οἱ πλείστοι *the most*; ὀλίγοι *few*, οἱ ὀλίγοι *the oligarchs* (as opposed to οἱ πολλοί). Note πολλός predicative: ἐπεὶ εὐρᾶ πολλὰ τὰ κρέα *when he saw that there was abundance of meat* X. C. 1. 3. 6.

PRONOUNS

THE PERSONAL PRONOUNS

1190. The nominative of the personal pronoun is usually omitted except when emphatic, e.g. in contrasts, whether expressed or implied: ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι *since you are not willing to obey me, I will follow along with you* X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted (930).

1191. Where there is no contrast the addition of the pronoun may strengthen the verb: εἰ μὴδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε *if you do not wish to reply even to this, tell me then* X. C. 5. 5. 21.

1192. The forms ἐμοῦ, ἐμοί, and ἐμέ and the accented forms of the pronoun of the second person (325 a) are used when emphatic and usually after prepositions: καὶ πείσας ἐμέ πιστὰ ἔδωκας μοι καὶ ἔλαβες παρ' ἐμοῦ *and after prevailing on me you gave me pledges of faith and received them from me* X. A. 1. 6. 7. Cp. 187 N. 2. On the reflexive use of the personal pronouns of the first and second persons, see 1222–1224.

1193. ἐγώ, σύ (ἐμός, σός) are rarely used of an imaginary person ('anybody'): D. 9. 17, X. R. A. 1. 11.

1194. The nominative of the pronoun of the third person is replaced by ἐκείνος (of absent persons), ὅδε, οὗτος (of present persons), ὁ μὲν . . . ὁ δέ (at the beginning of a sentence), and by αὐτός in contrasts. The oblique cases of the foregoing replace οὗ, etc., which in Attic prose are usually indirect reflexives (1228, 1229). οὗ and ἐ in Attic prose occur chiefly in poetical passages of Plato; in Attic poetry they are personal pronouns. The pronoun of the third person is very rare in the orators.

1195. Homer uses ἐο, οἶ, etc., as personal pronouns (= αὐτοῦ, αὐτῷ, etc., in Attic), in which case they are enclitic: διὰ μαντοσύνην, τὴν οἱ πῆρε Φοῖβος *by the art of divination, which Phoebus gave to him* A 72. Homer also uses ἐο, οἶ, etc., either as direct (= ἐαυτοῦ, etc., 1218) or as indirect reflexives (= αὐτοῦ, etc., 1225). In the former case they are orthotone; in the latter, either enclitic or orthotone. Thus, οἶ παῖδα ἐοικῶτα γείνατο *he begat a son like unto himself* E 800, οὗ τινὰ φησιν ὁμοῖον οἶ ξέναι Δαναῶν *he says there is no one of the Danaans like unto himself* I 306. Hdt. agrees with Hom. except that εὖ, οἶ are not direct reflexives and orthotone; σφίσι (not σφι) is reflexive.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 1182–1183.

1196. The possessive pronouns (330) of the first and second persons are the equivalents of the possessive genitive of the personal pronouns: ἐμός = μου, σός = σου, ἡμέτερος = ἡμῶν, ὑμέτερος = ὑμῶν.

a. When the possessives refer to a definite, particular thing, they have the article, which always precedes (1182); the personal pronouns have the predicate position (1185). Distinguish ὁ ἐμός φίλος, ὁ φίλος ὁ ἐμός, ὁ φίλος μου *my friend* from φίλος ἐμός, φίλος μου *a friend of mine*.

b. A word may stand in the genitive in apposition to the personal pronoun implied in a possessive pronoun. See 977.

1197. A possessive pronoun may have the force of an objective genitive (cp. 1331) of the personal pronoun: φίλια τῇ ἐμῇ *out of friendship for me* X. C. 3. 1. 28. (φιλίᾳ ἢ ἐμῇ usually means *my friendship (for others)*).

1198. The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive.

1199. FIRST AND SECOND PERSONS SINGULAR

1. Not reflexive (adjective *my, thy (your)*; pronoun *mine, thine (yours)*).

ἔμός, σός: ὄρᾳ τὸν ἐμὸν φίλον *he sees my friend*, ὄρᾳ τὸν σὸν πατέρα *she sees your father*, στέργει τὸν ἐμὸν πατέρα *he loves my father* (οἱ τὸν πατέρα τὸν ἐμὸν οἱ πατέρα τὸν ἐμὸν; οἱ τὸν πατέρα μου οἱ μου τὸν πατέρα), οἱ ἐμοὶ ὀφθαλμοὶ καλλίονες ἂν τῶν σῶν εἴησαν *my eyes will prove to be more beautiful than yours* X. S. 5. 5.

2. Reflexive (*my own, thine (your) own*).

a. ἔμαυτοῦ, σεαυτοῦ, in the attributive position (very common): ἔλαβον τὸν ἐμαυτοῦ μισθὸν (οἱ τὸν μισθὸν τὸν ἐμαυτοῦ) *I received my (own) pay*, τὸν ἀδελφὸν τὸν ἐμαυτοῦ ἔπεμψα *I sent my (own) brother* Aes. 2. 94, κάπῃ τοῖς σαυτῆς κακοῖσι κάπῃ τοῖς ἐμοῖσι γελᾷς; *art thou laughing at thine own misery and at mine?* S. El. 879.

b. ἐμός, σός (less common): στέργω τὸν ἐμὸν πατέρα *I love my (own) father*, στέργεις τὴν σὴν μητέρα *you love your (own) mother*, ἡ ἐμῆ γυνὴ *my wife* X. C. 7. 2. 28, ἀδελφὸς τῆς μητρὸς τῆς ἐμῆς *brother of my mother* And. 1. 117.

c. ἐμὸς αὐτοῦ, σὸς αὐτοῦ (poetical): τὸν ἐμὸν αὐτοῦ πατέρα (β 45, S. O. T. 416).

d. μου, σου (rare): τὸν πατέρα μου Ant. 1. 23.

N. — When the possessor is not to be mistaken, the article alone is placed before the substantive and the possessive or reflexive pronoun is omitted (cp. 1121). Thus, στέργεις τὸν πατέρα *you love your (own) father*, στέργει τὸν πατέρα *he loves his (own) father*, στέργουσι τὸν πατέρα *they love their (own) father*.

1200. FIRST AND SECOND PERSONS PLURAL

1. Not reflexive (adjective *our, your*; pronoun *ours, yours*).

a. ἡμέτερος, ὑμέτερος: ὁ ἡμέτερος φίλος *our friend* (more common than ὁ φίλος ἡμῶν), ὁ ὑμέτερος φίλος *your friend* (more common than ὁ φίλος ὑμῶν), ζήτησιν ποιοῦμενοι ἢ ὑμῶν ἢ τῶν ὑμετέρων τινός *making a search for you or for anything of yours* L. 12. 30.

2. Reflexive (*our own, your own*).

a. ἡμέτερος, ὑμέτερος (common): στέργομεν τὸν ἡμέτερον φίλον *we love our own friend*, στέργετε τὸν ὑμέτερον φίλον *you love your own friend*.

b. Usually the intensive αὐτῶν is used with ἡμέτερος, ὑμέτερος in agreement with ἡμῶν (ὑμῶν) implied in the possessive forms. This gives a stronger form of reflexive. Thus:

ἡμέτερος αὐτῶν, ὑμέτερος αὐτῶν: στέργομεν τὸν ἡμέτερον αὐτῶν φίλον *we love our own friend*, οἰκοδομημα ἢ τῶν φίλων τινὶ ἢ ἡμέτερον αὐτῶν *a house either for some one of our friends or our own* P. G. 514 b; στέργετε τὸν ὑμέτερον αὐτῶν φίλον *you love your own friend*, διδάσκετε τοὺς παῖδας τοὺς ὑμετέρους αὐτῶν *teach your own children* I. 3. 57.

c. ἡμῶν, ὑμῶν (rare): αἰτιώμεθα τοὺς πατέρας ἡμῶν *let us accuse our (own) fathers* P. Lach. 179 c.

d. ἡμῶν αὐτῶν, ὑμῶν αὐτῶν (very rare): δίκαιον ἡμᾶς . . . φαίνεσθαι μήτε ἡμῶν

αὐτῶν τῆς δόξης ἐνδεεστέρους *it is not right for us to show ourselves inferior to our own fame* T. 2. 11, τὰ τῶν ἵππων καὶ τὰ ὑμῶν αὐτῶν ἔπλα *the equipments both of your horses and yourselves* X. C. 6. 3. 21.

1201. THIRD PERSON SINGULAR

1. Not reflexive (*his, her, its*).

a. αὐτοῦ, αὐτῆς, αὐτοῦ in the predicate position (very common): ὄρῶ τὸν φίλον αὐτοῦ (αὐτῆς) *I see his (her) friend*, γινώσκων αὐτοῦ τὴν ἀνδρείαν *knowing his courage* P. Pr. 310 d.

b. ἐκείνου, etc., or τούτου, etc. in the attributive position (very common): ὄρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνου *I see my friend, not his*, ἀφικνοῦνται παρ' Ἀρτιαίου καὶ τὴν ἐκείνου στρατιάν *they come up with Artaeus and his army* X. A. 2. 2. 8, παρεκάλεσέ τινας τῶν τούτου ἐπιτηδείων *he summoned some of his friends* L. 3. 11.

c. ὅς, ἧ, ὅν, Hom. ἐός, ἐή, ἐόν (poetical): τὴν γῆμεν ἐὼν διὰ κάλλος *he married her because of her beauty* λ 282. Hom. has εὖ rarely for αὐτοῦ, αὐτῆς.

2. Reflexive (*his own, her own*).

a. ἑαυτοῦ, ἑαυτῆς, in the attributive position (very common): στέργει τὸν ἑαυτοῦ φίλον *he loves his own friend*, ὄρᾳ τὴν ἑαυτῆς μητέρα *she sees her own mother*, τὴν ἑαυτοῦ ἀδελφὴν δίδωσι Σευθη *he gives his own sister in marriage to Seuthes* T. 2. 101, ὑβρίζει γυναικα τὴν ἑαυτοῦ *he misuses his own wife* And. 4. 15. This is the only way in prose to express *his own, her own*.

b. ὅς (ἐός): poetical. Sometimes in Homer ὅς (ἐός) has the sense of *own* with no reference to the third person (1230 a).

c. ὅς αὐτοῦ, αὐτῆς (poetical): ἐν αὐτοῦ πατέρα (K 204).

1202. THIRD PERSON PLURAL

1. Not reflexive (*their*).

a. αὐτῶν in the predicate position (very common): ὁ φίλος αὐτῶν *their friend*.

b. ἐκείνων, τούτων in the attributive position (very common): ὁ τούτων (ἐκείνων) φίλος *their friend*, διὰ τὴν ἐκείνων ἀπιστιάν *because of distrust of them* And. 3. 2.

c. σφείων (Ionic): Hdt. 5. 58.

2. Reflexive (*their own*).

a. ἑαυτῶν (very common): στέργουσι τοὺς ἑαυτῶν φίλους *they love their own friends*, τῶν ἑαυτῶν συμμάχων κατεφρόνουσιν *they despised their own allies* X. H. 4. 4. 7.

b. σφέτερος αὐτῶν, the intensive αὐτῶν agreeing with σφῶν implied in σφέτερος (common): οἰκέτᾶς τοὺς σφετέρους αὐτῶν ἐπικαλοῦνται *they call their own slaves as witnesses* Ant. 1. 30.

c. σφῶν αὐτῶν, without the article (rare): τὰ δνόματα διαπράττονται σφῶν αὐτῶν προσγραφῆναι *they contrived that their own names were added* L. 13. 72. Cp. 1234. τὸν σφῶν αὐτῶν is not used.

d. σφέτερος (rare in prose): Βοιωτοὶ μέρος τὸ σφέτερον παρέχοντο *the Boeotians furnished their own contingent* T. 2. 12.

e. σφῶν in the predicate position, occasionally in Thucydides, as τοὺς ξυμμάχους ἐδέδισαν σφῶν *they were afraid of their own allies* 5.14. Cp. 1228 N. 2.

1203. Summary of possessive forms (poetical forms in parenthesis).

a. Not reflexive

my	ἐμός	μου	our	ἡμέτερος	ἡμῶν
thy	σός	σου	your	ὑμέτερος	ὑμῶν
his, her	(ὄς Hom., rare)	αὐτοῦ, -ῆς	their		αὐτῶν
		(εὖ Hom., rare)			(σφέων Ionic)

N. — ἡμέτερος and ὑμέτερος are more used than ἡμῶν and ὑμῶν.

b. Reflexive

my own	ἐμός (ἐμός αὐτοῦ, -ῆς)	ἐμαυτοῦ, -ῆς	our own	ἡμέτερος	ἡμέτερος αὐτῶν
thy own	σός (σός αὐτοῦ, -ῆς)	σεαυτοῦ, -ῆς	your own	ὑμέτερος	ὑμέτερος αὐτῶν
his, her			their own	σφέτερος	σφέτερος αὐτῶν
own	(ὄς) (ὄς αὐτοῦ, -ῆς)	ἐαυτοῦ, -ῆς		(rare)	ἐαυτῶν, σφῶν
	(poet. and Ionic)				(rare), σφῶν αὐτῶν

N. — In the plural ἡμῶν αὐτῶν, ὑμῶν αὐτῶν are replaced by ἡμέτερος αὐτῶν, ὑμέτερος αὐτῶν, and these forms are commoner than ἡμέτερος, ὑμέτερος. σφέτερος αὐτῶν is less common than ἐαυτῶν. σφέτερος in poetry may mean *mine own*, *thine own*, *your own*.

THE PRONOUN αὐτός

1204. αὐτός is used as an adjective and as a pronoun. It has three distinct uses: (1) as an intensive adjective and as a pronoun it means *self* (*ipse*). (2) As an adjective pronoun, when preceded by the article, it means *same* (*idem*). (3) In oblique cases as the personal pronoun of the third person, *him, her, it, them* (*eum, eam, id, eos, eas, ea*).

1205. Only the first two uses are Homeric. In Hom. αὐτός denotes the principal person or thing, in opposition to what is subordinate, and is intensive by contrast: αὐτὸν καὶ θεράποντα *the man himself and his attendant* Z 18 (cp. σώσασ' αὐτὸν καὶ παῖδας P. G. 511 e and see 1208 d). On αὐτός as a reflexive, see 1228 a; on αὐτός emphatic with other pronouns, see 1233 ff.

1206. αὐτός is intensive (*self*)

a. In the *nominative* case, when standing alone: αὐτοὶ τὴν γῆν ἔσχον *they* (the Athenians) *seized the land themselves* T. 1. 114. Here αὐτός emphasizes the word understood and is not a personal pronoun.

b. In *any* case, when in the predicate position (1168) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνὴρ, ὁ ἀνὴρ αὐτός *the man himself, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρός αὐτοῦ*, etc.

1207. With a proper name or a word denoting an individual, the article is omitted: αὐτὸς Μένων *Menon himself* X. A. 2. 1. 5, πρὸ αὐτοῦ βασιλέως *in front of the Great King himself* 1. 7. 11.

1208. The word emphasized may be an oblique case which must be supplied: ἔλεγε δὲ καὶ αὐτὸς ὁ Βρασιδᾶς τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς (*scil. τοῖς Θεσσαλοῖς*) φίλος ὦν ἔναι *and Brasidas himself also said that he came as a friend to the country*

of the Thessalians anī to the Thessalians themselves T. 4. 78, δεῖ τοῖνυν τοῦτ' ἡδὲ σκοπεῖν (*scil. ἡμᾶς*) αὐτοῖς *we must forthwith consider this matter ourselves* D. 2. 2.

1209. Special renderings of the emphatic αὐτός:

a. *By itself, in itself, unaided, alone*, etc.: αὐτῇ ἡ ἀλήθεια *the naked truth* Aes. 3. 207, τὸ πλεον τοῦ χωρίου αὐτὸ καρτερόν ὑπῆρχε *the greater part of the place was strong in itself* (without artificial fortification) T. 4. 4. On αὐτοῖς ἀνδράσι *men and all*, see 1525. αὐτό with a noun of any gender is used by Plato to denote the abstract idea of a thing: αὐτὸ τὸ καλὸν *ideal beauty* R. 493 e, αὐτὸ δικαιοσύνη *ideal justice* 472 c.

b. *Just, merely*: αὐτὸ τὸ δεόν *just what we want* X. A. 4. 7. 7, αὐτὰ τάδε *merely this* T. 1. 139.

c. *Voluntarily*: ἀνδρας οἱ καὶ τοῖς μὴ ἐπικαλουμένοις αὐτοὶ ἐπιστρατεύουσι *men who uninvited turn their arms even against those who do not ask their assistance* T. 4. 60.

d. *The Master* (said by a pupil or slave): Αὐτὸς ἔφα' ἡ Μαστὴρ (Pythagoras) *said it (ipse dixit)* Diog. Laert. 8. 1. 46, τίς οὗτος; Αὐτός. τίς Αὐτός; Σωκράτης *Who's this? The Master. Who's the Master? Socrates* Ar. Nub. 220.

e. With ordinals: ἡρέθη πρεσβευτῆς δέκατος αὐτός *he was chosen envoy with nine others* (i.e. himself the tenth) X. H. 2. 2. 17.

1210. After the article, in the attributive position (1154), αὐτός in any case means *same*.

Thus ὁ αὐτὸς ἀνὴρ, rarely (ὁ) ἀνὴρ ὁ αὐτός *the same man*; τοῦ αὐτοῦ θέρου *in the same summer* T. 4. 58, τὰ αὐτὰ ταῦτα *these same things* X. A. 1. 1. 7, οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες *the people who are continually making the same speeches about the same things* Ant. 5. 50.

a. So as a predicate: ἐγὼ μὲν ὁ αὐτός εἰμι, ἔμοις δὲ μεταβάλλετε *I am the same, it is you who change* T. 2. 61.

1211. In Hom. αὐτός, without the article, may mean *the same*: ἦρχε δὲ τῷ αὐτῇ ὁδῶν, ἦν περ οἱ ἄλλοι *and he guided him by the same way as the others had gone* θ 107.

1212. αὐτός when unemphatic and standing alone in the oblique cases means *him, her, it, them*. ἐκέλευον αὐτὴν ἀπιέναι *they ordered her to depart* L. 1. 12.

1213. Unemphatic αὐτοῦ, etc., do not stand at the beginning of a sentence.

1214. αὐτοῦ, etc., usually take up a preceding noun (the anaphoric use): καλέσας δὲ Δάμνικπον λέγω πρὸς αὐτὸν τάδε *summoning Damnicppus, I speak to him as follows* L. 12. 14. But an oblique case of αὐτός is often suppressed where English employs the pronoun of the third person: ἐμπικλᾶς ἀπάντων τὴν γυνῶμη ἀπέπεμπε *having satisfied the minds of all he dismissed them* X. A. 1. 7. 8.

1215. αὐτοῦ, etc., may be added pleonastically; περᾶσομαι τῷ πάππῳ, κράτιστος ὦν ἱππέυς, συμμαχεῖν αὐτῷ *I will try, since I am an excellent horseman, to be an ally to my grandfather* X. C. 1. 3. 15.

1216. αὐτοῦ, etc., are emphatic (= αὐτοῦ τούτου, etc.) in a main clause when followed by a relative clause referring to αὐτοῦ, etc.: εἶρηκας αὐτό, δι' ὅπερ ἔγωγε

τὰ ἐμὰ ἔργα πλείστου ἀξία νομίζω εἶναι *you have mentioned the very quality for which I consider my work worth the highest price* X. M. 3. 10. 14. But when the relative clause precedes, αὐτοῦ, etc., are not emphatic: οὓς δὲ μὴ εὖρισκον, κενοτάριον αὐτοῖς ἐποίησαν *they built a cenotaph for those whom they could not find* X. A. 6. 4. 9.

1217. αὐτοῦ, etc., are often used where, after a conjunction, we expect the oblique case of a relative pronoun: δὲ μὴ οἶδε μὴδ' ἔχει αὐτοῦ σφραγίδα *which he does not know nor does he have the seal of it* P. Th. 192 a.

THE REFLEXIVE PRONOUNS

1218. **Direct Reflexives.**—The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the sentence or clause in which they stand.

γνώθι σεαυτὸν *learn to know thyself* P. Charm. 161 e, σφάττει ἐαυτήν *she kills herself* X. C. 7. 3. 14, καθ' ἐαυτοὺς βουλευσάμενοι τὰ ὄπλα παρέδωσαν καὶ σφᾶς αὐτοὺς *after deliberating apart by themselves they surrendered their arms and themselves (their persons)* T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place: τοὺς δὲ περιοίκους ἀφῆκεν ἐπὶ τὰς ἐαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21.

1219. The direct reflexives are regular in prose if, in the same clause, the pronoun refers emphatically to the subject and is the direct object of the main verb: ἐμαυτὸν (not ἐμὲ) ἐπαίνω *I praise myself*. The usage of poetry is freer: στένω σὲ μᾶλλον ἢ μὲ *I mourn thee rather than myself* E. Hipp. 1409.

1220. The reflexives may retain or abandon their differentiating force. Contrast the third example in 1218 with παρέδωσαν σφᾶς αὐτοὺς *they surrendered (themselves)* T. 7. 82.

1221. The reflexives of the first and second persons are not used in a subordinate clause to refer to the subject of the main clause.

1222. The personal pronouns are sometimes used in a reflexive sense: θρηνησύντος τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ *wailing and saying much unworthy of myself* P. A. 38 e (contrast ἀκούσει πολλὰ καὶ ἀνάξια σεαυτοῦ *you will hear much unworthy of yourself* P. Cr. 53 e), δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think I am unable* P. R. 368 b (less usually δοκῶ ἐμαυτῷ). So in Hom.: ἐγὼν ἐμὲ λύσσομαι *I will ransom myself* K 378. Cp. 1195.

1223. ἐμέ, σέ, not ἐμαυτὸν, σεαυτὸν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμέ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγείσθαι *I think that both you and I believe that it is worse to do wrong than to be wronged* P. G. 474 b.

1224. The use in 1222, 1223 generally occurs when there is a contrast between two persons, or when the speaker is not thinking of himself to the exclusion of others. Cp. 1974.

1225. **Indirect Reflexives.**—The reflexive pronouns are used *indirectly* when, in a dependent clause, they refer to the subject of the main clause.

Ἐρέστῃς ἐπεισεν Ἀθηναίους ἐαυτὸν κατάγειν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, ἐβούλετο ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἐαυτὸν ἔχειν τὴν γνώμην *Cleararchus wished the entire army to be devoted to himself* X. A. 2. 5. 29. Cp. *sibi, se*.

1226. When the subject of the leading clause is not the same as the subject of the subordinate clause or of the accusative with the infinitive (1975), the context must decide to which subject the reflexive pronoun refers: (ὁ κατηγοροῦς) ἔφη . . . ἀναπειθόντα τοὺς νέους αὐτὸν . . . οὕτω διατιθεῖναι τοὺς ἐαυτῷ συνόντας κ.τ.λ. *the accuser said that, by persuading the young, he (Socrates) so disposed his (i.e. Socrates') pupils, etc.* X. M. 1. 2. 52.

1227. ἐαυτοῦ, etc., are rarely used as indirect reflexives in adjectival clauses: τὰ ναύαγια, ὅσα πρὸς τῇ ἐαυτῶν (γῆ) ἦν, ἀνείλοντο *they took up the wrecks, as many as were close to their own land* T. 2. 92.

1228. Instead of the indirect ἐαυτοῦ, etc., there may be used

a. The oblique cases of αὐτός: ἐπειράτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλθεῖν *he tried to divert the Athenians from their anger against himself* T. 2. 65. When ἐαυτοῦ, etc. precede, αὐτοῦ, etc. are usual instead of the direct reflexive: τὴν ἐαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ *Socrates was wont to set forth his opinion to those who conversed with him* X. M. 4. 7. 1.

b. Of the forms of the third personal pronoun, οἱ and σφίσι (rarely οὗ, σφεῖς, σφῶν, and σφᾶς). Thus, ἡρώτᾳ αὐτὴν εἰ θελήσοι διακονήσαι οἱ *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευεν τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσιν *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1, κελεύουσι γὰρ ἡμᾶς κοινῇ μετὰ σφῶν πολεμεῖν *for they urge us to make war in common with them* And. 3. 27, ἔφη δέ, ἐπειδὴ οὐ ἐκβήναί τὴν ψυχὴν . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον *he said that when his soul had departed out of him, they (he and others) came to a mysterious place* P. R. 614 b. See 1195.

N. 1. — σφεῖς may be employed in a dependent sentence if the pronoun is itself the subject of a subordinate statement, and when the reference to the subject of the leading verb is demanded by way of contrast or emphasis: εἰσαγαγὼν τοὺς ἄλλους στρατηγούς . . . λέγειν ἐκέλευεν αὐτοὺς ὅτι οὐδὲν ἂν ἦτον σφεῖς ἀγάγοιεν τὴν στρατιὰν ἢ Ξενοφῶν *after bringing in the rest of the generals he urged them to say that they could lead the army just as well as Xenophon* X. A. 7. 5. 9. Here αὐτοῖ (ἑπὶ) is possible. In the singular αὐτός is necessary.

N. 2. — Thucydides often uses the plural forms in reference to the nearest subject: τοὺς ξυμμάχους ἐδέδισαν σφῶν *they were afraid of their own allies (= σφῶν αὐτῶν)* 5. 14.

N. 3. — ἐαυτοῦ, etc., are either direct or indirect reflexives, οἱ and σφίσι are only indirect reflexives.

1229. οὐ, σφίσι, etc., and the oblique cases of αὐτός are used when the subordinate clause does not form a part of the thought of the principal subject. This is usual in subordinate indicative clauses, and very common in ὅτι and ὡς clauses, in indirect questions, and in general in subordinate clauses not directly dependent on the main verb: τῶν πρέσβων, οἱ σφίσι (1481) περὶ τῶν σπονδῶν ἔτυχον ἀπόντες, ἡμέλουν *they thought no more about their envoys, who were absent*

on the subject of the truce T. 5. 44, ἐφοβοῦντο μὴ ἐπιθοῦντο αὐτοῖς οἱ πολέμιοι they were afraid lest the enemy should attack them(selves) X. A. 3. 4. 1.

1230. The reflexive pronoun of the third person is sometimes used for that of the first or second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς we must ask ourselves P. Ph. 78 b, παράγγελλε τοῖς ἑαυτοῦ give orders to your men X. C. 6. 3. 27.

a. In Homer δς his is used for ἐμός or σός: οὔτοι ἔγωγε ἤς γαίης δύναμαι γλυκερώτερον ἄλλο ἰδέσθαι I can look on nothing sweeter than my own land ι 28.

1231. Reciprocal Reflexive. — The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα we will converse with (ourselves) one another D. 48. 6.

1232. But the reciprocal must be used when the idea 'each for or with himself' is expressed or implied: μᾶλλον χαίρουσιν ἐπὶ τοῖς ἀλλήλων κακοῖς ἢ τοῖς αὐτῶν ἰδίοις ἀγαθοῖς (= ἢ ἐπὶ τοῖς αὐτοῦ ἕκαστος ἀγαθοῖς) they take greater pleasure in one another's troubles than each man in his own good fortune I. 4. 168, οὔτε γὰρ ἑαυτοῖς οὔτε ἀλλήλοις ὁμολογοῦσιν they are in agreement neither with themselves nor with one another P. Phae. 237 c. Reciprocal and reflexive may occur in the same sentence without difference of meaning (D. 48. 9). The reflexive is regularly used when there is a contrast (expressed or implied) with ἄλλοι: φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις they envy one another more than (they envy) the rest of mankind X. M. 3. 5. 16.

αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

1233. Of the plural forms, ἡμῶν αὐτῶν, etc. may be either emphatic or reflexive; αὐτῶν ἡμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive (αὐτῶν σφῶν is not used). In Hom. αὐτόν may mean myself, thyself, or himself, and ἔ αὐτόν, οἱ αὐτῶ, etc. are either emphatic or reflexive.

1234. ἡμῶν (ὑμῶν, σφῶν) αὐτῶν often mean 'their own men,' 'their own side': φυλακὴν σφῶν τε αὐτῶν καὶ τῶν συμμάχων καταλιπόντες leaving a garrison (consisting) of their own men and of the allies T. 5. 114.

1235. αὐτός, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν they marched by themselves X. A. 2. 4. 10, αὐτὸς . . . ἑαυτὸν ἐν μέσῳ κατερίθeto τοῦ στρατοπέδου he located himself in the centre of the camp X. C. 8. 5. 8.

1236. αὐτός may be added to a personal pronoun for emphasis. The forms ἐμὲ αὐτόν, αὐτόν με, etc. are not reflexive like ἐμαυτόν, etc. Thus, τοὺς παῖδας τοὺς ἐμούς ἤσχυνε καὶ ἐμὲ αὐτὸν ὕβρισε he disgraced my children and insulted me myself L. 1. 4. Cp. αὐτῷ μοι ἐπέστυτο he sprang upon me myself E 459. Cp. 329 D.

1237. The force of αὐτός thus added is to differentiate. Thus ἐμὲ αὐτόν means myself and no other, ἐμαυτόν means simply myself without reference to others. ὑμᾶς αὐτούς is the usual order in the reflexive combination; but the differentiating you yourselves (and no others) may be ὑμᾶς αὐτοῦς or αὐτοὺς ὑμᾶς.

THE DEMONSTRATIVE PRONOUNS

1238. The demonstrative pronouns are used substantively or adjectively: οὗτος, οἱ οὗτος ὁ ἀνὴρ, this man.

1239. A demonstrative pronoun may agree in gender with a substantive predicated of it, if connected with the substantive by a copulative verb (917) expressed or understood: αὕτη (for τοῦτο) ἀρίστη διδασκαλίᾳ this is the best manner of learning X. C. 8. 7. 24, εἰ δέ τις ταύτην (for τοῦτο) εἰρήνην ὑπολαμβάνει but if any one regards this as peace D. 9. 9.

a. But the unattracted neuter is common, especially in definitions where the pronoun is the predicate: τοῦτ' ἐστὶν ἡ δικαιοσύνη this is (what we call) justice P. R. 432 b. So οὐχ ὕβρις ταῦτ' ἐστί; is not this insolence? Ar. Ran. 21.

1240. οὗτος and ὅδε this usually refer to something near in place, time, or thought; ἐκεῖνος that refers to something more remote. οὗτος and ὅδε are emphatic, deictic (333 g) forms (this here).

1241. Distinction between οὗτος and ὅδε. — ὅδε hic points with emphasis to an object in the immediate (actual or mental) vicinity of the speaker, or to something just noticed. In the drama it announces the approach of a new actor. ὅδε is even used of the speaker himself as the demonstrative of the first person (1242). οὗτος iste may refer to a person close at hand, but less vividly, as in statements in regard to a person concerning whom a question has been asked. When ὅδε and οὗτος are contrasted, ὅδε refers to the more important, οὗτος to the less important, object. Thus, ἀλλ' ὅδε βασιλεὺς χωρεῖ but lo! here comes the king S. Ant. 155, αὕτη πέλας σοῦ here she (the person you ask for) is near thee S. El. 1474, καὶ ταῦτ' ἀκούειν κατὰ τῶνδ' ἀλγίονα so that we obey both in these things and in things yet more grievous S. Ant. 64. See also 1245. οὗτος has a wider range of use than the other demonstratives.

1242. ὅδε is used in poetry for ἐγώ: τῆσδέ (= ἐμοῦ) γε ζώσης ἔτι while I still live S. Tr. 305. Also for the possessive pronoun of the first person: εἰ τις τοῦσδ' ἀκούσεται λόγους if any one shall hear these my words S. El. 1004.

1243. οὗτος is sometimes used of the second person: τίς οὗτος; who's this here? (= who are you?) Ar. Ach. 1048. So in exclamations: οὗτος, τί ποιεῖς; you there! what are you doing? Ar. Ran. 198.

1244. τᾶδε, τάδε πάντα (ταῦτα πάντα) are used of something close at hand: οὐκ ἴωνες τᾶδε εἰσὶν the people here are not Ionians T. 6. 77.

1245. οὗτος (τοιοῦτος, τοσοῦτος, and οὕτως) generally refers to what precedes, ὅδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὡδε) to what follows.

Thus, τοιάδε ἔλεξεν he spoke as follows, but τοιαῦτα (τοσαῦτα) εἰπὼν after speaking thus. Cp. ὁ Κύρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε Cyrus after hearing these words of Gobryas answered him as follows X. C. 5. 2. 31.

1246. καὶ οὗτος meaning (1) he too, likewise; (2) and in fact, and that too, points back: Ἀγίας καὶ Σωκράτης . . . καὶ τούτῳ ἀπεθανέτην Agias and Socrates . . . they too were put to death X. A. 2. 6. 30; ἀβρῶν ἐστὶ . . . καὶ τούτων πονηρῶν it is characteristic of men without resources and that too worthless 2. 5. 21 (cp. 1320). On καὶ ταῦτα see 947.

1247. But *οὗτος*, etc. sometimes (especially in the neuter) refer to what follows, and *ὅδε*, etc. (though much less often) refer to what precedes: *μετὰ δὲ τοῦτον εἶπε τοσοῦτον* but after him he spoke as follows X. A. 1. 3. 14, *τοιούτους λόγους εἶπεν* he spoke as follows T. 4. 58, *τοιάδε παρακλυόμενος* exhorting them thus (as set forth before) 7. 78, *ὡδε θάπτουσι* they bury them thus (as described before) 2. 34, *οὕτως ἔχει* the case is as follows (often in the orators).

1248. *οὗτος* (especially in the neuter *τοῦτο*) may refer forward to a word or sentence in apposition: *ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται* that they may not consider this alone (namely) what they shall suffer X. A. 3. 1. 41. So also *οὕτως*. *ἐκείνος* also may refer forward: *ἐκείνο κερδαίνειν ἡγέεται τὴν ἡδονὴν* this (namely) pleasure, it regards as gain P. R. 606 b. Cp. 990.

1249. *οὗτος* (*τοιούτος*, etc.) is regularly, *ὅδε* (*τοιόσδε*, etc.) rarely, used as the demonstrative antecedent of a relative: *ὅταν τοιαῦτα λέγῃς, ἃ οὐδεὶς ἄν φήσειεν ἀνθρώπων* when you say such things as no one in the world would say P. G. 473 e. *οὗτος* is often used without a conjunction at the beginning of a sentence.

1250. When *ὅδε* retains its full force the relative clause is to be regarded as a supplementary addition: *οὐ δὴ οὖν ἔνεκα λέγω ταῦτα πάντα τόδ' ἐστὶ* but here's the reason why I say all this! P. Charm. 165 a.

1251. The demonstratives *οὗτος*, etc., when used as antecedents, have an emphatic force that does not reproduce the (unemphatic) English demonstrative *those*, e.g. in *you released those who were present*. Here Greek uses the participle (*τοὺς παρόντας ἀπέλυσατε* L. 20. 20) or omits the antecedent.

1252. *οὗτος* (less often *ἐκείνος*) may take up and emphasize a preceding subject or object. In this use the pronoun generally comes first, but may be placed after an emphatic word: *ποιήσαντες στήλην ἐψηφίσαντο εἰς ταύτην ἀναγράφειν τοὺς ἀλιτηρίους* having made a slab they voted to inscribe on it the (names of the) offenders Lyc. 117, *ἃ ἂν εἴπῃς, ἔμμενε τοῦτοις* whatever you say, hold to it P. R. 345 b. The anaphoric *αὐτός* in its oblique cases is weaker (1214).

1253. *τοῦτο*, *ταῦτα* (and *αὐτό*) may take up a substantive idea not expressed by a preceding neuter word: *οἱ τὴν Ἑλλάδα ἠλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαυόμεν αὐτό* (i.e. *τὴν ἑλευθερίαν*) who freed Greece; whereas we cannot secure this (liberty) even for ourselves T. 1. 122.

1254. *οὗτος* (less frequently *ἐκείνος*) is used of well known persons and things. Thus, *Γοργιάς οὗτος* this (famous) *Gorgias* P. Hipp. M. 282 b (cp. *ille*), *τούτους τοὺς σὺκοφάντας* these (notorious) *informers* P. Cr. 45 a (cp. *iste*), *τὸν Ἀριστιδὴν ἐκείνον* that (famous) *Aristides* D. 3. 21, *Καλλιᾶν ἐκείνον* that (infamous) *Callias* 2. 19. *ἐκείνος* may be used of a deceased person (P. R. 368 a).

1255. When, in the same sentence, and referring to the same object, *οὗτος* (or *ἐκείνος*) is used more than once, the object thus designated is more or less emphatic: *ὁ θεὸς ἐξαιρούμενος τούτων τὸν νοῦν τοῦτοις χρῆται ὑπηρέταις* the god deprives them of their senses and employs them as his ministers P. Ion 534 c. For the repeated *οὗτος* (*ἐκείνος*) an oblique case of *αὐτός* is usual.

1256. *τοῦτο μὲν . . . τοῦτο δὲ* first . . . secondly, partly . . . partly has, especially in Hdt., nearly the sense of *τὸ μὲν . . . τὸ δὲ* (1111).

1257. *ἐκείνος* refers back (rarely forward, 1248), but implies remoteness in place, time, or thought.

Κύρος καθορᾷ βασιλεύει καὶ τὸ ἀμφ' ἐκείνον στίφος Cyrus perceives the king and the band around him X. A. 1. 8. 26, *ῥῆς ἐκείναι ἐπιπλέουσιν* yonder are ships sailing up to us T. 1. 51.

1258. *ἐκείνος* may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described, but referred to in a supposed case. It is even used of the person already referred to by *αὐτός* in an oblique case: *ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκείνον* if you give him money and persuade him P. Pr. 310 d. *ἐκείνος*, when so used, usually stands in a different case than *αὐτός*. The order *ἐκείνος . . . αὐτός* is found: *πρὸς μὲν ἐκείνους οὐκ εἶπεν ἦν ἔχοι γνώμην, ἀλλ' ἀπέπεμψεν αὐτοὺς* he did not tell them the plan he had, but dismissed them X. H. 3. 2. 9.

1259. When used to set forth a contrast to another person, *ἐκείνος* may even refer to the subject of the leading verb (apparent reflexive use): *ὅταν ἐν τῇ γῆ ὀρῶσιν ἡμᾶς δροῦντάς τε καὶ τᾶκείνων φθειρόντας* when they (the Athenians) see us (the Dorians) in their land plundering and destroying their property (= τὰ αὐτῶν) T. 2. 11, *ἔλεξε τοῖς Χαλδαίοις* ὅτι ἦκοι οὔτε ἀπολέσαι ἐπιθύμῶν ἐκείνους οὔτε πολεμεῖν δεόμενος he said to the Chaldeans that he had come neither with the desire to destroy them (*ἐκείνους* is stronger than *αὐτούς*) nor because he wanted to war with them X. C. 3. 2. 12.

1260. In the phrase *ὅδε ἐκείνος*, *ὅδε* marks a person or thing as present, *ἐκείνος* a person or thing mentioned before or well known: *ὅδ' ἐκείνος ἐγὼ* lo! I am he S. O. C. 138. Colloquial expressions are *τοῦτ' ἐκείνο* there it is! (lit. *this is that*) Ar. Ach. 41, and *τόδ' ἐκείνο* I told you so E. Med. 98.

1261. Distinction between *οὗτος* and *ἐκείνος*.—When reference is made to one of two contrasted objects, *οὗτος* refers to the object nearer to the speaker's thought, or to the more important object, or to the object last mentioned. Thus, *ὥστε πολὺ ἂν δικαιοτέρον ἐκείνους τοῖς γράμμασιν ἢ τοῦτοις πιστεύετε* so that you must with more justice put your trust in those lists (not yet put in as evidence) than in these muster-rolls (already mentioned) L. 16. 7, *εἰ δὲ τοῦτό σοι δοκεῖ μῆκρον εἶναι, ἐκείνο κατανόησον* but if this appear to you unimportant, consider the following X. C. 5. 5. 29. *ἐκείνος* may refer to an object that has immediately preceded: *καὶ (δεῖ) τὸ βέλτιστον εἶναι, μὴ τὸ ῥᾶστον, ἅπαντας λέγειν· ἐπ' ἐκείνο μὲν* (i.e. τὸ ῥᾶστον) γὰρ ἢ φύσις αὐτῆ βαδιέται, ἐπὶ τοῦτο δὲ (τὸ βέλτιστον) τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην it is necessary that all should speak what is always most salutary, not what is most agreeable; for to the latter nature herself will incline; to the former a good citizen must direct by argument and instruction D. 8. 72.

THE INTERROGATIVE PRONOUNS

1262. The interrogative pronouns are used substantively *τίς*; *ὤχις?* or adjectively *τίς ἀνὴρ*; *what man?*

1263. The interrogatives (pronouns and adverbs, 340, 346) are used in direct and in indirect questions. In indirect questions

the indefinite relatives *ὅστις*, etc., are generally used instead of the interrogatives.

τί βούλεται ἡμῖν χρῆσθαι; for what purpose does he desire to employ us? X. A. 1. 3. 18, *οὐκ οἶδα ὅ τι ἂν τις χρῆσαιτο αὐτοῖς* I do not know for what service any one could employ them 3. 1. 40, A. *πηνικ' ἐστὶν ἄρα τῆς ἡμέρας*; B. *ὀπηρικά*; A. *What's the time of day?* B. (You ask), *what time of day it is?* Ar. Av. 1499.

N. — For peculiarities of Interrogative Sentences, see 2666, 2668.

1264. *τί* is used for *τίνα* as the predicate of a neuter plural subject when the general result is sought and the subject is considered as a unit: *ταῦτα δὲ τί ἐστίν*; but these things, what are they? Aes. 3. 167. *τίνα* emphasizes the details: *τίν' οὖν ἐστὶ ταῦτα*; D. 18. 246.

1265. *τίς* asks a question concerning the class, *τί* concerning the nature of a thing: *εἰπέ τις ἢ τέχνη* say of what sort the art is P. G. 449 a, *τί σωφροσύνη*, *τί πολιτικός*; what is temperance, what is a statesman? X. M. 1. 1. 16, *φθόνον δὲ σκοπῶν ὅ τι ἐστὶ* considering what envy is (*quid sit invidia*) X. M. 3. 9. 8.

THE INDEFINITE PRONOUNS

1266. The indefinite pronoun *τις*, *τι* is used both substantively (*some one*) and adjectively (*any, some*). *τις*, *τι* cannot stand at the beginning of a sentence (181 b).

1267. In the singular, *τις* is used in a collective sense: *everybody* (for *anybody*); cp. Germ. *man*, Fr. *on*: *ἀλλὰ μισεῖ τις ἐκείνον* but everybody detests him D. 4. 8. *ἕκαστός τις*, *πᾶς τις* each one, every one are generally used in this sense. *τις* may be a covert allusion to a known person: *δώσει τις δίκην* some one (i.e. you) will pay the penalty Ar. Ran. 554. It may also stand for *I* or *we*. Even when added to a noun with the article, *τις* denotes the indefiniteness of the person referred to: *ὅταν δ' ὁ κύριος παρῆ τις*, *ὑμῶν ὅστις ἐστὶν ἡγεμῶν κτλ.* but whenever your master arrives, whoever he be that is your leader, etc. S. O. C. 289. With a substantive, *τις* may often be rendered *a, an*, as in *ἕτερός τις δυνάστης* another dignitary X. A. 1. 2. 20; or, to express indefiniteness of nature, by *a sort of*, etc., as in *εἰ μὲν θεοὶ τινές εἰσιν οἱ δαίμονες* if the 'daimones' are a sort of gods P. A. 27 d.

1268. With adjectives, adverbs, and numerals, *τις* may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: *δεινός τις ἀνὴρ* a very terrible man P. R. 596 c, *μύψ τις* a sort of gad-fly P. A. 30 e, *σχεδόν τι* pretty nearly X. O. 4. 11, *τριάκοντά τινες* about 30 T. 8. 73. But in *παρεγένοντό τινες δύο νῆες* the numeral is appositional to *τινές* (certain, that is, two ships joined them) T. 8. 100.

1269. *τις*, *τι* sometimes means *somebody*, or *something*, of importance: *τὸ δοκεῖν τινὲς εἶναι* the seeming to be somebody D. 21. 213, *ἔδοξε τι λέγειν* he seemed to say something of moment X. C. 1. 4. 20.

1270. *τι* is not omitted in *θαυμαστὸν λέγεις* what you say is wonderful P. L. 657 a. *ἢ τις ἢ οὐδείς* means *few or none* X. C. 7. 5. 45, *ἢ τι ἢ οὐδέν* little or nothing P. A. 17 b.

THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

1271. *ἄλλος* strictly means *other* (of several), *ἕτερος* *other* (of two). On *ὁ ἄλλος*, *οἱ ἄλλοι* see 1188.

a. *ἕτερος* is sometimes used loosely for *ἄλλος*, but always with a sense of *difference*; when so used it does not take the article.

1272. *ἄλλος*, and *ἕτερος* (rarely), may be used attributively with a substantive, which is to be regarded as an appositive. In this sense they may be rendered *besides, moreover, as well*: *οἱ ἄλλοι Ἀθηναῖοι* the Athenians as well (the others, i.e. the Athenians) T. 7. 70, *τοὺς ὀπλιτᾶς καὶ τοὺς ἄλλους ἱππέας* the hoplites and the cavalry besides X. II. 2. 4. 9, *γέρον χωρεῖ μεθ' ἑτέρου νεᾶνιου* an old man comes with (a second person, a young man) a young man besides Ar. Eccl. 849. Cp. "And there were also two other malefactors led with him to be put to death" St. Luke 23. 32.

1273. *ἄλλος* *other, rest* often precedes the particular thing with which it is contrasted: *τά τε ἄλλα ἐτίμησε καὶ μύριους ἔδωκε δᾶρικοὺς* he gave me ten thousand darics besides honouring me in other ways (lit. he both honoured me in other ways and etc.) X. A. 1. 3. 3, *τῷ μὲν ἄλλῳ στρατῷ ἡσύχαζεν, ἑκατὸν δὲ πελταστᾶς προπέμπει* with the rest of the army he kept quiet, but sent forward a hundred peltasts T. 4. 111.

1274. *ἄλλος* followed by another of its own cases or by an adverb derived from itself (cp. *alius aliud, one . . . one, another . . . another*) does not require the second half of the statement to be expressed: *ἄλλος ἄλλα λέγει* one says one thing, another (says) another X. A. 2. 1. 15 (lit. another other things). So *ἄλλοι ἄλλως, ἄλλοι ἄλλοθεν*.

a. Similarly *ἕτερος*, as *συμφορὰ ἑτέρᾳ ἑτέρους πιέζει* one calamity oppresses one, another others E. Alc. 893.

1275. After *ὁ ἄλλος* an adjective or a participle used substantively usually requires the article: *τᾶλλα τὰ μέγιστα* the other matters of the highest moment P. A. 22 d. Here *τὰ μέγιστα* is in apposition to *τᾶλλα* (1272). *οἱ ἄλλοι πάντες οἱ, τᾶλλα πάντα τὰ* sometimes omit the final article.

1276. *ὁ ἄλλος* often means *usual, general*: *παρὰ τὸν ἄλλον τρόπον* contrary to my usual disposition Ant. 3. β. 1.

THE RECIPROCAL PRONOUN

1277. The pronoun *ἀλλήλων* expresses reciprocal relation: *ὡς δ' εἶδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτας, ἡσπάζοντο ἀλλήλους* when Abradatas and his wife saw each other, they mutually embraced X. C. 6. 1. 47.

1278. To express reciprocal relation Greek uses also (1) the middle forms (1726); (2) the reflexive pronoun (1231); or (3) a substantive is repeated: *ἀνὴρ ἔλεν ἀνδρα* man fell upon man O 328.

On Relative Pronouns see under Complex Sentences (2493 ff.).

THE CASES

1279. Of the cases belonging to the Indo-European language, Greek has lost the free use of three: instrumental, locative, and ablative. A few of the *forms* of these cases have been preserved (341, 1449, 1535); the syntactical *functions* of the instrumental and locative were taken over by the dative; those of the ablative by the genitive. The genitive and dative cases are therefore *composite* or *mixed* cases.

N.—The reasons that led to the formation of *composite* cases are either (1) formal or (2) functional. Thus (1) *χώρα* is both dat. and loc.; *λόγους* represents the instr. *λόγους* and the loc. *λόγοισι*; in consonantal stems both ablative and genitive ended in *-ος*; (2) verbs of *ruling* may take either the dat. or the loc., hence the latter case would be absorbed by the former; furthermore the use of prepositions especially with loc. and instr. was attended by a certain indifference as regards the form of the case.

1280. Through the influence of one construction upon another it often becomes impossible to mark off the later from the original use of the genitive and dative. It must be remembered that since language is a natural growth and Greek was spoken and written before formal categories were set up by Grammar, all the uses of the cases cannot be apportioned with definiteness.

1281. The cases fall into two main divisions. Cases of the Subject: nominative (and vocative). Cases of the Predicate: accusative, dative. The genitive may define either the subject (with nouns) or the predicate (with verbs). On the nominative, see 938 ff.

1282. The content of a thought may be expressed in different ways in different languages. Thus, *πειθω σε*, but *persuadeo tibi* (in classical Latin): and even in the same language, the same verb may have varying constructions to express different shades of meaning.

VOCATIVE

1283. The vocative is used in exclamations and in direct address: *ὦ Ζεῦ καὶ θεοί* *oh Zeus and ye gods* P. Pr. 310 d, *ἀνθρωπε* *my good fellow* X. C. 2. 2. 7. The vocative forms an incomplete sentence (904 d).

a. The vocative is never followed immediately by *δέ* or *γάρ*.

1284. In ordinary conversation and public speeches, the polite *ὦ* is usually added. Without *ὦ* the vocative may express astonishment, joy, contempt, a threat, or a warning, etc. Thus *ἀκούεις Αἰσχίνη;* *d'ye hear, Aeschines?* D. 18. 121. But this distinction is not always observed, though in general *ὦ* has a familiar tone which was unsuited to elevated poetry.

1285. The vocative is usually found in the interior of a sentence. At the beginning it is emphatic. In prose *ἔφη*, in poetry *ὦ*, may stand between the vocative and an attributive or between an attributive and the vocative; in poetry *ὦ* may be repeated for emphasis.

1286. In late poetry a predicate adjective may be attracted into the vocative: *ὄβριε κῶρε γένοιο* *blessed, oh boy, mayest thou be* Theocr. 17. 66. Cp. *Matutine pater seu Iane libentius audis* Hor. S. 2. 6. 20.

1287. By the omission of *σύ* or *ὑμεῖς* the nominative with the article may stand in apposition to a vocative: *ὦ ἄνδρες οἱ παρόντες* *you, gentlemen, who are present* P. Pr. 337 c, *ὦ Κῦρε καὶ οἱ ἄλλοι Πέρσαι* *Cyrus and the rest of you Persians* X. C. 3. 3. 20; and in apposition to the pronoun in the verb: *ὁ παῖς, ἀκούσθαι* *boy, attend me* Ar. Ran. 521.

1288. The nominative may be used in exclamations as a predicate with the subject unexpressed: *ὦ πικρὸς θεοῖς* *oh loathed of heaven* S. Ph. 254, *φίλος ὦ Μενέλαε* *ah dear Menelaus* Δ 189; and connected with the vocative by *and*: *ὦ πόλις καὶ δῆμος* *oh city and people* Ar. Eq. 273. In exclamations about a person: *ὦ γενναῖος* *oh the noble man* P. Phae. 227 c.

a. *οὔτος* is regular in address: *οὔτος, τί πάσχεις, ὦ Ξανθία;* *ho there, I say, Xanthias, what is the matter with you?* Ar. Vesp. 1; *ὦ οὔτος, Αἰῶς* *ho there, I say, Ajax* S. Aj. 89.

GENITIVE

1289. The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs.

Since the genitive has absorbed the ablative it includes (1) the genitive proper, denoting the class to which a person or thing belongs, and (2) the ablative genitive.

a. The name *genitive* is derived from *casus genitivus*, the case of origin, the inadequate Latin translation of *γενικὴ πτῶσις* case denoting the class.

THE GENITIVE PROPER WITH NOUNS

(ADNOMINAL GENITIVE)

1290. A substantive in the genitive limits the meaning of a substantive on which it depends.

1291. The genitive limits for the time being the scope of the substantive on which it depends by referring it to a particular class or description, or by regarding it as a part of a whole. The genitive is akin in meaning to the adjective and may often be translated by an epithet. Cp. *στέφανος χρυσοῦ* with *χρυσοῦς στέφανος*, *φόβος πολεμίου* with *πολέμιος φόβος*, *τὸ εἶδος πλήθρου* with *τὸ εἶδος πλεθριαῖον* (1035). But the use of the adjective is not everywhere parallel to that of the genitive.

1292. In poetry a genitive is often used with *βιά*, *μένος*, *σθένος* *might*, etc., instead of the corresponding adjective: *βίη Διομήδεος* *mighty Diomedes* E 781.

1293. In poetry *δέμας* *form*, *κάρᾱ* and *κεφαλὴ* *head*, etc., are used with a genitive to express majestic or loved persons or objects: *Ἴσμήνης κάρᾱ* S. Ant. 1.

1294. *χρῆμα* *thing* is used in prose with a genitive to express size, strength, etc.: *σφενδονητῶν πάμπολύ τι χρῆμα* *a very large mass of slingers* X. C. 2. 1. 5. Cp. 1322.

1295. The genitive with substantives denotes in general a connection or dependence between two words. This connection must often be determined (1) by the meaning of the words, (2) by the context, (3) by the facts presupposed as known (1301). The same construction may often be placed under more than one of the different classes mentioned below; and the connection between the two substantives is often so loose that it is difficult to include with precision all cases under specific grammatical classes.

a. The two substantives may be so closely connected as to be equivalent to a single compound idea: *τελευτή τοῦ βίου* 'life-end' (cp. *life-time*) X. A. 1. 1. 1. Cp. 1146.

b. The genitive with substantives has either the attributive (1154), or, in the case of the genitive of the divided whole (1306), and of personal pronouns (1185), the predicate, position (1168).

1296. Words denoting number, especially numerals or substantives with numerals, often agree in case with the limited word instead of standing in the genitive: *φόρος τέσσαρα τάλαντα* a tribute of four talents T. 4. 57 (cp. 1323), *ἐς τὰς ναῦς, αἱ ἐφρούρουν δύο, καταφυγόντες* fleeing to the ships, two of which were keeping guard 4. 113. So with *οἱ μὲν, οἱ δέ* in apposition to the subject (981).

GENITIVE OF POSSESSION OR BELONGING

1297. The genitive denotes ownership, possession, or belonging: *ἡ οἰκία ἡ Σίμωνος* the house of Simon L. 3. 32, *ὁ Κύρου στόλος* the expedition of Cyrus X. A. 1. 2. 5. Cp. the dative of possession (1476).

1298. Here may be classed the genitive of origin: *οἱ Σόλωνος νόμοι* the laws of Solon D. 20. 103, *ἡ ἐπιστολή τοῦ Φιλίππου* the letter of Philip 18. 37, *κύματα παντοίων ἀνέμων* waves caused by all kinds of winds B 396.

1299. The possessive genitive is used with the neuter article (singular or plural) denoting affairs, conditions, power, and the like: *τὸ τῶν ἐφόρων* the power of the ephors P. L. 712 d, *τὸ τῆς τέχνης* the function of the art P. G. 450 c, *τὸ τοῦ Σόλωνος* the maxim of Solon P. Lach. 188 b, *ἀδηλα τὰ τῶν πολέμων* the chances of war are uncertain T. 2. 11, *τὰ τῆς πόλεως* the interests of the State P. A. 36 c, *τὰ τοῦ δήμου φρονεῖ* is on the side of the people Ar. Eq. 1216. Sometimes this is almost a mere periphrasis for the thing itself: *τὸ τῆς τύχης* chance D. 4. 12 *τὰ τῆς σωτηρίας* safety 23. 163, *τὸ τῆς δσιᾶς, διτιδήποτ' ἐστὶ* the quality of holiness, whatever it is 21. 126, *τὸ τῶν πρεσβυτέρων ἡμῶν* we elders P. L. 657 d. So *τὸ τοῦτου* S. Aj. 124 is almost = *οὗτος*, as *τοῦμόν* is = *ἐγώ* or *ἐμέ*. Cp. L. 8. 19.

1300. The genitive of possession may be used after a demonstrative or relative pronoun: *τοῦτό μου διαβάλλει* he attacks this action of mine D. 18. 28.

1301. With persons the genitive may denote the relation of child to parent, wife to husband, and of inferior to superior: *Θουκυδίδης ὁ Ὀλόρου* Thucydides, the son of Olorus T. 4. 104 (and so *υἱός* is regularly omitted in Attic official documents), *Διὸς Ἀρτεμῖς* Artemis, daughter of Zeus S. Aj. 172, *ἡ Σμικυθίανος Μελιστιχή* Melistichē wife of Smicythion Ar. Eccl. 46, *Λυδδὸς ὁ Φερεκλέους* Lydus, the slave of Pherecles And. 1. 17, *οἱ Μένωνος* the troops of Menon X. A. 1. 5. 13 (*οἱ τοῦ Μένωνος στρατιῶται* 1. 5. 11).

a. In poetry we may have an attributive adjective: *Τελαμώνιος Αἰῶς* (= *Αἰῶς ὁ Τελαμώνιος*) B 528. Cp. 846 f.

1302. The word on which the possessive genitive depends may be represented by the article: *ἀπὸ τῆς ἐαυτῶν* from their own country (*γῆς*) T. 1. 15 (cp. 1027 b). A word for *dwelling* (*οἰκία*, *δῶμος*, and also *ιερόν*) is perhaps omitted after *ἐν, εἰς*, and sometimes after *ἐξ*. Thus, *ἐν Ἀρίφρονος* at Aríphron's P. Pr. 320 a, *ἐν Διονύσου* (*scil. ἱερῶ*) at the shrine of Dionysus D. 5. 7, *εἰς διδασκάλου φοιτᾶν* to go to school X. C. 2. 3. 9, *ἐκ Πατροκλέους ἔρχομαι* I come from Patroclus's Ar. Plut. 84. So, in Homer, *εἰν(εἰς) Ἀιδῶν*.

1303. Predicate Use.—The genitive may be connected with the noun it limits by means of a verb.

Ἴπποκράτης ἐστὶ οἰκίᾶς μεγάλης Hippocrates is of an influential house P. Pr. 316 b, *Βοιωτῶν ἡ πόλις ἔσται* the city will belong to the Boeotians L. 12. 58, *ἡ Ζέλειδ ἐστὶ τῆς Ἀσιᾶς* Zelea is in Asia D. 9. 43, *οὐδὲ τῆς αὐτῆς Θράκης ἐγένοντο* nor did they belong to the same Thrace T. 2. 29, *ἃ δῖωκε τοῦ ψήφισματος, ταῦτ' ἐστὶν* the clauses in the bill which he attacks, are these D. 18. 56.

1304. The genitive with *εἶμι* may denote the person whose nature, duty, custom, etc., it is to do that set forth in an infinitive subject of the verb: *πειλᾶν φέρειν οὐ παντός, ἀλλ' ἀνδρὸς σοφοῦ 'tis* the sage, not every one, who can bear poverty Men. Sent. 463, *δοκεῖ δικαίου τοῦτ' εἶναι πολιτροῦ* this seems to be the duty of a just citizen D. 8. 72, *τῶν νικῶντων ἐστὶ καὶ τὰ ἐαυτῶν σφίξειν καὶ τὰ τῶν ἠττωμένων λαμβάνειν* it is the custom of conquerors to keep what is their own and to take the possessions of the defeated X. A. 3. 2. 39.

1305. With verbs signifying to refer or attribute, by thought, word, or action, anything to a person or class. Such verbs are to *think, regard, make, name, choose, appoint*, etc.

λογίζου . . . τὰ δ' ἄλλα τῆς τύχης deem that the rest belongs to chance E. Alc. 789, *τῶν ἐλευθερωτῶν οἰκῶν νομισθεῖσα* deemed a daughter of a house most free E. And. 12, *ἐμὲ γράφε τῶν ἱππεύειν ὑπερεπιθυμούντων* put me down as one of those who desire exceedingly to serve on horseback X. C. 4. 3. 21, *τῆς πρώτης τάξεως τεταγμένος* assigned to the first class L. 14. 11, *τῆς ἀγαθῆς τύχης τῆς πόλεως εἶναι τίθημι* I reckon as belonging to the good fortune of the State D. 18. 254, *εἰ δὲ τινες τὴν Ἀσιᾶν ἐαυτῶν ποιοῦνται* but if some are claiming Asia as their own X. Ages. 1. 33, *νομίζει ἡμᾶς ἐαυτοῦ εἶναι* he thinks that you are in his power X. A. 2. 1. 11.

GENITIVE OF THE DIVIDED WHOLE (PARTITIVE GENITIVE)

1306. The genitive may denote a whole, a part of which is denoted by the noun it limits. The genitive of the divided whole may be used with any word that expresses or implies a part.

1307. Position.—The genitive of the whole stands before or after the word denoting the part: *τῶν Θρακῶν πελτασταί* targeteers of the Thracians T. 7. 27, *οἱ ἄποροι τῶν πολιτῶν* the needy among the citizens D. 18. 104; rarely between the limited noun and its article: *οἱ τῶν ἀδίκων ἀφικνούμενοι* those of the unrighteous who come here P. G. 525 c. Cp. 1161 N. 1.

1308. When all are included there is no partition : so in οὔτοι πάντες *all of these, all these*, τέτταρες ἡμεῖς ἡμεν *there were four of us*, τὸ πᾶν πλῆθος τῶν ὀπλιτῶν *the entire body of the hoplites* T. 8. 93, ὅσοι ἐστὲ τῶν ὁμοίων *as many of you as belong to the 'piers'* X. A. 4. 6. 14.

1309. The idea of division is often not explicitly stated. See third example in 1310.

1310. (I) The genitive of the divided whole is used with substantives.

μέρος τι τῶν βαρβάρων *some part of the barbarians* T. 1. 1, οἱ Δωριῆς ἡμῶν *those of us who are Dorians* 4. 61. The governing word may be omitted : Ἀρχιάς τῶν Ἡρακλειδῶν *Archias (one) of the Heraclidae* T. 6. 3. To an indefinite substantive without the article may be added a genitive denoting the special sort : Φεραύλας Πέρσης τῶν δημοτῶν *Pheraulas, a Persian, one of the common people* X. C. 2. 3. 7.

1311. Chorographic Genitive. — τῆς Ἀττικῆς ἐς Οἰνῶν *to Oenoë in Attica* T. 2. 18 (or ἐς Οἰνῶν τῆς Ἀττικῆς, *not ἐς τῆς Ἀττικῆς Οἰνῶν*), τῆς Ἰταλίας Λοκροί *the Locrians in Italy* 3. 86. The article, which is always used with the genitive of the country (as a place well known), is rarely added to the governing substantive (τὸ Κήναιον τῆς Εὐβοίας *Cenaeum in Euboea* T. 3. 93).

1312. (II) With substantive adjectives and participles.

οἱ ἄδικοι τῶν ἀνθρώπων *the unjust among men* D 27. 68 (but always οἱ θνητοὶ ἀνθρώποι), μόνος τῶν πρυτάνεων *alone of the prytans* P. A. 32 b, ὀλίγοι αὐτῶν *few of them* X. A. 3. 1. 3, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος *whoever of the rest of the Greeks so desires* T. 3. 92. So τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου *the part of the cavern facing them* P. R. 515 a. For *nihil novi* the Greek says οὐδὲν καινόν.

1313. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, instead of appearing in the neuter : ἔτεμον τῆς γῆς τὴν πολλήν *they ravaged most of the land* T. 2. 56, τῆς γῆς ἡ ἀρίστη *the best of the land* 1. 2. This construction occurs more frequently in prose than in poetry.

1314. But such adjectives, especially when singular, may be used in the neuter : τῶν Ἀργείων λογάδων τὸ πολὺ *the greater part of the picked Argives* T. 5. 73, ἐπὶ πολὺ τῆς χώρᾶς *over a great part of the land* 4. 3.

1315. (III) With comparatives and superlatives.

ἡμῶν ὁ γεραίτερος *the elder of us* X. C. 5. 1. 6 (1066 b), οἱ πρεσβύτατοι τῶν στρατηγῶν *the oldest of the generals* X. A. 3. 3. 11, σίτω πάντων ἀνθρώπων πλείστω χρώμεθ' ἐπεισάκτω *we make use of imported grain more than all other people* D. 18. 87. So with a superlative adverb : ἡ ναὺς ἀριστά μοι ἔπλει παντὸς τοῦ στρατοπέδου *my ship was the best sailer of the whole squadron* L. 21. 6.

1316. In poetry this use is extended to positive adjectives : ἀριδείκετος ἀνδρῶν *conspicuous among men* A 248, ὃ φιλᾶ γυναικῶν *oh dear among women* E. Alc. 480. In tragedy an adjective may be emphasized by the addition of the same adjective in the genitive : ἀρρητ' ἀρρήτων *horrors unspeakable* S. O. T. 465. Cp. 1064.

1317. (IV) With substantive pronouns and numerals.

οἱ μὲν αὐτῶν, οἱ δ' οὐ *some of them and not others* P. A. 24 e, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων *those of the enemy who were taken later* X. A. 1. 7. 13, οὐδεὶς ἀνθρώπων *no one in the world* P. S 220 a, τι τοῦ τείχους *a part of the wall* T. 7. 4, τις θεῶν *one of the gods* E. Hec. 164 (τις θεὸς *a god* X. C. 5. 2. 12), ἐν τῶν πολλῶν *one of the many things* P. A. 17 a ; rarely after demonstrative pronouns : τοῦτοις τῶν ἀνθρώπων *to these (of) men* T. 1. 71.

a. With ὀλίγοι and with numerals ἀπό and ἐξ are rarely added : ἐκ τριῶν ἐν *one of three* S. Tr. 734. ἐξ with superlatives is also rare. See also 1688. 1 c.

1318. The genitive of the divided whole may do duty as the subject of a finite verb (928 b) or of the infinitive : (ἔφασαν) ἐπιμειγνύμηναι σφῶν πρὸς ἐκείνους *they said that some of their number associated with them* X. A. 3. 5. 16.

1319. Predicate Use. — ἦν δ' αὐτῶν Φαλίνας *and among them was Phalinas* X. A. 2. 1. 7, Σόλων τῶν ἐπτὰ σοφιστῶν ἐκλήθη *Solon was called one of the Seven Sages* I. 15. 235, τῶν ἀτοπωτάτων ἀνέτη *it would be very strange* D. 1. 26 ; and often with verbs signifying *to be, become, think, say, name, choose*. With some of these verbs εἰς with the genitive may be used instead of the genitive alone.

GENITIVE OF QUALITY

1320. The genitive to denote quality occurs chiefly as a predicate.

ἑὼν τρόπου ἡσυχίου *being of a peaceful disposition* Hdt. 1. 107, οἱ δὲ τινες τῆς αὐτῆς γνώμης ὀλίγοι κατέφυγον *but some few of the same opinion fled* T. 3. 70, ταῦτα παμπόλλων ἐστὶ λόγων *this calls for a thorough discussion* P. L. 642 a, θεωρήσασ' αὐτόν, μὴ ὀποτέρου τοῦ λόγου, ἀλλ' ὀποτέρου τοῦ βίου ἐστίν *consider, not the manner of his speech, but the manner of his life* Aes. 3. 168, εἰ δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πράγματεῖας εἶναι *if these matters seem to involve great expense and much toil and trouble* D. 8. 48.

a. The attributive use occurs in poetry : χόρτων εὐδένδρων Εὐρώπᾶς *Europe with its pastures amid fair trees* E. I. T. 134, λευκῆς χιόνος πτέρυξ *a wing white as snow (of white snow)* S. Ant. 114.

1321. The use of the genitive to express quality, corresponding to the Latin genitive, occurs in the non-predicate position, only when *age* or *size* is exactly expressed by the addition of a numeral (genitive of measure, 1325). The Latin genitive of quality in *mulier mirae pulchritudinis* is expressed by γυνὴ θαυμασιᾶ κάλλος (or τοῦ κάλλους), γυνὴ θαυμασιᾶ ἰδεῖν, γυνὴ ἔχουσα θαυμάσιον σχῆμα, etc.

GENITIVE OF EXPLANATION (APPOSITIVE GENITIVE)

1322. The genitive of an explicit word may explain the meaning of a more general word.

Ἰλίον πόλις E 642, as *urbs Romae*, ἕλλαϊ παντοίων ἀνέμων *blasts formed of winds of every sort* ε 292. This construction is chiefly poetic, but in prose we find ἰὸς μέγα χρῆμα *a monster (great affair, 1294) of a boar* Hdt. 1. 36, τὸ ὄρος τῆς Ἰστώνης Mt. Istone T. 4. 46 (very rare, 1142 c). An articular infinitive in the genitive often defines the application of a substantive : ἀμαθιᾶ ἢ τοῦ οἰεσθαι εἰδέναι ἂ οὐκ οἶδεν *the ignorance of thinking one knows what one does not know* P. A. 29 b.

a. But with *ὄνομα* the person or thing named is usually in apposition to *ὄνομα*: τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον *I gave the youngest the name Callistratus* D. 43. 74.

GENITIVE OF MATERIAL OR CONTENTS

1323. The genitive expresses material or contents.

ἔρκος ὀδόντων *the fence (consisting) of the teeth* Δ 350, κρήνη ἡδέος ὕδατος *a spring of sweet water* X. A. 6. 4. 4, σωροὶ σίτου, ξύλων, λίθων *heaps of corn, wood, stones* X. H. 4. 4. 12, ἑξακῖσσια τάλαντα φόρου *six hundred talents in taxes* T. 2. 13 (cp. 1296).

1324. Predicate Use: στεφάνους ῥόδων *δντας*, ἀλλ' οὐ χρῦστου *crowns that were of roses, not of gold* D. 22. 70, ἐστρωμένη ἐστὶ ὁδὸς λίθου *a road was paved with stone* Hdt. 2. 138, and often with verbs of *making*, which admit also the instrumental dative. Hdt. has ποιῆσθαι ἀπὸ and ἔκ τινος.

GENITIVE OF MEASURE

1325. The genitive denotes measure of space, time, or degree.

ὀκτώ σταδίων τεῖχος *a wall eight stades long* T. 7. 2, πέντε ἡμερῶν σιτία *provisions for five days* 7. 43 (cp. *fossa pedum quindecim, exilium decem annorum*). Less commonly with a neuter adjective or pronoun: ἐπὶ μέγα ἐχώρησαν δυνάμεις *they advanced to a great pitch of power* T. 1. 118, τὶ δόξης *some honour (aliquid famae)* 1. 5, ἀμήχανον εὐδαιμονίας *(something infinite in the way of happiness) infinite happiness* P. A. 41 c (with emphasis on the adj.). But the phrases *eis* τοῦτο, *eis* τοσοῦτο ἀφικέσθαι (*ἔκειν, ἐλθεῖν, προσβαλεῖν*, usually with a personal subject) followed by the genitive of abstracts are common: *eis* τοῦτο θράσους ἀφίκετο *he reached such a pitch of boldness* D. 21. 194, ἐν παντὶ ἀθυμίας *in utter despondency* T. 7. 55, ἐν τούτῳ παρασκευῆς *in this stage of preparation* 2. 17, κατὰ τοῦτο καιροῦ *at that critical moment* 7. 2. The article with this genitive is unusual in classical Greek: *eis* τοῦτο τῆς ἡλικίας *to this stage of life* L. 5. 3. Some of these genitives may also be explained by 1306.

1326. Under the head of *measure* belongs *amount*: δυοῖν μναῖν πρόσδοδος *an income of two minae* X. Vect. 3. 10. Cp. 1296, 1323.

1327. Predicate Use. — ἐπειδὴν ἑτῶν ἧ̄ τις τριάκοντα *when a man is thirty years old* P. L. 721 a, τὰ τεῖχη ἦν σταδίων ὀκτώ *the walls were eight stades long* T. 4. 66.

SUBJECTIVE AND OBJECTIVE GENITIVE

1328. With a verbal noun the genitive may denote the subject or object of the action expressed in the noun.

a. Many of these genitives derive their construction from that of the kindred verbs: τοῦ ὕδατος ἐπιθυμία *desire for water* T. 2. 52 (1349), χόλος υἱός *anger because of his son* O 138 (1405). But the verbal idea sometimes requires the accusative, or (less commonly) the dative.

1329. In poetry an adjective may take the place of the genitive: νόστος ὁ βασιλείου *the return of the king* A. Pers. 8. Cp. 1291.

1330. The Subjective Genitive is active in sense: τῶν βαρβάρων φόβος *the fear of the barbarians* (which they feel: οἱ βάρβαροι φοβοῦνται) X. A. 1. 2. 17, ἡ βασιλείου ἐπιτοκία *the perjury of the king* (βασιλεὺς ἐπιτοκεῖ) 3. 2. 4, τὸ ὀργιζόμενον τῆς γνώμης *their angry feelings* T. 2. 59 (such genitives with substantive participles are common in Thucydides; cp. 1153 b, N. 2).

1331. The Objective Genitive is passive in sense, and is very common with substantives denoting a frame of mind or an emotion: φόβος τῶν Εἰλώτων *the fear of the Helots* (felt towards them: φοβοῦνται τοὺς Εἰλωτας) T. 3. 54, ἡ τῶν Ἑλλήνων εὖνοια *good-will towards the Greeks* (εὖνοεῖ τοῖς Ἑλλησι) X. A. 4. 7. 20, ἡ τῶν καλῶν συνουσία *intercourse with the good* (σύνεισι τοῖς καλοῖς) P. L. 838 a.

a. The objective genitive often precedes another genitive on which it depends: μετὰ τῆς ξυμμαχίας τῆς αἰτήσεως *with the request for an alliance* T. 1. 32.

1332. Various prepositions are used in translating the objective genitive: ὁ θεῶν πόλεμος *war with the gods* X. A. 2. 5. 7, ὅρκου θεῶν *oaths by the gods* E. Hipp. 657, θεῶν εὐχὰς *prayers to the gods* P. Phae. 244 e, ἀδικημάτων ὀργή *anger at injustice* L. 12. 20, ἐγκράτεια ἡδονῆς *moderation in pleasure* I. 1. 21, ἡ τῶν ἡδονῶν νίκη *victory over pleasures* P. L. 840 c, τρόπαια βαρβάρων *memorials of victory over barbarians* X. A. 7. 6. 36, παραινέσεις τῶν ξυλλαγαῶν *exhortations to reconciliation* T. 4. 59, μῦθος φίλων *tidings about friends* S. Ant. 11, σοῦ μῦθος *speech with thee* S. O. C. 1161. In θανάτου λύσις *release from death* ι 421, μεταπαυσωλὴ πολέμου *respite from war* T 201, it is uncertain whether the genitive is objective or ablatival (1392).

1333. The objective genitive is often used when a prepositional expression, giving greater precision, is more usual: τὸ Μεγαρέων ψήφισμα *the decree relating to (περὶ) the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land (ἐς τὴν γῆν)* 1. 108, ἀπόστασις τῶν Ἀθηναίων *revolt from the Athenians* (ἀπὸ τῶν Ἀθηναίων) 8. 5.

1334. For the objective genitive a possessive pronoun is sometimes used: σὴν χάριν *for thy sake* P. Soph. 242 a, διαβολὴ ἡ ἐμὴ *calumniation of me* P. A. 20 e. ὁ ἐμὸς φόβος *is usually objective: the fear which I inspire.* (But σοῦ μῦθος *speech with thee* S. O. C. 1161.)

1335. Predicate Use. — οὐ τῶν κακούργων οἶκτος, ἀλλὰ τῆς δικῆς *compassion is not for wrong-doers, but for justice* E. fr. 270.

GENITIVE OF VALUE

1336. The genitive expresses value.

ἑρὰ τριῶν τάλαντων *offerings worth three talents* L. 30. 20, χίλων δραχμῶν δίκην φεύγω *I am defendant in an action involving a thousand drachmas* D. 55. 25.

1337. Predicate Use: τοὺς αἰχμαλώτους τοσοῦτων χρημάτων λύεσθαι *to ransom the captives at so high a price* D. 19. 222, τριῶν δραχμῶν πονηρὸς ὢν *a threepenny rogue* 19. 200.

TWO GENITIVES WITH ONE NOUN

1338. Two genitives expressing different relations may be used with one noun.

οἱ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καταψεύδονται *by reason of their fear of death men tell lies* P. Ph. 85 a, Διονύσου πρεσβυτῶν χορός *a chorus of old men in honour of Dionysus* P. L. 665 b, ἡ τοῦ Λάχητος τῶν νεῶν ἀρχή *Laches' command of the fleet* T. 3. 115, ἡ Φαιάκων προνομικῆσι τῆς Κερκύρας *the former occupation of Corcyra by the Phaeacians* 1. 25.

GENITIVE WITH VERBS

1339. The genitive may serve as the immediate complement of a verb, or it may appear, as a secondary definition, along with an accusative which is the immediate object of the verb (920, 1392, 1405).

1340. The subject of an active verb governing the genitive may become the subject of the passive construction: Νικήρατος ἐρῶν τῆς γυναικὸς ἀντερᾶται *Niceratus, who is in love with his wife, is loved in return* X. S. 8. 3. Cp. 1745 a.

THE GENITIVE PROPER WITH VERBS

THE PARTITIVE GENITIVE

1341. A verb may be followed by the partitive genitive if the action affects the object only in part. If the *entire* object is affected, the verb in question takes the accusative.

Ἀδρήστοιο δ' ἔγημε θυγατρῶν *he married one of Adrastus' daughters* E 121, τῶν πῶλων λαμβάνει *he takes some of the colts* X. A. 4. 5. 35, λαβόντες τοῦ βαρβαρικοῦ στρατοῦ *taking part of the barbarian force* 1. 5. 7, κλέπτοντες τοῦ βρους *seizing part of the mountain secretly* 4. 6. 15 (cp. τοῦ βρους κλέψαι τι 4. 6. 11), τῆς γῆς ἔτεμον *they ravaged part of the land* T. 2. 56 (cp. τὴν γῆν πᾶσαν ἔτεμον 2. 57 and ἔτεμον τῆς γῆς τὴν πολλήν 2. 56), κατεῆγη τῆς κεφαλῆς *he had a hole knocked somewhere in his head* Ar. Vesp. 1428 (τὴν κεφαλὴν κατεῆγεναι *to have one's head broken* D. 54. 35).

1342. With impersonals a partitive genitive does duty as the subject: πολέμου οὐ μετὴν αὐτῇ *she had no share in war* X. C. 7. 2. 28, ἐμοὶ οὐδαμῶθεν προσήκει *I have no part whatever in this affair* And. 4. 34. Cp. 1318.

1343. The genitive is used with verbs of *sharing*.

πάντες μετείχον τῆς ἑορτῆς *all took part in the festival* X. A. 5. 3. 9, μετέιδουσαν ἀλλήλοισιν ὦν (= τούτων δ) εἶχον ἕκαστοι *they shared with each other what each had* 4. 5. 6, τὸ ἀνθρώπινον γένος μετέιληφεν ἀθανασίας *the human race has received a portion of immortality* P. L. 721 b, σίτου κοινωνεῖν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ἡμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40, πολιτεία, ἐν ἣ πένησιν οὐ μέτεστιν ἀρχῆς *a form of government in which the poor have no part in the management of affairs* P. R. 550 c. So with μεταλαγχάνειν *get a share* (along with somebody else), συναίρεσθαι and κοινοῦσθαι *take part in*, μεταίτειν and μεταποιεῖσθαι *demand a share in*.

1344. The part received or taken, if expressed, stands in the accusative. οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest por-*

tion in the greatest blessings X. Hi. 2. 6, τούτων μεταίτει τὸ μέρος *he demands his share of this* Ar. Vesp. 972.

a. With μέτεστι the part may be added in the nominative: μέτεστι χθμῖν τῶν πεπραγμένων μέρος *ye too have had a share in these doings* E. I. T. 1299.

1345. The genitive is used with verbs signifying *to touch, take hold of, make trial of*.

(ἡ νόσος) ἦψατο τῶν ἀνθρώπων *the plague laid hold of the men* T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι *I hold to the same opinion* 1. 140, ἐν τῇ ἐχομένη ἐμοὶ κλίτῃ *on the couch next to me* P. S. 217 d, ἀντιλάβεσθε τῶν πραγμάτων *take our public policy in hand* D. 1. 20, ὅπως πειρῶντο τοῦ τείχους *to make an attempt on (a part of) the wall* T. 2. 81. So with ψάειν *touch* (rare in prose), ἀντέχεσθαι *cling to*, ἐπιλαμβάνεσθαι and συλλαμβάνεσθαι *lay hold of*.

1346. The genitive of the *part*, with the accusative of the *person* (the whole) who has been touched, is chiefly poetical: τὸν δὲ πεσόντα ποδῶν ἔλαβε *but him as he fell, he seized by his feet* Δ 463, ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they took hold of Orontas by the girdle* X. A. 1. 6. 10 (but μοῦ λαβόμενος τῆς χειρὸς *taking me by the hand* P. Charm. 153 b), ἄγειν τῆς ἡνιᾶς τὸν ἵππον *to lead the horse by the bridle* X. Eq. 6. 9 (cp. βοῦν δ' ἀγέτην κερῶν *they led the cow by the horns* γ 439).

1347. Verbs of *beseeking* take the genitive by analogy to verbs of *touching*: ἐμὲ λισσέσκετο γούνων *she besought me by (clasping) my knees* I 451 (cp. γενεῖον ἀψάμενος λισσεσθαι *beseech by touching his chin* K 454).

1348. The genitive is used with verbs of *beginning*.

a. *Partitive*: ἐφη Κύρον ἀρχειν τοῦ λόγου ὧδε *he said that Cyrus began the discussion as follows* X. A. 1. 6. 5, τοῦ λόγου ἤρχετο ὧδε *he began his speech as follows* 3. 2. 7. On ἀρχειν as distinguished from ἀρχεσθαι see 1734. 5.

b. *Abiational* (1391) denoting the point of departure: σέο δ' ἀρξομαι *I will make a beginning with thee* I 97. In this sense ἀπό or ἐξ is usually added: ἀρξάμενοι ἀπὸ σοῦ D. 18. 297, ἀρξομαι ἀπὸ τῆς ἱατρικῆς λέγων *I will make a beginning by speaking of medicine* P. S. 186 b.

1349. The genitive is used with verbs signifying *to aim at, strive after, desire* (genitive of the end desired).

ἀνθρώπων στοχάζεσθαι *to aim at men* X. C. 1. 6. 29, ἐφίεμενοι τῶν κερδῶν *desiring gain* T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν *all men desire what is good* P. R. 438 a, τὸ ἐρᾶν τῶν καλῶν *the passionate love of what is noble* Aes. 1. 137, πεινώσι χρημάτων *they are hungry for wealth* X. S. 4. 36, πόλις ἐλευθερίας διψήσασα *a state thirsting for freedom* P. R. 562 c. So with διστεύειν *shoot at* (poet.), λιλαιεσθαι *desire* (poet.), γλιχέσθαι *desire*. φιλεῖν *love*, ποθεῖν *long for* take the accusative.

1350. The genitive is used with verbs signifying *to reach, obtain* (genitive of the end attained).

τῆς ἀρετῆς ἐφικέσθαι *to attain to virtue* I. 1. 5, οἱ ἀκονισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδορητῶν *the javelin-throwers did not hurl far enough to reach the slingers* X. A. 3. 3. 7, σπονδῶν ἔτυχε *he obtained a truce* 3. 1. 28.

So with *κυρεῖν* obtain (poet.), *κληρονομεῖν* inherit, *ἀποτυγχάνειν* fail to hit. *τυγχάνειν*, when compounded with *ἐν*, *ἐπί*, *παρά*, *περί*, and *σύν*, takes the dative. *λαγχάνειν* obtain by lot usually takes the accusative.

a. This genitive and that of 1349 form the *genitive of the goal*.

1351. The genitive of the thing obtained may be joined with an ablative genitive (1410) of the person: *οὐδὲ δὴ πάντων οἰόμεθα τεύξεσθαι ἐπαίνου* in a case where we expect to win praise from all men X. A. 5. 7. 33. But where the thing obtained is expressed by a neuter pronoun, the accusative is employed.

1352. It is uncertain whether verbs signifying to miss take a partitive or an ablative genitive: *οὐδεὶς ἡμάρτανεν ἀνδρός* no one missed his man X. A. 3. 4. 15, *σφαλέντες τῆς δόξης* disappointed in expectations T. 4. 85.

1353. Verbs of *approaching* and *meeting* take the genitive according to 1343 or 1349. These verbs are poetical. Thus, *ἀντιῶν ταύρων* for the purpose of obtaining (his share of) bulls a 25, *ἀντήσω τοῦδ' ἀνέρος* I will encounter this man II 423, *πελάσαι νεῶν* to approach the ships S. Aj. 709. In the meaning draw near to verbs of *approaching* take the dative (1463).

1354. The genitive is used with verbs of *smelling*.

ὄζω μύρον I smell of perfume Ar. Eccl. 524. So *πνέει μύρον* to breathe (smell of) perfume S. fr. 140.

1355. The genitive is used with verbs signifying to enjoy, taste, eat, drink.

ἀπολαύομεν πάντων τῶν ἀγαθῶν we enjoy all the good things X. M. 4. 3. 11, *εὖωχού τοῦ λόγου* enjoy the discourse P. R. 352 b, *ὀλίγοι σίτου ἐγεύσαντο* few tasted food X. A. 3. 1. 3. So (rarely) with *ἡδεσθαι* take pleasure in.

a. Here belong *ἐσθίειν*, *πίνειν* when they do not signify to eat up or drink up: *ὤμῶν ἐσθίειν αὐτῶν* to eat them alive X. H. 3. 3. 6, *πίνειν οἴνου* drink some wine χ 11, as *boire du vin* (but *πίνειν οἶνον* drink wine Ξ 5, as *boire le vin*). Words denoting food and drink are placed in the accusative when they are regarded as kinds of nourishment.

1356. The genitive is used with verbs signifying to remember, remind, forget, care for, and neglect.

τῶν ἀπόντων φίλων μέμνησο remember your absent friends I. 1. 26, *βουλομαι δ' ὑμᾶς ἀναμνησάσαι τῶν ἐμοὶ πεπραγμένων* I desire to remind you of my past actions And. 4. 41, *δέδοικα μὴ ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ* I fear lest we may forget the way home X. A. 3. 2. 25, *ἐπιμελόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν* some taking care of the pack animals, others of the baggage 4. 3. 30, *τῆς τῶν πολλῶν δόξης δεῖ ἡμᾶς φροντίζειν* we must pay heed to the world's opinion P. Cr. 48 a, *τί ἡμῖν τῆς τῶν πολλῶν δόξης μέλει;* what do we care for the world's opinion? 44 c, *τοῖς σπουδαίοις οὐχ οἶόν τε τῆς ἀρετῆς ἀμελεῖν* the serious cannot disregard virtue I. 1. 48, *μηδενὸς ὀλιγωρεῖτε μηδὲ καταφρονεῖτε* (cp. 1385) *τῶν προσταγαγμένων* neither neglect nor despise any command laid on you 3. 48.

1357. So with *μνημονεύειν* remember (but usually with the accus., especially of things), *ἀμνημονεῖν* not to speak of, *κῆδεσθαι* care for, *ἐντρέπεσθαι* give heed to,

ἐνθυμείσθαι think deeply of, *προορᾶν* make provision for (in Hdt.), *μεταμέλει μοι* it repents me, *καταμελεῖν* neglect.

1358. Many of these verbs also take the accusative. With the accus. *μνησθαι* means to remember something as a whole, with the gen. to remember something about a thing, bethink oneself. The accus. is usually found with verbs of remembering and forgetting when they mean to hold or not to hold in memory, and when the object is a thing. Neuter pronouns must stand in the accus. *ἐπιλανθάνεσθαι* forget takes either the genitive or the accusative, *λανθάνεσθαι* (usually poetical) always takes the genitive. *μέλει* it is a care, *ἐπιμελεσθαι* care for, *μνησθαι* think about may take *περὶ* with the genitive. *οἶδα* generally means I remember when it has a person as the object (in the accusative).

1359. Verbs of reminding may take two accusatives: *ταῦθ' ὑπέμνησ' ὑμᾶς* I have reminded you of this D. 19. 25 (1628).

1360. With *μέλει*, the subject, if a neuter pronoun, may sometimes stand in the nominative (the personal construction): *ταῦτα θεῶ μελήσει* God will care for this P. Phae. 238 d. Except in poetry the subject in the nominative is very rare with other words than neuter pronouns: *χοροὶ πᾶσι μέλουσι* P. L. 835 e.

1361. The genitive is used with verbs signifying to hear and perceive: *ἀκούειν*, *κλύειν* (poet.) hear, *ἀκροᾶσθαι* listen to, *αἰσθάνεσθαι* perceive, *πυνθάνεσθαι* hear, learn of, *συνιέναι* understand, *ὀσφραίνεσθαι* scent. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

τινὸς ἤκουσ' εἰπόντος I heard somebody say D. 8. 4, *ἀκούσαντες τῆς σάλπιγγος* hearing the sound of the trumpet X. A. 4. 2. 8, *ἀκούσαντες τὸν θόρυβον* hearing the noise 4. 4. 21, *ἀκροώμενοι τοῦ ᾄδοντος* listening to the singer X. C. 1. 3. 10, *δοιοὶ ἀλλήλων ξυνίεσαν* all who understood each other T. 1. 3, *ἐπειδὴν συνιῆ τις τὰ λεγόμενα* when one understands what is said P. Pr. 325 c (verbs of understanding, *συνιέναι* and *ἐπίστασθαι*, usually take the accus.), *κρομμύων ὀσφραλινομαι* I smell onions Ar. Ran. 654.

a. A supplementary participle is often used in agreement with the genitive of the person from whom something is heard: *λέγοντος ἐμοῦ ἀκροᾶσονται οἱ νέοι* the young men will listen when I speak P. A. 37 d.

b. The accusative is almost always used when the thing heard is expressed by a substantivized neuter adjective or participle, but the genitive plural in the case of *οὗτος*, *ὅδε*, *αὐτός*, and *ὅς* is frequent.

1362. A double genitive, of the person and of the thing, is rare with *ἀκούειν*: *τῶν ὑπὲρ τῆς γραφῆς δικαίων ἀκούειν μου* to listen to my just pleas as regards the indictment D. 18. 9.

1363. *ἀκούειν*, *αἰσθάνεσθαι*, *πυνθάνεσθαι*, meaning to become aware of, learn, take the accusative (with a participle in indirect discourse, 2112 b) of a personal or impersonal object: *οἱ δὲ Πλαταιῆς, ὡς ἦσθοντο ἔνδον τε ὄντας τοὺς Θεβαίους καὶ κατειλημμένην τὴν πόλιν* but the Plataeans, when they became aware that the Thebans were inside and that the city had been captured T. 2. 3, *πυθόμενοι Ἄρταξέρην τεθνηκότα* having learned that Artaxerxes was dead 4. 50.

a. To hear a thing is usually ἀκούειν τι when the thing heard is something definite and when the meaning is simply hear, not listen to.

1364. ἀκούειν, ἀκροᾶσθαι, πυνθάνεσθαι, meaning to hear from, learn from, take the genitive of the actual source (1411).

1365. ἀκούειν, κλύειν, πυνθάνεσθαι τινος may mean to hear about, hear of: εἰ δέ κε τεθνηῶτος ἀκούσης but if you hear that he is dead a 289, κλύων σοῦ hearing about thee S. O. C. 307, ὡς ἐπέθοντο τῆς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4. 6. For the participle (not in indirect discourse) see 2112 a. περί is often used with the genitive without the participle.

1366. In the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἀκουε πάντων, ἐκλέγου δ' ἅ συμφέροι listen to everything, but choose that which is profitable Men. Sent. 566, τῶν πολεμίων ἀκούειν to submit to enemies X. C. 8. 1. 4. πειθεσθαι takes the genitive, instead of the dative, by analogy to this use (Hdt. 6. 12, T. 7. 73). (On the dative with ἀκούειν obey see 1465.)

1367. αἰσθάνεσθαι takes the genitive, or (less frequently) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ἤσθοντο they heard the noise X. H. 4. 4. 4, ἤσθετο τὰ γιγνόμενα he perceived what was happening X. C. 3. 1. 4. The genitive is less common than the accusative when the perception is intellectual: ὡς ἤσθοντο τειχιζόντων when they heard that they were progressing with their fortification T. 5. 83. Cp. 1363.

1368. Some verbs, ordinarily construed with the accusative, take the genitive by the analogy of αἰσθάνεσθαι, etc.: ἔγνω ἄτοπα ἐμοῦ ποιούντος he knew that I was acting absurdly X. C. 7. 2. 18, ἀγνοοῦντες ἀλλήλων ὃ τι λέγομεν each of us mistaking what the other says P. G. 517 c. This construction of verbs of knowing (and showing) occurs in Attic only when a participle accompanies the genitive.

1369. The genitive is used with verbs signifying to fill, to be full of. The thing filled is put in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; will you not cover the sea with your triremes? D. 8. 74, ἀναπλῆσαι αἰτιῶν to implicate in guilt P. A. 32 c, τροφῆς εὐπορεῖν to have plenty of provisions X. Vect. 6. 1, τριήρης σεσαγμένη ἀνθρώπων a trireme stowed with men X. O. 8. 8, ὑβρεως μεστοῦσθαι to be filled with pride P. L. 713 c. So with πλήθειν, πληροῦν, γέμειν, πλουτεῖν, βρῖθειν (poet.), βρῦειν (poet.).

a. Here belong also χεῖρ στάζει θυηλῆς Ἄρεος his hand drips with sacrifice to Ares S. El. 1423, μεθυσθεὶς τοῦ νέκταρος intoxicated with nectar P. S. 203 b, ἡ πηγὴ ρεῖ ψυχροῦ ὕδατος the spring flows with cold water P. Phae. 230 b. The instrumental dative is sometimes used.

1370. The genitive is used with verbs signifying to rule, command, lead.

θεῖον τὸ ἐθελόντων ἄρχειν it is divine to rule over willing subjects X. O. 21. 12, τῆς θαλάττης ἐκράτει he was master of the sea P. Menex. 239 e, Ἐρωσ τῶν θεῶν βασιλεύει Love is king of the gods P. S. 195 c, ἠγείτο τῆς ἐξέδου he led the expedition T. 2. 10, στρατηγεῖν τῶν ξένων to be general of the mercenaries X. A.

2. 6. 28. So with τυραννεῖν be absolute master of, ἀνάσσειν be lord of (poet.), ἡγεμονεῖν be commander of. This genitive is connected with that of 1402.

1371. Several verbs of ruling take the accusative when they mean to conquer, overcome (so κρατεῖν), or when they express the domain over which the rule extends; as τὴν Πελοπόννησον περᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι try not to lessen your dominion over the Peloponnese T. 1. 71. ἠγεῖσθαι τιμὴν means to be a guide to any one, show any one the way. Cp. 1537.

GENITIVE OF PRICE AND VALUE

1372. The genitive is used with verbs signifying to buy, sell, cost, value, exchange. The price for which one gives or does anything stands in the genitive.

ἀργυρίου πρῆσθαι ἢ ἀποδοῦσθαι ἵππον to buy or sell a horse for money P. R. 333 b, Θεμιστοκλέᾳ τῶν μεγίστων δωρεῶν ἤξιωσαν they deemed Themistocles worthy of the greatest gifts I. 4. 154, οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενὸς κέρδους I must not barter my public spirit for any price D. 19. 223. So with τάττειν rate, μισθοῦν let, μισθοῦσθαι hire, ἐργάζεσθαι work, and with any verb of doing anything for a wage, as οἱ τῆς παρ' ἡμέρᾳ χάριτος τὰ μέγιστα τῆς πόλεως ἀπολωλεκότες those who have ruined the highest interests of the State to purchase ephemeral popularity D. 8. 70, πόσου διδάσκει; πέντε μῶν for how much does he teach? for five minae P. A. 20 b, οἱ Χαλδαῖοι μισθοῦ στρατεύονται the Chaldaeans serve for pay X. C. 3. 2. 7.

a. The instrumental dative is also used. With verbs of exchanging, ἀντι is usual (1683).

1373. To value highly and lightly is περί πολλοῦ (πλείονος, πλείστου) and περί ὀλίγου (ἐλάττωνος, ἐλαχίστου) τιμᾶσθαι or ποιεῖσθαι: τὰ πλείστου ἀξία περί ἐλαχίστου ποιεῖται, τὰ δὲ φαυλότερα περί πλείονος he makes least account of what is most important, and sets higher what is less estimable P. A. 30 a. The genitive of value, without περί, is rare: πολλοῦ ποιῶμαι ἀκηκόεαι ἃ ἀκήκοα Πρωταγόρου I esteem it greatly to have heard what I did from Protagoras P. Pr. 328 d.

a. The genitive of cause is rarely used to express the thing bought or that for which pay is demanded: οὐδένα τῆς συνουσίᾳ ἀργύριον πρᾶττει you charge nobody anything for your teaching X. M. 1. 6. 11, τρεῖς μναὶ διφρίσκου three minae for a small chariot Ar. Nub. 31.

1374. In legal language τιμᾶν τιμὴν θανάτου is to fix the penalty at death (said of the jury, which is not interested in the result), τιμᾶσθαι τιμὴν θανάτου to propose death as the penalty (said of the accuser, who is interested), and τιμᾶσθαι τινος to propose a penalty against oneself (said of the accused). Cp. τιμᾶται μοι ὁ ἀνὴρ θανάτου the man proposes death as my penalty P. A. 36 b, ἀλλὰ δὴ φυγῆς τιμῆσμαι; ἴσως γὰρ ἂν μοι τούτου τιμῆσαιτε but shall I propose exile as my penalty? for perhaps you (the jury) might fix it at this 37 c. So θανάτου with κρίνειν, διώκειν, ὑπάγειν. Cp. 1379.

GENITIVE OF CRIME AND ACCOUNTABILITY

1375. With verbs of judicial action the genitive denotes the crime, the accusative denotes the person accused.

αἰτιάσθαι ἀλλήλους τοῦ γεγενημένου *to accuse one another of what had happened* X. Ages. 1. 33, διώκω μὲν κακηγορίᾳ, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I bring an accusation for defamation and at the same trial am prosecuted for murder* L. 11. 12, ἐμὲ ὁ Μέλητος ἀσεβείᾳς ἐγράψατο *Meletus prosecuted me for impiety* P. Euth. 5c, δώρων ἐκρίθησαν *they were tried for bribery* L. 27. 3. On verbs of *accusing* and *condemning* compounded with *κατά*, see 1385.

1376. So with ἀμύνεσθαι and κολάζειν *punish*, εἰσάγειν and προσκαλεῖσθαι *summon into court*, αἰρεῖν *convict*, τιμωρεῖσθαι *take vengeance on*. With τιμωρεῖν *avenge* and λαγχάνειν *obtain leave to bring a suit*, the person avenged and the person against whom the suit is brought are put in the dative. So with δικάζεσθαι *τινὶ τινος to go to law with a man about something*.

1377. Verbs of judicial action may take a cognate accusative (δικήν, γραφήν), on which the genitive of the crime depends: γραφήν ὕβρεως καὶ δίκην κακηγορίᾳ φέξεται *he will be brought to trial on an indictment for outrage and on a civil action for slander* D. 21. 32. From this adnominal use arose the construction of the genitive with this class of verbs.

1378. ἀλίσκεσθαι (ἀλῶναι) *be convicted*, ὀφλισκάνειν *lose a suit*, φεύγειν *be prosecuted* are equivalent to passives: ἐάν τις ἀλῶ κλοπῆς . . . κἂν ἀστρατείας τις ὀφληῖ *if any one be condemned for theft . . . and if any one be convicted of desertion* D. 24. 103, ἀσεβείᾳς φεύγοντα ὑπὸ Μελήτου *being tried for impiety on the indictment of Meletus* P. A. 35d. ὀφλισκάνειν may take δίκην as a cognate accus. (ὀφληκέναι δίκην *to be cast in a suit* Ar. Av. 1457); the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὄπσοι κλοπῆς ἢ δώρων ὀφλοῖεν *all who had been convicted of embezzlement or bribery* And. 1. 74, ὑφ' ἡμῶν θανάτου δίκην ὀφλῶν *having incurred through your verdict the penalty of death*, ὑπὸ τῆς ἀληθείᾳς ὀφληκότες μοχθηρίᾳν *condemned by the truth to suffer the penalty of wickedness* P. A. 39 b.

1379. With verbs of judicial action the genitive of the penalty may be regarded as a genitive of value: θανάτου κρίνουσι *they judge in matters of life and death* X. C. 1. 2. 14. So ὑπάγειν *τινὰ θανάτου to impeach a man on a capital charge* X. H. 2. 3. 12; cp. τιμᾶν θανάτου 1374.

a. With many verbs of judicial action *περὶ* is used.

GENITIVE OF CONNECTION

1380. The genitive may express a more or less close connection or relation, where *περὶ* is sometimes added.

With verbs of *saying* or *thinking*: τί δὲ ἔππων οἰεῖ; *but what do you think of horses?* P. R. 459 b. Often in poetry: εἰπέ δέ μοι πατρός *but tell me about my father* λ 174, τοῦ κασιγνήτου τί φής; *what dost thou say of thy brother?* S. El. 317.

1381. The genitive is often used loosely, especially at the beginning of a construction, to state the subject of a remark: ἔππος ἦν κακουργῆ, τὸν ἱππέᾳ κακίζομεν *τῆς δὲ γυναίκος, εἰ κακοποιεῖ κτλ. if a horse is vicious, we lay the fault to the groom; but as regards a wife, if she conducts herself ill*, etc. X. O. 3. 11, *ῥοσάστως δὲ καὶ τῶν ἄλλων τεχνῶν and so in the case of the other arts too* P. Charm. 165 d, τί δὲ τῶν πολλῶν καλῶν; *what about the many beautiful things?* P. Ph. 78 d.

GENITIVE WITH COMPOUND VERBS

1382. The genitive depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as ὑπελκεῖν *wilfully*, παραλθεῖν *release*, παραχωρεῖν *surrender* (1392), ἐπιθεῖν *desire* (1349); or (2) if the compound has acquired through the preposition a signification different from that of the simple verb with the preposition: thus ἀπογνόντες τῆς ἐλευθερίας *despairing of freedom* L. 2. 46 cannot be expressed by γνόντες ἀπὸ τῆς ἐλευθερίας. But it is often difficult to determine whether the genitive depends on the compound verb as a whole or on the preposition contained in it.

1383. A verb compounded with a preposition taking the dative or accusative may take the genitive by analogy of another compound verb whose preposition requires the genitive: so ἐμβαλεῖν δρων *to set foot on the boundaries* S. O. C. 400 by analogy to ἐπιβαλεῖν τῶν δρων P. L. 778 e.

1384. Many verbs compounded with ἀπὸ, πρὸ, ὑπέρ, ἐπί, and κατά take the genitive when the compound may be resolved into the simple verb and the preposition without change in the sense: τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης *dissuading the allies from their purpose* And. 3. 21, προαπεστάλησαν τῆς ἀποστάσεως *they were despatched before the revolt* T. 3. 5, πολλοῖς ἢ γλῶττα προτρέχει τῆς διανοίας *in many people the tongue outruns the thought* I. 1. 41, (οἱ πολέμοι) ὑπερκάθηται ἡμῶν *the enemy are stationed above us* X. A. 5. 1. 9, τῷ ἐπιβάντι πρώτῳ τοῦ τεύχους *to the first one setting foot on the wall* T. 4. 116. This use is most frequent when the prepositions are used in their proper signification. Many compounds of ὑπέρ take the accusative.

a. This use is especially common with κατά *against* or *at*: μὴ μου κατελεῖς *don't speak against me* P. Th. 149 a, κατέψευσάτῳ μου *he spoke falsely against me* D. 18. 9, ψευδῆ κατεγλώττιξέ μου *he mouthed lies at me* Ar. Ach. 380. The construction in 1384 is post-Homeric.

1385. The verbs of *accusing* and *condemning* (cp. 1375) containing κατά in composition (καταγιγνώσκειν *decide against*, καταδικάζειν *adjudge against*, καταψηφίζεσθαι *vote against*, κατακρίνειν *give sentence against*) take a genitive of the *person*, and an accusative of the *penalty*. κατηγορεῖν *accuse*, καταγιγνώσκειν and καταψηφίζεσθαι take a genitive of the *person*, an accusative of the *crime*: καταγνῶναι δωροδοκίαν ἐμοῦ *to pronounce me guilty of bribery* L. 21. 21, τοῦτου δειλιᾶν καταψηφίζεσθαι *to vote him guilty of cowardice* 14. 11, τῶν διαφυγόντων θάνατον καταγνόντες *having condemned the fugitives to death* T. 6. 60; *person, crime, and penalty*: πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν *our fathers passed sentence of death against many for favouring the Persians* I. 4. 157. The genitive is rarely used to express the *crime* or the *penalty*: παρανόμων αὐτοῦ κατηγορεῖν *to accuse him of proposing unconstitutional measures* D. 21. 5; cp. ἀνθρώπων καταψηφισθέντων θάνατον *men who have been condemned to death* P. R. 558 a.

1386. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but κατά is not repeated.

1387. *Passive*. — θάνατος αὐτῶν κατεγνώσθη *sentence of death was passed on*

them L. 13.39 (so κατεψηφισμένος ἦν μου ὁ θάνατος X. Ap. 27), κατηγορεῖτο αὐτοῦ οὐχ ἡμιστά μηδισμὸς *he was especially accused of favouring the Persians* T. 1. 95.

FREE USES OF THE GENITIVE

1388. Many verbs ordinarily construed with the accusative are also followed by a genitive of a person, apparently dependent on the verb but in reality governed by an accusative, generally a neuter pronoun or a dependent clause. Thus, τὰδ' αὐτοῦ ἀγαμαί *I admire this in him* X. Ages. 2. 7, τοῦτο ἐπαίνω Ἀγησιλάου *I praise this in Agesilaus* 8. 4, αὐτῶν ἐν ἐθαύμασα *I was astonished at one thing in them* P. A. 17 a, Ἀθηναῖοι σφῶν ταῦτα οὐκ ἀποδέχονται *the Athenians will not be satisfied with them in this* T. 7. 48, δὲ μέμφονται μάλιστα ἡμῶν *which they most censure in us* 1. 84, εἰ ἀγασαι τοῦ πατρὸς ὅσα πέπραχε *if you admire in my father what he has done* (the actions of my father) X. C. 3. 1. 15, διαθεόμενος αὐτῶν ὄσσην χώρῶν ἔχουεν *contemplating how large a country they possess* X. A. 3. 1. 19, θαυμάζω τῶν στρατηγῶν ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον *I wonder that the generals do not try to supply us with money for provisions* 6. 2. 4, ἐνεύησε δὲ αὐτῶν καὶ ὡς ἐπηρώτων ἀλλήλους *he took note also how they asked each other questions* X. C. 5. 2. 18. So with θεωρεῖν *observe*, ὑπονοεῖν *feel suspicious of*, ἐνθυμεῖσθαι *consider*, etc.

1389. From such constructions arose the use of the genitive in actual dependence on the verb without an accusative word or clause: ἀγασαι αὐτοῦ *you admire him* X. M. 2. 6. 33, θαυμάζω τῶν ὑπὲρ τῆς ἰδίας ὁδῆς ἀποθνήσκειν ἐθελόντων *I wonder at those who are willing to die in defence of their personal opinions* L. 6. 93. The use in 1389 recalls that with ἀσθάνεσθαι (1367). On ἀγασθαι, θαυμάζειν with the genitive of cause, see 1405.

1390. A form of the genitive of possession appears in poetry with verbal adjectives and passive participles to denote the personal origin of an action (cp. 1298): κείνης διδακτά *taught of her* S. El. 344, ἐκδιδαχθεὶς τῶν κατ' οἶκον *informed by those in the house* S. Tr. 934, πληγῆς θυγατρὸς *struck by a daughter* E. Or. 497. Cp. δῶδοτος *given of God*; and "beloved of the Lord."

On the genitive absolute, see 2070.

THE ABLATIVAL GENITIVE WITH VERBS

1391. The same verb may govern both a true genitive and an ablatival genitive. So ἀρχεσθαι *to begin* (1348 a) and *to start from*, ἔχεσθαι *to hold to* (1345) and *to keep oneself from*. In many cases it is difficult to decide whether the genitive in question was originally the true genitive or the ablatival genitive, or whether the two have been combined; e.g. in κενὴ βίνοῦ ποιητῆ *a cup made of hide* K 262, κύπελλον ἐδέξατο ἧς ἀλόχοιο *he received a goblet from his wife* Ω 305. So with verbs *to hear from*, *know of* (1364, 1411), and verbs of emotion (1405), the partitive idea, cause, and source are hard to distinguish. Other cases open to doubt are verbs of *missing* (1352), *being deceived* (1392) and the exclamatory genitive (1407).

GENITIVE OF SEPARATION

1392. With verbs signifying *to cease*, *release*, *remove*, *restrain*, *give up*, *fail*, *be distant from*, etc., the genitive denotes separation.

λήγειν τῶν πόνων *to cease from toil* I. 1. 14, ἐπιστήμη χωριζομένη δικαιοσύνης *knowledge divorced from justice* P. Menex. 246 e, μεταστὰς τῆς Ἀθηναίων ξυμμαχίας *withdrawing from the alliance with the Athenians* T. 2. 67, παύσαντες αὐτὸν τῆς στρατηγίας *removing him from his office of general* X. H. 6. 2. 13, εἰργεσθαι τῆς ἀγορᾶς *to be excluded from the forum* L. 6. 24, σῶσαι κακοῦ *to save from evil* S. Ph. 919, ἐκάλυον τῆς πορείας αὐτὸν *they prevented him from passing* X. Ages. 2. 2, πᾶς ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι *each skin will keep two men from sinking* X. A. 3. 5. 11, λόγου τελευτᾶν *to end a speech* T. 3. 59, τῆς ἐλευθερίας παραχωρήσαι Φιλίππῳ *to surrender their freedom to Philip* D. 18. 68, οὐ πόνων ὑφέτο, οὐ κινδύνων ἀφίστατο, οὐ χρημάτων ἐφείδετο *he did not relax his toil, stand aloof from dangers, or spare his money* X. Ages. 7. 1, ψευσθέντες τῶν ἐλπίδων *disappointed of their expectations* I. 4. 58 (but cp. 1352), ἡ νῆσος οὐ πολὺ διέχουσα τῆς ἠπείρου *the island being not far distant from the mainland* T. 3. 51.

1393. Several verbs of separation, such as ἐλευθεροῦν (especially with a personal subject), may take ἀπό or ἐξ when the local idea is prominent. Many take also the accusative.

1394. The genitive, instead of the accusative (1628), may be used with verbs of *depriving*: ἀποστερεῖ με τῶν χρημάτων *he deprives me of my property* I. 17. 35, τῶν ἄλλων ἀφαιρούμενοι χρήματα *taking away property from others* X. M. 1. 5. 3.

1395. The genitive of the place *whence* is employed in poetry where a compound verb would be used in prose: βάθρων ἵστασθε *rise from the steps* S. O. T. 142 (cp. ὑπανίστανται θάκων *they rise from their seats* X. S. 4. 31), χθονὸς ἀερίᾱς *raising from the ground* S. Ant. 417.

1396. The genitive with verbs signifying *to want*, *lack*, *empty*, etc. may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορήσομεν *we shall not want provisions* X. A. 2. 2. 11, ἐπαῖνον οὐποτε σπανίζετε *you never lack praise* X. Hi. 1. 14, ἀνδρῶν τάνδε πόλιν κενῶσαι *to empty this city of its men* A. Supp. 660. So with ἐλλεῖπειν and στέρεσθαι *lack*, ἐρμηοῦν *deliver from*.

1397. δέω *I lack* (the personal construction) usually takes the genitive of quantity: πολλοῦ γε δέω *nothing of the sort* P. Phae. 228 a, μικροῦ ἔδεον ἐν χερσὶ τῶν ὁπλιτῶν εἶναι *they were nearly at close quarters with the hoplites* X. H. 4. 6. 11, τοσοῦτου δέω ζηλοῦν *I am so far from admiring* D. 8. 70 (also τοσοῦτον δέω).

1398. δέομαι *I want*, *request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing wanted; and the genitive of the person: ἐρωτώμενος στου δέοιτο, Ἀσκῶν, ἔφη, δισχιλίων δερῆσομαι *being asked what he needed, he said 'I shall have need of two thousand skins'* X. A. 3. 5. 9, τοῦτο ἡμῶν δέομαι *I ask this of you* P. A. 17 c. The genitive of the thing and of the person is unusual: δέμενοι Κόρου ἄλλος ἄλλης πράξεως *petitioning Cyrus about different matters* X. C. 8. 3. 19.

1399. δεῖ (impersonal) is frequently used with genitives of quantity: πολλοῦ δεῖ οὕτως ἔχειν *far from that being the case* P. A. 35 d, οὐδὲ πολλοῦ δεῖ D. 8. 42 (only in D.) and οὐδ' ὀλίγου δεῖ *no, far from it* D. 19. 184. δεῖν may be omitted (but not with πολλοῦ), leaving ὀλίγου and μικροῦ in the sense of *almost*, *all but*:

λίγου πάντες almost all P. R. 552 d, ὀλίγου εἶλον τὴν πόλιν they all but took the city T. 8. 35. On δεῖν used absolutely, see 2012 d; on δέων with numerals, 350 c.

1400. δεῖ μοι τινος means *I have need of something*. In place of the dative (1467) an accusative of the person is rarely allowed in poetry on the analogy of δεῖ with the infinitive (1985): οὐ πόνου πολλοῦ με δεῖ *I have need of no great toil* E. Hipp. 23 (often in E.). The thing needed is rarely put in the accusative: εἰ τι δέοι τῷ χορῷ *if the chorus need anything* Ant. 6. 12 (here some regard τι as nominative). Cp. 1562.

GENITIVE OF DISTINCTION AND OF COMPARISON

1401. The genitive is used with verbs of *differing*.

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ *a good ruler differs in no respect from a good father* X. C. 8. 1. 1.

1402. With verbs signifying *to surpass, be inferior to*, the genitive denotes that with which anything is compared.

τιμαῖς τούτων ἐπλεονεκτεῖτε *you had the advantage over them in honours* X. A. 3. 1. 37, ἤττωντο τοῦ ὕδατος *they were overpowered by the water* X. H. 5. 2. 5, ὑστερεῖν τῶν ἔργων *to be too late for operations* D. 4. 38, ἡμῶν λειψθέντες *inferior to us* X. A. 7. 7. 31. So with προσβεῦν *hold the first place*, ἀριστεύειν *be best* (poet.), μειοῦσθαι *fall short of*, μειονεκτεῖν *be worse off*, ἐλαττοῦσθαι *be at a disadvantage*. νικᾶσθαι τινος is chiefly poetic. ἤττωνσθαι often takes ἰπδ. Akin to this genitive is that with verbs of *ruling* (1370), which are often derived from a substantive signifying *ruler*.

1403. Many verbs compounded with πρό, περί, ὑπέρ denoting superiority take the genitive, which may depend on the preposition (1384): τάχει περιεγένου αὐτοῦ *you excelled him in speed* X. C. 3. 1. 19, γνώμη προέχειν τῶν ἐναντιῶν *to excel the enemy in spirit* T. 2. 62, τοῖς δπλοῖς αὐτῶν ὑπερφέρομεν *we surpass them in our infantry* 1. 81. So with περιεῖναι, ὑπερέχειν. προτιμᾶν, προκρίνειν, and προαιεῖσθαι *prefer*, προεστηκέναι *be at the head of* certainly take the genitive by reason of the preposition. ὑπερβάλλειν and ὑπερβαίνειν *surpass* take the accusative.

1404. The object compared may be expressed by πρό, ἀντί with the genitive, or by παρά, πρὸς with the accusative. See under Prepositions. That *in which* one thing is superior or inferior to another usually stands in the dative (1513, 1515).

GENITIVE OF CAUSE

1405. With verbs of emotion the genitive denotes the cause. Such verbs are *to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on*, and the like.

ἐθαύμασα τῆς τόλμης τῶν λεγόντων *I wondered at the hardihood of the speakers* L. 12. 41, τοῦτον ἀγασθεὶς τῆς πρᾶκτητος *admiring him for his mildness* X. C. 2. 3. 21, ζηλώ σε τοῦ σοῦ, τῆς δὲ δειλιάς στυγῶ *I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, σὲ ἠὲ δαιμόνισα τοῦ τρῆπου *I thought you happy*

because of your disposition P. Cr. 43 b, συγκαίρω τῶν γεγενημένων *I share the joy at what has happened* D. 15. 15, ἀνέχεσθαι τῶν οἰκείων ἀμελουμένων *to put up with the neglect of my household affairs* P. A. 31 b, τὸν ξένον δίκαιον αἰνέσαι προθύμιας *it is right to praise the stranger for his zeal* E. I. A. 1371, οὐποτ' ἀνδρὶ τῷδε κηρῦ-
κειμάτων μέμψη *never wilt thou blame me for my tidings* A. Sept. 651, τοῦ πάθους
ψικτῖρεν αὐτὸν *he pitied him for his misery* X. C. 5. 4. 32, οὐδ' εἰκὸς χαλεπῶς φέρειν
αὐτῶν *nor is it reasonable to grieve about them* T. 2. 62, οὐκέτι ὦν οἱ κλέπτουσι
ἐργίξεσθε, ἀλλ' ὦν αὐτοὶ λαμβάνετε χάριν ἵστε *you are no longer angry at their
thefts, but you are grateful for what you get yourselves* L. 27. 11, τιμωρήσασθαι
αὐτοὺς τῆς ἐπιθέσεως *to take revenge on them for their attack* X. A. 7. 4. 23. Here
belongs, by analogy, συγγιγνώσκειν αὐτοῖς χρῆ τῆς ἐπιθύμιας *it is necessary to for-
give them for their desire* P. Eu. 306 c (usually συγγιγνώσκειν τὴν ἐπιθύμιαν τινὶ ἢ
τῇ ἐπιθύμια τινός).

a. The genitive of cause is partly a true genitive, partly ablative.

1406. With the above verbs the person stands in the accusative or dative. Some of these verbs take the dative or ἐπί and the dative (e.g. ἀλγεῖν, στενεῖν, ἀχθεσθαι, φθονεῖν) to express the cause of the emotion. See the Lexicon.

1407. The genitive of cause is used in exclamations and is often preceded by an interjection: φεῦ τοῦ ἀνδρός *alas for the man!* X. C. 3. 1. 39, τῆς τύχης *my ill luck!* 2. 2. 3. In tragedy, the genitive of a pronoun or adjective after οἶμοι or ὧμοι refers to the second or third person. For the first person the nominative is used (οἶμοι τάλαινα *ah me, miserable!* S. Ant. 554).

1408. Allied to the genitive of cause is the genitive of purpose in τοῦ with the infinitive (esp. with μή, 2032 e), and in expressions where ἕνεκα is usually employed, as ἡ πᾶσ' ἀπάτη συνεσκευάσθη τοῦ περὶ Φωκίας ὀλέθρου *the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76.

1409. Closely connected with the genitive of cause is the genitive with verbs of *disputing*: οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς *we have no dispute with the king about his empire* X. A. 2. 1. 23, ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed the possession of the city with Erechtheus* I. 12. 193, ἀρ' οὖν μὴ ἡμῖν ἐναντιώσεται τῆς ἀπαγωγῆς; *will then he will not oppose us about the removal (of the army), will he?* X. A. 7. 6 5. ἀντιποιεῖσθαι *claim* may follow 1349 (τῆς πόλεως ἀντε-
ποιούντο *they laid claim to the city* T. 4. 122). Verbs of *disputing* are some-
times referred to 1343 or 1349.

GENITIVE OF SOURCE

1410. The genitive may denote the source.

πίθων ἠφύσσετο οἶνος *wine was broached from the casks* ψ 305, Δαρῆλου καὶ Παρυ-
σάτιδος γίγνονται παῖδες δύο *of Darius and Parysatis are born two sons* X. A.
1. 1. 1, ταῦτα δὲ σου τυχόντες *obtaining this of you* 6. 6. 32, μάθε μου καὶ τὰδε *learn
this also from me* X. C. 1. 6. 44.

1411. With verbs of *hearing from* and the like the genitive is probably abla-
tival rather than partitive (1364): ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from me you
shall hear the whole truth* P. A. 17 b, τούτων πυνθάνομαι ὅτι οὐκ ἄβατον ἔστι τὸ ὄρος
I learn from these men that the mountain is not impassable X. A. 4. 6. 17, τοιαῦτα

τον παρόντος ἔκλυον *such a tale I heard from some one who was present* S. El. 424, εἰδέναι δὲ σευ χρήζω *I desire to know of thee* S. El. 668.

a. Usually (except with *πυνθάνεσθαι*) we have *παρά* (ἀπό rarely), *ἐξ* or *πρός* (in poetry and Hdt.) with verbs of *hearing from*.

b. The genitive with *εἶναι* in *πατὴρ δ' εἰμὶ ἀγαθὸς I am of a good father* Φ 109, *τοιούτων μὲν ἔστε προγόνων of such ancestors are you* X. A. 3. 2. 13 is often regarded as a genitive of source, but is probably possessive.

GENITIVE WITH ADJECTIVES

1412. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive.

1413. The adjective often borrows the construction with the genitive from that of the corresponding verb; but when the verb takes another case (especially the accusative), or when there is no verb corresponding to the adjective, the adjective may govern the genitive to express possession, connection more or less close, or by analogy. Many of the genitives in question may be classed as objective as well as partitive or ablatival. Rigid distinction between the undermentioned classes must not be insisted on.

1414. Possession and Belonging (1297). — *ὁ ἔρως κοινὸς πάντων ἀνθρώπων love common to all men* P. S. 205 a (cp. *κοινωνεῖν* 1343), *ιερός τοῦ αὐτοῦ θεοῦ sacred to the same god* P. Ph. 85 b, *οἱ κινδύνοι τῶν ἐφεστηκότων ἴδιοι the dangers belong to the commanders* D. 2. 28. So with *οἰκείος* and *ἐπιχώριος peculiar to*. *κοινός* (usually), *οἰκείος inclined to, appropriate to*, and *ἴδιος* also take the dative (1499).

1415. Sharing (1343). — *σοφίᾳ μέτοχος partaking in wisdom* P. L. 689 d, *ἰσμοῖροι πάντων having an equal share in everything* X. C. 2. 1. 31, *ὑβρεως ἄμοιρος having no part in wantonness* P. S. 181 c. So *ἄκληρος without lot in*, *ἀμέτοχος not sharing in*.

1416. Touching, Desiring, Attaining, Tasting (1345, 1350, 1355). — *ἀψανστος ἔγχους not touching a spear* S. O. T. 969, *χάρις ὧν πρὸς ἡμῶν γεγενημέθα gratitude for the objects of our zeal* T. 3. 67, *παιδείᾳ ἐπήβολοι having attained to (possessed of) culture* P. L. 724 b, *ἐλευθερίᾳ ἀγευστος not tasting freedom* P. R. 576 a. So *δύσερως passionately desirous of*.

1417. Connection. — *ἀκόλουθα ἀλλήλων dependent on one another* X. O. 11. 12, *τὰ τοῦτων ἀδελφά what is akin to this* X. Hi. 1. 22, *τῶν προειρημένων ἐπόμεναι ἀποδείξεις expositions agreeing with what had preceded* P. R. 504 b, *φέγγος ὕπνου διάδοχον light succeeding sleep* S. Ph. 867. All these adjectives take also the dative; as does *συγγενής akin*, which has become a substantive.

1418. Capacity and Fitness. — Adjectives in *-ικός* from active verbs, and some others: *παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις the general must be able to provide what is needed in war and to supply provisions for his men* X. M. 3. 1. 6. So *διδασκαλικός able to instruct*, *πράκτικός able to effect*. Here may belong *γάμου ὠραία ripe for marriage* X. C. 4. 6. 9.

1419. Experience (1345). — *ὀδῶν ἔμπειρος acquainted with the roads* X. C. 5. 3. 35, *τῆς θαλάσσης ἐπιστήμων acquainted with the sea* T. 1. 142, *ιδιώτης τοῦτου*

τοῦ ἔργου unskilled in this business X. O. 3. 9. So with *τρίβων skilled in*, *τυφλός blind*, *ἀπειρος unacquainted*, *ἀγύμναστος unpractised*, *ἀπαιδευτος uneducated*, *ἀήθης unaccustomed*, *ὀψιμαθής late in learning*, *φιλομαθής fond of learning*.

1420. Remembering, Caring For (1356). — *κακῶν μνήμονες mindful of crime* A. Eum. 382, *ἐπιμελής τῶν φίλων attentive to friends* X. M. 2. 6. 35, *ἀμνήμων τῶν κινδύνων unmindful of dangers* Ant. 2. a. 7; and, by analogy, *συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων forgiving of human errors* X. C. 6. 1. 37. So *ἀμελής careless of*, *ἐπιλήθμων forgetful of*.

1421. Perception (1361). — Compounds in *-ήκοος* from *ἀκούω*: *λόγων καλῶν ἐπήκοοι hearers of noble words* P. R. 499 a, *ὑπήκοοι Θεσσαλῶν subjects of the Thessalians* T. 4. 78, *ὑπήκοος τῶν γονέων obedient to parents* P. R. 463 d, *ἀνήκοοι παιδείᾳ ignorant of culture* Aes. 1. 141. So *συνήκοος hearing together*, *κατήκοος obeying*. *ἐπήκοος*, *κατήκοος*, and *ὑπήκοος* also take the dative.

1422. Fulness (1369). — *χαρᾶς ἢ πῶλις ἦν μεστή the city was full of rejoicing* D. 18. 217, *παράδεισος ἀγρίων θηρίων πλήρης a park full of wild beasts* X. A. 1. 2. 7, *πλουσιώτερος φρονήσεως richer in good sense* P. Pol. 261 e, *φιλόδωρος εὐμελείᾳ generous of good-will* P. S. 197 d, *ἄπληστος χρημάτων greedy of money* X. C. 8. 2. 20. So with *ἐμπλεως*, *σύμπλεως*. *πλήρης* may take the dative.

1423. Ruling (1370). — *ταύτης κύριος τῆς χώρᾳς master of this country* D. 3. 16, *ἀκρατῆς ὀργῆς unrestrained in passion* T. 3. 84. So with *ἐγκρατής master of*, *αὐτοκράτωρ complete master of*, *ἀκράτωρ intemperate in*.

1424. Value (1372). — *τάπισ ἀξία δέκα μινῶν a rug worth ten minae* X. A. 7. 3. 27, *δέξα χρημάτων οὐκ ὠνητή reputation is not to be bought for money* I. 2. 32. So with *ἀνάξιος worth*, *ἰσόροπος in equal poise with* (T. 2. 42), *ἀξίωχρος sufficient*, *ἀνάξιος unworthy*. *ἀξίον τι* with the infinitive denotes *it is meet for a person to do something* or the like.

1425. Accountability (1375). — *ἀτιος τοῦτων accountable for this* P. G. 447 a, *ἐνοχος λιποταξίου liable to a charge of desertion* L. 14. 5, *ἀσεβελῆς ὑπόδικος subject to a trial for impiety* P. L. 907 e, *ὑποτελής φόρου subject to tribute* T. 1. 19, *τοῦτων ὑπεύθυνος ὑμῖν responsible to you for this* D. 8. 69, *ἀθῶοι τῶν ἀδικημάτων unpunished for offences* Lyc. 79. *ἐνοχος* usually takes the dative, and so *ὑπεύθυνος* meaning *dependent on* or *exposed to*. The above compounds of *ὑπέ* take the genitive by virtue of the substantive contained in them.

1426. Place. — *ἐναντιος opposite* and a few other adjectives denoting nearness or approach (1353) may take the genitive, chiefly in poetry: *ἐναντιοί ἔσταν Ἀχαιῶν they stood opposite the Achaeans* P 343. Cp. *τοῦ Πόντου ἐπικάρσιαι at an angle with the Pontus* Hdt. 7. 36. *ἐναντιος* usually takes the dative.

1427. Separation (1392). — *φίλων ἀγαθῶν ἔρημοι deprived of good friends* X. M. 4. 4. 24, *ψυχῆ ψιλῆ σώματος the soul separated from the body* P. L. 899 a, *φειδωλοὶ χρημάτων sparing of money* P. R. 548 b (or perhaps under 1356), *ἄλης καθαρὸν clear of undergrowth* X. O. 16. 13, *ἀπαστος γῶν never ceasing lamentations* E. Supp. 82. So with *ἐλεύθερος free from*, *ἀγνός pure from, innocent of*, *ὄφρανος bereft of*, *γυμνός stripped of*, *μόνος alone*.

1428. Compounds of alpha privative. — In addition to the adjectives with *ἀλφα privative* which take the genitive by reason of the notion expressed in the

part of the city 2. 4, ἀπαντικρὺ τῆς Ἀττικῆς opposite Attica D. 8. 36. So with ἐντός inside, εἰσω within, ἐκατέρωθεν on both sides, ὀπίσθεν behind, πρόσθεν before.

b. πηρὶ ἐστὶν ἄρα τῆς ἡμέρας; at what time of day? Ar. Av. 1498, τῆς ἡμέρας ὀψέ late in the day X. H. 2. 1. 23.

c. τῶν τοιούτων ἄδην enough of such matters P. Charm. 153 d, τούτων ἄλις enough of this X. C. 8. 7. 25.

1440. Most of the genitives in 1439 are partitive. Some of the adverbs falling under 1437 take also the dative (ἀγχι, ἐγγύς, πλησίον in the poets, ἐξῆς, ἐφεξῆς).

1441. The genitive is used with adverbs of manner, especially with the intransitive ἔχω, ἦκω (Hdt.). The genitive usually has no article: ὡς τάχους ἕκαστος εἶχεν as fast as each could (with what measure of speed he had) X. H. 4. 5. 15, ὡς ποδῶν εἶχον as fast as my legs could carry me Hdt. 6. 116, ἔχοντες εὖ φρεῶν being in their right minds E. Hipp. 462, εὖ σώματος ἔξειν to be in good bodily condition P. R. 404 d (cp. 407 c, τοὺς ὑγιεινῶς ἔχοντας τὰ σώματα those who are sound in body: with the article, 1121), χρημάτων εὖ ἕκοντες well off Hdt. 5. 62, τοῦ πολέμου καλῶς ἐδόκει ἡ πόλις καθίστασθαι . . . τῆς τε ἐπὶ Θράκης παρόδου χρησιμῶς ἔξειν they thought that the city was well situated for the war and would prove useful for the march along Thrace T. 3. 92.

1442. This use is probably derived from that with adverbs of place: thus πῶς ἔχεις δόξης; in what state of mind are you? P. R. 456 d is due to the analogy of ποῦ δόξης; (cp. οὔποι γνώμης S. El. 922).

1443. The genitive is used with many adverbs denoting separation. Thus, ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος the soul will exist without the body P. Ph. 66 e, διχα τοῦ ὑμέτερου πλήθους separate from your force X. C. 6. 1. 8, πρῶσω τῶν πηγῶν far from the sources X. A. 3. 2. 22, ἐμποδῶν ἀλλήλοις πολλῶν καὶ ἀγαθῶν ἔσεσθε you will prevent one another from enjoying many blessings X. C. 8. 5. 24, λάθρα τῶν στρατιωτῶν without the knowledge of the soldiers X. A. 1. 3. 8. So with ἔξω outside, ἐκτός without, outside, πέραν across, κρύφα unknown to.

GENITIVE OF TIME AND PLACE

1444. Time.—The genitive denotes the time *within which*, or at a certain point of *which*, an action takes place. As contrasted with the accusative of time (1582), the genitive denotes a portion of time. Hence the genitive of time is partitive. Cp. τὸν μὲν χειμῶνα ὕει ὁ θεός, τοῦ δὲ θέρους χορήσκονται τῷ ὕδατι during the (entire) winter the god rains, but in (a part of) summer they need the water Hdt. 3. 117.

ἡμέρας by day, νυκτός at or by night, μεσημβρίας at midday, δειλῆς in the afternoon, ἑσπέρας in the evening, θέρους in summer, χειμῶνος in winter, ἡρος in spring, ὀπώρας in autumn, τοῦ λοιποῦ in the future. The addition of article or attributive usually defines the time more exactly. Thus, οὐκοῦν ἡδὺ μὲν θέρους ψυχρινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεινὴν; is it not pleasant to have (a house) cool in summer, and warm in winter? X. M. 3. 8. 9, ᾤχετο τῆς νυκτός he departed during the night X. A. 7. 2. 17, καὶ ἡμέρας καὶ νυκτός ἄγων ἐπὶ τοὺς πολεμίους both by day and by night leading against the enemy 2. 6. 7, ἔλεγον τοῦ λοιποῦ μηκέτι

ἔξειναι ἀνομίᾳς ἄρξαι they said that for the future (at any time in the future) it should no longer be permitted to set an example of lawlessness 5. 7. 34. (Distinguish τὸ λοιπὸν for the (entire) future 3. 2. 8.) ἐντός within is sometimes added to the genitive.

1445. The addition of the article may have a distributive sense: δραχμὴν ἐλάμβανε τῆς ἡμέρας he received a drachm a day T. 3. 17.

1446. The genitive may denote the time *since* an action has happened or the time *until* an action will happen: οὐδεὶς μὲ πω ἠρώτηκε καινὸν οὐδὲν πολλῶν ἐτῶν for many years nobody has put a new question to me P. G. 448 a, βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν the king will not fight for ten days X. A. 1. 7. 18.

1447. The genitive may or may not denote a definite part of the time during which anything takes place; the dative fixes the time explicitly either by specifying a definite point in a given period or by contracting the whole period to a definite point; the accusative expresses the whole extent of time from beginning to end: cp. τῇ δὲ ὑστεραῖα οἱ μὲν Ἀθηναῖοι τό τε πρόσκειον εἶλον καὶ τὴν ἡμέραν ἅπασαν ἐδήρουν τὴν γῆν, οἱ τε τριακῶσι τῶν Σκιωναίων τῆς ἐπιούσης νυκτός ἀπεχώρησαν on the next day the Athenians captured the suburb and laid waste the land for that entire day, while the three hundred Scionaeans departed in the course of the following night T. 4. 130; ἡμέρα δὲ ἀρξάμενοι τρίτῃ ὡς οἴκοθεν ὤρμησαν, ταύτην τε εἰργάζοντο καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου beginning on the third day after their departure, they continued their work (all) this day and the fourth, and on the fifth until the mid-day meal 4. 90.

a. The genitive of time is less common than the dative of time (1539) with ordinals, or with ὅδε, οὗτος, ἐκεῖνος; as ταύτης τῆς νυκτός T. 6. 97, P. Cr. 44 a, ἐκείνου τοῦ μηνός in the course of that month X. M. 4. 8. 2. For θέρους we find ἐν θέρει rarely and, in poetry, θέρει. T. 4. 133 has both τοῦ αὐτοῦ θέρους and ἐν τῷ αὐτῷ θέρει in the course of the same summer; cp. ἴσος βέει ἐν τε θέρει καὶ χειμῶνι ὁ Ἴστρος Hdt. 4. 50 and Ἴστρος ἴσος βέει θέρους καὶ χειμῶνος 4. 48 (the Ister flows with the same volume in summer and winter).

1448. Place.—The genitive denotes the place *within which* or at *which* an action happens. This is more frequent in poetry than in prose.

πεδίῳ διωκόμεν to chase over the plain E 222, ἴζεν τοίχῳ τοῦ ἐτέροιο he was sitting by the other wall (lit. in a place of the wall) I 219, λελουμένος Ὀκεανοῖο having bathed in Oceanus E 6, οὔτε Πύλου ἱερῆς οὔτ' Ἀργεῶς οὔτε Μυκῆνης neither in sacred Pylos nor in Argos nor in Mycenae φ 108, τῶνδ' εἰσεδέξω τεχνῶν θου didst admit this man within the walls E. Phoen. 451, ἔλαι τοῦ πρῶσω to go forward X. A. 1. 3. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας they hastened on their way those who came up more slowly T. 4. 47; λαῖᾱς χειρὸς οἰκοῦσι they dwell on the left hand A. Pr. 714 (possibly ablatival).

1449. Many adverbs of place are genitives in form (αὐτοῦ there, ποῦ where? οὐδαμῶ nowhere). Cp. 341.

DATIVE

1450. The Greek dative does duty for three cases: the dative proper, and two lost cases, the instrumental and the locative.

a. The dative derives its name (ἡ δοτική πτώσις, *casus dativus*) from the use with *διδόναι* (1469).

1451. The dative is a necessary complement of a verb when the information given by the verb is incomplete without the addition of the idea expressed by the dative. Thus, *πείθεται* *he obeys*, calls for the addition of an idea to complete the sense, as *τοῖς νόμοις* *the laws*.

1452. The dative as a voluntary complement of a verb adds something unessential to the completion of an idea. Thus, *αὐτοῖς οἱ βάρβαροι ἀπῆλθον* *the barbarians departed*—*for them* (to their advantage). Here belongs the dative of interest, 1474 ff.

1453. But the boundary line between the necessary and the voluntary complement is not always clearly marked. When the idea of the action, not the object of the action, is emphatic, a verb, usually requiring a dative to complete its meaning, may be used alone, as *πείθεται* *he is obedient*.

1454. With many intransitive verbs the dative is the sole complement. With transitive verbs it is the indirect complement (dative of the *indirect* or *remoter* object, usually a person); that is, it further defines the meaning of a verb already defined in part by the accusative.

1455. Many verbs so vary in meaning that they may take the dative either alone or along with the accusative (sometimes the genitive). No rules can be given, and English usage is not always the same as Greek usage.

1456. The voice often determines the construction. Thus, *πείθειν τινά* *to persuade some one*, *πείθεσθαι τινι* *to persuade oneself for some one* (*obey some one*), *κελεύειν τινά ταῦτα ποιεῖν* *to order some one to do this*, *παρκαλεῦσθαι τινι ταῦτα ποιεῖν* *to exhort some one to do this*.

DATIVE PROPER

1457. The dative proper denotes that *to* or *for* which something is or is done.

1458. It is either (1) used with single words (verbs, adjectives, and sometimes with adverbs and substantives) or (2) it serves to define an entire sentence; herein unlike the genitive and accusative, which usually modify single members of a sentence. The connection between dative and verb is less intimate than that between genitive or accusative and verb.

1459. The dative proper is largely personal, and denotes the person who is interested in or affected by the action; and includes 1461-1473 as well as 1474 ff. The dative proper is not often used with things; when so used there is usually personification or semi-personification.

THE DATIVE DEPENDENT ON A SINGLE WORD

DATIVE AS DIRECT COMPLEMENT OF VERBS

1460. The dative may be used as the sole complement of many verbs that are usually transitive in English. Such are

1461. (I) *To benefit, help, injure, please, displease, be friendly or hostile, blame, be angry, threaten, envy.*

βοηθεῖν τοῖσιν ἠδικημένοις *to help the wronged* E. I. A. 79, *οὐκ ἂν ἠνάχλει ὑν ἡμῖν* *he would not now be troubling us* D. 3. 5, *ἀντὶ τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα ἐπηρεάζουσιν ἀλλήλοις* *instead of coöperating for their mutual interests, they revile one another* X. M. 3. 5 10, *εἰ τοῖς πλείουσιν ἀρέσκοντες ἔσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν* *if we are pleasing to the majority, it would not be right if we should displease them alone* T. 1. 38, *εὐνοεῖν τοῖς κακόνους* *to be friendly to the ill-intentioned* X. C. 8. 2. 1, *ἐμοὶ ὀργίζονται* *they are angry at me* P. A. 23 c, *τῷ Θηραμένην ἠπειλοῦν* *they threatened Theramenes* T. 8. 92, *οὐ φθονῶν τοῖς πλουτοῦσιν* *not cherishing envy against the rich* X. A. 1. 9. 19.

1462. Some verbs of *benefiting* and *injuring* take the accusative (*ὠφελεῖν*, *βλάπτειν*, 1591 a); *μισεῖν τινά* *hate some one*. *λύσιτελεῖν*, *συμφερεῖν* *be of advantage* take the dative.

1463. (II) *To meet, approach, yield.*

ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ στρατηγοὶ *but when the generals met them* X. A. 2. 3. 17, *περιτυγχάνει Φιλοκράτει* *he meets Philocrates* X. H. 4. 8. 24, *ποίοις οὐ χρὴ θηρίοις πελάζειν* *what wild beasts one must not approach* X. C. 1. 4. 7, *σὺ δ' εἰκ' ἀνάγκη καὶ θεοῖσι μὴ μάχου* *yield to necessity and war not with heaven* E. fr. 716. On the genitive with verbs of *approaching*, see 1353.

1464. (III) *To obey, serve, pardon, trust, advise, command, etc.*

τοῖς νόμοις πείθου *obey the laws* I. 1. 16, *τῷ ὑμετέρῳ ξυμφόρῳ ὑπακούειν* *to be subservient to your interests* T. 5. 98, *ἂν μηδεμίᾳ δουλεύης τῶν ἡδονῶν* *if you are the slave of no pleasure* I. 2. 29, *ἐπίστευον αὐτῷ αἱ πόλεις* *the cities trusted him* X. A. 1. 9. 8, *στρατηγῷ στρατιώταις παραινούντι* *a general advising his men* P. Ion 540 d, *τῷ Μῦσῳ ἐσήμηρε φεύγειν* *he ordered the Mysian to flee* X. A. 5. 2. 30, *τῷ Κλεάρχῳ ἐβόᾳ ἀγειν* *he shouted to Clearchus to lead* X. A. 1. 8. 12.

1465. *κελεύειν* *command* (strictly *impel*) may be followed in Attic by the accusative and (usually) the infinitive; in Hom. by the dative either alone or with the infinitive. Many verbs of *commanding* (*παρὰγγέλλειν*, *διακελεύεσθαι*) take in Attic the accusative, not the dative, when used with the infinitive (1996 n.). *ὑπακούειν* (and *ἀκούειν* = *obey*) may take the genitive (1366).

1466. (IV) *To be like or unlike, compare, befit.*

εἰκνεῖναι τοῖς τοιοῦτοις *to be like such men* P. R. 349 d, *τί οὖν πρόπει ἀνδρὶ πένητι;* *what then befits a poor man?* P. A. 36 d.

1467. The dative of the person and the genitive of the thing are used with the impersonals *δεῖ* (1400), *μέτεστι*, *μέλει*, *μεταμέλει*, *προσῆκει*. Thus, *μισθοφόρων ἀνδρὶ τυράννῳ δεῖ* *a tyrant needs mercenaries* X. Hi. 8. 10, *ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνον* *inasmuch as they had nothing to do with Epidamnus* T. 1. 28, *οὐχ ὦν ἐβιάσατο μετέμελεν αὐτῷ* *he did not repent of his acts of violence* And. 4. 17, *τούτῃ τῆς Βοιωτίας προσῆκει οὐδέν* *he has nothing to do with Boeotia* X. A. 3. 1. 31. *ἔξεστί μοι* *it is in my power* does not take the genitive. For the accusative instead of the dative, see 1400. Cp. 1344.

a. For *δοκεῖ μοι* it seems to me (*mihi videtur*), *δοκῶ μοι* (*mihi videor*) may be used. b. For other cases of the dative as direct complement see 1476, 1481.

1468. An intransitive verb taking the dative can form a personal passive, the dative becoming the nominative subject of the passive. Cp. 1745.

DATIVE AS INDIRECT COMPLEMENT OF VERBS

1469. Many verbs take the dative as the indirect object together with an accusative as the direct object. The indirect object is commonly introduced in English by *to*.

Κύρος δίδωσιν αὐτῷ ἕξ μηνῶν μισθόν *Cyrus gives him pay for six months* X. A. 1.1.10, *τῷ Ἑρκανίῳ ἵππον ἐδωρήσατο* *he presented a horse to the Hyrcanian* X. C. 8.4.24, *τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς* *to distribute the rest to the generals* X. A. 7.5.2, *μικρὸν μεγάλῳ εἰκάσαι* *to compare a small thing to a great thing* T. 4.36, *πέμπων αὐτῷ ἄγγελον* *sending a messenger to him* X. A. 1.3.8, *ὑπισχνούμαι σοι δέκα τάλαντα* *I promise you ten talents* 1.7.18, *τοῦτο σοὶ δ' ἐπιέμαι* *I lay this charge upon thee* S. Aj. 116, *παρήναι τοῖς Ἀθηναίοις τοιαύδε* *he advised the Athenians as follows* T. 6.8, *ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχήν* *to entrust this command to me* X. A. 6.1.31, *λέγειν ταῦτα τοῖς στρατιώταις* *to say this to the soldiers* 1.4.11 (*λέγειν πρὸς τινα* lacks the personal touch of the dative, which indicates interest in the person addressed). A dependent clause often represents the accusative.

1470. Passive. — The accusative of the active becomes the subject of the passive, the dative remains: *έκελεν αὐτῇ ἡ χῶρᾶ ἑδῶθη* *this land was given to him* X. H. 3.1.6.

DATIVE AS DIRECT OR INDIRECT COMPLEMENT OF VERBS

1471. Many verbs may take the dative either alone or with the accusative.

οὐδενὶ μέμφομαι *I find fault with no one* D. 21.190, *τί ἄν μοι μέμφοιο;* *what fault would you have to find with me?* X. O. 2.15; *ὑπηρετῶ τοῖς θεοῖς* *I am a servant of the gods* X. C. 8.2.22, *Ἐρωτι πᾶν ὑπηρετεῖ* *he serves Eros in everything* P. S. 196 c; *παρακελεύονται τοῖς περὶ νίκης ἀμιλλωμένοις* *they exhort those who are striving for victory* I. 9.79, *ταῦτα τοῖς ὀπλίταις παρακελεύομαι* *I address this exhortation to the hoplites* T. 7.63; *ὀνειδίετε τοῖς ἀδικοῦσιν* *you reproach the guilty* L. 27.16 (also accus.), *Θηβαίοις τὴν ἀμαθίαν ὀνειδίζουσι* *they upbraid the Thebans with their ignorance* I. 15.248; *θεοῖς εὐξάμενοι* *having prayed to the gods* T. 3.58, *εὐξάμενοι τοῖς θεοῖς τὰγαθὰ* *having prayed to the gods for success* X. C. 2.3.1 (cp. *αἰτεῖν τινα τι*, 1628). So *ἐπιτιμᾶν* (*ἐγκαλεῖν*) *τινι* *to censure (accuse) some one, ἐπιτιμᾶν* (*ἐγκαλεῖν*) *τί τινι* *censure something in (bring an accusation against) some one*. So *ἀπειλεῖν* *threaten*; and *ἀμύνειν*, *ἀλέξειν*, *ἀρήγειν* *ward off* (*τινὶ τι* in poetry, 1483).

1472. *τιμωρεῖν* (poet. *τιμωρεῖσθαι*) *τινι* means *to avenge some one (take vengeance for some one)*, as *τιμωρήσειν σοι τοῦ παιδὸς ὑπισχνούμαι* *I promise to avenge you because of (on the murderer of) your son* X. C. 4.6.8, *εἰ τιμωρήσεις*

Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. *τιμωρεῖσθαι* (rarely *τιμωρεῖν*) *τινα* means *to avenge oneself upon some one (punish some one)*.

1473. For the dative of purpose (*to what end?*), common in Latin with a second dative (*dono dare*), Greek uses a predicate noun: *έκελεν ἡ χῶρᾶ δῶρον ἑδῶθη* *the country was given to him as a gift* X. H. 3.1.6. The usage in Attic inscriptions (*ἤλοι ταῖς θύραις* *nails for the doors* C. I. A. 2, add. 834 b, 1, 38) is somewhat similar to the Latin usage. Cp. 1502.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: *τίς τ' ἄρ σφῶε θεῶν ἐριδι ξυέηκε μάχεσθαι;* *who then of the gods brought the twain together (for) to contend in strife?* A 8. Cp. "what went ye out for to see?" St. Matth. 11. 8.

DATIVE AS A MODIFIER OF THE SENTENCE

DATIVE OF INTEREST

1474. The person *for whom* something is or is done, or in reference to whose case an action is viewed, is put in the dative.

a. Many of the verbs in 1461 ff. take a dative of interest. 1476 ff. are special cases.

1475. After verbs of motion the dative (usually personal) is used, especially in poetry: *χείρας ἐμοὶ ὀρέγοντας* *reaching out their hands to me* μ 257, *ψυχᾶς Ἄϊδι προέψεν* *hurled their souls on to Hades (a person)* A 3; rarely, in prose, after verbs not compounded with a preposition: *σχόντες* (*scil. τὰς ναῦς*) *Ῥηγίῳ* *putting in at Rhegium* T. 7.1. Cp. 1485.

1476. Dative of the Possessor. — The person for whom a thing exists is put in the dative with *εἶναι*, *γενεσθαι*, *ὑπάρχειν*, *φύναι* (poet.), etc., when he is regarded as interested in its possession.

ἄλλοις μὲν χρήματὰ ἐσσι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί *others have riches, we have good allies* T. 1.86, *τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται* *gifts are bestowed upon the just man by the gods* P. R. 613 e, *ὑπάρχει ἡμῖν οὐδὲν τῶν ἐπιτηδίων* *we have no supply of provisions* X. A. 2.2.11, *πᾶσι θνᾶτοῖς ἐφ' ἑμῶς* *death is the natural lot of all men* S. El. 860.

1477. So with verbs of *thinking* and *perceiving*: *τὸν ἀγαθὸν ἀρχοντα βλέποντα νόμον ἀνθρώποις ἐνόμισεν* *Cyrus considered that a good ruler was a living law to man* X. C. 8.1.22, *θαρροῦσι μάλιστα πολέμοιο, ὅταν τοῖς ἐναντίοις πράγματα πυνθάνωνται* *the enemy are most courageous when they learn that the forces opposed to them are in trouble* X. Hipp. 5.8.

1478. In the phrase *ὀνομά (ἐστὶ) τινι* the name is put in the same case as *ὄνομα*. Thus, *ἔδοξα ἀκοῦσαι ὄνομα αὐτῷ εἶναι Ἀγάθωνα* *I thought I heard his name was Agathon* P. Pr. 315 e. *ὄνομά μοι ἐσσι* and *ὄνομα (ἐπωνυμιῶν) ἔχω* are treated as the passives of *ὀνομάζω*. Cp. 1322 a.

1479. Here belong the phrases (1) *τί (ἐστίν) ἐμοὶ καὶ σοὶ;* *what have I to do with thee?*; cp. *τί τῷ νόμῳ καὶ τῇ βασάνῳ;* *what have the law and torture in common?* D. 29.36. (2) *τί ταῦτ' ἐμοὶ;* *what have I to do with this?* D. 54.17. (3) *τί ἐμοὶ πλεόν;* *what gain have I?* X. C. 5.5.34.

1480. The dative of the possessor denotes that something is at the disposal of a person or has fallen to his share temporarily. The genitive of possession lays stress on the *person* who owns something. The dative answers the question *what is it that he has?*, the genitive answers the question *who is it that has something?* The uses of the two cases are often parallel, but not interchangeable. Thus, in *Kūpos, οὗ σὺ ἔσει τὸ ἀπὸ τοῦδε Cyrus, to whom you will henceforth belong* X. C. 5.1.6, *φ* would be inappropriate. With a noun in the genitive the dative of the possessor is used (*τῶν ἐκατέροις ξυμμάχων* T. 2.1); with a noun in the dative, the genitive of the possessor (*τοῖς ἐαυτῶν ξυμμάχοις* 1.18).

1481. Dative of Advantage or Disadvantage (*dativus commodi et incommodi*). — The person or thing for whose advantage or disadvantage, anything is or is done, is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is different.

ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χῶρᾶς ἀπήλθον after the barbarians had departed (for them, to their advantage) from their country T. 1.89, *ἄλλο στρατεῦμα αὐτῷ συνελέγετο* another army was being raised for him X. A. 1.1.9, *ἄλλω ὁ τοιοῦτος πλουτεῖ, καὶ οὐχ ἑαυτῷ* such a man is rich for another, and not for himself P. Menex. 246 c, *στεφανοῦσθαι τῷ θεῷ* to be crowned in honour of the god X. H. 4.3.21, *Φιλιστιδῆς ἐπράττε* Philistides was working in the interest of Philip D. 9.59, *τὰ χρέματ' αἰτὶ ἀνθρώποις κακῶν* money is a cause of misery to mankind E. Fr. 632, *οἱ Θρᾶκες οἱ τῷ Δημοσθένει ὑστερήσαντες* the Thracians who came too late (for, i.e.) to help Demosthenes T. 7.29, *ἦδε ἡ ἡμέρᾳ τοῖς Ἑλλήσι μεγάλων κακῶν ἄρξει* this day will be to the Greeks the beginning of great sorrows 2.12, *ἂν τις σοὶ τῶν οἰκετῶν ἀποδρῆ* if any of your slaves runs away X. M. 2.10.1.

a. For the middle denoting to do something for oneself, see 1719.

b. In the last example in 1481, as elsewhere, the dative of a personal pronoun is used where a possessive pronoun would explicitly denote the owner.

1482. A dative, dependent on the sentence, may appear to depend on a substantive: *σοὶ δὲ δώσω ἄνδρα τῇ θυγατρὶ* to you I will give a husband for your daughter X. C. 8.4.24. Common in Hdt.

1483. With verbs of *depriving*, *warding off*, and the like, the dative of the person may be used: *τὸ συστρατεῦν ἀφελεῖν σφίσιν ἐδεήθησαν* they asked him to relieve them (lit. take away for them) from serving in the war X. C. 7.1.44, *Δαναοῖσιν λοιγὸν ἀμύρον* ward off ruin from (for) the Danaï A 456. So *ἄλξειεν τῷ τι* (poet.). Cp. 1392, 1628.

1484. With verbs of *receiving* and *buying*, the person who gives or sells may stand in the dative. In *δέχεσθαι τί τιμι* (chiefly poetic) the dative denotes the interest of the recipient in the donor: *Θέμιστι δέκτο δέπας* she took the cup from (for, i.e. to please) Themis O 87. So with *πόσον πρῶμα σοὶ τὰ χοιρῖδια*; at what price am I to buy the pigs of you? Ar. Ach. 812.

1485. With verbs of motion the dative of the person to whom is properly a dative of advantage or disadvantage: *ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελία* the message came to (for) the Athenians T. 1.61. Cp. 1475.

1486. Dative of Feeling (Ethical Dative). — The personal pro-

nouns of the first and second person are often used to denote the interest of the speaker, or to secure the interest of the person spoken to, in an action or statement.

μνήσθῃ μοι μὴ θορυβεῖν pray remember not to make a disturbance P. A. 27 b, *ἀμωσύτεροι γενήσονται ὑμῖν οἱ νέοι* your young men will grow less cultivated P. R. 546 d, *τοιοῦτο ὑμῖν ἐστὶ ἡ τυραννὶς* such a thing, you know, is despotism Hdt. 5.92 η, *Ἄρταφέρνῃς ὑμῖν Ἄρτασπέδς ἐστὶ παῖς* Artaphernes, you know, is Hystaspes' son 5.30. The dative of feeling may denote surprise: *ὦ μήτηρ, ὡς καλὸς μοι ὁ πάππος* oh mother, how handsome grandpa is X. C. 1.3.2. With the dative of feeling cp. "knock me here" Shakesp. *T. of Sh.* 1.2.8, "study me how to please the eye" *L. L. L.* i. 1.80. *τοὶ* surely, often used to introduce general statements or maxims, is a petrified dative of feeling (= σοί).

a. This dative in the third person is very rare (*αὐτῷ* in P. R. 343 a).

b. This construction reproduces the familiar style of conversation and may often be translated by *I beg you, please, you see, let me tell you*, etc. Sometimes the idea cannot be given in translation. This dative is a form of 1481.

1487. ἐμοὶ βουλομένῳ ἐστὶ, etc. — Instead of a sentence with a finite verb, a participle usually denoting *inclination* or *aversion* is added to the dative of the person interested, which depends on a form of εἶναι, γίγνεσθαι, etc.

τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι the Plataean democracy did not wish to revolt from the Athenians (= τὸ πλῆθος οὐκ ἐβούλετο ἀφίστασθαι) T. 2.3 (lit. it was not for them when wishing), *ἂν βουλομένοις ἀκούειν ἢ τουτοῖσι, μνησθήσομαι* if these men (the jury) desire to hear it. I shall take the matter up later (= ἂν οὗτοι ἀκούειν βούλωνται) D. 18.11, *ἐπανεέλθωμεν, εἰ σοὶ ἡδομένῳ ἐστίν* let us go back if it is your pleasure to do so P. Ph. 78 b, *εἰ μὴ ἀσμένους ὑμῖν ἀφίγμαι* if I have come against your will T. 4.85, *Νίκιᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγέσταιων* Nicias was prepared for the news from the Eggestaeans 6.46, *ἦν δὲ οὐ τῷ Ἀγησιλάῳ ἀχθομένῳ* this was not displeasing to Agesilaus X. H. 5.3.13. Cp. *quibus bellum volentibus erat*.

1488. Dative of the Agent. — With passive verbs (usually in the perfect and pluperfect) and regularly with verbal adjectives in -τός and -τέος, the person in whose interest an action is done, is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

ἐμοὶ καὶ τοῖσις πέπρακται has been done by (for) me and these men D. 19.205, *ἐπειδὴ αὐτοῖς παρεσκεύαστο* when they had got their preparations ready T. 1.46, *τοσαῦτά μοι εἰρήσθω* let so much have been said by me L. 24.4, *ἐψηφίσθαι τῷ βουλῇ* let it have been decreed by the senate C. I. A. 2.55.9.

a. With verbal adjectives in -τός and -τέος (2149): *τοῖς οἴκοις ζηλωτός ἐν-νιδίη* by those at home X. A. 1.7.4, *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον* we at least must struggle to defend our freedom D. 9.70. For the accus. with -τέον, see 2152 a.

1489. The usual restriction of the dative to tenses of completed action seems to be due to the fact that the agent is represented as placed in the position of

viewing an already completed action in the light of its relation to himself (interest, advantage, possession).

1490. The dative of the agent is rarely employed with other tenses than perfect and pluperfect: λέγεται ἡμῖν *is said by us* P. L. 715 b, τοῖς Κερκυραίοις οὐχ ἐωρῶντο *the ships were not seen by (were invisible to) the Corcyraeans* T. 1. 51; present, T. 4. 64, 109; aorist T. 2. 7.

1491. The person *by whom* (not *for whom*) an action is explicitly said to be done, is put in the genitive with ὑπό (1698. 1. b).

1492. The dative of the personal agent is used (1) when the subject is impersonal, the verb being transitive or intransitive, (2) when the subject is personal and the person is treated as a thing in order to express scorn (twice only in the orators: D. 19. 247, 57. 10).

1493. ὑπό with the genitive of the personal agent is used (1) when the subject is a person, a city, a country, or is otherwise quasi-personal, (2) when the verb is intransitive even if the subject is a thing, as τῶν τειχῶν ὑπό τῶν βαρβάρων πεπτωκότων *the walls having been destroyed by the barbarians* Aes. 2. 172, (3) in a few cases with an impersonal subject, usually for the sake of emphasis, as ὡς ἑταῖρά ἦν . . . ὑπό τῶν ἄλλων οἰκείων καὶ ὑπό τῶν γειτόνων μεμαρτύρηται *that she was an hetaera has been testified by the rest of his relatives and by his neighbours* Is. 3. 13.

a. νικᾶσθαι, ἠττᾶσθαι *to be conquered* may be followed by the dative of a person, by ὑπό τινος, or by the genitive (1402).

1494. When the agent is a thing, not a person, the dative is commonly used whether the subject is personal or impersonal. If the subject is personal, ὑπό may be used; in which case the inanimate agent is personified (see 1698. 1. n. 1). ὑπό is rarely used when the subject is impersonal. ὑπό is never used with the impersonal perfect passive of an intransitive verb.

DATIVE OF RELATION

1495. The dative may be used of a person to whose case the statement of the predicate is limited.

φεύγειν αὐτοῖς ἀσφαλέστερον ἐστὶν ἢ ἡμῖν *it is safer for them to flee than for us* X. A. 3. 2. 19, τριήρει ἐστὶν εἰς Ἡράκλειαν ἡμέρας μακρὰς πλοῦς *for a trireme it is a long day's sail to Heraclea* 6. 4. 2. Such cases as δρόμος ἐγένετο τοῖς στρατιώταις *the soldiers began to run* X. A. 1. 2. 17 belong here rather than under 1476 or 1488.

a. ὡς restrictive is often added: μακρὰ ὡς γέροντι ὁδὸς *a long road (at least) for an old man* S. O. C. 20, σωφροσύνης δὲ ὡς πλήθει οὐ τὰ τοιαῦτα μέγιστα; *for the mass of men are not the chief points of temperance such as these?* P. R. 389 d.

1496. Dative of Reference.—The dative of a noun or pronoun often denotes the person in whose opinion a statement holds good.

γάμους τοὺς πρώτους ἐγάμει Πέρσησι δὲ Δάρειος *Darius contracted marriages most distinguished in the eyes of the Persians* Hdt. 3. 88, πᾶσι νικᾶν τοῖς κριταῖς *to be victorious in the judgment of all the judges* Ar. Av. 445, πολλοῖσιν οἰκτρὸς *pitiful in the eyes of many* S. Tr. 1071. παρά is often used, as in παρά Δαρείῳ κριτῇ *in the opinion of Darius* Hdt. 3. 160.

1497. The dative participle, without a noun or pronoun, is frequently used in the singular or plural to denote indefinitely the person judging or observing. This construction is most common with participles of verbs of *coming* or *going* and with participles of verbs of *considering*.

ἡ Θράκη ἐστὶν ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι *Thrace is on the right as you sail into the Pontus* X. A. 6. 4. 1, ἔλεγον ὅτι ἡ ὁδὸς διαβάντι τὸν ποταμὸν ἐπὶ Λυδῶν φέροι *they said that, when you had crossed the river, the road led to Lydia* 3. 5. 15, οὐκ οὖν ἀποπον διαλογιζομένοις τὰς δωρεὰς νῦν πλεῖους εἶναι; *is it not strange, when we reflect, that gifts are more frequented now?* Aes. 3. 179, τὸ μὲν ἔξωθεν ἀπτομένῳ σώμα οὐκ ἄγᾶν θερμὸν ἦν *if you touched the surface the body was not very hot* T. 2. 49, πρὸς ὠφέλειαν σκοπομένῳ ὁ ἐπαινήτης τοῦ δικαίου ἀληθεύει *if you look at the matter from the point of view of advantage, the panegyrist of justice speaks the truth* P. R. 589 c. So (ὡς) συνελόντι εἰπεῖν (X. A. 3. 1. 38) *to speak briefly* (lit. *for one having brought the matter into small compass*), συνελόντι D. 4. 7.

a. The participle of verbs of *coming* or *going* is commonly used in statements of geographical situation.

b. The present participle is more common than the aorist in the case of all verbs belonging under 1497.

1498. Dative of the Participle expressing Time.—In expressions of time a participle is often used with the dative of the person interested in the action of the subject, and especially to express the time that has passed *since* an action has occurred (cp. “and this is the sixth month with her, who was called barren” St. Luke i. 36).

ἀποροῦντι δ' αὐτῷ ἔρχεται Προμηθεὺς *Prometheus comes to him in his perplexity* P. Pr. 321 c, Ξενοφῶντι πορευομένῳ οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις *while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6. 3. 10. The idiom is often transferred from persons to things: ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐἰλωκυῖα ἑπτὰ, δὲ ἐς τὸ Ἐμβατον κατέπλευσαν *about seven days had passed since the capture of Mytilene, when they sailed into Embatum* T. 3. 29. This construction is frequent in Hom. and Hdt. The participle is rarely omitted (T. 1. 13.).

a. A temporal clause may take the place of the participle: τῇ στρατιᾷ, ἀφ' οὗ ἐξέπλευσεν εἰς Σικελίαν, ἥδη ἐστὶ δύο καὶ πενήκοντα ἔτη *it is already fifty-two years since the expedition sailed to Sicily* Is. 6. 14.

DATIVE WITH ADJECTIVES, ETC.

1499. Adjectives, adverbs, and substantives, of kindred meaning with the foregoing verbs, take the dative to define their meaning.

Βασιλεῖ φίλοι *friendly to the king* X. A. 2. 1. 20, εἰνους τῷ δήμῳ *well disposed to the people* And. 4. 16, τοῖς νόμοις ἐνοχος *subject to the laws* D. 21. 35, ἐχθρὸν ἐλευθερίᾳ καὶ νόμοις ἐναντίον *hostile to liberty and opposed to law* 6. 25, ξυμμαχίᾳ πίσυνοι *relying on the alliance* T. 6. 2, φόρῳ ὑπήκοοι *subject to tribute* 7. 57, ἢ ποιήτε ὅμοια τοῖς λόγοις *if you act in accordance with your words* 2. 72, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ *an army equal or nearly so to the former* 7. 42,

ἀδελφὰ τὰ βουλευματα τοῖς ἔργοις *plans like the deeds* L. 2. 64, ἀλλήλοις ἀνομοίως *in a way unlike to each other* P. Tim. 36 d. For substantives see 1502.

a. Some adjectives, as φίλος, ἐχθρός, may be treated as substantives and take the genitive. Some adjectives often differ slightly in meaning when they take the genitive.

1500. With ὁ αὐτός *the same*. — τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν *to be of the same mind as I am* L. 3. 21, τοῦ αὐτοῦ ἐμοὶ πατρός *of the same father as I am* D. 40. 34, ταῦτὰ φρονῶν ἐμοὶ ἀγροῶν *agreeing with me* 18. 304.

1501. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα *she had a dress on like (that of) her servants* X. C. 5. 1. 4 (the possessor of the thing possessed, = τῇ ἐσθῆτι τῶν δουλῶν), Ὀρφεὶ γλώσσα ἢ ἐναντιᾶ *a tongue unlike (that of) Orpheus* A. Ag. 1629.

a. After adjectives and adverbs of likeness we also find καί, ὅσπερ (*ὡσπερ*). Thus, παθεῖν ταῦτόν περ πολλάκις πρότερον πεπόνθατε *to suffer the same as you have often suffered before* D. 1. 8, οὐχ ὁμοίως πεποιήκασι καὶ Ὀμηρος *they have not composed their poetry as Homer did* P. Ion 531 d.

1502. The dative after substantives is chiefly used when the substantive expresses the act denoted by the kindred verb requiring the dative: ἐπιβουλῇ ἐμοὶ *a plot against me* X. A. 5. 6. 29, διάδοχος Κλεάνδρῳ *a successor to Cleander* 7. 2. 5, ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the god* P. A. 30 a. But also in other cases: φιλιᾶ τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a, ἐφόδια τοῖς στρατευομένοις *supplies for the troops* D. 3. 20, ἦλοι ταῖς θύραις *nails for the doors* (1473).

a. Both a genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

INSTRUMENTAL DATIVE

1503. The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

1504. When the idea denoted by the noun in the dative is the *instrument* or *means*, it falls under (1); if it is a person (not regarded as the instrument or means) or any other living being, or a thing regarded as a person, it belongs under (2); if an action, under (2).

1505. Abstract substantives with or without an attributive often stand in the instrumental dative instead of the cognate accusative (1577).

INSTRUMENTAL DATIVE PROPER

1506. The dative denotes instrument or means, manner, and cause.

1507. Instrument or Means. — ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8, τῆσι τῇ ἀξίνῃ *he hurls his ax at him (hurls with his ax)* X. A. 1. 5. 12, ταῖς μαχαίραις

κόπτοντες *hacking them with their swords* 4. 6. 26, οὐδὲν ἤνευ τούτοις *he accomplished nothing by this* D. 21. 104, ἐζημίωσαν χρήμασιν *they punished him by a fine* T. 2. 65, ὕντος πολλῷ (ὑδατι) *during a heavy rain* X. H. 1. 1. 16 (934). So with δέχεσθαι: τῶν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾶ οὐδὲ ἄσται, ὕδατι δὲ καὶ ὄρωφ *as the cities did not admit them to a market nor even into the town, but (only) to water and anchorage* T. 6. 44. Often with passives: φικοδομημένοι πλινθοῖς *built of bricks* X. A. 2. 4. 12.

a. The instrumental dative is often akin to the comitative dative: ἀλώμενος νηὶ τε καὶ ἐτάροισι *wandering with his ship and companions* λ 161, νηυσὶν οὐχῆσονται *they shall go with their ships* Ω 731, θύμῳ καὶ ῥώμῃ τὸ πλεον ἐναυμάχουν ἢ ἐπιστήμῃ *they fought with passionate violence and brute force rather than by a system of tactics* T. 1. 49.

b. Persons may be regarded as instruments: φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27. Often in poetry (S. Ant. 164).

c. Verbs of raining or snowing take the dative or accusative (1570 a).

1508. Under Means fall:

a. The dative of price (cp. 1372): μέρει τῶν ἀδικημάτων τὸν κίνδυνον ἐξεπρίαντο *they freed themselves from the danger at the price of a part of their unjust gains* L. 27. 6.

b. Rarely, the dative with verbs of filling (cp. 1369): δάκρυσι πᾶν τὸ στράτευμα πλησθέν *the entire army being filled with tears* T. 7. 75.

c. The dative of material and constituent parts: κατεσκευάσατο ἄρματα τροχοῖσι ἰσχυροῖσι *he made chariots with strong wheels* X. C. 6. 1. 29.

1509. χρῆσθαι *use (strictly employ oneself with, get something done with; cp. uti)*, and sometimes νομίζειν, take the dative. Thus, οὔτε τούτοις (τοῖς νομίμοις) χρῆται οὐθ' οἷς ἡ ἄλλη Ἑλλάς νομίζει *neither acts according to these institutions nor observes those accepted by the rest of Greece* T. 1. 77. A predicate noun may be added to the dative: τούτοις χρῶνται δορυφόροι *they make use of them as a body-guard* X. Hi. 5. 3. The use to which an object is put may be expressed by a neuter pronoun in the accus. (1573): τί χρῆσόμεθα τούτῳ; *what use shall we make of it?* D. 3. 6.

1510. The instrumental dative occurs after substantives: μέμησις σχήμασι *imitation by means of gestures* P. R. 397 b.

1511. The instrumental dative of means is often, especially in poetry, reinforced by the prepositions ἐν, σύν, ὑπό: ἐν λόγοις πείθειν *to persuade by words* S. Ph. 1393, οἱ θεοὶ ἐν τοῖς ἱεροῖς ἐσήμεναν *the gods have shown by the victims* X. A. 6. 1. 31; σύν γῆρᾳ βαρεῖς *heavy with old age* S. O. T. 17; πόλις χερσὶν ὑφ' ἡμετέρῃσιν ἀλούσα *a city captured by our hands* B 374.

1512. Dative of Standard of Judgment. — That by which anything is measured, or judged, is put in the dative: ξυνμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλινθῶν *they measured the ladders by the layers of bricks* T. 3. 20, τῷδε δῆλον ἦν *it was plain from what followed* X. A. 2. 3. 1, οἷς πρὸς τοὺς ἄλλους πεποίηκε δεῖ τεκμαίρεσθαι *we must judge by what he has done to the rest* D. 9. 10, τίνι χρῆ κρῖνεσθαι τὰ μέλλοντα καλῶς κριθέσεσθαι; ἄρ' οὐκ ἐμπειρία τε καὶ φρονήσῃ καὶ λόγῳ; *by what standard must we judge that the judgment may be correct? Is it not by*

experience and wisdom and reasoning? P. R. 582 a. With verbs of *judging* ἐκ and ἀπό are common.

1513. Manner (see also 1527).—The dative of manner is used with comparative adjectives and other expressions of comparison to mark the degree by which one thing differs from another (**Dative of Measure of Difference**).

κεφαλῆ ἐλάττων *a head shorter* (lit. *by the head*) P. Ph. 101 a, οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν *he arrived not many days later* X. H. 1. 1. 1, ἰόντες δέκα ἡμέραις πρὸ Παναθηναίων *coming ten days before the Panathenaeic festival* T. 5. 47, τοσοῦτῳ ἥδιον ζῶ ὅσῳ πλείω κέκτημαι *the more I possess the more pleasant is my life* X. C. 8. 3. 40, πολλῶ μείζων ἐγγίγντο ἡ βοή ὅσῳ δὴ πλείους ἐγγίγνοντο *the shouting became much louder as the men increased in number* X. A. 4. 7. 23. So with πολλῶ *by much*, ὀλίγῳ *by little*, τῷ παντὶ *in every respect* (by all odds).

a. With the superlative: μακρῶ ἄριστα *by far the best* P. L. 868 e.

1514. With comparatives the accusatives (1586) τι, τῷ, οὐδέν, μηδέν without a substantive are always used: οὐδέν ἦττον *nil minus* X. A. 7. 5. 9. In Attic prose (except in Thuc.) πολύ and ὀλίγον are more common than πολλῶ and ὀλίγῳ with comparatives. Hom. has only πολὺ μείζων.

1515. Measure of difference may be expressed by ἐν τινι; εἰς τι, κατὰ τι; or by ἐπί τινι.

1516. The dative of manner may denote the particular point of view from which a statement is made. This occurs chiefly with intransitive adjectives but also with intransitive verbs (**Dative of Respect**). (Cp. 1600.)

ἀνὴρ ἡλικία ἐτι νέος *a man still young in years* T. 5. 43, τοῖς σώμασι τὸ πλεον ἰσχύουσα ἢ τοῖς χρήμασι *a power stronger in men than in money* 1. 121, ἀσθενῆς τῷ σώματι *weak in body* D. 21. 165, τῇ φωνῇ τρᾶχὺς *harsh of voice* X. A. 2. 6. 9, φρονήσει διαφέρων *distinguished in understanding* X. C. 2. 3. 5, τῶν τότε δυνάμει πρῶτων *superior in power to the men of that time* T. 1. 9, ὀνόματι σπονδαί *a truce so far as the name goes* 6. 10.

a. The accusative of respect (1600) is often nearly equivalent to the dative of respect.

1517. Cause.—The dative, especially with verbs of emotion, expresses the occasion (external cause) or the motive (internal cause).

Occasion: τῇ τύχῃ ἐλπισᾶς *confident by reason of his good fortune* T. 3. 97, θαυμάζω τῇ ἀποκλήσει μου τῶν πυλῶν *I am astonished at being shut out of the gates* 4. 85, τοῦτοις ἤσθη *he was pleased at this* X. A. 1. 9. 26, ἠχθόμεθα τοῖς γεγενημένοις *we were troubled at what had occurred* 5. 7. 20, χαλεπῶς φέρω τοῖς παροῦσι πράγμασι *I am troubled at the present occurrences* 1. 3. 3. Motive: φιλία καὶ εὐνοία ἐπόμει *following out of friendship and good will* X. A. 2. 6. 13. Occasion and motive: οἱ μὲν ἀπορία ἀκολούθων, οἱ δὲ ἀπιστία *some (carried their own food) because they lacked servants, others through distrust of them* T. 7. 75, ὕβρει καὶ οὐκ ὄνῳ τοῦτο ποιῶν *doing this out of insolence and not because he was drunk* D. 21. 74.

1518. Some verbs of emotion take ἐπί (with dat.) to denote the cause; so always μέγα φροεῖν *to plume oneself*, and often χαίρειν *rejoice*, λυπείσθαι *grieve*, ἀγανακτεῖν *be vexed*, αἰσχύνεσθαι *be ashamed*. Many verbs take the genitive (1405).

1519. The dative of cause sometimes approximates to a dative of purpose (1473): Ἀθηναῖοι ἐφ' ἡμᾶς ὤρμηται Λεοντίνων κατοικίσει *the Athenians have set out against us (with a view to) to restore the Leontines* T. 6. 33. This construction is common with other verbal nouns in Thucydides.

1520. Cause is often expressed by διὰ with the accusative, ὑπὸ with the genitive, less frequently by ἀμφί or περὶ with the dative (poet.) or ὑπέρ with the genitive (poet.).

COMITATIVE DATIVE

1521. The comitative form of the instrumental dative denotes the persons or things which accompany or take part in an action.

1522. Prepositions of accompaniment (μετά with gen., σύν) are often used, especially when the verb does not denote accompaniment or union.

1523. Dative of Association.—The dative is used with words denoting friendly or hostile association or intercourse. This dative is especially common in the plural and after middle verbs.

a. κακοῖς ὀμιλῶν καὶ τοῖς ἐκβήσῃ κακός *if thou associate with the evil, in the end thou too wilt become evil thyself* Men. Sent. 274, ἀλλήλοισι διελέγεσθαι *we have conversed with each other* P. A. 37 a, τῷ πλῆθει τὰ βροθέντα κοινώσαντες *communicating to the people what had been said* T. 2. 72, δεόμενοι τοῖς φερόντας ξυναλλάξαι σφίσι *asking that they reconcile their exiles with them* 1. 24, εἰς λόγους σοι εἰλθεῖν *to have an interview with you* X. A. 2. 5. 4, μετεσχέκαμεν ὑμῖν θυσιῶν *we have participated in your festivals* X. H. 2. 4. 20, ἀλλήλοισι σπονδὰς ἐποιήσαντο *they made a truce with one another* 3. 2. 20, ἀποῖς διὰ φιλιᾶς ἰέναι *to enter into friendship with them* X. A. 3. 2. 8. So with verbs of meeting: προσέρχεσθαι, προστυγχάνειν and ἐντυγχάνειν, ἀπαντᾶν.

b. πολλοῖς ὀμίγειν *few fighting with many* T. 4. 36, Κόρυς πολεμοῦντες *waging war with Cyrus* 1. 13, ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοισι *friends dispute with friends good-naturedly, but adversaries wrangle with one another* P. Pr. 337 b, δικάς ἀλλήλοισι δικάζονται *they bring lawsuits against one another* X. M. 3. 5. 16, διαφέρεσθαι τοῦτοις *to be at variance with these men* D. 18. 31 (and so many compounds of διὰ), οὐκ ἔφη τοῖς λόγοις τοῖς ἔργοις ὁμολογεῖν *he said their words did not agree with their deeds* T. 5. 55. So also τινὶ διὰ πολέμου (διὰ μάχης, εἰς χεῖρας) ἰέναι, τινὶ ὄμψε χωρεῖν, etc.

N. 1.—πολεμεῖν (μάχεσθαι) σύν τινι (μετὰ τινος) means *to wage war in conjunction with some one*.

N. 2.—Verbs of friendly or hostile association, and especially periphrases with ποιεῖσθαι (πρόλεμον, σπονδὰς), often take the accusative with πρός.

1524. Dative of Accompaniment.—The dative of accompaniment is used with verbs signifying *to accompany, follow*, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ *to follow the leader* P. R. 474 c, ἔπεσθαι ὑμῖν βούλομαι

I am willing to follow you X. A. 3. 1. 25. *μετά* with the genitive is often used, as are *σύν* and *ἔμα* with the dative.

1525. With αὐτός.—The idea of accompaniment is often expressed by *αὐτός* joined to the dative. This use is common when the destruction of a person or thing is referred to. Thus, *τῶν νεῶν μία αὐτοῖς ἀνδράσιν one of the ships with its crew* T. 4. 14, *εἶπεν ἤκειν εἰς τὰς τάξεις αὐτοῖς στεφάνοις he bade them come to their posts, crowns and all* X. C. 3. 3. 40. The article after *αὐτός* is rare; and *σύν* is rarely added (X. C. 2. 2. 9). Hom. has this dative only with lifeless objects.

1526. Dative of Military Accompaniment.—The dative is used in the description of military movements to denote the accompaniment (troops, ships, etc.) of a leader: *ἔξελαύει τῷ στρατεύματι παντὶ he marches out with all his army* X. A. 1. 7. 14. *σύν* is often used with words denoting troops (T. 6. 62).

a. An extension of this usage occurs when the persons in the dative are essentially the same as the persons forming the subject (distributive use): *ἡμῖν ἐφείποντο οἱ πολέμοι καὶ ἱππικῶ καὶ πελταστικῶ the enemy pursued us with their cavalry and peltasts* X. A. 7. 6. 29.

b. The dative of military accompaniment is often equivalent to a dative of means when the verb does not denote the leadership of a general.

1527. Dative of Accompanying Circumstance.—The dative, usually of an abstract substantive, may denote accompanying circumstance and manner.

a. The substantive has an attribute: *πολλῇ βοῇ προσέκειντο they attacked with loud shouts* T. 4. 127, *παντὶ σθένει with all one's might* 5. 23, *τύχῃ ἀγαθῇ with good fortune* C. I. A. 2. 17. 7. So *παντὶ* (οὐδενί, ἄλλῳ, τούτῳ τῷ) *τρόπῳ*. Manner may be expressed by the adjective, as *βιαίῳ θανάτῳ ἀποθνήσκειν to die (by) a violent death* X. Hi. 4. 3 (= βίῳ).

b. Many particular substantives have no attribute and are used adverbially: *θεῖν δρόμῳ to run at full speed* X. A. 1. 8. 19, *βίῳ by force, δίκῃ justly, δόλῳ by craft, (τῷ) ἔργῳ in fact, ἡσυχῇ quietly, κομιδῇ (with care) entirely, κόσμῳ in order, δουλῳ, κύκλῳ round about, (τῷ) λόγῳ in word, προφάσει ostensibly, σιγῇ, σωπῇ in silence, σπουδῇ hastily, with difficulty, τῇ ἀληθείᾳ in truth, τῷ ὄντι in reality, ὀργῇ in anger, φυγῇ in hasty flight.*

N. — When no adjective is used, prepositional phrases or adverbs are generally employed: *σὺν κραυγῇ, σὺν δίκῃ, μετὰ δίκης, πρὸς βίαν* (or *βιαίως*).

c. Here belongs the dative of feminine adjectives with a substantive (*ὀδῶ*, etc.) omitted, as *ταύτῃ in this way, here, ἄλλῃ in another way, elsewhere, πῇ, ᾧ in what (which) way*. So *δημοσίᾳ at public expense, ἰδίᾳ privately, κοινῇ in common, πεζῇ on foot*.

N. — Some of these forms are instrumental rather than comitative, e.g. *ταύτῃ*.

1528. Space and Time.—The dative of space and time may sometimes be regarded as comitative.

a. Space: *the way by which (qua), as ἐπορεύετο τῇ ὀδῶ ἣν πρότερον ἐποίησατο he marched by the road (or on the road?) which he had made before* T. 2. 98; b. Time: *κατηγόρει ὡς ἐκείνη τῷ χρόνῳ πεισθεῖη she charged that she had been*

persuaded in (by) the course of time L. 1. 20. Some of these uses are instrumental rather than comitative.

WITH ADJECTIVES, ETC.

1529. Many adjectives and adverbs, and some substantives, take the instrumental dative by the same construction as the corresponding verbs.

σύμμαχος αὐτοῖς their ally D. 9. 58, *χώρᾳ δημορὸς τῇ Λακεδαιμονίων a country bordering on that of the Lacedaemonians* 15. 22, *ἀκόλουθα τούτοις conformable to this* 18. 257. So *κοινός* (cp. 1414), *σύμφωνος, συγγενής, μεταίτιος*, and *διάφορος* meaning *at variance with*. — *ἐπομένως τῷ νόμῳ conformably to the law* P. L. 844 e, *ὁ ἐξῆς νόμος τούτῳ the law next to this* D. 21. 10. Many of the adjectives belonging here also take the genitive when the idea of possession or connection is marked. — *ἔμα* chiefly in the meaning *at the same time*. — *κοινωνῖα τοῖς ἀνδράσι intercourse with men* P. R. 466 c, *ἐπιδρομῇ τῷ τειχίσματι attack on the fort* T. 4. 23.

LOCATIVE DATIVE

1530. The dative as the representative of the locative is used to express place and time.

a. On the instrumental dative of space and time, see 1528.

1531. Dative of Place.—In poetry the dative without a preposition is used to denote place.

a. *Where a person or thing is*: *στὰς μέσῳ ἔρκει taking his stand in the middle of the court* Ω 306, *γῆ ἔκειρο she lay on the ground* S. O. T. 1266, *valein δρεσιν to dwell among the mountains* O. T. 1451. Often of the parts of the body (Hom. *θῦμῳ, καρδίῳ*, etc.). With persons (generally in the plural): *ἀριπρεπῆς Τρώεσσιν conspicuous among the Trojans* Ζ 477. *τοῖσι δ' ἀνέστη* A 68 may be *rose up among them* or a dative proper (*for them*).

b. *Place whither* (limit of motion): *πέδιῳ πέσε fell on the ground* E 82, *κολεῶ ἄορ θεοῦ put thy sword into its sheath* κ 333.

1532. After verbs of motion the dative, as distinguished from the locative, denotes direction *towards* and is used of persons (1485), and is a form of the dative of interest.

1533. Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition. The limit of motion is usually (1589) expressed by the accusative with a preposition (e.g. *εἰς, πρὸς*).

1534. In prose the dative of place (chiefly *place where*) is used only of proper names: *Πυθοῖ at Pytho, Ἴσθμοῖ at the Isthmus, Σαλαμῖνι at Salamis, Ὀλυμπιάσι at Olympia, Ἀθήνησι at Athens* (inscr.); especially with the names of Attic demes, as *Φαληροῖ, Θορικοῖ, Μαραθῶνι*. But *ἐν Μαραθῶνι* and *ἐν Πλαταιαῖσι* occur. Some deme-names require *ἐν*, as *ἐν Κόλλῃ*.

1535. Many adverbs are genuine locatives, as *οἴκοι, πάλαι, πανδημεί, Φαληροῖ; Ἀθήνησι, Πλαταιαῖσι*; others are datives in form, as *κύκλῳ, Πλαταιαῖσι*.

1536. With names of countries and places, *ἐν* is more common than the

locative dative, and, with the above exceptions, the place *where* is expressed in Attic prose with *ἐν*.

1537. Verbs of *ruling* often take the dative, especially in Homer: Μυρμιδόνεσσιν ἄνασσε A 180, Γιγάντεσσιν βασιλευεν η 59, ἦρχε δ' ἄρα σφιν Ἀγαμέμνων E 134. Rarely in prose: ἡγείσθαι τιμὶ to serve as guide (leader) to some one, ἐπιστατεῖν τιμὶ to be set over one; ἄρχειν τιμὶ means only = to be archon (Πυθοδώρου ἀρχοντος Ἀθηναίους T. 2. 2). Cp. 1371.

a. Only when stress is not laid on the idea of supremacy is the dative, instead of the genitive (1370), used with verbs of *ruling*.

1538. It is not clear whether the dative with verbs of *ruling* is a dative proper (*for*), a locative (*among*; cp. ἐν Φαίηξιν ἄνασσε η 62), or an instrumental (*by*). ἄρχειν, ἡγείσθαι may take the dative proper, ἀνάσσειν, βασιλεύειν, κρατεῖν may take the locative dative.

1539. Dative of Time. — The dative without a preposition is commonly used to denote a definite point of time (chiefly *day, night, month, year, season*) at which an action occurred. The dative contrasts one point of time with another, and is usually accompanied by an attributive.

1540. The dative denotes the time at which an action takes place and the date of an event.

ταύτην μὲν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῇ δὲ ὑστεραία κτλ. throughout that day they waited there, but on the day following, etc. X. H. 1. 1. 14. So τῇ προτεραία the day before, τῇ δευτέρᾳ the second day, Ἐλαφηβολιώνος μηνὸς ἕκτη (ἡμέρᾳ) φθίνοντος on the sixth of waning Elaphebolion Aes. 2. 90, ἔτη καὶ νέμ on the last of the month D. 18. 29; τρίτῳ μηνί in the third month L. 21. 1, περιούρι τῷ θέρει when summer was coming to an end T. 1. 30, ἕξηκοστῷ ἔτει in the sixtieth year 1. 12; also with ὥρα (χειμῶνος ὥρα in the winter season And. 1. 137).

1541. The names of the regular recurring festivals which serve to date an occurrence stand in the dative: Παναθηναίους at the Panathenaea D. 21. 156, τοῖς Διονυσίοις at the Dionysia 21. 1, ταῖς πομπαῖς at the processions 21. 171, τοῖς τραγωδοῖς at the representations of the tragedies Aes. 3. 176. ἐν is rarely added.

1542. ἐν is added:

a. To words denoting time when there is no attributive: ἐν τῷ χειμῶνι in winter X. O. 17. 3; cp. 1444. b. When the attributive is a pronoun (sometimes): (ἐν) ἐκείνῃ τῇ ἡμέρᾳ. c. To statements of the time within the limits of which an event may take place (where ἐντός with the genitive is common); to statements of how much time anything takes; with numbers, ὀλίγος, πολὺς, etc. Thus, ἐν τρισὶν ἡμέραις for (during) three days X. A. 4. 8. 8, οὐ βῆδιον τὰ ἐν ἅπαντι τῷ χρόνῳ πράχθέντα ἐν μᾶ ἡμέρᾳ δηλωθῆναι it is not easy to set forth in a single day the acts of all time L. 2. 54, ἐξελέσθαι τὴν διαβολὴν ἐν οὕτως ὀλίγῳ χρόνῳ to clear myself of calumny in so brief a time P. A. 19 a. ἐν is rarely omitted in prose, and chiefly when there is an attributive: μᾶ νυκτὶ T. 6. 27. d. Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. e. To words denoting the date of an event, not a point of time: ἐν τῇ πρώτῃ πρεσβείᾳ in the first embassy Aes. 2. 123. Thuc. employs ἐν, as ἐν τῇ ὑστεραία ἐκκλησίᾳ in

the assembly held the day after 1. 44, but usu. the simple dative, as μάχη in the battle 3. 54, ἐκείνῃ τῇ ἐσβολῇ in that incursion 2. 20, τῇ πρώτῃ ἐκκλησίᾳ in the first assembly 1. 44.

1543. The dative and genitive of time are sometimes employed with only a slight difference (1417 a).

DATIVE WITH COMPOUND VERBS

1544. Many compound verbs take the dative because of their meaning as a whole. So ἀντέχειν hold out against, ἀμφισβητεῖν dispute with (1523 b).

1545. The dative is used with verbs compounded with σύν (regularly), with many compounded with ἐν, ἐπί, and with some compounded with παρά, περί, πρός, and ὑπό, because the preposition keeps a sense that requires the dative.

ἐμβλέψας αὐτῷ looking at him P. Charm. 162 d, ἐλπιδας ἐμποιεῖν ἀνθρώποις to create expectations in men X. C. 1. 6. 19, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικὸν the Greek force fell upon them X. A. 4. 1. 10, ἐπέκειντο αὐτοῖς they pressed hard upon them 5. 2. 5, συναδικεῖν αὐτοῖς to be their accomplice in wrong-doing 2. 6. 27, ξυνίσῃσι Μελήτῳ ψευδομένῳ they are conscious that Meletus is speaking falsely (i.e. they know it as well as he does) P. A. 34 b, οὗτοι οὐ παρεγένοντο βασιλεῖ these did not join the king X. A. 5. 6. 8, παρέστω ὑμῖν ὁ κῆρυξ let the herald come with us 3. 1. 46, Ξενοφῶντι προσέτρεχον δύο νεανίσκω two youths ran up to Xenophon 4. 3. 10, ὑποκεῖσθαι τῷ ἀρχοντι to be subject to the ruler P. G. 510 c.

a. So especially with verbs of motion and rest formed from ἵεναι, πίπτειν, τιθέναι, τρέχειν, εἶναι, γίγνεσθαι, κείσθαι, etc.

1546. Some verbs of motion compounded with παρά, περί, ὑπό take the accusative (1559).

1547. Some verbs have an alternative construction, e.g. περιβάλλειν: τιμὶ τι invest a person with something, τί τιμιν surround something with something.

1548. Compounds of σύν take the instrumental, compounds of ἐν take the locative dative.

1549. When the idea of place is emphatic, the preposition may be repeated: ἐμμέναντες ἐν τῇ Ἀττικῇ remaining in Attica T. 2. 23; but it is generally not repeated when the idea is figurative: τοῖς ὄρκοις ἐμμένων abiding by one's oath I. 1. 13. μετὰ may be used after compounds of σύν: μετ' ἐμοῦ συνέπει he sailed in company with me L. 21. 8.

1550. The prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

1551. The accusative is a form of defining or qualifying the verb.

a. The accusative derives its name from a mistranslation (*casus accusativus*) of the Greek (ἡ αἰτιῶτικὴ πτώσις, properly *casus effectivus*, 1554 a).

1552. A noun stands in the accusative when the idea it expresses is most

immediately (in contrast to the dative) and most completely (in contrast to the genitive) under the influence of the verbal conception (in contrast to the nominative).

1553. The accusative is the case of the direct object (919). The accusative is used with all transitive verbs (and with some intransitive verbs used transitively), with some verbal nouns, and with adjectives.

1554. The direct object is of two kinds:

a. The internal object (object effected): *ὁ ἀνὴρ τύπτει πολλὰς πληγὰς* *the man strikes many blows.*

N. 1. — Here the object is already contained (or implied) in the verb, and its addition is optional. The accusative of the internal object is sometimes called the accusative of content. The object stands in apposition to the result of the verbal action. The effect produced by the verb is either (1) transient, when the object is a *nomen actionis*, and disappears with the operation of the verb, as in *μάχην μάχεσθαι* *to fight a battle*, or (2) permanent, and remains after the verbal action has ceased, as in *τείχος τειχίζειν* *to build a wall*. The latter form is the accusative of result (1578).

N. 2. — Almost any verb may take one of the varieties of the internal object.

b. The external object (object affected): *ὁ ἀνὴρ τύπτει τὸν παῖδα* *the man strikes the boy.*

N. — Here the object is not contained in the verb, but is necessary to explain or define the character of the action in question. The external object stands outside the verbal action.

1555. Many verbs may take an accusative either of the external or of the internal object: *τέμνειν ἕλην* *fell timber*, *τέμνειν τὰς τρίχας* *cut off the hair*, *τέμνειν ὁδὸν* *open a road*, but *σπονδᾶς* or *δρκια τέμνειν*, with a specialized verbal idea, *to make a treaty* by slaying a victim (pass. *δρκια ἐτήθη*), *τέμνειν ὁδὸν* *make one's way* (poet.), *τειχίζειν χωρίον* *fortify a place*, but *τειχίζειν τείχος* *build a wall*. Cp. E. Supp. 1060: A. *νικῶσα νικῆν τίνα; μαθεῖν χρήζω σέθεν*. B. *πάσας γυναῖκας*, κτλ. A. *Victorious in what victory? This I would learn of thee*. B. *Over all women*. Here the construction shifts from the internal to the external object.

1556. The direct object of an active transitive verb becomes the subject of the passive: *ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται* *the boy is struck by the man*.

a. The object of a verb governing the genitive or dative as principal object may also become the subject of the passive (1340).

1557. In Greek many verbs are transitive the ordinary English equivalents of which are intransitive and require a preposition. So *σιωπᾶν τι*, *σίγαῖν τι* *to keep silence about something*.

1558. Many verbs that are usually intransitive are also used transitively in Greek. Thus, *ἀσεβεῖν* *sin against*, *δυσχερᾶναι* *be disgusted at*, *χαίρειν* *rejoice at*, *ἠδεσθαι* *be pleased at*, *δακρῆναι* *weep for*. Cp. 1595 b.

a Poetical: *ᾄσσειν* *agitate*, *περὰν πόδα* *pass on her way* E. Hec. 53, *πλεῖν* *sail*, *κροταλλίζειν* *rattle along* (*κροτεῖν* *strike* Hdt. 6. 58), *λάμπειν* *make shine*, *χοροεῖν θεόν*, *ἐλισσεῖν θεόν* *celebrate the god by choruses, by dancing*.

1559. Many intransitive verbs are used transitively when compounded with a preposition, e.g. *ἀναμάχεσθαι* *fight over again*. — *ἀπομάχεσθαι* *drive off*, *ἀποστρέφασθαι* *abandon*, *ἀποχωρεῖν* *leave*. — *διαβαλεῖν* *pass over*, *διαπλεῖν* *sail across*, *διεξέρχεσθαι* *go through*. — *εἰσεῖναι* *come into the mind*, *εἰσπλεῖν* *sail into*. — *ἐκβαλεῖν* *pass*, *ἐκτρέπεσθαι* *get out of the way of*, *ἐξαναχωρεῖν* *shun*, *ἐξίστασθαι* *avoid*. — *ἐπιστρατεύειν* *march against*. — *καταναυμαχεῖν* *beat at sea*, *καταπολεμεῖν* *subdue completely*, *καταπολιτεύεσθαι* *reduce by policy*. — *μετέρχεσθαι* *seek, pursue*, *μετιεῖναι* *go in quest of*. — *παραβαλεῖν* *transgress*. — *περιεῖναι* *go round*, *περίστασθαι* *surround*. — *προσοκεῖν* *dwell in*, *προσπαίζειν* *sing in praise of*. — *ὑπερβαλεῖν* *omit*. — *ὑπερέρχεσθαι* *escape from*. — *ὑπέρχεσθαι* *faun on*, *ὑποδδεσθαι* *withstand*, *ὑποχωρεῖν* *shun*, *ὑφίστασθαι* *withstand*.

1560. Conversely, many verbs that are usually transitive are used intransitively (with gen., dat., or with a preposition). Some of these are mentioned in 1591, 1592, 1595. Sometimes there is a difference in meaning, as *ἀρέσκειν* = *satisfy*, with accus., = *please*, with dat.

1561. The same verb may be used transitively or intransitively, often with little difference of signification. Cp. 1709. This is generally indicated in the treatment of the cases, e.g. *αἰσθάνεσθαι τι* or *τινος* *perceive something*, *ἐνθυμείεσθαι τι* or *τινι* *consider something*, *μέμψασθαι τινα* or *τινι* *blame some one*.

1562. On *δεῖ μοί τινος* and *δεῖ μέ τινος* see 1400. With the inf. the accus. is usual (dat. and inf. X. A. 3. 4. 35). *χρή μέ τινος* is poetical; with the inf. *χρή* takes the accus. (except L. 28. 10, where some read *δικαίους*). (*χρή* is an old noun; cp. *χρεῶ*, *χρεῖα* *need* and 793.)

INTERNAL OBJECT (OBJECT EFFECTED)

COGNATE ACCUSATIVE

1563. The cognate accusative is of two kinds, of which the second is an extension of the first.

1564. (I) The substantive in the accusative is of the *same origin* as the verb.

πολλὴν φλυᾶριᾶν φλυᾶροντα *talking much nonsense* P. A. 19 c, *ξυνέφυγε τὴν φυγὴν ταύτην* *he shared in the recent exile* 21 a, *τὴν ἐν Σαλαμῖνι ναυμαχιᾶν ναυμαχίσαντες* *victorious in the sea-fight at Salamis* D. 59. 97, *τὰς ὑποσχέσεις ἃς οὗτος ὑπίσχεῖτο* *the promises which he made* 19. 47, *ἡ αἰτία ἦν αἰτιῶνται* *the charge they bring* Ant. 6. 27.

a. Sometimes the verb may be suppressed, as *ἡμῖν μὲν εὐχὰς τᾶσδε* (*εὔχομαι*) *for us these prayers* A. Ch. 142.

1565. The cognate accusative occurs even with adjectives of an intransitive character: *μήτε τι σοφὸς ὦν τὴν ἐκείνων σοφῶν* *μήτε ἀμαθὴς τὴν ἀμαθῶν* *being neither at all wise after the fashion of their wisdom nor ignorant after the fashion of their ignorance* P. A. 22 e, *ἀτίμους ἐποίησαν ἀτίμιαν τοῦαυτε* ὥστε κτλ.

they disfranchised them in such a way that, etc. T. 5. 34 (ἀπίμους ἐποίησαν = ἡτίμησαν, cp. 1598).

1566. Passive: πόλεμος ἐπολεμεῖτο war was waged X. H. 4. 8. 1.

1567. (II) The substantive in the accusative is of kindred meaning with the verb.

ἐξῆλθον ἀλλὰς ὁδοῦς they went forth on other expeditions X. H. 1. 2. 17, τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν they waged what is called the Sacred War T. 1. 112, ἡσθένησε ταύτην τὴν νόσον he fell ill of this disease I. 19. 24, ἀνθρώπου φύσιν βλαστῶν born to man's estate S. Aj. 760.

1568. Passive: πόλεμος ἐταράχθη war was stirred up D. 18. 151.

1569. An extension of the cognate accusative appears in poetry with κείσθαι, στήναι, καθίζειν and like verbs: τόπον, ὅγτινα κείται the place in which he is situated S. Ph. 145, τί ἔστηκε πέτρῳ; why stands she on the rock? E. Supp. 987, τρίποδα καθίζων sitting on the tripod E. Or. 956.

1570. An attributive word is usually necessary (but not in Hom.); otherwise the addition of the substantive to the verb would be tautologous. But the attribute is omitted:

a. When the nominal idea is specialized: φυλακὰς φυλάττειν to stand sentry X. A. 2. 6. 10, φόρον φέρειν to pay tribute 5. 5. 7.

b. When the substantive is restricted by the article: τὸν πόλεμον πολεμεῖν to wage the present war T. 8. 58, τὴν πομπὴν πέμπειν to conduct the procession 6. 56.

c. When a plural substantive denotes repeated occurrences: ἐτριηράρχησε τριηραρχίας he performed the duty of trierarch D. 45. 85.

d. In various expressions: Ὀλύμπια νικᾶν to win an Olympian victory T. 1. 126, τὴν ναυμαχίαν νικᾶσαι to be victorious in the sea-fight L. 19. 28, θῆεν τὰ εὐαγγέλια to offer a sacrifice in honour of good news X. H. 1. 6. 37.

e. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: στάζειν αἷμα to drip (drops of) blood S. Ph. 783, Ἄρη πνεῖν to breathe war A. Ag. 375, πῦρ δεδορκώς looking (a look of) fire τ 446. This use is common, especially in Aristophanes, with verbs signifying the look of another than the speaker: βλέπειν νᾶπυ to look mustard Eq. 631, βλέπειν ἀπιστιῶν to look unbelief Com. fr. 1. 341 (No. 309); cp. "looked his faith": Holmes.

1571. The substantive without an attribute is (rarely) added to the verb as a more emphatic form of statement: λῆρον ληρεῖν to talk sheer nonsense Ar. Pl. 517, ὕβριν ὑβρίζειν to insult grievously E. H. F. 708. Often in Euripides.

1572. The substantive may be omitted, leaving only the adjectival attribute: παῖσον διπλὴν (scil. πληγὴν) strike twice (a double blow) S. El. 1415, τοῦτον ἀνέκραγον ὡς ὀλιγάς (scil. πληγὰς) παλασειν they called out that he had dealt him too (1063) few blows X. A. 5. 8. 12. Cp. 1028.

1573. Usually an adjective, pronoun, or pronominal adjective is treated as a neuter substantive. Cp. μεγάλ' ἀμαρτάνειν to commit grave errors D. 5. 5 with μέγιστα ἀμαρτήματα ἀμαρτάνουσι P. G. 525 d. The singular adjective is used in certain common phrases in prose, but is mainly poetical; the plural is ordinarily used in prose.

ἠδὺν γελᾶν poet. (= ἠδὺν γέλωτα γελᾶν) to laugh sweetly, μέγα (ψεῦδος) ψεύδεται he is a great liar, μέγα φρονήσᾳς ἐπὶ τούτῳ highly elated at this X. A. 3. 1. 27, μείζον φρονεῖ he is too proud 5. 6. 8, τὰ τῶν Ἑλλήνων φρονεῖν to be on the side of the Greeks D. 14. 34, μέγιστον ἐδύνατο had the greatest influence L. 30. 14, δεῖνὰ ὑβρίζειν to maltreat terribly X. A. 6. 4. 2, ταῦτ' ἄ ἐπρεσβεύομεν we fulfilled our mission as ambassadors in the same way D. 19. 32, τί βούλεται ἡμῖν χρῆσθαι; what use does he wish to make of us? X. A. 1. 3. 18 (= τίνα βούλεται χρεῖαν χρῆσθαι, cp. χρῆσθαι τινι χρεῖαν P. L. 868 b).

1574. Passive: τοῦτο οὐκ ἐπέσθησαν they were not deceived in this X. A. 2. 2. 13, ταῦτα οὐδεὶς ἂν πεισθῆι no one would be persuaded of this P. L. 836 d.

1575. For a cognate accusative in conjunction with a second object, see 1620.

1576. Note the expressions δικάζειν δίκην decide a case, δικάζεσθαι δίκην τινὶ go to law with somebody, διώκειν γραφὴν τινα indict somebody, φεύγειν δίκην τινὸς be put on one's trial for something; γράφεσθαι τινα γραφὴν indict one for a public offence, φεύγειν γραφὴν be put on one's trial for a public offence. Also ἀγωνίζεσθαι στάδιον (= ἀγῶνα σταδίου) be a contestant in the race-course, νικᾶν στάδιον be victorious in the race-course, νικᾶν δίκην win a case, νικᾶν γνώμην carry a resolution (pass. γνώμην ἠττᾶσθαι), ὀφλεῖν δίκην lose a case.

1577. The (rarer) dative (φόβῳ ταρβεῖν, βιαίῳ θανάτῳ ἀποθνήσκειν, φεύγειν φυγῆ) expresses the cause (1517), manner (1513), or means (1507).

ACCUSATIVE OF RESULT

1578. The accusative of result denotes the effect enduring after the verbal action has ceased.

ἔλκος οὐτάσαι to smite (and thus make) a wound E 361 (so οὐλὴν ἐλαύνειν ψ 74), πρεσβεύειν τὴν εἰρήνην to negotiate the peace (go as ambassadors (πρέσβεις) to make the peace) D. 19. 134, but πρεσβεύειν πρεσβείαν to go on an embassy Dinarchus 1. 16, νόμισμα κόπτειν to coin money Hdt. 3. 56, σπονδᾶς, or ὄρκια, τέμνειν (1555).

1579. Verbs signifying to effect anything (αἶρειν raise, αἰξίειν exalt, διδάσκειν teach, τρέφειν rear, παιδεύειν train) show the result of their action upon a substantive or adjective predicate to the direct object: σὲ Θῆβαί γ' οὐκ ἐπαίδευσαν κακὸν Thebes did not train thee to be base S. O. C. 919, τοῦτον τρέφειν τε καὶ αἰξίειν μέγα to nurse and exalt him into greatness P. R. 565 c, ἐποικοδομήσαντες αὐτὸ ὑψηλότερον raising it higher T. 7. 4. Such predicate nouns are called proleptic. Passive: μέγας ἐκ μικροῦ Φίλιππος ἡξήται Philip has grown from a mean to be a mighty person D. 9. 21. Cp. 1613.

ACCUSATIVE OF EXTENT

1580. The accusative denotes extent in space and time.

1581. Space. — The accusative denotes the space or way over which an action is extended, and the measure of the space traversed.

ἄγειν (στρατιᾶν) στενὰς ὁδοῦς to lead an army over narrow roads X. C. 1. 6. 43, ἐξελαύνει σταθμὸς τρεῖς, παρασάγγας εἴκοσι καὶ δύο he advances three stages, twenty-

two parasangs X. A. 1. 2. 5, ἀπέχει ἡ Πλάταια τῶν Θηβῶν σταδίου ἑβδομήκοντα Plataea is seventy stades distant from Thebes T. 2. 5.

a. This use is analogous to the cognate accusative after verbs of motion (ἔξοδος ἐξελεῖν, πλεῖν θάλατταν).

1582. Time. — The accusative denotes extent of time.

ἔμεινεν ἡμέρας ἑπτὰ he remained seven days X. A. 1. 2. 6, ξυμμαχίαν ἐποίησαντο ἑκατὸν ἔτη they made an alliance for a hundred years T. 3. 114.

1583. The accusative of time implies that the action of the verb covers the entire period. When emphasis is laid on the uninterrupted duration of an action, παρά with the accusative (1692. 3. b) and διὰ with the genitive (1685. 1. b) are used. The accusative of time is rarely employed where the dative (1540) is properly in place: τήνδε τὴν ἡμέραν Aes. 3. 7.

1584. Duration of life may be expressed by γεγονώς: ἔτη γεγονώς ἑβδομήκοντα seventy years old P. A. 17 d. (Also by εἶναι and the genitive, 1327.)

1585. To mark (a) how long a situation has lasted or (b) how much time has elapsed since something happened, an ordinal is used without the article, but often with the addition of οὐτοσί. The current day or year is included. Thus (a) τὴν μητέρα τελευτήσασαν τρίτον ἔτος τουτί my mother who died two years ago L. 24. 6, ἐπιδεδήμηκε τρίτην ἡδὴ ἡμέραν he has been in the city since day before yesterday P. Pr. 309 d. (b) ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτί Ἡραῖον τεῖχος πολιορκῶν this is the third or fourth year since it was announced that Philip was besieging fort Heraeum D. 3. 4.

1586. On the accusative of extent in degree, see 1609. With a comparative we find πολύ and ὀλίγον as well as πολλῶ and ὀλίγῳ (1514); and always τί, τί, οὐδέν with the comparative.

1587. Time and degree are often expressed by prepositions with the accusative. See Prepositions under ἀμφί, ἀνά, διά, ἐπί, κατά, παρά, πρὸς, ὑπό.

TERMINAL ACCUSATIVE (IN POETRY)

1588. In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστυ Καδμείον μολῶν having come to the city of Cadmus S. O. T. 35, πέμφομένῃν Ἑλλάδα we will convey her to Greece E. Tro. 883. Of persons in Hom. (especially with ἰκνέομαι, ἴκω, ἰκάνω = reach) and in the lyric parts of the drama: μνηστῆρας ἀφίκετο came unto the suitors a 332. Cp. "arrived our coast": Shakesp. In Hdt. 9. 26 φάμεν ἡμέας ἰκνέσθαι means we declare that it befits us.

1589. The limit of motion is also expressed by -δε (ἄστυδε Hom., in prose, Ἀθήναζε = Ἀθῆναι + δε; χαμάζε or χαμάζε = χαμαῖ + δε, cp. χαμα-ι; οἴκαδε) and, regularly in prose, by εἰς, ἐπί, παρά, πρὸς, ὡς (with a person) with the accusative.

EXTERNAL OBJECT (OBJECT AFFECTED)

1590. Of the many transitive verbs taking this accusative the following deserve mention:

1591. (I) To do anything to or say anything of a person.

a. εὖ (καλῶς) ποιεῖν, δρᾶν (rarely with πράττειν), εὐεργετεῖν, δυνάμει, ὠφελεῖν (also with dat.), θεραπεύειν, κακῶς ποιεῖν, κακοῦν, κακουργεῖν, βλάπτειν, ἀδικεῖν, ὑβρίζειν, βιάζεσθαι, ἀμείβεσθαι requite, τιμωρεῖσθαι punish, λυμάλνεσθαι (also with dat.), λωβᾶσθαι (also with dat.).

b. εὖ (καλῶς) λέγειν, εὐλογεῖν, κολακεῖν, θωπεύειν, προσκυνεῖν, κακῶς λέγειν, κακολογεῖν, κακηγορεῖν, λοιδορεῖν.

1592. συμφέρειν and λυσιτελεῖν profit, βοηθεῖν help, λοιδορεῖσθαι rail at take the dat., ἀδικεῖν injure and ὑβρίζειν insult also take εἰς τινα or πρὸς τινα.

1593. εὖ (κακῶς) ἀκούειν, πάσχειν are used as the passives of εὖ (κακῶς) λέγειν, ποιεῖν. Cp. 1752.

1594. Many of the above-mentioned verbs take a double accusative (1622).

1595. (II) Verbs expressing emotion and its manifestations.

a. φοβεῖσθαι, δεδιέναι, τρεῖν, ἐκπλήττεσθαι, καταπλήττεσθαι fear, πτήσσειν crouch before, εὐλαβεῖσθαι beware of, θαρρεῖν have no fear of (have confidence in), αἰδέεσθαι stand in awe of, αἰσχύνεσθαι feel shame before, δυσχεραίνειν be disgusted at, ἐλεεῖν pity, πενθεῖν, θρηνεῖν, δακρυεῖν, κλάειν (κλαίειν) lament, weep over.

b. χαίρειν rejoice at and ἡδεσθαι be pleased to hear take the accus. of a person only in the poets and only with a predicate participle (2100). αἰσχύνεσθαι, χαίρειν, ἡδεσθαι, δυσχεραίνειν usually take the dat. in prose. θαρρεῖν may take the instr. dat. (Hdt. 3. 76).

1596. (III) Verbs of swearing.

ὀμνύναι swear by (τοὺς θεούς, pass. Zeus ὀμώμοται) and swear to (τὸν ἔρκον, pass. ὁ ἔρκος ὀμώμοται). So ἐπιορκεῖν swear falsely by.

a. ὀμνύναι τοὺς θεούς may be an abbreviation of ὀμνύναι ἔρκον (internal object) τῶν θεῶν.

b. The accusative is used in asseverations with the adverbs of swearing μά, οὐ μά, ναι μά, νή.

Nay, by Zeus: μά (τὸν) Δία, οὐ μά (τὸν) Δία.

Yea, by Zeus: ναι μά (τὸν) Δία, νή (τὸν) Δία.

μά is negative, except when preceded by ναι. μά may stand alone when a negative precedes (often in a question) or when a negative follows in the next clause: μά τὸν Ἀπόλλω, οὐκ Ar. Thesm. 269. μά is sometimes omitted after οὐ, and after ναι: οὐ τὸν Ὀλυμπον S. O. T. 1088, ναι τᾶν κέρων Ar. Vesp. 1438.

c. The name of the deity may be omitted in Attic under the influence of sudden scrupulousness: μά τὸν — οὐ σύ γε not you, by — P. G. 466 e.

1597. (IV) Various other verbs.

φεύγειν flee from, ἀποδιδράσκειν escape from, ἐνεδρεύειν lie in wait for, φθάνειν anticipate, φυλάττεσθαι guard oneself against, ἀμύνεσθαι defend oneself against, λαυθάειν escape the notice of, μένειν wait for, ἐκλείπειν and ἐπιλείπειν give out, fail (τὸ στράτευμα ὁ σίτος ἐπέλιπε corn failed the army X. A. 1. 5. 6).

1598. The accusative is rarely found after verbal nouns and adjectives, and in periphrastic expressions equivalent to a transitive verb. (This usage is post-Homeric and chiefly poetical.)

χοῖς προπομπός (= προπέμποσα) *escorting the libations* A. Ch. 23, τὰ μετέωρα φροντιστής *a speculator about things above the earth* P. A. 18 b, ἐπιστήμονες ἦσαν τὰ προσήκοντα *they were acquainted with their duties* X. C. 3. 3. 9, πόλεμος ἄπορα πόριμος *warproviding difficulties* (things for which there is no provision) A. Pr. 904, πολλά συνιστωρ (a house) *full of guilty secrets* A. Ag. 1090, σὲ φύξιμος *able to escape thee* S. Ant. 787; ἕξαρνός εἰμι (= ἕξαρνούμαι) τὰ ἐρωτώμενα *say 'no' to the question* P. Charm. 158 c, τεθναῖσι τῷ δέει τοὺς ἀποστόλους *they are in mortal fear of the envoys* D. 4. 45; other cases 1612.

1599. Elliptical Accusative.—The accusative is sometimes used elliptically.

οὗτος, ὃ σέ τοι (scil. καλῶ) *ho! you there, I am calling you!* Ar. Av. 274, μή, πρὸς σε θεῶν τλῆς με προδοῦναι (= μή, πρὸς θεῶν σε αἰτῶ) *do not, I implore thee by the gods, have the heart to leave me!* E. Alc. 275, μή μοι πρόφασιν (scil. πάρεχε) *no excuse!* Ar. Ach. 345. Cp. 946.

FREE USES OF THE ACCUSATIVE

ACCUSATIVE OF RESPECT

1600. To verbs denoting a state, and to adjectives, an accusative may be added to denote a thing *in respect to which* the verb or adjective is limited.

a. The accusative usually expresses a local relation or the instrument. The word restricted by the accusative usually denotes *like* or *similar to*, *good* or *better*, *bad* or *worse*, a physical or a mental quality, or an emotion.

1601. The accusative of respect is employed

a. Of the parts of the body: ὁ ἄνθρωπος τὸν δάκτυλον ἀλγεῖ *the man has a pain in his finger* P. R. 462 d, τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν τὰ τ' ὄμματ' εἰ *blind art thou in ears, and mind, and eyes* S. O. T. 371, πῶδας ὡκὺς Ἀχιλλεύς *Hom.*

N.—The accusative of the *part* in apposition to the *whole* (985) belongs here, as is seen by the passive. Cp. τὸν πλῆξ' ἀρχένα *him he smote on the neck* A. 240 (βάλε θούρον Ἄρηα κατ' ἀρχένα Φ 406) with βέβληται κελεῶνα *thou art smitten in the abdomen* E. 284.

b. Of qualities and attributes (nature, form, size, name, birth, number, etc.): διαφέρει γυνή ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. E. 453 b, οὐδὲ ἔοικεν θνητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν *nor is it seemly that mortal women should rival the immortals in form and appearance* e. 213, ποταμὸς, Κύδνος *νομα, εἶρος δύο πλῆθρων a river, Cydnus by name, two plethra in width* X. A. 1. 2. 23 (so with ὕψος, βάθος, μέγεθος), πλῆθος ὡς δισχιλίοι *about two thousand in number* 4. 2. 2, λέξον ὅστις εἰ γένος *tell me of what race thou art* E. Bacch. 460.

c. Of the sphere in general: δεινὸν μάχην *terrible in battle* A. Pers. 27, γένεσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, τὸ μὲν ἐπ' ἐμοὶ ὄλομαι, τὸ δ' ἐπὶ σοὶ σέσωσμαι *so far as I myself was concerned I was lost, but through you am saved* X. C. 5. 4. 11. Often of indefinite relations: πάντα κακὸς *base in all things* S. O. T. 1421, ταῦτα ἀγαθὸς ἕκαστος ἡμῶν, ἀπερ σοφός, ἀ δὲ ἀμαθής, ταῦτα δὲ κακὸς *each one of us is good in matters in which he is skilled, but bad in those in which he is ignorant* P. Lach. 194 d.

1602. Very rarely after substantives: χεῖρας ἀλχημητής *a warrior valiant with (thy) arm* π. 242, νεῖναι τὰς θύεις *youths by their appearance* L. 10. 29.

1603. For the accusative of respect the instrumental dative (1516) is also employed, and also the prepositions *εἰς*, *κατά*, *πρός*, e.g. διαφέρειν ἀρετῇ or εἰς ἀρετήν.

1604. Not to be confused with the accusative of respect is the accusative after intransitive adjectives (1565) or after the passives of 1632.

1605. The accusative of respect is probably in its origin, at least in part, an accusative of the internal object.

ADVERBIAL ACCUSATIVE

1606. Many accusatives marking limitations of the verbal action serve the same function as adverbs.

1607. Most of these adverbial accusatives are accusatives of the internal object: thus, in τέλος δὲ εἶπε *but at last he said*, τέλος is to be regarded as standing in apposition to an unexpressed object of the verb—*words, which were the end*. Many adverbial accusatives are thus accusatives in apposition (991) and some are accusatives of respect (1600). It is impossible to apportion all cases among the varieties of the accusatives; many may be placed under different heads. The use of adjectives as adverbs (μέγα πλούσιος *very rich*) is often derived from the cognate accusative with verbs (μέγα πλουτεῖν).

1608. Manner.—τρόπον τινα *in some way*, τίνα τρόπον *in what way?* τόνδε (τοῦτον) τὸν τρόπον *in this way*, πάντα τρόπον *in every way* (also παντὶ τρόπῳ), τὴν ταχίστην (δόδον) *in the quickest way*, τὴν εὐθείαν (δόδον) *straightforward*, προῖκα, δωρεάν *gratis* (1616), δίκην *after the fashion of* (δίκην τοξότου *like an archer* P. L. 705 e), πρόφασιν *in pretence* (ἐπλεε πρόφασιν ἐπ' Ἑλλησπόντου *he sailed professedly for the Hellespont* Hdt. 5. 33), χάριν *for the sake of* (lit. *favour*): οὐ τὴν Ἀθηναίων χάριν ἐστρατεύοντο *did not engage in the expedition out of good will to the Athenians* Hdt. 5. 99, τοῦ χάριν *for what reason?* Ar. Plut. 53, τὴν σὴν ἦκω χάριν *for thy sake I have come* S. Ph. 1413. Cp. 993.

1609. Measure and Degree.—μέγα, μεγάλη *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά *for the most part*, ὅσον *as much as*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, τί *somewhat*, ἀρχήν or τὴν ἀρχήν *at all* with οὐ or μή (ἐν τῷ παραχρήμα *οὐκ ἔστιν ἀρχὴν ὀρθῶς βουλευέσθαι* *it is utterly impossible to deliberate correctly offhand* Ant. 5. 73).

1610. Motive.—τί *why?* τοῦτο, ταῦτα *for this reason* (cognate accus.): τί ἦλθες *quid (cur) venisti* = τίνα ἔξιν ἦλθες; τοῦτο χαίρω (= ταύτην τὴν χαρὰν χαίρω) *therefore I rejoice*, αὐτὰ ταῦτα ἦκω *for this very reason have I come* P. Pr. 310 e, τοῦτ' ἀχθεσθε *for this reason you are vexed* X. A. 3. 2. 20.

1611. Time and Succession (1582): τὸ νῦν *now*, τὸ πάλαι *of old*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *first*, τὸ κατ' ἀρχὰς *in the beginning*, τὸ πρῶτον *in the first place*, τὸ τελευταῖον *in the last place* (for τὸ δευτέρον *in a series* use ἔπειτα or ἔπειτα δέ), τὸ λοιπὸν *for the future*, ἀκμήν *at the point, just, καιρὸν* *in season*.

TWO ACCUSATIVES WITH ONE VERB

1612. A compound expression, consisting of the accusative of an abstract substantive and *ποιεῖσθαι*, *τίθεσθαι*, *ἔχειν*, etc., is often treated as a simple verb; and, when transitive, governs the accusative: τὴν χερῶν καταδρομαῖς λείαν ἐποιεῖτο (= ἐλήξετο) *he ravaged the country by his incursions* T. 8. 41, Ἰλίου φθορᾶς ψήφους ἔθεντο (= ἐψηφίσαντο) *they voted for the destruction of Ilium* A. Ag. 814, μομφὴν ἔχω ἐν μὲν πρῶτά σοι (= ἐν μέφομαι) *I blame thee first for one thing* E. Or. 1069, τὰ δ' ἐν μέσῳ λήστιν ἴσχεις (= ἐπιλανθάνει) *what lies between thou hast no memory of* S. O. C. 583. See 1598. So with other periphrases in poetry: τέκνα μηκόνων λόγον (= μακρότερον προσφωνῶ) *I speak at length to my children* S. O. C. 1120, εἰ δέ μ' ὦδ' ἀεὶ λόγους ἐξήρηξες (= ἤρχου λέγειν) *if thou didst always (begin to) address me thus* S. El. 556.

EXTERNAL OBJECT AND PREDICATE ACCUSATIVE

1613. Verbs meaning to *appoint, call, choose, consider, make, name, show*, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλεῖτε γοῦ *were wont to call me father* 7. 6. 38, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλεῖα δικαστήν *to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὕτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὕτε τοὺς χρηστοὺς κακοὺς *for it is not just to consider bad men good at random, or good men bad* S. O. T. 609, Τιμόθεον στρατηγὸν ἐχειροτόνησαν *they elected Timotheus general* X. H. 6. 2. 11, τὴν σιγὴν σου ξυγχώρησιν θήσω *I shall consider your silence as consent* P. Crat. 435 b, ἐαυτὸν δεσπότην πεποίηκεν *he has made himself master* X. C. 1. 3. 18, εἰάν ἐμὲ σὸν θεράποντα ποιήσῃ *if you make me your servant* X. O. 7. 42, εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων *showing yourself a sophist before the Greeks* P. Pr. 312 a, εὐμαθῆ πάντα παρέχειν *to render everything easy to learn* X. O. 20. 14. Cp. 1579.

1614. The absence of the article generally distinguishes the predicate noun from the object: ἐπηγγέλλετο τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ποιήσιν *he promised to make his flatterers the richest of the citizens* L. 28. 4.

1615. Especially in Plato and Herodotus, after verbs signifying to *name, to call*, the predicate noun may be connected with the external object by (a redundant) εἶναι (911); σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist* P. Pr. 311 e, ἑπονυμῶν ἔχει σμικρὸς τε καὶ μέγας εἶναι *he is called both short and tall* P. Ph. 102 c. This is due to the analogy of verbs signifying to *think or say* (1041).

1616. A predicate accusative may stand in apposition to the object: ἔδωκα δωρεῖάν τὰ λύτρα *I gave them the price of their ransom as a free gift* D. 19. 170.

1617. This use is the source of many adverbial accusatives (993, 1606 ff.).

1618. Passive: both the object and the predicate accusative of the active construction become nominative (1743) in the passive construction: αὐτὸς στρα-

τηγὸς ἡρέθη *he himself was chosen general* L. 12. 65, αὐτοὶ νομοθέται κληθήσονται *they shall themselves be called lawgivers* P. L. 681 d.

INTERNAL AND EXTERNAL OBJECT WITH ONE VERB

1619. Many verbs take both an internal and an external object.

1620. The external object refers to a person, the internal object (cognate accusative, 1563 ff.) refers to a thing. Here the internal object stands in closer relation to the verb.

ὁ πόλεμος ἀείμνηστον παιδείαν αὐτοὺς ἐπαίδευσε *the war taught them a lesson they will hold in everlasting remembrance* Aes. 3. 148, τοσοῦτον ἔχθος ἐχθαίρω σε *I hate thee with such an hate* S. El. 1034, Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this accusation against me* P. A. 19 b, ἔλκος, τὸ μιν βάλε *the wound that he dealt him* E 795 (1578), Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας *Miltiades who won the battle at Marathon over the barbarians* Aes. 3. 181, τὸν ἄνδρα τύπτειν τὰς πληγὰς *to strike the man the blows* Ant. 4. γ. 1, καλοῦσί με τοῦτο τὸ ὄνομα *they give me this appellation* X. O. 7. 3.

1621. Passive (1747): πᾶσαν θεραπείαν θεραπευόμενος *receiving every manner of service* P. Phae. 255 a, τύπτεσθαι πενήκοντα πληγὰς *to be struck fifty blows* Aes. 1. 139, ἡ κρίσις, ἣν ἐκρίθη *the sentence that was pronounced upon him* L. 13. 50, τὰς μάχας, δσαὶ Πέρσαι ἠττήθησαν ἐῶ *I omit the battles in which the Persians were defeated* I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιώται *called by the one name of Sicilians* T. 4. 64.

1622. So with verbs signifying to *do anything to or say anything of* a person (1591): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν *he did you much good* L. 5. 3, ταυτί με ποιῶσι *that's what they are doing to me* Ar. Vesp. 696, τὰ τοιαῦτα ἐπαινῶ Ἀγησίλαον *I praise Agesilaus for such merits* X. Ages. 10. 1, τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε *he said many bad things about the Corinthians* Hdt. 8. 61. For the accusative of the thing, εἰ (καλῶς), κακῶς may be substituted; and εἰς and πρὸς with the accusative occur.

1623. The accusative of the person may depend on the idea expressed by the combination of verb and accusative of the thing (1612); as in τοὺς πολεμίους εἰργάσθαι κακὰ *to have done harm to the enemy* L. 21. 8 (here εἰργάσθαι of itself does not mean to do anything to a person).

1624. When the dative of the person is used, something is done *for* (1474), not *to* him: πάντα ἐποίησαν τοῖς ἀποθανούσιν *they rendered all honours to the dead* X. A. 4. 2. 23. εἰς or πρὸς with the accusative is also employed.

1625. Passive of 1622: δσα ἄλλα ἢ πῶλις ἠδικεῖτο *all the other wrongs that the State has suffered* D. 18. 70.

1626. Verbs of *dividing* (νέμειν, καταμέμειν, διαιρεῖν, τέμνειν) may take two accusatives, one of the thing divided, the other of its parts (cognate accns.). Thus, Κύρος τὸ στρατεύμα κατένειμε δώδεκα μέρη *Cyrus divided the army into twelve divisions* X. C. 7. 5. 13. εἰς or κατὰ may be used with the accusative of the parts.

1627. Passive: διήρηται ἡ ἀγορὰ τέτταρα μέρη *the Agora is divided into four parts* X. C. 1. 2. 4. εἰς and κατὰ may be used with the accusative of the parts.

DOUBLE OBJECT WITH VERBS SIGNIFYING TO ASK, DEMAND, ETC.

1628. Verbs signifying to *ask, clothe or unclothe, conceal, demand, deprive, persuade, remind, teach*, take two objects in the accusative, one of a person, the other of a thing.

οὐ τοῦτ' ἐρωτῶ σε *that's not the question I'm asking you* Ar. Nub. 641; χιτῶνα τὸν ἑαυτοῦ ἐκείνον ἠμφίεσε *he put his own tunic on him* X. C. 1. 3. 17, ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ χρηστηρίῳ ἐσθῆτα *lo Apollo himself divests me of my oracular garb* A. Ag. 1269; τὴν θυγατέρα ἐκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death* L. 32. 7; Κύρον αἰτεῖν πλοῖα *to ask Cyrus for boats* X. A. 1. 3. 14, ὡς ἐγὼ ποτέ τινα ἢ ἐπαῤῥάμην μισθὸν ἢ ἤτησα *that I ever exacted or asked pay of any one* P. A. 31 c; τούτων τὴν τιμὴν ἀποστερεῖ με *he deprives me of the value of these things* D. 28. 13; ἤμας τοῦτο οὐ πείθω *I cannot persuade you of this* P. A. 37 a; ἀναμνήσω ὑμᾶς καὶ τοὺς λινδόνους *I will remind you of the dangers also* X. A. 3. 2. 11; οὐδεὶς ἐδίδαξέ με ταύτην τὴν τέχνην *nobody taught me this art* X. O. 19. 16.

1629. Both person and thing are equally governed by the verb. The accusative of the person is the external object; the accusative of the thing is sometimes a cognate accusative (internal accusative).

1630. Some of these verbs also take the genitive or dative, or employ prepositions. Thus ἐρωτᾶν τινα περὶ τινος, αἰτεῖν (αἰτεῖσθαι) τι παρὰ τινος, ἀποστερεῖν ἢ ἀφαιρεῖσθαι τινὰ τινος (τινὸς τι) (1394), ὄρ τιμὴ τι (1483); ἀναμνησκειν τινὰ τινος (1356); παιδεύειν τινὰ τινι ἢ τινὰ εἰς (ἢ πρὸς) with the accusative.

1631. The poets employ this construction with verbs of *cleansing* (a form of *depriving*): χροῖα νίξετο ἄλμυρ *he was washing the brine from his skin* § 224, αἶμα κάθηρον Σαρπηδόνα *cleanse the blood from Sarpedon* II 667. And with other verbs (in tragedy), e.g. τιμωρεῖσθαι *avenge on*, μετελθεῖν *seek to avenge on*, μετιέναι *execute judgment on*, ἐπισκῆπτειν *charge*.

1632. Passive (1747): ὑπὸ βασιλέως πεπρωγμένος τοὺς φόρους *having had the tribute demanded of him by the king* T. 8. 5, ὅσοι ἵππους ἀπεστέρηται *all who have been deprived of their horses* X. C. 6. 1. 12, οὐκ ἐπείθοντο τὰ ἐσαγγελθέντα *they would not credit the news* Hdt. 8. 81, μουσικὴν παιδευθεὶς *having been instructed in music* P. Menex. 236 a (here μουσικῆ is possible), οὐδὲν ἄλλο διδάσκειται ἀνθρώπος ἢ ἐπιστήμην *man is taught nothing else except knowledge* P. Men. 87 c.

1633. The accusative of extent (1580) is freely used in the same sentence with other accusatives, as ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τᾶς ναῦς *having hauled the ships across the isthmus of Leucas* T. 3. 81.

On the accusative of the whole and part, see 985; on the accusative subject of the infinitive, see 1972 ff.; on the accusative absolute, see 2076. See also under *Anacoluthon*.

TWO VERBS WITH A COMMON OBJECT

1634. The case of an object common to two verbs is generally that demanded by the nearer: οὐ δεῖ τοῖς παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων *we must not accuse the trainer or banish him from the cities* P. G. 460 d.

a. The farther verb may contain the main idea: ἐπιτιμᾷ καὶ ἀποδοκιμάζει τισὶ *he censures some and rejects them at the scrutiny* L. 6. 33.

1635. The construction is usually ruled by the participle, not by the finite verb, when they have a common object but different constructions, and especially when the object stands nearer the participle: τούτῳ δοὺς ἡγεμόνας πορεύεσθαι ἐκέλευσεν ἡσύχως *having given him guides he ordered him to proceed quietly* X. C. 5. 3. 53; and when the common object stands between, as προσπεσόντες τοῖς πρώτοις τρέπονται *falling upon the foremost they put them to flight* T. 7. 53.

a. Sometimes the finite verb regulates the construction, as καλέσας παρεκέλευετο τοῖς Ἑλλήσι *he summoned the Greeks and exhorted them* X. A. 1. 8. 11.

PREPOSITIONS

1636. Prepositions define the relations of a substantival notion to the predicate.

a. All prepositions seem to have been adverbs originally and mostly adverbs of place; as adverbs they are case-forms. Several are locatives, as *περὶ*.

1637. The prepositions express primarily notions of space, then notions of time, and finally are used in figurative relations to denote cause, agency, means, manner, etc. Attic often differs from the Epic in using the prepositions to denote metaphorical relations. The prepositions define the character of the verbal action and set forth the relations of an oblique case to the predicate with greater precision than is possible for the cases without a preposition. Thus, μετὰ δὲ μνηστῆρσιν ἔειπε *he spake among the suitors* ρ 467 specifies the meaning with greater certainty than μνηστῆρσιν ἔειπε. So δ' Ἑλλήνων φόβος may mean *the fear felt by the Greeks or the fear caused by the Greeks*; but with ἐξ ἢ παρὰ (cp. X. A. 1. 2. 18, Lyc. 130) the latter meaning is stated unequivocally. The use of a preposition often serves to show how a construction with a composite case (1279) is to be regarded (genitive or ablative; dative, instrumental, or locative).

1638. Development of the Use of Prepositions. —

a. Originally the preposition was a free adverb limiting the meaning of the verb but not directly connected with it: κατ' ἄρ' ἔξερο *down he sate him* A 101. In this use the preposition may be called a 'preposition-adverb.'

b. The preposition-adverb was also often used in sentences in which an oblique case depended directly on the verb without regard to the preposition-adverb. Here the case is independent of the preposition-adverb, as βλεφάρων ἀπο δάκρυα πίπτει *from her eyelids, away, tears fall* ξ 129. Here βλεφάρων is ablative genitive and is not governed by ἀπό, which serves merely to define the relation between verb and noun.

c. Gradually the preposition-adverb was brought into closer connection either (1) with the verb, whence arose compounds such as ἀποπίπτειν, or (2) with the noun, the preposition-adverb having freed itself from its adverbial relation to the verb. In this stage, which is that of Attic prose, the noun was felt to depend on the preposition. Hence arose many syntactical changes, e.g.

the accusative of the limit of motion (1588) was abandoned in prose for the preposition with the accusative.

Prepositions have three uses.

1639. (I) Prepositions appear as adverbs defining the action of verbs.

1640. The preposition-adverb usually precedes the verb, from which it is often separated in Homer by nouns and other words: ἡμῖν ἀπὸ λοιγὸν ἀμύναι *to ward off destruction from (for) us* A 67, πρὸ γὰρ ἦκε θεὰ *the goddess sent her forth* A 195, ἔχεν κἀτα γαῖα *the earth held him fast* B 699.

1641. So, as links connecting sentences, πρὸς δὲ καὶ and καὶ πρὸς *and besides*, ἐπὶ δὲ *and besides*, μετὰ δὲ *and next, thereupon* (both in Hdt.), ἐν δὲ *and among the number* (Hdt.).

1642. The verb (usually ἐστὶ or εἰσὶ, rarely εἰμὶ) may be omitted: οὐ γὰρ τις μετὰ τοῖσιν ἀνὴρ *for no such man is among them* φ 93. Cp. 944.

1643. The preposition-adverb may do duty for the verb in parallel clauses: ἄνδρες ἀνέσταν, ἂν μὲν ἄρ' Ἀτρείδης . . . ἂν δ' ἄρα Μηριόνης *the men rose up, rose up Alceides, rose up Meriones* Ψ 886. So in Hdt.

1644. (II) Prepositions connect verbs and other words with the oblique cases of nouns and pronouns.

1645. It is often impossible to decide whether the preposition belongs to the verb or to the noun. Thus, ἐκ δὲ Χρῦσης νηὸς βῆ A 439 may be *Chryseis went out of the ship* or *Chryseis went-out-from (ἐξέβη) the ship*. When important words separate the prep.-adv. from the noun, the prep.-adv. is more properly regarded as belonging with the verb, which, together with the prep.-adv., governs the noun: ἀμφὶ δὲ χεῖραι ὤμοις ἀΐσσονται *and his mane floats-about his shoulders* Z 509. The Mss. often vary: τοῖσιν ἐγὼ μεθ' ὀμίλειον (or μεθομίλειον) *with these I was wont to associate* A 269.

1646. (III) Prepositions unite with verbs (less frequently with nouns and other prepositions) to form compounds. Cp. 886 ff.

a. From this use as a prefix the name 'preposition' (πρόθεσις *praepositio*) is derived. The original meaning of some prepositions is best seen in compounds.

1647. Improper prepositions (1699) are adverbs used like prepositions, but incapable of forming compounds. The case (usually the genitive) following an improper preposition depends on the preposition alone without regard to the verb; whereas a true preposition was attached originally, as an adverb, to a case depending directly on the verb.

1648. The addition of a preposition (especially διὰ, κατὰ, σὺν) to a verbal form may mark the completion of the action of the verbal idea (perfective action). The local force of the preposition is here often lost. So διαφεύγειν *succeed in escaping*, καταδιώκειν *succeed in pursuing*, συντελεῖν *accomplish, carry into effect* (τελεῖν *do, perform*).

1649. Two or more prepositions may be used with one verb, either sepa-

ately, as adverbs, or in composition with the verb. Thus, στῆ δὲ παρῆξ (or παρ' ἔξ) *he stood forth beside him* A 486. When two prepositions of like meaning are used in composition, that preposition precedes which has the narrower range: συμμετέχειν *take part in with*, ἀμφιπεριστέφασθαι *to be put round about as a crown*. When two prepositions are used with one noun, the noun usually depends on the second, while the first defines the second adverbially; as ἀμφὶ πρὸς κρήνην *round about a spring* B 305. It is often uncertain whether or not two prepositions should be written together.

a. Such compound prepositions are ἀμφιπερὶ, παρῆξ, ὑπέκ, ἀπέκ, διέκ, ἀποπρό, διαπρό, περιπρό. Improper prepositions may be used with true prepositions, as μέχρι εἰς τὸ στρατόπεδον *as far as (into) the camp* X. A. 6. 4. 26.

1650. Tmesis (τμησις *cutting*) denotes the separation of a preposition from its verb, and is a term of late origin, properly descriptive only of the post-epic language, in which preposition and verb normally formed an indissoluble compound. The term 'tmesis' is incorrectly applied to the language of Homer, since in the Epic the prep.-adv. was still in process of joining with the verb.

1651. In Attic poetry tmesis occurs chiefly when the preposition is separated from the verb by unimportant words (particles, enclitics), and is employed for the sake of emphasis or (in Euripides) as a mere ornament. Aristophanes uses tmesis only to parody the style of tragic choruses.

1652. Ildt. uses tmesis frequently in imitation of the Epic; the intervening words are ὦν (= οὖν), enclitics, δέ, μέν . . . δέ, etc.

1653. In Attic prose tmesis occurs only in special cases: ἀντ' εὖ ποιεῖν (πάσχειν) and σὺν εὖ (κακῶς) ποιεῖν (πάσχειν). Thus, δσοὺς εὖ ποιήσαντας ἡ πόλις ἀντ' εὖ πεποίηκεν *all whom the city has requited with benefits for the service they rendered it* D. 20. 64. Here εὖ πεποίηκεν is almost equivalent to a single notion.

1654. The addition of a preposition to a verb may have no effect on the construction, as in ἐκβῆναι τῆς νεώς, whereas βῆναι τῆς νεώς originally, and still in poetry, can mean *go from-the-ship*; or it may determine the construction, as in περιγενέσθαι ἐμοῦ *to surpass me* D. 18. 236. Prose tends to repeat the prefixed preposition: ἐκβῆναι ἐκ τῆς νεώς T. 1. 137.

1655. A preposition usually assumes the force of an adjective when compounded with substantives which do not change their forms on entering into composition, as σύνοδος *a national meeting* (δόδος). Otherwise the compound usually gets a new termination, generally -ον, -ιον neuter, or -ις feminine, as ἐνύπνιον *dream* (ὑπνος), ἐπιγούνης *thigh-muscle* (γόνυ).

1656. The use of prepositions is, in general, more common in prose than in poetry, which retained the more primitive form of expression.

1657. A noun joined by a preposition to its case without the help of a verb has a verbal meaning: ἀπὸ πᾶσῶν ἀρχῶν ἐλευθερίᾳ *freedom from all rule* P. L. 698 a (cp. ἐλευθεροῦν ἀπό τινος).

1658. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the place *over which, along which* motion takes place, the dative denotes *rest in*

or *at*, the genitive (ablative) *passing from*. Thus, ἤκω παρὰ σέ *I have come to you* T. 1. 137, οἱ παρ' ἐαυτῶ βάρβαροι *the barbarians in his own service* X. A. 1. 1. 5, παρὰ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον *many came over from the king to Cyrus* 1. 9. 29. The true genitive denotes various forms of connection.

1659. Constructio Praegnans.—a. A verb of motion is often used with a preposition with the dative to anticipate the rest that follows the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell (into and were) in the river* X. Ages. 1. 32. This use is common with τιθέναι, ἰδρῆναι, καθιστάναι, etc., and with tenses of completed action which imply rest; as οἱ ἐν τῇ νήσῳ ἄνδρες διαβεβηκότες *the men who had crossed to (and were in) the island* T. 7. 71.

b. A verb of rest is often followed by a preposition with the accusative to denote motion previous to or following upon the action of the verb: παρήσαν εἰς Σάρδεῖς (they came to Sardis and were in the city) *they arrived at Sardis* X. A. 1. 2. 2, ἐς Κύρην ἐσώθησαν *they were saved by reaching Cyrene* T. 1. 110, ἡρέθη πρεσβευτῆς εἰς Λακεδαίμονα *he was chosen ambassador (to go) to Lacedaemon* X. H. 2. 2. 17. Cp. 1692. 1. a.

1660. Stress is often laid on (a) the starting-point or (b) the goal of an action.

a. καταδήσας ἀπὸ δένδρων τοὺς ἵππους *tying his horses to (from) trees* X. H. 4. 4. 10. By anticipation of the verbal action (attraction of the prep. with the article): τὴν ἀπὸ στρατοπέδου τάξιν ἔλιπεν *he deserted his post in the army* Aes. 3. 159, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον *the market-people (oi ἐν τῇ ἀγορᾷ) left their wares and fled* X. A. 1. 2. 18.

b. With verbs of *collecting* (ἀθροίζειν, συλλέγειν) and *enrolling* (ἐγγράφειν): εἰς πεδῖον ἀθροίζονται *they are mustered in(to) the plain* X. A. 1. 1. 2, εἰς ἄνδρας ἐγγράψαι *to enrol in(to) the list of men* D. 19. 230.

1661. So with adverbs: οπου ἐληλύθαμεν *where (= whither, οπου) we have gone* X. C. 6. 1. 14, ὅθεν ἀπελιπομεν, ἐπανέλθωμεν *let us return to the point whence (= where, οπου) we left off* P. Ph. 78 b, ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἤξοντα *he does not know that the war in that region will come hither (= τὸν ἐκεῖ πόλεμον ἐκεῖθεν)* D. 1. 15.

1662. Some adverbs and adverbial phrases meaning *from* are used with reference to the point of view of the observer: ἐκατέρωθεν *on either side*, ἔνθεν καὶ ἔνθεν *on this side and that*, ἐκ δεξιᾶς *on the right (a dextra)*, οἱ ἀπὸ τῆς σκηνῆς *the actors*, τὸ ἐκ τοῦ ἰσθμοῦ τείχος, τὸ ἐς τὴν Παλλήνην τείχος *the wall (seen) from the isthmus, the wall toward (looking to) Pallene* T. 1. 64 (of the same wall).

1663. Position.—The preposition usually precedes its noun. It may be separated from it

a. By particles (μέν, δέ, γέ, τέ, γάρ, οὖν) and by οἶμαι *I think*: ἐν οὖν τῇ πόλει P. R. 456 d, εἰς δέ γε οἶμαι τὰς ἄλλας πόλεις *to the other cities I think* 568 c.

Note that the order τὴν μὲν χώρᾶν (1155) usually becomes, e.g. πρὸς μὲν τὴν χώρᾶν or πρὸς τὴν χώρᾶν μὲν. Demonstrative ὁ μὲν and ὁ δέ, when dependent on a preposition, regularly follow the preposition, and usually with order reversed (1109): ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ *in some things then we agree, but not in others* P. Phae. 263 b.

b. By *attributives*: εἰς Καῦστρον πεδῖον *to the plain of the Cayster* X. A. 1. 2. 11. c. By the accusative in oaths and entreaties (with πρὸς): πρὸς σε τῆσδε μητρὸς *by my mother here I implore thee* E. Phoen. 1665; cp. *per te deos oro* and see 1699.

N.—A preposition is usually placed before a superlative and after ὡς or ὅτι qualifying the superlative: ὡς ἐπὶ πλείστον τοῦ ὄμιλου *over the very greatest part of the throng* T. 2. 34. πολὺ, πάνυ, μάλα may precede the preposition and its case: πολὺ ἐν πλείονι αἰτία *with far better reason* T. 1. 35.

1664. In poetry a preposition is often placed between an adjective and its substantive; very rarely in prose (τοιᾶδε ἐν τάξει *in the following manner* P. Criti. 115 c).

1665. περί is the only true preposition that may be placed after its case in Attic prose: σοφίᾳ περί *about wisdom* P. Phil. 49 a, ὃν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν περί ἐπαῶ *about which I understand nothing either much or little* P. A. 19 c. When used with two substantives περί is placed between them: τοῦ ὁσίου τε περί καὶ τοῦ ἁγίου *concerning both that which is holy and that which is unholy* P. Euth. 4 e. περί occurs very often in Plato, only once in the orators and possibly twice in Xenophon. On anastrophe, see 175.

a. ἔνεκα and χάριν (usually) and ἀνευ (sometimes) are postpositive. The retention of the postpositive use of περί may be due to the influence of ἔνεκα. In poetry many prepositions are postpositive.

VARIATION OF PREPOSITIONS

1666. The preposition in the second of two closely connected clauses may be different from that used in the first clause either (1) when the relation is essentially the same or (2) when it is different. Thus (1) ἐκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου *from Corcyra and the mainland* T. 7. 33, and (2) οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης *neither by land nor by (the help of the, the medium of the) sea* 1. 2. Cp. 1668.

REPETITION AND OMISSION OF PREPOSITIONS, ETC.

1667. a. For the sake of emphasis or to mark opposition and difference, a preposition is repeated with each noun dependent on the preposition: κατὰ τε πόλεμον καὶ κατὰ τὴν ἀλλήν διαιταν *in the pursuit of war and in the other occupations of life* P. Tim. 18 c.

b. A preposition is used with the first noun and omitted with the second when the two nouns (whether similar or dissimilar in meaning) unite to form a complex: περί τοῦ δικαίου καὶ ἀρετῆς *'concerning the justice of our cause and the honesty of our intentions'* T. 3. 10.

c. In poetry a preposition may be used only with the second of two nouns dependent on it: Δελφῶν κάπῳ Δαυλιᾶς *from Delphi and Daulia* S. O. T. 734.

1668. In contrasts or alternatives expressed by ἢ, ἢ . . . ἢ, καὶ . . . καὶ, etc., the preposition may be repeated or omitted with the second noun: καὶ κατὰ γῆν καὶ κατὰ θάλατταν *both by land and by sea* X. A. 1. 1. 7, πρὸς ἐχθρὸν ἢ φίλον *to foe or friend* D. 21. 114.

1669. When prepositions of different meaning are used with the same noun, GREEK GRAM. — 24

the noun is repeated; thus *neither upon (the earth) nor under the earth* is οὐτ' ἐπὶ γῆς οὐθ' ὑπὸ γῆς P. Menex. 246 d.

1670. In explanatory appositional clauses (988) the preposition may be repeated for the sake of clearness or emphasis; as ἐκ τούτων οἱ ὀνομαστοὶ γίνονται, ἐκ τῶν ἐπιτηθευσάντων ἕκαστα *the men of mark come from those who have practised each art* P. Lach. 183 c, and commonly after demonstratives. The preposition is not repeated when such an appositional clause is closely connected with what precedes: εἰκὸς μὴδὲ νομίσαι περὶ ἐνὸς μόνου, δουλείας ἀντ' ἐλευθερίας, ἀγωνίζεσθαι *nor should you think that you are contending for a single issue alone: to avert slavery instead of maintaining your freedom* T. 2. 63. A preposition is usually not repeated before descriptive appositional clauses (987): περὶ χρημάτων λαλεῖς, ἀβεβαίου πράγματος *you are talking about wealth, an unstable thing* Com. frag. 3. 38 (No. 128).

1671. Before a relative in the same case as a noun or pronoun dependent on a preposition, the preposition is usually omitted: κατὰ ταύτην τὴν ἡλικίαν ἦν ἦν ἐγὼ νῦν *he was at that age at which I now am* D. 21. 155, φιλεῖται ὑπὸ ᾧ (= τούτων ᾧ) *is loved by whom it is loved* P. Euth. 10 c. But the preposition is repeated if the relative precedes: πρὸς ὃ τις πέφυκε, πρὸς τοῦτο ἕνα πρὸς ἕν ἕκαστον ἔργον δεῖ κομίζειν *it is necessary to set each individual to some one work to which he is adapted by nature* P. R. 423 d.

1672. In Plato a preposition is often omitted in replies: ἡττώμενος—ὑπὸ τίνος; φήσει. τοῦ ἀγαθοῦ, φήσομεν *overcome—by what? he will say. By the good, we shall say* Fr. 355 c.

1673. The preposition is usually omitted with the main noun or pronoun when it is used in a clause of comparison with ὡς (rarely ὡσπερ) *as*: δεῖ ὡς περὶ μητρὸς καὶ τροφοῦ τῆς χώρᾶς βουλευέσθαι *they ought to take thought for their country as their mother and nurse* P. R. 414 e; so, usually, when the two members are closely united: ὡς πρὸς εἰδότες ἐμὲ σὺ τᾶλθῆσθί λέγε *speak the truth to me as to one who knows* Ar. Lys. 993. The preposition is often omitted in the clause with ὡς (ὡσπερ) *as, ἢ ἢσαν*: οἱ παρ' οὐδὲν οὕτως ὡς τὸ τοιαῦτα ποιεῖν ἀπολώλασιν *who owe their ruin to nothing so much as to such a course of action* D. 19. 263, περὶ τοῦ μέλλοντος μᾶλλον βουλευέσθαι ἢ τοῦ παρόντος *to deliberate about the future rather than the present* T. 3. 44.

1674. A preposition with its case may have the function of the subject, or the object, of a sentence; or it may represent the protasis of a condition.

Subject: ἔφυγον περὶ ὀκτακοσίου *about eight hundred took to flight* X. H. 6. 5. 10; (gen. absol.) συνειλεγμένων περὶ ἑπτακοσίου, λαβὼν αὐτοὺς καταβαίνει *when about seven hundred had been collected he marched down with them* 2. 4. 5. Object: διέφθειραν ἐς ὀκτακοσίου *they killed about eight hundred* T. 7. 32. Protasis: ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπωλώλιτε *for had it depended on your selves you would have perished long ago* D. 18. 49 (cp. 2344).

ORDINARY USES OF THE PREPOSITIONS

1675. Use of the Prepositions in Attic Prose.—
With the accusative only: ἀνά, εἰς.

With the dative only: ἐν, σὺν.

With the genitive only: ἀντί, ἀπό, ἐξ, πρό.

With the accusative and genitive: ἀμφί, διά, κατά, μετά, ὑπέρ.

With accusative, genitive, and dative: ἐπί, παρά, περὶ, πρὸς, ὑπό.

a. With the dative are also used in poetry: ἀνά, ἀμφί (also in Hdt.), μετά. ἀπό (ἀπό), ἐξ (ἐς) take the dative in Arcadian and Cyprian.

b. The genitive is either the genitive proper (of the goal, 1349, 1350, etc.) or the ablatival genitive.

c. The dative is usually the locative or the instrumental, rarely the dative proper (as with ἐπί and πρὸς of the goal).

1676. Ordinary Differences in Meaning. —

	GENITIVE		ACCUSATIVE
ἀμφί, περὶ	concerning		round about, near
διά	through		owing to
κατά	against		along, over, according to
μετά	with		after
ὑπέρ	above, in behalf of		over, beyond
	GENITIVE	DATIVE	ACCUSATIVE
ἐπί	on	on	to, toward, for
παρά	from	with, near	to, contrary to
πρὸς	on the side of	at, besides	to, toward
ὑπό	by, under	under	under

1677. Certain prepositions are parallel in many uses; e.g. ἀνά and κατά, ἀντί and πρό, ἀπό and ἐκ, ἀμφί and περὶ, ὑπέρ and περὶ, ἐπί and πρὸς, σὺν and μετά.

1678. The agent is expressed by different prepositions with the genitive: ὑπό of persons and things personified (1698. 1. N. 1): the normal usage in Attic prose.

παρά: here the agent is viewed as the source. The action is viewed as starting near a person, or on the part of a person.

διά through: the intermediate agent.

ἀπό: indirect agent and source (rare) to mark the point of departure of the action. Chiefly in Thuc.

ἐξ: chiefly in poetry and Hdt. In Attic prose of emanation from a source.

πρὸς: to mark the result as due to the presence (before) of a person; chiefly in poetry and Hdt.

1679. Means is expressed by διά with the genitive (the normal usage in Attic prose), ἀπό, ἐξ, ἐν, σὺν. Motive is expressed by ὑπό (gen.), διὰ (accus.), ἕνεκα.

1680. Prepositions in composition (chiefly ἀπό, διά, κατά, σὺν) may give an idea of completion to the action denoted by the verb (1648).

a. For the usage after compound verbs see 1382 ff., 1545 ff., 1559.

LIST OF PREPOSITIONS

1681. ἀμφί (cp. ἀμφω, ἀμφότερος, Lat. *ambi-, amb-, am-*) originally

on both sides (either externally only, or inside and outside), hence about. Cp. the use of *περί* (1693) throughout. Chiefly poetic, Ionic, and Xenophontic. In Attic prose chiefly with the accusative.

1. ἀμφί with the Genitive

Local (very rare and doubtful): *οἱ ἀμφὶ ταύτης οἰκόντες τῆς πόλιος dwellers round about this city* Hdt. 8. 104 (only here). Cause: *about, concerning*: ἀμφὶ σῆς λέγω παιδὸς *I speak about thy child* E. Hec. 580, ἀμφὶ ὧν εἶχον διαφερόμενοι *quarrelling about what they had* X. A. 4. 5. 17.

2. ἀμφί with the Dative

Local: ἀμφ' ὤμοισιν ἔχει σάκος *he has a shield about his shoulders* A 527. Cause: φοβηθεὶς ἀμφὶ τῇ γυναίκί *afraid on account of his wife* Hdt. 6. 62, ἀμφὶ φόβῳ *by reason of (encompassed by) terror* E. Or. 825; Means: ἀμφὶ σοφίᾳ *'with the environment of poetic art'* Pind. P. 1. 12. Often in Pindar.

3. ἀμφί with the Accusative

Local: ἀμφὶ Μίλητον *about Miletus* X. A. 1. 2. 3, ἔδραμον ἀμφ' Ἀχιλλῆα *they ran around Achilles* Σ 30; temporal: ἀμφὶ δειλῆν *towards evening* X. A. 2. 2. 14. Number: ἀμφὶ τοῦς δισχιλίους *about two thousand* 1. 2. 9; of occupation with an object: ἀμφὶ δεῖπνον εἶχεν *he was busy about dinner* X. C. 5. 5. 44.

a. οἱ ἀμφὶ τινα the attendants, followers of a person, or the person himself with his attendants, etc.: ἀνὴρ τῶν ἀμφὶ Κύρον πιστῶν *one of the trustworthy adherents of Cyrus* X. A. 1. 8. 1, οἱ ἀμφὶ Χειρίσοφον *Chirisophus and his men* 4. 3. 21, οἱ ἀμφὶ Πρωταγόραν *the school of Protagoras* P. Th. 170 c. This last phrase contains the only use of ἀμφί in Attic prose outside of Xenophon.

4. ἀμφί in Composition

Around, about· ἀμφιβάλλειν *throw around (on both sides), ἀμφιλέγειν dispute (speak on both sides)*.

1682. ἀνά (Lesb. ὄν, Lat. *an-* in *anhelare*, Eng. *on*): originally *up to, up* (opposed to *κατά*). Cp. ἄνω.

1. ἀνά with the Dative

Local only (Epic, Lyric, and in tragic choruses): ἀνά σκήπτρῳ *upon a staff* A 15.

2. ἀνά with the Accusative

Up along; over, through, among (of horizontal motion). Usually avoided by Attic prose writers except Xenophon (three times in the orators).

a. Local: 'To a higher point: ἀνά τὸν ποταμὸν *up stream* Hdt. 1. 194 (cp. *κατὰ τὸν ποταμὸν*). Extension: ἀνά στρατὸν *through the camp* A 10, ἀνά πᾶσαν τὴν γῆν *over the whole earth* X. Ag. 11. 16, βασιλῆας ἀνά στόμ' ἔχων *having kings in thy mouth* B 250 (cp. *διὰ στόματος ἔχειν*).

b. Extension in Time: ἀνά νύκτα *through the night* Ξ 80. See c.

c. Other relations: Distributively: ἀνά ἑκατὸν ἀνδρας *by hundreds* X. A. 3. 4. 21, ἀνά πᾶσαν ἡμέραν *daily* X. C. 1. 2. 8. Manner: ἀνά κράτος *with all their might (up to their strength)* X. A. 1. 10. 15 (better Attic *κατὰ κράτος*), ἀνά λόγον *proportionately* P. Ph. 110 d.

3. ἀνά in Composition

Up (ἀνίστασθαι *stand up, ἀναστρέφειν turn upside down*), *back* (ἀναχωρεῖν *go back, ἀναμνησκειν remind*), *again* (ἀναπνεῖν *breathe again, ἀναπειρᾶσθαι practise constantly*), often with a reversing force force (ἀναλθεῖν *unloose*).

1683. ἀντί: originally *in the face of, opposite to*; cp. *ἀντα, ἐναντίος*, Lat. *ante* (with meaning influenced by *post*), Germ. *Antwort*, 'reply.'

1. ἀντί with the Genitive only

Local: ἀνθ' ὧν ἑστηκότες *standing opposite to* (from the point of view of the speaker, i.e. *behind*) *which* (pine-trees) X. A. 4. 7. 6. In other meanings: *Instead of, for, as an equivalent to*: ἀντί πολέμου εἰρήνη *peace instead of war* T. 4. 20, τὰ παρ' ἐμοὶ ἐλέσθαι ἀντί τῶν οἴκοι *to prefer what I have to offer you here instead of what you have left at home* X. A. 1. 7. 4, τὴν τελευταίην ἀντί τῆς τῶν ζώντων σωτηρίας ἠλλάξαντο *they exchanged death for the safety of the living* P. Menex. 237 a; *in return for*, hence ἀνθ' οὗτου *wherefore* S. El. 585; for *πρός* in entreaty: σ' ἀντί παιδῶν τῶνδε ἱκετεύομεν *we entreat thee by these children here* S. O. C. 1326.

2. ἀντί in Composition

Instead, in return (ἀντιδιδόναι *give in return*), *against, in opposition to* (ἀντιλέγειν *speak against*).

1684. ἀπό (Lesb. etc. ἀπύ) *from, off, away from*; originally of separation and departure. Cp. Lat. *ab*, Eng. *off, of*.

1. ἀπό with the Genitive only

a. Local: καταπηδήσας ἀπὸ τοῦ ἵππου *leaping down from his horse* X. A. 1. 8. 28, ἐθήρευεν ἀπὸ ἵππου *he used to hunt (from a horse) on horseback* 1. 2. 7, ἀπὸ θαλάσσης *at a distance from the sea* T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι *beginning with the gods* X. A. 6. 3. 18.

b. Temporal: ἀφ' ἑσπέρας *after evening began (after sundown)* X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου *on the same signal* 2. 5. 32, ἀπὸ τῶν στίων *after meals* X. R. L. 5. 8, ἀφ' οὗ *since*.

c. Other relations: (1) Origin, Source: in prose of more remote ancestry: τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας *some descended (remotely) from gods, others begotten (directly) of the gods themselves* I. 12. 81. (This distinction is not always observed.) Various other relations may be explained as source.

(2) Author: as agent with passives and intransitives, when an action is done indirectly, through the influence of the agent (ἀπό of the direct action of the agent himself). Not common, except in Thuc. (chiefly with *πράττεσθαι, λέγεσθαι*, and verbs of like meaning): ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον *nothing was done under their rule* T. 1. 17. The starting-point of an action is often emphasized rather than the agent: ἀπὸ πολλῶν καὶ πρὸς πολλοῦς λόγοι γιγνόμενοι *speeches made by many and to many* T. 8. 93.

- (3) Cause (remote): ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη *he was praised in consequence of this bold deed* T. 2. 25, ταῦτα οὐκ ἀπὸ τύχης ἐγένετο, ἀλλ' ἀπὸ παρασκευῆς τῆς ἐμῆς *this happened not from chance but by reason of the preparations I made* L. 21. 10.
- (4) Means, Instrument: σπράτευμα συνέλεξεν ἀπὸ χρημάτων *he raised an army by means of money* X. A. 1. 1. 9; rarely of persons: ἀπ' αὐτῶν βλάψαι *to do injury by means of them* T. 7. 29.
- (5) Manner: ἀπὸ τοῦ προφανοῦς *openly* T. 1. 66.
- (6) Conformity: ἀπὸ τοῦ ἴσου *on a basis of equality* T. 3. 10, ἀπὸ ξυμμαχίας αὐτόνομοι *independent by virtue of (according to) an alliance* 7. 57.

N. — ἀπό with gen. is sometimes preferred to the simple gen., often for emphasis: οἱ λόγοι ἀφ' ὑμῶν *the words that proceed from you* T. 6. 40, ὀλίγοι ἀπὸ πολλῶν *a few of the many* 1. 110 (cp. 1317 a). Thuc. has many free uses of ἀπό.

2. ἀπό in Composition

From, away, off (ἀπιέναι *go away, ἀποτειχίζειν wall off*), *in return, back* (ἀπο-διδόναι *give back* what is due, ἀπαιτεῖν *demand* what is one's right). Separation involves completion (hence ἀπανᾶλσκειν *utterly consume, ἀποθῆναι πρυ off a vow*), or privation and negation (ἀπαγορεύειν *forbid, ἀποτυγχάνειν miss*). Often almost equivalent to an intensive (ἀποφάναι *speak out, ἀποδεικνύειν point out, ἀποτολμᾶν dare without reserve*).

1685. διὰ (Lesb. ζά) *through, originally through and out of, and apart* (separation by cleavage), a force seen in comp. (cp. Lat. *dis-*, Germ. *zwi-schen*).

1. διὰ with the Genitive

- a. Local: *through and out of* (cp. Hom. διέκ, διαπρό), as δι' ὤμου ἔγχος ἦλθεν *the spear went clear through his shoulder* Δ 481, ἀκούσαι διὰ τέλους *to listen from beginning to end* Lyc. 16. *Through, but not out of*: διὰ πολεμίας (γῆς) πορεύεσθαι *to march through the enemy's country* X. Hi. 2. 8 and often in figurative expressions: διὰ χειρὸς ἔχειν *to control* T. 2. 13, διὰ στόματος ἔχειν *to have in one's mouth (be always talking of)* X. C. 1. 4. 25 (also ἀνά στόμα).
- b. Temporal: of uninterrupted duration, as διὰ νυκτὸς *through the night* X. A. 4. 6. 22, διὰ παντός *constantly* T. 2. 49.
- c. Intervals of Space or Time: διὰ δέκα ἐπάλλεων *at intervals of ten battlements* T. 3. 21, διὰ χρόνου *after an interval* L. 1. 12, intermittently Aes. 3. 220, διὰ πολλοῦ *at a long distance* T. 3. 94.
- d. Other relations: Means, Mediation (*per*): αὐτὸς δι' ἑαυτοῦ *ipse per se* D. 48. 15, διὰ τούτου γράμματα πέμψας *sending a letter by this man* Aes. 3. 162. State or feeling: with εἶναι, γίγνεσθαι, ἔχειν, of a property or quality: διὰ φόβου εἰσι *they are afraid* T. 6. 34, δι' ἡσυχίας εἶχεν *he kept in quiet* 2. 22, εἰθεῖν ἡμῖν διὰ μάχης *to meet us in battle* 2. 11, αὐτοῖς διὰ φιλίας λέναι *to enter into friendship with them* X. A. 3. 2. 8. Manner: διὰ ταχέων *quickly* T. 4. 8.

2. διὰ with the Accusative

- a. Local: of space traversed, *through, over* (Epic, Lyric, tragic choruses): διὰ δώματα *through the halls* A 600; διὰ νύκτα Θ 510 is quasi-temporal.

- b. Cause: *owing to, thanks to, on account of, in consequence of* (cp. *propter, ob*): διὰ τοὺς θεοὺς ἐσφῶρην *I was saved thanks to the gods* D. 18. 249, τιμῶμενος μὴ δι' ἑαυτόν, ἀλλὰ διὰ δόξαν προγόνων *honoured, not for himself, but on account of the renown of his ancestors* P. Menex. 247 b. So in *ei μή διὰ τινα* (τι) *had it not been for* in statements of an (unsurmounted) obstacle: φάρονται κρατήσαντες ἀν τῶν βασιλέως πραγμάτων, *ei μή διὰ Κύρον it seems they would have got the better of the power of the king, had it not been for Cyrus* I. 5. 92.
- c. διὰ is rarely used (in place of ἔνεκα) to denote a purpose or object: διὰ τὴν σφετέρᾳν δόξαν *for the sake of their honour* T. 2. 89, δι' ἐπῆρειαν *for spite* D. 39. 32 (cp. διὰ νόσον ἔνεκα ὑγείας *on account of disease in order to gain health* P. Lys. 218 e).
- d. διὰ with gen. is used of direct, διὰ with accus. of indirect, agency (fault, merit, of a person, thing, or situation). διὰ with gen. is used of an agent employed to bring about an intended result; διὰ with accus. is used of a person, thing, or state beyond our control (accidental agency). (1) Persons: ἐπράξαν ταῦτα δι' Εὐρυμάχου *they effected this by the mediation of Eurymachus* T. 2. 2, τὰ διὰ τούτους ἀπολωλότα *what has been lost by (the fault of) these men* D. 6. 34. The accus. marks a person as an agent not as an instrument. (2) Things: νόμοι, δι' ὧν ἐλευθέριος ὁ βίος παρασκευασθήσεται *laws, by means of which a life of freedom will be provided* X. C. 3. 3. 52, διὰ τοὺς νόμους βελτίους γιγνόμενοι ἄνθρωποι *men become better thanks to the laws* 8. 1. 22. Sometimes there is little difference between the two cases: δι' ὧν ἅπαντ' ἀπόλετο D. 18. 33, δι' οὓς ἅπαντ' ἀπόλετο 18. 35.

N. — διὰ with gen. (= *through*) is distinguished from the simple dative (= *by*): δι' οὗ δρώμεν καὶ φ' ἀκούομεν P. Th. 184 c.

- e. For διὰ with accus. to express the reason for an action, the dative is sometimes used (1517): τοῖς πεπρωμένοις φοβούμενος τοὺς Ἀθηναίους *fearing the Athenians by reason of what had happened* T. 3. 98. The dative specifies the reason less definitely than διὰ with the accusative.
- f. When used in the same sentence, the dative may express the immediate, διὰ with the accus. the remoter, cause: ἀσθενεῖα σωματῶν διὰ τὴν σιτοδεῖαν ὑπεχώρον *they gave ground from the fact that they were weak through lack of food* T. 4. 36.
- g. διὰ with accus. contrasted with ὑπό with gen.: φήσομεν αὐτὸ δι' ἐκεῖνα ὑπὸ τῆς αὐτοῦ κακίας ἀπολωλέναι *we shall say that it (the body) is destroyed on account of those (remoter) causes (as badness of food) by its own evil (immediately)* P. R. 609 e.

3. διὰ in Composition

Through, across, over (διαβαίνειν *cross*), *apart, asunder* (διακόπτειν *cut in two, διακρίνειν discernere, διαφέρειν differ, διαζυγνύειν disjoin*), *severally* (δια-δίδναι *distribute*).

δια- often denotes intensity, continuance, or fulfilment (διαμένειν *remain to the end, διαφθελεῖν destroy completely*). δια- is common in the reciprocal middle (1726), as in διαλέγεσθαι *converse*; often of rivalry (οἱ διαπολιτευόμενοι *rival statesmen, διακοντίεσθαι contend in throwing the javelin*).

1686. εἰς, εἰς *into, to*, opposed to ἐξ; from ἐν + σ (cp. Lat. *abs* from *ab + s*). See on ἐν. On εἰς with the genitive by ellipsis, see 1302.

1. εἰς with the Accusative only

In the Old Attic alphabet (2 a), generally used in Attica in the fifth century, ΕΣ was written, and this may be either εἰς or ἐς. In the fourth century ΕΙΣ was generally written. In Thuc. ἐς is printed, but its correctness may be doubted; other Attic prose writers use εἰς, the poets εἰς or (less frequently) ἐς. It is not true that in poetry ἐς is used only before consonants, εἰς only before vowels.

- a. Local: of the goal: Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν *the Sicels crossed over out of Italy into Sicily* T. 6. 2; with a personal object: ἦλθεν ἐκ τῆς Ἀσίας ἐς ἀνθρώπους ἀπόρους *he came from Asia to (a land of) poor men* T. 1. 9, ἐσπέμπει γράμματα ἐς (v. l. πρὸς) βασιλέῃ *he dispatches a letter to (the palace of) the king* 1. 137 (of sending, etc., to individuals ὡς or πρὸς is used); against: ἐστράτευσαν ἐς τὴν Ἀττικὴν *they invaded Attica* T. 3. 1, πόλεμος τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους *war between the Corinthians and the Athenians* 1. 55; with verbs of rest, 1659 b. The idea of motion holds where Eng. uses *in* or *at*: τελευτᾶν εἰς τι *to end in* T. 2. 51. Extension: Πελοποννησίου διαβαλεῖν ἐς τοὺς Ἕλληνας *to raise a prejudice against the Peloponnesians among the Greeks* T. 3. 109; *in the presence of (coram)*: ἐς τὸ κοινὸν λέγειν *to speak before the assembly* 4. 58.
- b. Temporal: of the goal: *up to, until*: ἐς ἐμέ *up to my time* Hdt. 1. 52, ἐς τέλος *finally* 3. 40; *at (by) such a time* (of a fixed or expected time): προεἶπε εἰς τρίτην ἡμέραν *parēina* *commanded them to be present on the third day* X. C. 3. 1. 42, ἦκετε εἰς τριακοστὴν ἡμέραν *come on the thirtieth day* 5. 3. 6. Limit of time attained: εἰς τοιοῦτον καιρὸν ἀφῖγμένοι *arriving at such a time* L. 16. 5. Extension (over future time): εἰς τὸν λοιπὸν χρόνον *in all future time* L. 16. 2.
- c. Measure and Limit with numerals: εἰς χίλους *to the number of (up to) a thousand* X. A. 1. 8. 5, εἰς δύο *two abreast* 2. 4. 26, ἐς δραχμὴν *to the amount of a drachma* T. 8. 29.
- d. Other relations: Goal, Purpose, Intention: ἡ σὴ πατρις εἰς σὲ ἀποβλέπει *your country looks for help to you* X. H. 6. 1. 8, χρῆσθαι εἰς τὰς σφενδόνῶς *to use for the slings* X. A. 3. 4. 17, παιδεύειν εἰς ἀρετὴν *to train with a view to virtue* P. G. 519 e. Relation to: καλὸν εἰς στρατιᾶν *excellent for the army* X. C. 3. 3. 6, often in Thuc. (= πρὸς with accus.). Manner: εἰς καιρὸν *in season* X. C. 3. 1. 8, εἰς δύναμιν *to the extent of one's powers* 4. 5. 52.

2. εἰς in Composition

Into, in, to (εἰσβαλεῖν *enter*, εἰσπάρτειν *get in*, exact a debt).

1687. ἐν *in* (poetic ἐνί, εἰν, εἰνί), Lat. *in* with the abl., *en-*; opposed to εἰς *into*, ἐξ *out of*. On ἐν with the genitive by ellipsis, see 1302.

1. ἐν with the Dative (Locative) only

- a. Local: *in, at, near, by, on, among*: ἐν Σπάρτῃ *in Sparta* T. 1. 128, ἡ ἐν Κορίνθῳ μάχη *the battle at Corinth* X. Ages. 7. 5, πόλις οἰκουμένη ἐν τῷ Εὐξείνῳ πόντῳ *a city built on the Euxine* X. A. 4. 8. 22, ἐν τῇ κλίτῃ ἐστηκώς

standing upon the bed L. 1. 24 (ἐν of superposition is rare), νόμοι ἐν πάσιν εὐδόκιμοι τοῖς Ἕλλησιν *laws famous among all the Greeks* P. L. 631 b, ἐν ὑμῶν ἐδημηγόρησεν *he made an harangue before (coram) you* D. 8. 74. With verbs of motion, see 1659 a. Of circumstance, occupation, as οἱ ἐν τοῖς πράγμασιν *the men at the head of affairs* D. 9. 56 (so ἐν εἰρήνῃ, ἔργῳ, ὠφελείᾳ, φιλοσοφίᾳ, φόβῳ εἶναι; ἐν αἰτίᾳ ἔχειν *to blame*, ἐν ὀργῇ ἔχειν *to be angry with*); *in the power of*: ἐν τῷ θεῷ τὸ τέλος ἦν, οὐκ ἔμοι *the issue rested with God, not with me* D. 18. 193, ἐν ἑαυτῷ ἐγένετο *he came to himself* X. A. 1. 5. 17.

- b. Temporal: *in, within, during* (cp. 1542): ἐν πέντε ἔτεσιν *in five years* L. 19. 29, ἐν σπονδαῖς *during a truce* T. 1. 55, ἐν ᾧ *while*.
- c. Instrument, Means, Cause, Manner (originally local): ἐν ὀφθαλμοῖσιν ἰδῶμαι *see with the eyes* A. 587, ἐν ἐνὶ κινδυνεύεσθαι *to be endangered by (i. e. to depend on) a single person* T. 2. 35, ἐν τούτοις ἢ λυπούμενοι ἢ χαίροντες *either grieving or rejoicing at this* P. R. 603 c, ἐν τούτῳ δηλώσαι *to make clear by this* 392 e, ἐν τῷ φανερῷ *openly* X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις *deciding according to equal laws* T. 1. 77, ἐν ἐμοὶ *in my opinion* E. Hipp. 1320.

N. — In many dialects, e.g. those north of the Corinthian Gulf (rarely in Pindar), ἐν retains its original meaning of *in* (with dat.) and *into* (with accus.). The latter use appears in ἐνδέξια *towards the right*.

2. ἐν in Composition

In, at, on, among (ἐμπιπτειν *fall in or on*, ἐντυγχάνειν *fall in with*, ἐγγελάω *laugh at*, ἐνάπτειν *bind on*).

1688. ἐξ, ἐκ *out, out of, from, from within*, opposed to ἐν, εἰς; cp. Lat. *ex, e*. As contrasted with ἀπό *away from*, ἐξ denotes *from within*.

1. ἐξ, ἐκ with the (Ablative) Genitive only

In Arcadian and Cyprian ἐς (= ἐξ) takes the dative.

- a. Local: ἐκ Φοινίκης ἐλαύνων *marching out of Phoenicia* X. A. 1. 7. 12; of transition: ἐκ πλείονος ἔφευγον *they fled when at (from) a greater distance* 1. 10. 11. On ἐξ in the *constructio praegnans*, see 1660 a.
- b. Temporal: ἐκ τοῦ ἀρίστου *after breakfast* X. A. 4. 6. 21, ἐκ παιδῶν *from boyhood* 4. 6. 14.
- c. Other relations: immediate succession or transition: ἄλλην ἐξ ἄλλης πόλεως ἀμειβόμενος *exchanging one city for another* P. A. 37 d, ἐκ πολέμου ποιούμενος εἰρήνην *making peace after (a state of) war* D. 19. 133, ἐκ πτωχῶν πλούσιοι γίνονται *from beggars they become rich* 8 66. Origin: immediate origin (whereas ἀπό is used of remote origin, 1684. 1. c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν *noble and of noble breed* P. Phae. 246 a. Agent, regarded as the source: with pass. and intr. verbs instead of ὑπὲρ (chiefly poetic and in Hdt.): πόλις ἐκ βασιλείως δεδομένη *cities a gift (having been given) of (by) the king* X. A. 1. 1. 6, ὡμολογέτο ἐκ πάντων *it was agreed by all* T. 2. 49; but ἐκ is often used with a different force, as ἐκ τῶν τυχόντων ἀνθρώπων συνοικισθῆναι *to have been settled by the vulgar* (as constituent parts of a whole) Lyc. 62. Consequence: ἐξ αὐτοῦ τοῦ ἔργου *in consequence of the fact itself* T. 1. 75. Cause or ground of judgment (where the dat. is more usual with inanimate

objects): *ἐξ οὗ διέβαλλεν αὐτόν for which reason he accused him* X. A. 6. 6. 11. Material: *τὸ ἀγκιστρον ἐξ ἀδάμαντος the hook of adamant* P. R. 616 c. Instrument and means: *ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι to acquire by labour the fruits of virtue* T. 1. 123. Conformity: *ἐκ τῶν νόμων in accordance with the laws* D. 24. 28. Manner (rare): *ἐκ τοῦ ἴσου on equal terms* T. 2. 3. Partitive (cp. 1317 a): *ἐκ τῶν δυναμένων εἰσι they belong to the class that has power* P. G. 525 e.

2. *ἐξ, ἐκ in Composition*

Out, from, off, away (cp. *ἐξελαύνειν drive out and away*); often with an implication of fulfilment, completion, thoroughness, resolution (*ἐκπέρθειν sack utterly, ἐκιδάσκειν teach thoroughly*). Cp. 1648.

1689. *ἐπί* (cp. Lat. *ob*) *upon, on, on the surface of*; opposed to *ὑπό under*, and to *ὑπέρ* when *ὑπέρ* means *above the surface of*.

1. *ἐπί with the Genitive*

a. Local: *upon*: *οὐτ' ἐπί γῆς οὐθ' ὑπὸ γῆς neither upon the earth nor under the earth* P. Menex. 246 d, *ἐπί θρόνου ἐκαθέζετο he seated himself on a throne* X. C. 6. 1. 6; of the vehicle (lit. or figur.) *upon which*: *ἐπί τῶν ἵππων ὀχεῖσθαι to ride on horseback* 4. 5. 58 (never *ἐπί* with dat.), *ἐπί τῆς ἐμῆς νεώς on my ship* L. 21. 6; *in the direction of*: *ἐπί Σάρδεων ἔφηνε he fled toward Sardis* X. C. 7. 2. 1; *in the presence of* (cp. *παρά* with dat.): *ἐπί μαρτύρων before witnesses* Ant. 2. γ. 8. *ἐπί* is rarely used of mere proximity in poetry or standard prose.

N. — In expressions of simple superposition *ἐπί* with the gen. denotes familiar relations and natural position; whereas *ἐπί* with the dat. gives clear and emphatic outlines to statements of the definite place of an object or action, is used in detailed pictures, and marks the object in the dative as distinct from the subject of the verbal action. *ἐπί* with the gen. is colourless and phraseological, and often makes, with the verb or the subject, a compound picture. Even in contrasting two objects *ἐπί* with gen. is used since no special point is made of position. With (unemphatic) pronouns of reference (*αὐτοῦ*) *ἐπί* with gen. is much more frequent than *ἐπί* with dat. The distinction between the two cases is often the result of feeling; and certain phrases become stereotyped, now with the gen., now with the dat.

b. Temporal, usually with personal gen.: *in the time of*: *ἐπί τῶν προγόνων in the time of our ancestors* Aes. 3. 178, *ἐπ' ἐμοῦ in my time* T. 7. 86, *ἐπί τοῦ Δεκελικοῦ πολέμου in the Decelian war* D. 22. 15.

c. Other relations: *μενεῖν ἐπί τῆς ἀνολίᾶς τῆς αὐτῆς to persist in the same folly* D. 8. 14, & *ἐπί τῶν ἄλλων ὁρᾶτε, ταῦτ' ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε what you see in the case of others, that you ignore in your own case* I. 8. 114, *ἐφ' ἑαυτῶν ἐχώρουν they proceeded by themselves* X. A. 2. 4. 10, *ἐπί τεττάρων four deep* 1. 2. 15, *οἱ ἐπί τῶν πρᾶγματων the men in power* D. 18. 247.

2. *ἐπί with the Dative*

a. Local: *on, by*: *οικοῦσιν ἐπί τῷ ἰσθμῷ they dwell on the isthmus* T. 1. 56, *τὸ ἐπί θαλάσσης τεῖχος the wall by the sea* 7. 4. The dat. with *ἐπί* denotes proxim-

ity much more frequently than the gen. with *ἐπί*; but denotes superposition less often than the gen. with *ἐπί*.

b. Temporal (rare in prose): *ἦν ἥλιος ἐπί δυσμαῖς the sun was near setting* X. A. 7. 3. 34.

c. Other relations: Succession, Addition: *τὸ ἐπί τοῦτο γ' ἀποκρίναι answer the next question* P. A. 27 b, *ἀνέστη ἐπ' αὐτῷ he rose up after him* X. C. 2. 3. 7, *ἐπί τῷ σίτῳ ὄψον relish with bread* X. M. 3. 14. 2. Supervision: *ἀρχων ἐπί τοῖσιν ἦν there was a commander over them* X. C. 5. 3. 56. Dependence: *καθ' ὅσον ἐστὶν ἐπ' ἐμοῖ as far as is in my power* I. 6. 8. Condition: *ἐφ' οἷς τὴν εἰρήνην ἐποιήσαμεθα on what terms we made the peace* D. 8. 5. Reason, motive, end, as with verbs of emotion (instead of the simple dative, 1517): *πάντα ταῦτα θαυμάζω ἐπί τῷ κάλλει I am astonished at all these things because of their beauty* X. O. 4. 21, *οὐκ ἐπί τέχνην ἐμαθες ἀλλ' ἐπί παιδείᾳ you learned this not to make it a profession but to gain general culture* P. Pr. 312 b. Hostility (less common in prose than in poetry; usually with accus.): *ἡ ἐπί τῷ Μήδῳ ξυμμαχία the alliance against the Medes* T. 3. 63. Price: *ἐπί πόσῳ; for how much?* P. A. 41 a.

3. *ἐπί with the Accusative*

a. Local: of the goal: *ἐξελαύνει ἐπί τὸν ποταμὸν he marches to the river* X. A. 1. 4. 11, *ἀφίκοντο ἐπί τὸν ποταμὸν they arrived at the river* 4. 7. 18 (rarely the gen. with verbs of arrival), *ἀνέβαινεν ἐπί τὸν ἵππον he mounted his horse* X. C. 7. 1. 1. Extension: *ἐπί πᾶσαν Ἀσίαν ἑλλογίμοι famous over all Asia* P. Criti. 112 e.

b. Temporal: extension: *ἐπί πολλὰς ἡμέρας for many days* D. 21. 41.

c. Quantity, measure: *ἐπί μικρὸν a little, ἐπί πλεον still more, ἐπί πᾶν in general, πλάτος ἔχων πλείον ἢ ἐπί δύο στάδια wider than (up to) two stades* X. C. 7. 5. 8.

d. Other relations: Purpose, object in view: *πέμπειν ἐπί κατασκοπῆν to send for the purpose of reconnoitering* X. C. 6. 2. 9, *ἀπέστειλαν ἐπί χρήματα they sent for money* T. 6. 74. Hostility: *ἔπλεον ἐπὶ τοὺς Ἀθηναίους they sailed against the Athenians* 2. 90. Reference: *τὸ ἐπ' ἐμέ (with or without εἶναι) as far as I am concerned (more commonly ἐπ' ἐμοῖ); τὸ γὰρ ἐπ' ἐκείνον εἶναι* L. 13. 58.

N. — To express purpose *ἐπί* with accus. is generally used when the purpose involves actual or implied motion to an object; *ἐπί* with dat. is used when the purpose may be attained by mental activity.

4. *ἐπί in Composition*

Upon (*ἐπιγράφειν write upon*), *over* (*ἐπιπλεῖν sail over*), *at, of cause* (*ἐπιχαίρειν rejoice over or at*), *to, toward* (*ἐπιβοηθεῖν send assistance to*), *in addition* (*ἐπιδιδόναι give in addition*), *against* (*ἐπιβουλεύειν plot against*), *after* (*ἐπιγίγνεσθαι be born after, ἐπισκευάζειν repair*); *causative* (*ἐπαληθεύειν verify*); *intensity* (*ἐπικρύπτειν hide; ἐπιβουλεύεσθαι further deliberate = reflect*); *reciprocity* (*ἐπιμείγνεσθαι ἀλλήλοις exchange friendly dealings*).

1690. *κατά down* (cp. *κάτω*), opposed to *ἀνά*. With the genitive (the genitive proper (of the goal) and the ablative genitive) and the

accusative. With the genitive, the motion is perpendicular; with the accusative, horizontal.

1. κατά with the Genitive

- a. Local: *down from, down toward, under*: ἀλάμενοι κατά τῆς πέτρῃς *having leapt down from the rock* X. A. 4. 2. 17, κατ' ἀκρῆς *utterly, completely* (down from the summit) P. L. 909 b, ψυχὴν κατά χθονὸς ἔχετο *his soul went down under the earth* Ψ 100, μύρον κατά τῆς κεφαλῆς καταχέαντες *having poured myrrh (down) over their heads* P. R. 398 a; rarely of rest: ὁ κατά γῆς *the man under the earth* X. C. 4. 6. 5.
- b. Temporal (very rare): κατά παντός τοῦ αἰῶνος *for all eternity* Lyc. 7.
- c. Other relations: *against, as κατ' ἑμαυτοῦ ἐρεῖν to speak against myself* P. A. 37 b; rarely in a favourable or neutral sense, as οἱ κατά Δημοσθένους ἔπαινοι *the eulogies on Demosthenes* Aes. 3. 50, κατά πάντων λέγειν *to speak with regard to all* X. C. 1. 2. 16; *by* (with verbs of swearing), as ὀμνόντων τὸν ἄρκον κατά ἱερῶν τελείων *let them swear the oath by* (lit. down over) *full-grown victims* T. 5. 47.

2. κατά with the Accusative

- a. Local: ἔπλεον κατά ποταμῶν *they sailed down-stream* Hdt. 4. 44, κατά τὰς εἰσόδους ἐφεπόμενοι *following to the entrances* X. C. 3. 3. 64. Extension: καθ' ἅλην τὴν πόλιν *throughout the entire city* Lyc. 40, κατά γῆν *by land* L. 2. 32, διώκοντες τοὺς καθ' αὐτοὺς *pursuing those stationed opposite themselves* X. A. 1. 10. 4.
- b. Temporal (post-Homeric): κατά πλοῦν *during the voyage* T. 3. 32, κατ' ἐκεῖνον τὸν χρόνον *at that time* 1. 139, οἱ καθ' ἑαυτὸν *his contemporaries* D. 20. 73.
- c. Other relations: Purpose: κατά θέαν ἦκεν *came for the purpose of seeing* T. 6. 31. Conformity: κατά τούτους ῥήτωρ *an orator after their style* P. A. 17 b, κατά τοὺς νόμους *according to the laws* D. 8. 2. Ground on which an act is based: κατά φιλιᾶν *owing to friendship* T. 1. 60. Comparisons: μείζω ἢ κατά δάκρυα πεπονθότες *having endured sufferings too great for* (than according to) *tears* 7. 75 (cp. *maior quam pro*). Manner: καθ' ἡσυχίαν *quietly* T. 6. 64. Distribution: κατ' ἔθνη *nation by nation* T. 1. 122, δέκα δραχμαὶ κατ' ἄνδρα *ten drachmae the man* Aes. 3. 187, κατά σφᾶς αὐτοὺς *per se* T. 1. 79. Approximate numbers: κατά πενήκοντα *about fifty* Hdt. 6. 79.

3. κατά in Composition

Down from above (καταπίπτειν *fall down*), *back* (καταλείπειν *leave behind*), *against, adversely* (καταγιγνώσκειν *condemn, decide against*, καταφρονεῖν *despise*), *completely* (καταπετροῦν *stone to death*, κατεσθίειν *eat up*), often with an intensive force that cannot be translated. An intransitive verb when compounded with κατά may become transitive (1559).

1691. μετὰ: original meaning *amid, among* (cp. Germ. *mit*, Eng. *mid* in *midwife*). Hence properly only with plurals or collectives (so in Hom. with gen. and dat.). μετὰ denotes participation, community of action. πεδά (Lesb. and other dialects) agrees in meaning with μετὰ, but is of different origin.

1. μετὰ with the Genitive

Usually of persons and abstract nouns.

Local: *among, together with*, as καθήμενος μετὰ τῶν ἄλλων *sitting among the rest* P. R. 359 e, θύσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8. 3. 1; *on the side of*, as οἱ μετὰ Κύρου βάρβαροι *the barbarians in the army of Cyrus* X. A. 1. 7. 10, μετὰ τῶν ἠδικημένων πολεμεῖν *to wage war on the side of the wronged* D. 9. 24, οὐ μετὰ τοῦ πλήθους *without the consent of the people* T. 3. 66; *besides*: γενόμενος μετὰ τοῦ ξυνητοῦ καὶ δυνατῶς *showing himself powerful as well as sagacious* T. 2. 15. Accompanying circumstances (concurrent act or state): μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) *having acquired their position amid dangers* D. 3. 36, λύπη μετὰ φόβου *grief and terror* T. 7. 75. Joint efficient cause: μετὰ πόνων ἐλευθερᾶν ἐποίησαν τὴν Ἑλλάδα *by (amid) struggles they freed Greece* L. 2. 55. Conformity: μετὰ τῶν νόμων *in accordance with the laws* 3. 82.

2. μετὰ with the Dative (Locative)

Chiefly Epic (usually with the plural or with the collective singular of persons or things personified, or of the parts of living objects): μετὰ μνηστῆρσιν *he spake amid the suitors* ρ 467, μετὰ φρεσὶ *in their hearts* Δ 245.

3. μετὰ with the Accusative

Local: *into the midst of*: νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαιῶν *they dragged the dead into the midst of the host of the Achaeans* E 573; with an idea of purpose: λέγει μετὰ Νέστορα *to go after* (in quest of) *Nestor* K 73. Extension over the midst of: μετὰ πληθύν *throughout the multitude* B 143. Phrase: μετὰ χεῖρας ἔχειν *to have in hand* T. 1. 138.

N. — From the use in μετ' ἔχρια βαῖνε θεοῦ *he went after the steps of the goddess* γ 30 is derived the prose use: *after* (of time or rank), as μετὰ τὰ Τρωϊκὰ *after the Trojan war* T. 2. 68, μετὰ θεοῦ ψυχὴ θεώτατον *after the gods the soul is most divine* P. L. 726. The range of μετὰ with acc. in Attic prose is not wide.

4. μετὰ in Composition

Among (μεταδιδόναι *give a share*), *after, in quest of* (μεταπέμπεσθαι *send for*).

When one thing is *among* other things, it may be said to *come after* another, to *succeed* or *alternate* with it; hence of *succession* (μεθημερινός *diurnus*; cp. μεθ' ἡμέραν *after daybreak*), *alteration* or *change* (μεταγράψαι *rewrite*, μεταμέλειν *repent* i.e. *care for* something else).

When contrasted with σύν, μετὰ often denotes participation: ὁ μέτοχος *the partner*, ὁ συνών *the companion*. σύν often denotes something added. But μετὰ is usually the prose preposition for σύν, though it does not mean *inclusive of*.

1692. παρά (Hom. *παραί*, Lat. *por-* in *porrigere*) *alongside, by, near*. Except with the accusative παρά is commonly used of persons and personified things.

1. παρά with the (Ablative) Genitive

Usually coming or proceeding *from* a person, in Hom. also of things; cp. *de chez*.

- a. Local: *οἱ ἀτρομολοῦντες παρὰ βασιλέως the deserters from the king* X. A. 2. 1. 6. In poetry, where we might expect the dat. (1659 a): *ἔγρετο παρ' Ἥρας lit. he awoke from the side of Hera* O 5. In standard Attic prose *παρὰ* with the gen. of a thing is excessively rare. When so used, the thing is personified, or the thing implies a person (as *πόλις, ἀρχή, θέατρον*).
- b. Author, Source (cp. 1410): with verbs of *receiving, taking, asking, learning, sending, etc.*: *παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι the Persians wrested the empire from the Medes* X. A. 3. 4. 8, *παρὰ σοῦ ἐμάθομεν we learned from you* X. C. 2. 2. 6; *ἡ παρὰ τῶν θεῶν εὐνοία the good-will on the part of the gods* D. 2. 1 (less commonly *ἀπὸ*); with passives and intransitives (instead of *ὑπὸ* with the gen. of the agent): *τὰ παρὰ τῆς τύχης δωρηθέντα the gifts of Fortune* I. 4. 26, *τοῦτο παρὰ πάντων ὁμολογεῖται this is acknowledged on all sides (on the part of all)* L. 30. 12.

2. παρὰ with the Dative

Almost always of persons in standard Attic prose; cp. *chez*.

- a. Local: *οὐ παρὰ μητρὶ σίτουται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ the boys do not eat with their mothers, but with their teachers* X. C. 1. 2. 8, *παρ' ἐμοὶ σκηνοῦν to mess with me (as chez moi)* G. 1. 49; of things: *τὰ παρὰ θαλάττῃ χωρία the places along the sea* X. A. 7. 2. 25.
- b. Other relations: Possessor: *τὸ μὲν χρυσίον παρὰ τούτῳ, οἱ δὲ κινδύνοι παρ' ἑμὶν this man has the gold, you the dangers* Aes. 3. 240; of the superior in command: *οἱ παρὰ βασιλεῖ ὄντες those under the king* X. A. 1. 5. 16; of the person judging: *ἀναίτιος παρὰ τοῖς στρατιώταις blameless in the opinion of the troops* X. C. 1. 6. 10, *ὁμολογεῖται παρὰ τῷ δήμῳ it is agreed in the opinion of the people* Lyc. 54 (here *παρὰ* denotes the sphere of judgment); with the gen. after a passive (1692. 1. b) it denotes the source.

3. παρὰ with the Accusative

- a. Local: of motion *to*, in prose only of persons: *ἦκε παρ' ἐμέ come to me* X. C. 4. 5. 25; motion *along, by, past* (a place): *παρὰ γῆν πλεῖν sail along shore* T. 6. 13; of parallel extent (*along, alongside, beside*) with verbs of motion and of rest (often the dat.), and often when no verb is used: *ἦν περ ἔλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον the ship they captured they set up alongside of the trophy* T. 2. 92, *εἶπεν αὐτῷ μένειν παρ' ἐαυτόν he told him to remain close by him* X. C. 1. 4. 18, *τὸ πεδίον τὸ παρὰ τὸν ποταμόν the plain extending along the river* X. A. 4. 3. 1, *ἦν παρὰ τὴν ὁδὸν κρήνη there was a spring by the road* I. 2. 13. *Contrary to*: *παρὰ τοὺς νόμους ἢ κατ' αὐτοὺς contrary to (i.e. going past) the laws or in accordance with them* D. 23. 20; *in addition to* (along beside): *ἔχω παρὰ ταῦτα ἄλλο τι λέγειν besides this I have to say something else* P. Ph. 107 a. Phrase: *παρ' ὄλιγον ἐποιούντο Κλέανδρον they treated Cleander as of no account* (cp. 'next to nothing') X. A. 6. 6. 11.
- b. Temporal: (duration) *παρὰ πάντα τὸν χρόνον throughout the whole time* D. 5. 2, (momentary) *παρὰ τὰ δεινὰ in the hour of danger* Aes. 3. 170, *παρ' αὐτὰ τὰ δικάματα at the time of (i.e. immediately after) the offences themselves* D. 18. 13.
- c. Other relations: Cause = *διὰ*: *παρὰ τὴν ἡμετέραν ἀμέλειαν in consequence of our negligence* D. 4. 11, *εἰ παρὰ τὸ προαισθῆσθαι κекώλυται if it was prevented by being perceived in advance* 19. 42. Dependence: *παρὰ τοῦτο γέγονε τὰ*

τῶν Ἑλλήνων the fortunes of the Greeks depend on this D. 18. 232. Measure: *παρὰ μικρὸν ἤλθομεν ἐξανδροποδισθῆναι we had a narrow escape (came by a little) from being enslaved* I. 7. 6, *παρὰ πολὺ by far* T. 2. 8. Comparison: *ἐξέτασον παρ' ἄλληλα contrast with each other* D. 18. 265, *χειμῶν μείζων παρὰ τὴν καθεστηκυῖαν ὥρᾶν stormy weather more severe than was to be expected at the season then present* T. 4. 6.

4. παρὰ in Composition

Alongside, by, beside (*παριέναι go alongside*), *beyond, past* (*παρελαύνειν drive past*), *over* (*παρορᾶν overlook*), *aside, amiss* (*παρακούειν misunderstand*).

1693. *περὶ around* (on all sides), *about*; cp. *περίξ round about*. Lat. *per* in *permagnum*. *περὶ* is wider than *ἀμφί*: cp. X. Vect. 1. 7 *οὐ περιόρρητος οὐσα ὡσπερ νῆσος . . . ἀμφιθάλαττος γὰρ ἐστί it (Attica) is not, like an island, surrounded by the sea . . . for it has the sea on two sides*. On *περὶ* post-positive, see 1665.

1. περὶ with the Genitive

- a. Local (poetic): *περὶ τρόπιος βεβαῶς riding on (astride) the keel* ε 130.
- b. Other relations: *about, concerning* (Lat. *de*), the subject *about which* an act or thought centres: *περὶ πατρίδος μαχομένοι fighting for their country* T. 6. 69 (cp. *ὑπέρ*), *δείσας περὶ τοῦ υἱοῦ fearing for his son* X. C. 1. 4. 22, *λέγειν περὶ τῆς εἰρήνης to speak about peace* T. 5. 55; *τὰ περὶ τίνος* instead of *τὰ περὶ τίνος* is used in the neighbourhood of a verb of saying or thinking (which takes *περὶ* with gen.): *τὰ περὶ τῆς ἀρετῆς the relations of virtue* P. Pr. 360 e. Superiority (cp. 1402): *περὶ σσι γυναικῶν εἶδος thou dost surpass women in beauty* σ 248, *περὶ παντὸς ποιούμενοι regarding as (more than everything) all-important* T. 2. 11 (cp. 1373).

2. περὶ with the Dative

- a. Local: *about*: of arms, dress, etc., in prose: *στρεπτοὶ περὶ τοῖς τραχήλοις col-lars about their necks* X. A. 1. 5. 8, *ἃ περὶ τοῖς σώμασιν ἔχουσιν the clothes about their persons* I. ep. 9. 10 (only case in the orators), *περὶ δουρί* A 303.
- b. Other relations (usually poetic): External cause: *δείσαντες περὶ ταῖς ναυσὶν afraid for their ships* T. 7. 53 (with verbs of *fearing*, *περὶ* with the gen. is *fear of* or *fear for*). Inner impulse: *περὶ τάρβει from fear* A. Pers. 694.

3. περὶ with the Accusative

- a. Local: of position: *ἀπέστειλαν ναῦς περὶ Πελοπόννησον they despatched ships round about Peloponnese* T. 2. 23, *ῥέκουν περὶ πᾶσαν τὴν Σικελίαν they settled all round Sicily* G. 2; of persons: *οἱ περὶ Ἡράκλειτον the followers of Heraclitus* P. Crat. 440 c.
- b. Indefinite statement of time and number: *περὶ ὄρθρον about dawn* T. 6. 101, *περὶ ἑβδομήκοντα about seventy* I. 54.
- c. Other relations: Occupation: *οἱ περὶ τὴν μουσικὴν ὄντες those who are engaged in liberal pursuits* I. 9. 4; *connected with*, of general relation (*with reference to*): *οἱ νόμοι οἱ περὶ τοὺς γάμους the laws about marriage* P. Cr. 50 d, *περὶ θεοῦ ἀσεβέστατοι most impious in regard to the gods* X. H. 2. 3. 53, *τὰ περὶ τᾶς ναῦς naval affairs* T. 1. 13. Verbs of action (except verbs of

striving) prefer *περί* with accus., verbs of perception, emotion, knowing, prefer *περί* with gen. But the cases often shift.

4. *περί* in Composition

Around, about (*περιέχειν surround*), *beyond, over* (*περιεῖναι excel*; and *περιοράν look beyond, overlook, suffer*), (*remaining*) *over* (*περιγίγνεσθαι remain over, result, and excel*), *exceedingly* (*περιχαρής very glad*).

1694. *πρό* (Lat. *pro*, for) *before*. Cp. *ἀντί*, which is narrower in meaning.

1. *πρό* with the Genitive only

- Local: *πρό τῶν ἀμαξῶν in front of the wagons* X. C. 6. 2. 36.
- Temporal: *πρό τῆς μάχης before the battle* X. A. 1. 7. 13.
- Other relations: Defence or care (cp. *ὑπέρ*): *διακινδυνεύειν πρό βασιλέως to incur danger in defence of* (prop. *in front of*) *the king* X. C. 8. 8. 4. Preference (cp. *ἀντί*): *οἱ ἐπαινοῦντες πρό δικαιοσύνης ἀδικίαν those who laud injustice in preference to justice* P. R. 361e, *πρό πολλοῦ ποιεῖσθαι to esteem highly* (in preference to much) I. 5. 138, *φωνεῖν πρό τῶνδε to speak for them* (as their spokesman) S. O. T. 10 (*ἀντί τῶνδε = as their deputy, ὑπέρ τῶνδε as their champion*).

2. *πρό* in Composition

Before, forward, forth (*προβάλλειν put forward*), *for, in behalf of, in defence of, in public* (*προαγορεύειν give public notice*), *beforehand* (*πρόδηλος manifest beforehand*), *in preference* (*προαίρεισθαι choose in preference*).

1695. *πρός* (Hom. also *προτί*), *at, by* (*fronting*). Of like meaning, but of different origin, is Hom. *ποτί*.

1. *πρός* with the Genitive

- Local (not common in prose): *τὸ πρὸς ἐσπέρας τεῖχος the wall facing the west* X. H. 4. 4. 18, *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ having the pack-animals on the side toward the river* X. A. 2. 2. 4.
- Other relations: Descent: *πρὸς πατρός on the father's side* Aes. 3. 169. Characteristic: *οὐ γὰρ ἦν πρὸς τοῦ Κόρου τρόπου for it was not the way of Cyrus* X. A. 1. 2. 11. Point of view of a person: *πρὸς ἀνθρώπων αἰσχύρος base in the eyes of men* 2. 5. 20. Agent as the source, with passive verbs (instead of *ὑπό*): *ὁμολογεῖται πρὸς πάντων it is agreed by all* 1. 9. 20; *to the advantage of*; *σπονδᾶς ποιησάμενος πρὸς Θηβαίων μάλλον ἢ πρὸς ἑαυτῶν making a truce more to the advantage of the Thebans than of his own party* X. H. 7. 1. 17; in oaths and entreaties: *πρὸς θεῶν by the gods* X. H. 2. 4. 21.

2. *πρός* with the Dative

In a local sense, denoting proximity (generally, in prose, of towns or buildings, not of persons): *πρὸς τῇ πόλει τὴν μάχην ποιεῖσθαι to fight near the city* T. 6. 49; sometimes like *ἐν*, as *πρὸς ἱεροῖς τοῖς κοινῶς ἀνατεθῆναι to be dedicated in the common shrines* T. 3. 57. Occupation: *ἦν ὅλος πρὸς τῷ λήμματι he was wholly intent upon his gain* D. 19. 127. In addition to: *πρὸς αὐτοῖς besides these* T. 7. 57. In the presence of: *πρὸς τῷ διαιτητῇ λέγειν to speak before the arbitrator* D. 39. 22.

3. *πρός* with the Accusative

- Local (direction toward or to, strictly *fronting, facing*): *ὑμᾶς ἀξομεν πρὸς αὐτοῦς we will lead you to them* X. A. 7. 6. 6, *πρὸς νότον (toward the) south* T. 3. 6, *λέναι πρὸς τοὺς πολεμίους to go against the enemy* X. A. 2. 6. 10.
- Temporal (rare): *πρὸς ἡμέραν toward daybreak* X. H. 2. 4. 6.
- Other relations: friendly or hostile relation: *πρὸς ἐμὲ λέγετε speak to me* X. C. 6. 4. 19, *φιλίᾳ πρὸς ὑμᾶς friendship with you* I. 5. 32, *ἐχθρᾶ πρὸς τοὺς Ἀργείους enmity to the Argives* T. 2. 68, but *ἡ πρὸς ἡμᾶς ἐχθρᾶ our enmity of the Thebans to us* D. 18. 36. With words of *hating, accusing*, and their opposites, *πρός* is used either of the subject or of the object or of both parties involved. With words denoting *warfare* *πρός* indicates a double relation, and the context must determine which party is the aggressor or assailant: *ναυμαχίᾳ Κορινθίων πρὸς Κερκυραίων a sea-fight between the Corinthians and the Corcyreans* T. 1. 13 (here *καί* often suffices, as *ὁ Λακεδαιμονίων καὶ Ἡλείων πόλεμος* X. H. 3. 2. 31). Relation in general: *οὐδὲν αὐτῷ πρὸς τὴν πόλιν ἐστίν he has nothing to do with the city* D. 21. 44, *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν to be pious toward the gods* Lyc. 15. Purpose: *πρὸς τί; to what end?* X. C. 6. 3. 20, *πρὸς χάριν λέγειν to speak in order to court favour* D. 4. 51; *with a view to* (often nearly = *διὰ*): *πρὸς ταῦτα βουλευέσθε εἰς wherefore be well advised* T. 4. 87, *πρὸς τὰ παρόντα in consequence of the present circumstances* 6. 41. Conformity: *πρὸς τὴν ἀξίαν according to merit* X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον nor did they estimate happiness by the money-standard* I. 4. 76, *χάρᾳ ὡς πρὸς τὸ πλῆθος τῶν πολιτῶν ἐλαχίστη a territory very small in proportion to the number of its citizens* 4. 107; and hence of comparison: *οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνεωτέρους . . . ἄμεινον οἰκοῦσι τὰς πόλεις the simpler class of men, in comparison with the more astute, manage their public affairs better* T. 3. 37. Exchange: *ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι to exchange pleasures for pleasures* P. Ph. 69a.

4. *πρός* in Composition

To, toward (*προσελαύνειν drive to, προστρέπειν turn toward*), *in addition* (*προσλαμβάνειν take in addition*), *against* (*προσκρούειν strike against, be angry with*). Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.

1696. *σύν* (Older Attic *ξύν*; cp. Ion. *ξύνος* from *κοινός* = *κοινός*, Lat. *cum*) *with*.

1. *σύν* with the Instrumental Dative only.

- In standard (i.e. not Xenophontic) prose *σύν* has been almost driven out of use by *μετά*. It is used (1) in old formulas, as *σύν (τοῖς) θεοῖς with the help of the gods, σύν (τοῖς) ὅπλοις in arms*, etc. (of things attached to a person), *σύν νῶ ἰntelligently*; (2) of sum totals (*along with, including*), as

σὺν τοῖς ἔργοις πλέον ἢ δέκα τάλαντα ἔχει *he has more than ten talents interest included* D. 28. 13.

- b. *σὺν* is usually poetic (rare in comedy) and Xenophonic; it is often used in the formulas of a (1) and of persons and things personified. Its older and poetic meaning is *along with* (of something secondary or added to the action) and *with the help of*. So in Xen.: *together with, along with: σὺν τῇ γυναικὶ δειπνεῖν to sup with your wife* X. C. 6. 1. 49; to reinforce the simple dative: ἀκολουθεῖν σὺν τινι, πορεύεσθαι σὺν τινι (1524); with the collateral notion of help: *with the aid of*, as σὺν ἐκείνῳ μάχεσθαι *to fight with his help* X. C. 5. 3. 5.
- c. Means and Instrument (regarded as accompaniments of an action: the comitative instrumental): ἡ κτήσις αὐτῶν ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ *they (friends) are acquired, not by forcible means, but by kindness* X. C. 8. 7. 13.
- d. Manner: σὺν γέλῳ τι ἦλθον *they went laughing* X. A. 1. 2. 18. *In conformity with* (opp. to *παρά*): οὐκ ἐπέτρεψε τῷ δήμῳ παρά τοὺς νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠναντιώθη κτλ. *he did not permit the people to vote contrary to the laws, but, in conformity with them, opposed himself, etc.* X. M. 4. 4. 2.

2. *σὺν* in Composition

Together with (συμβιοῦν *live with*, συμπορεύεσθαι *march in company with*), *together* (συμβάλλειν *conicere*), *completely* (συμπληροῦν *fill up*), contraction in size (συντέμνειν *cut short*), and generally of union or connection. Standard prose uses *συν-* freely.

1697. *ὑπέρ* (Hom. also *ὑπεῖρ*) *over*, Lat. *super*. For the contrast with *ἐπί*, see 1689.

1. *ὑπέρ* with the Genitive

- a. Local: *from over*: ὑπὲρ τῶν ἄκρων κατέβαινον *they came down over the heights* T. 4. 25; *over, above*: ὑπὲρ τῆς κώμης γήλοφος ἦν *above the village was a hill* X. A. 1. 10. 12.
- b. Other relations: *in defence of, on behalf of*: μαχόμενος ὑπὲρ ὑμῶν *fighting for you* (standing over to protect) P. L. 642 c; *in place of, in the name of*: ἐγὼ λέξω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἡμῶν *I will speak both for you and for ourselves* X. C. 3. 3. 14. Purpose: ὑπὲρ τοῦ ταῦτα λαβεῖν *in order to get this* D. 8. 44; *concerning, about* (often = *περὶ* in Demos. and the later orators; in inscr. after 300 B.C.): φόβος ὑπὲρ τοῦ μέλλοντος *fear for the future* T. 7. 71, μὴ περὶ τῶν δικαίων μηδ' ὑπὲρ τῶν ἕξω πρᾶγματων *not about your just claims nor about your foreign interests* D. 6. 35.

2. *ὑπέρ* with the Accusative

- a. Local: ὑπὲρ οὐδὸν ἐβήσαστο *he passed over the threshold* v 63, οἱ ὑπὲρ Ἑλλάσποντον οἰκοῦντες *those who dwell beyond the Hellespont* X. A. 1. 1. 9.
- b. Temporal (= *πρό*) rare: ὑπὲρ τὰ Μηδικὰ *before the Persian wars* T. 1. 41.
- c. Measure: ὑπὲρ ἡμισυ *more than half* X. C. 3. 3. 47, ὑπὲρ ἀνθρώπων *beyond the power of man* P. L. 839 d.

3. *ὑπέρ* in Composition

Over, above (ὑπερβάλλειν *cross over*, ὑπερέχειν *trans. hold over*, intr. *be above*), *in behalf of, for* (ὑπερμαχεῖν *poet. fight for*), *exceedingly* (ὑπερφρονεῖν *be over-proud*).

1698. *ὑπό* (Hom. also *ὑπαί*, Lesbian *ὑπα-*), *under, by*, Lat. *sub*.

1. *ὑπό* with the Genitive

- a. Local (rare in Attic prose): *out from under* (poet., cp. *ὑπέκ*): ῥέει κρήνη ὑπὸ σπείους *a spring flows out from a cave* i 140, λαβῶν βοῶν ὑπὸ ἀμάξης *taking an ox from a wagon* X. A. 6. 4. 25; *under* (of rest): τὰ ὑπὸ γῆς (a fixed phrase) ἅπαντα *all things under the earth* P. A. 18 b.
- b. Other relations (metaphorically *under the agency of*): Direct agent (with passives and with verbs having a passive force); contrast *διὰ*, 1685. 2. d: σωθέντες ὑπὸ σοῦ *saved by you* X. A. 2. 5. 14, αἰσθόμενος ὑπ' αὐτομόλων *informed by deserters* T. 5. 2, εἰ ἀκούειν ὑπὸ ἀνθρώπων *to be well spoken of by men* X. A. 7. 7. 23. With passive nouns: ἡ ὑπὸ Μελέτων γραφή *the indictment brought by Meletus* X. M. 4. 4. 4, κλήσις ὑπὸ τῆς βουλῆς *invitation by the Senate* D. 19. 32. External cause: ἀπώλετο ὑπὸ λιμοῦ *perished of hunger* X. A. 1. 5. 5, οὐκ ἐπὶ πολὺ ὑπὸ τῶν ἰππέων ἐξιώντες *not going out far because of the cavalry* T. 6. 37. Internal cause: ὑπὸ τῶν μεγίστων νικηθέντες, τιμῆς καὶ δέους καὶ ὠφελῶς *constrained by the strongest motives, honour and fear and profit* T. 1. 76. External accompaniment, as pressure, in ἐτόξεον ὑπὸ μαστίγων *they shot under the lash* X. A. 3. 4. 25; sound, in ὑπὸ αὐλητῶν *to the accompaniment of flute-players* T. 5. 70; light, in ὑπὸ φᾶνοῦ πορεύεσθαι *to go with a torch* X. R. L. 5. 7. Manner: ὑπὸ σπουδῆς *hastily* T. 3. 33.

N. 1. — *ὑπό* with the genitive of a thing personifies the thing. The things so personified are (1) words implying a person, as *λόγοι*, (2) external circumstances, as *συμφορὰ*, *κινδύνος*, *νόμος*, (3) natural phenomena, as *χειμῶν*, (4) emotions, as *φθῶνος*. The dative may also be employed. See 1493, 1494.

N. 2. — On *ὑπό* to express the personal agent with the perf. pass. see 1493.

2. *ὑπό* with the Dative

- a. Local: *under* (of rest): ἐστάναι ὑπὸ τινι δένδρῳ *to stand under a tree* P. Phil. 38 c. *ὑπό* of place is more common with the dative than with the genitive.
- b. Other relations: Agent (poetic, except with verbs signifying to educate): ὑπὸ παιδοτρύβη ἀγαθῷ πεπαιδευμένος *educated under (the guidance of) a good master* P. Lach. 184 e. Coöperative cause (poet.): βῆ ὑπ' ἀμύμονι πομπῇ *he went under a blameless convoy* Z 171. Subjection: οἱ ὑπὸ βασιλείᾳ *brutes the subjects of (i.e. those under) the king* X. C. 8. 1. 6, ὑφ' αὐτῷ ποιήσασθαι *to bring under his own power* D. 18. 40.

3. *ὑπό* with the Accusative

- a. Local: Motion under: ὑπ' αὐτὸν (τὸν λόφον) στήσᾳς τὸ στράτευμα *halting the army under the hill* X. A. 1. 10. 14. Motion down under (poet.): εἰμ' ὑπὸ γαίᾳ *I shall go down under the earth* Σ 333. Extension or position: αἱ

ὑπὸ τὸ βροσι κῶμαι *the villages at the foot of the mountain* X. A. 7. 4. 5.
Proximity: ὑποκειμένη ἡ Εὐβοία ὑπὸ τὴν Ἀττικὴν *Euboea lying close by*
(under) Attica I. 4. 108.

b. Temporal (of time impending or in progress): ὑπὸ νόκτα *at the approach of*
night (sub noctem) T. 2. 92, ὑπὸ νόκτα *during the night* Hdt. 9. 58, ὑπὸ τὴν

εἰρήνην *at the time of the peace* I. 4. 177.

c. Other relations. Subjection: ὑπὸ σφᾶς ποιείσθαι *to bring under their own*
sway T. 4. 60.

4. ὑπὸ in Composition

Under (ὑποτιθέναι *place under*), behind (ὑπολείπειν *leave behind*), secretly (cp.
underhand; ὑποπέμπειν *send as a spy*), gradually (ὑποκαταβαίνειν *descend*
by degrees), slightly (ὑποφαίνειν *shine a little*); of accompaniment (ὑπάρχειν
accompany with the voice); of an action performed by another (ὑποκηρύττε-

σθαι *have oneself proclaimed by the herald*).

IMPROPER PREPOSITIONS

1699. Improper prepositions do not form compounds (1647).

1700. With the Genitive.

The list below contains some of the adverbial words used as prepositions.

[The more important words are printed in fat type. An asterisk denotes words used only in poetry.]

ἀγχοῦ *near*, poet. and Ionic (also with dat.). ἀνευ *without, except, besides,*
away from, rarely after its case. ἀντία, ἀντίον *facing, against*, poet. and Ionic
(also with dat.). ἀπερ *without, apart from, away from*. ἄχρι and μέχρι *as far*
as, until (of place, time, and number). δίκην *after the manner of* (accus. of
δίκη). δίχα* *apart from, unlike, except*. ἐγγύς *near* (with dat. poetical). εἴσω
(ἐσω) *within. ἐκὰς far from*, poetic and Ionic. ἐκατέρωθεν *on both sides of*.
ἐκτός *without*. ἐμπροσθεν *before*. ἐναντίον *in the presence of* (poet. *against*,
gen. or dat.). ἔνεκα, ἔνεκεν (Ion. εἴνεκα, εἴνεκεν) *on account of, for the sake of,*
with regard to, usually postpositive. From such combinations as τούτου ἔνεκα
arose, by fusion, the illegitimate preposition οὐνεκα (found chiefly in the texts of
the dramatists). ἔνερθε* *beneath*. ἐντός *within*. ἔξω *out of, beyond* (of time),
except. εὐθύ *straight to*. καταντικρύ *over against*. κρύφα, λάθρα *unbeknown*
to. μεταξύ *between*. μέχρι *as far as*. νόσφι* *apart from*. ὀπισθεν *behind*.
πάρως* *before*. πέλας* *near* (also with dat.). πέρα *beyond (ultra)*. πέραν
across (trans). πλὴν *except*, as πλὴν ἀνδραπόδων *except slaves* X. A. 2. 4. 27.
Often an adverb or conjunction: παντὶ δῆλον πλὴν ἐμοί *it is clear to everybody*
except me P. R. 529 a. πλησίον *near* (also with dat.). πρόρω, πρόσω *far*
from. πριν* *before* (Pindar). σχεδόν* *near*. τῆλε* *far from*. χάριν *for the*
sake of (accus. of χάρις), usually after its case. χωρὶς *without, separate from*.

1701. With the Dative.

ἄμα *together with, at the same time with*. ὁμοῦ *together with, close to*.

1702. With the Accusative.

ὄς *to*, of persons only, used after verbs expressing or implying motion. Prob-
ably used especially in the language of the people.

THE VERB: VOICES

ACTIVE VOICE

1703. The active voice represents the subject as performing the
action of the verb: λούω *I wash*.

a. Under action is included being, as ἡ ὁδὸς μακρὰ ἐστὶ *the way is long*.

1704. Active verbs are transitive or intransitive (920).

1705. The action of a transitive verb is directed immediately
upon an object, as τύπτω τὸν παῖδα *I strike the boy*.

1706. The object of a transitive verb is always put in the
accusative (1553).

1707. The action of an intransitive verb is not directed immedi-
ately upon an object. The action may be restricted to the subject,
as ἀλγῶ *I am in pain*, or it may be defined by an oblique case or by
a preposition with its case, as ἀλγῶ τοὺς πόδας *I have a pain in my*
feet, ἀφίκετο εἰς τὴν πόλιν *he arrived at the city*.

1708. Many verbs are used in the active voice both transitively and intransi-
tively. So, in English, *turn, move, change*. Cp. 1557 ff.

a. The distinction between transitive and intransitive verbs is a grammatical
convenience, and is not founded on an essential difference of nature.

1709. Active verbs ordinarily transitive are often used intransitively:

a. By the ellipsis of a definite external object, which in some cases may be
employed, as ἀγειν (τὸ στράτευμα) *march*, ἀρειν (τὴν ἀγκύραν) *hoist the anchor*,
(τὰς ναῦς) *get under sail, start*, ἀπαίρειν (τὰς ναῦς, τὸν στρατόν) *sail away, march*
away, διάγειν (τὸν βίον) *live*, ελαύνειν (τὸν ἵππον) *ride*, (τὸ ἄρμα) *drive*, (τὸν

στρατόν) *march*, καταλθεῖν (τοὺς ἵππους, τὰ ὑποζύγια) *halt*, κατέχειν (τὴν ναῦν) *put*
in shore, προσέχειν (τὸν νοῦν) *pay attention*, τελευτᾶν (τὸν βίον) *die*. The original
sense has often been so completely forgotten that it becomes possible to say

ἀρειν τῷ στρατῷ *set out with the army* T. 2. 12, ελαύνων ἰδρῶντι τῷ ἵππῳ *riding*
with his horse in a sweat X. A. 1. 8. 1.

b. πράττειν, ἔχειν with adverbs often mean *to keep, to be*: εὖ πράττειν *fare*
well, καλῶς ἔχειν *be well (bene se habere)*, ἔχειν οὕτως *be so*. So when a

reflexive pronoun is apparently omitted: ἔχ' αὐτοῦ *stop there!* D. 45. 26.

c. Many other transitive verbs may be used absolutely, *i. e.* with no definite
object omitted, as νικᾶν *be a victor*, ἀδικεῖν *be guilty*. Cp. 'amare' *be in*
love, 'drink' *be a drunkard*. This is especially the case in compounds, *e. g.* of

ἀλλάττειν, ἀρῶν, διδόναι, κλίνειν, λαμβάνειν, λείπειν, μειγνύναι.

d. In poetry many uncompounded transitive verbs are used intransitively.
Many intransitive verbs become transitive when compounded with a prep., espe-
cially when the compound has a transferred sense, 1559. In some verbs 1st
aorist and 1st perfect are transitive, 2d aorist and 2d perfect are intransitive.
Cp. 819

1710. Instead of the active, a periphrasis with γίγνεσθαι may be used, often to express solemnity. *μηνύται γίγνονται they turned informers* T. 3. 2, *μη ὑβριστης γένη 'do not be guilty of outrage'* S. Aj. 1092.

1711. Causative Active.—The active may be used of an action performed at the bidding of the subject: *Κύρος τὰ βασιλεία κατέκαυσε Cyrus burnt down the palace* (i.e. had it burnt down) X. A. 1. 4. 10. So with ἀποκτείνειν *put to death*, θάπτειν *bury*, οικοδομῆν *build*, παιδεύειν *instruct*, ἀνακηρύττειν *publicly proclaim*.

1712. An infinitive limiting the meaning of an adjective is usually active where English employs the passive (cp. 2006).

MIDDLE VOICE

1713. The middle voice shows that the action is performed with special reference to the subject: *λούμαι I wash myself*.

1714. The middle represents the subject as doing something in which he is interested. He may do something to *himself*, for *himself*, or he may act with something *belonging to himself*.

1715. The future middle is often (807), the first aorist middle is almost never, used passively.

1716. The object of the middle (1) may belong in the sphere of the subject, as his property, etc.: *λούομαι τὰς χεῖρας I wash my hands*, or (2) it may be brought into the sphere of the subject: *τοὺς ὁπλιτᾶς μετεπέμψαντο they sent for the hoplites*, or (3) it may be removed from the sphere of the subject: *ἀποδίδομαι τὴν οἰκίαν I sell my house* (lit. *give away*). Here the object is also the property of the subject.

1717. The **Direct Reflexive Middle** represents the subject as acting directly on *himself*. *Self* is here the direct object. So with verbs expressing external and natural acts, as the verbs of the toilet: *ἀλείφεσθαι anoint oneself*, *λούσθαι wash oneself*; and *κοσμεῖσθαι adorn oneself*, *στεφανοῦσθαι crown oneself*; *γυμνάζεσθαι exercise oneself*.

a. The direct reflexive idea is far more frequently conveyed by the active and a reflexive pronoun, 1723.

b. The part affected may be added in the accusative: *ἐπαίσατο τὸν μηρὸν he smote his thigh* X. C. 7. 3. 6.

1718. So with many other verbs, as *ἵστασθαι stand* (*place oneself*), *τρέπεσθαι turn* (lit. *turn oneself*), *δηλοῦσθαι show oneself*, *τάττεσθαι post oneself*, *ἀπολογεῖσθαι defend oneself* (*argue oneself off*), *φαίνεσθαι show oneself*, *appear*, *παρασκευάζεσθαι prepare oneself*, *ἀπόλλυσθαι destroy oneself*, *perish*.

1719. The **Indirect Reflexive Middle** represents the subject as acting for *himself*, with reference to *himself*, or with something *belonging to himself*. *Self* is often here the indirect object. So *πορίζεσθαι provide for oneself* (*πορίζειν provide*), *φυλάττεσθαι guard against* (*φυλάττειν*

keep guard), *αἰρείεσθαι choose* (*take for oneself*), *παρέχεσθαι furnish* (*παρέχειν offer, present*).

1720. Cases in which the object is to be removed from the sphere of the subject may be resolved into the dative for *oneself* (1483): *τὴν ῥαθυμίαν ἀποθέσθαι to lay aside your indolence* D. 8. 46, *ἐτρέψαντο τοὺς ἱππέας they routed the cavalry* T. 6. 98, *τοὺς ἐχθροὺς ἀμύνεσθαι to ward off the enemy for themselves*, i.e. *to defend themselves against the enemy* 1. 144.

1721. The middle often denotes that the subject acts with something belonging to himself (material objects, means, powers). It is often used of acts done willingly. Thus, *παρέχεσθαι furnish from one's own resources*, *ἐπαγγέλλεσθαι promise, make profession of*, *τίθεσθαι τὴν ψῆφον give one's vote*, *τίθεσθαι τὰ ἔπλα ground arms*, *ἀποδείξασθαι γνώμην set forth one's opinion*, *λαμβάνεσθαι τινας put one's hand on* (seize) something. Thus, *ἔσπασμένοι τὰ ξίφη having drawn their swords* X. A. 7. 4. 16, *παῖδας ἐκκεκομισμένοι ἦσαν they had removed their children* T. 2. 78, *τροπαίων στηθάμενοι having set up a trophy* X. H. 2. 4. 7, *ἔπλα πορίζεσθαι to procure arms for themselves* T. 4. 9, *ὁπλιτᾶς μετεπέμψατο he sent for hoplites* 7. 31, *γυναικα ἡγαγόμεν I married* L. 1. 6.

1722. Under the indirect middle belong the periphrases of ποιεῖσθαι with verbal nouns instead of the simple verb (cp. 1754). ποιεῖν with the same nouns means *to bring about*. *effect, fashion*, etc.

εἰρήνην ποιεῖσθαι make peace (of one nation at war with another).

εἰρήνην ποιεῖν bring about a peace (between opponents, nations at war: of an individual).

θῆρᾶν ποιεῖσθαι (= θηρᾶν) hunt, *θῆρᾶν ποιεῖν arrange a hunt*.

λόγον ποιεῖσθαι (= λέγειν) deliver a speech, *λόγον ποιεῖν compose a speech*.

ναυμαχιᾶν ποιεῖσθαι (= ναυμαχεῖν) fight a naval battle.

ναυμαχιᾶν ποιεῖν bring on a naval battle (of the commander).

ὁδὸν ποιεῖσθαι (= ὁδεύειν) make a journey, *ὁδὸν ποιεῖν build a road*.

πόλεμον ποιεῖσθαι wage war, *πόλεμον ποιεῖν bring about a war*.

σπονδᾶς ποιεῖσθαι conclude (make) a treaty, or truce.

σπονδᾶς ποιεῖν bring about a treaty, or truce.

1723. Active and Reflexive.—Instead of the direct middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with αὐτὸς ἑαυτόν, etc.).

τὰ ἔπλα παρέδωκαν καὶ σφᾶς αὐτοὺς they surrendered their arms and themselves T. 4. 38, *μισθώσᾶς αὐτὸν hiring himself out* D. 19. 29 (not *μισθωσάμενος*, which means *hiring for himself*), *καταλέλυκε τὴν αὐτοῦ δυναστείαν he himself has put an end to his own sovereignty* Aes. 3. 233, *ἡτίμωκεν ἑαυτόν he has dishonoured himself* D. 21. 103. But regularly *ἀπάγχεσθαι hang oneself* (1717).

a. The active and a reflexive pronoun in the gen. or dat. may be used for the simple middle when the reflexive notion is emphatic: *καταλείπειν συγγράματα ἑαυτῶν to leave behind them their written compositions* P. Phae. 257 d.

1724. Middle and Reflexive.—The reflexive pronoun may be used with the middle: *ἑαυτὸν ἀποκρύπτεσθαι to hide himself* P. R. 393 c; often for emphasis, as in contrasts: *οἱ μὲν φᾶσι βασιλεῦ κελεύσαι τινα ἐπισφάζαι αὐτὸν Κόρυς, οἱ δ'*

ἐαυτὸν ἐπισφάξασθαι *some say that the king issued orders for some one to slay him* (Artapates) *over* (the body of) *Cyrus, while others say that he slew himself with his own hand* X. A. 1. 8. 29, cp. also *τι τὴν πόλιν προσῆκε ποιεῖν, ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων ὁρῶσαν ἐαυτῷ κατασκευαζόμενον Φίλιππον; what did it seem the city to do when it saw Philip compassing for himself dominion and despotic sway over the Greeks?* D. 18. 66.

1725. The Causative Middle denotes that the subject has something done by another for himself: *ἐγὼ γὰρ σε ταῦτα ἐδίδαξάμην for I had you taught this* X. C. 1. 6. 2, *παραιθέσθαι σίτον to have food served up* 8. 6. 12, *ἔσοι ἔπλα ἀφήρηται, ταχὺ ἄλλα ποιήσονται all who have had their arms taken from them will soon get others made* 6. 1. 12, *ἐαυτῷ σκηνὴν κατασκευάσατο he had a tent prepared for himself* 2. 1. 30.

a. This force does not belong exclusively to the middle; cp. 1711.

1726. Reciprocal Middle.—With a dual or plural subject the middle may indicate a reciprocal relation. So with verbs of *contending, conversing (questioning, replying), greeting, embracing, etc.* The reciprocal middle is often found with compounds of *διά*.

οἱ ἀθληταὶ ἡγωνίζοντο the athletes contended T. 1. 6, *καταστάντες ἐμάχοντο when they had got into position they fought* 1. 49, *ἀνὴρ ἀνδρὶ διελέγοντο they conversed man with man* 8. 93, *ἐπιμειγνύσθαι ἀλλήλοις to have friendly intercourse with one another* X. C. 7. 4. 5, *ταῦτα διανεμῶνται they will divide this up among themselves* L. 21. 14. So *αἰτιάσθαι accuse, λυμάνεσθαι maltreat, μέμψεσθαι blame, ἀμιλλᾶσθαι vie, παρακελεύεσθαι encourage one another.*

a. The active may also be employed, as *πολεμεῖν wage war.*

b. Some of these verbs have a passive aorist form, as *διελέχθην* (812).

1727. The reciprocal relation may also be expressed (1) by the use of the reflexive pronoun (cp. 1724) with the active: *φθονοῦσιν ἐαυτοῖς they are mutually envious* X. M. 3. 5. 16; (2) by the use of *ἀλλήλων, etc.*, with the active: *ἀμφοισβητούμεν ἀλλήλοις we are at variance with one another* P. Phae. 263 a; (3) by repetition of the noun: *πτωχὸς πτωχῷ φθονεῖ = beggars envy each other* Hesiod W. D. 26. The reflexive pronouns and *ἀλλήλων, etc.*, may also be added to the middle.

1728. Differences between Active and Middle.—As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the agent.

In verbs that possess both active and middle: *βουλευέσθαι deliberate, βουλεύειν plan, σταθμᾶν measure, σταθμᾶσθαι calculate, σκοπεῖν look at, σκοπεῖσθαι consider, ἔχεσθαι cling to, παύεσθαι cease* (1734. 14). The force of the middle often cannot be reproduced in translation (*ἀκούεσθαι, τιμᾶσθαι, ἀριθμεῖσθαι, ἀπορεῖσθαι*), and in some other cases it may not have been felt, as in *ὁρᾶσθαι* in poetry (*προορᾶσθαι* occurs in prose).

a. Many such verbs form their futures from the middle: *ἀκούσομαι, ᾄσομαι, ἀμαρτήσομαι.* See 805.

b. In verbs in *-εω*, the middle signifies that the subject is acting in a manner appropriate to his state or condition: *πολιτεύειν be a citizen, πολιτεύεσθαι act as*

a citizen, perform one's civic duties; *πρεσβεύειν be an envoy, πρεσβεύεσθαι negotiate as envoy or send envoys* (of the State in its negotiations). But this force of the middle is not always apparent.

1729. Middle Deponents (810) often denote bodily or mental action (feeling and thinking): *ἄλλεσθαι jump, πέτεσθαι fly, ὀρχεῖσθαι dance, οἴχεσθαι be gone, δέρεσθαι look; βούλεσθαι wish, αἰσθάνεσθαι perceive, ἀκροᾶσθαι listen, μέμψεσθαι blame, οἴεσθαι conjecture, think* (lit. *take omens for oneself*, from *οἶς*, Lat. *avis, auspicium*), *ἡγείσθαι consider; ὀλοφύρεσθαι lament.*

a. Some of the verbs denoting a functional state or process have the middle either in all forms or only in the future.

b. Verbs denoting bodily activity regularly have a middle future, 805–806.

1730. Deponent verbs are either direct or indirect middles; direct: *ὑποχρεῖσθαι undertake, promise* (lit. *hold oneself under*); indirect: *κτᾶσθαι acquire for oneself, ἀγωνίζεσθαι contend* (with one's own powers).

1731. The middle may denote more vigorous participation on the part of the subject than the active: *σεύεσθαι dart, but θέειν run.*

1732. The active is often used for the middle when it is not of practical importance to mark the interest of the subject in the action. The active implies what the middle expresses. So with *μεταπέμπειν send for* T. 7. 15, *δηλώσαντες τὴν γνώμην setting forth their opinion* 3. 37, *τροπαῖον στήσαντες setting up a trophy* 7. 5.

1733. The passive form may have reflexive force, as *κινήθημι set oneself in motion, ἀπαλλαγῆναι remove oneself, ἐναντιωθῆναι oppose oneself, σωθῆναι save oneself* (σώθητι *save yourself* P. Cr. 44 b). Some of these middle passives may take the accusative, as *αἰσχυνθῆναι be ashamed before, φοβηθῆναι be afraid of, καταπληγῆναι τινα be amazed at some one.* See 814 ff.

1734. List of the chief verbs showing important differences of meaning between active and middle. It will be noted that the active is often transitive, the middle intransitive.

1. *αἰρεῖν take; αἰρεῖσθαι choose.*
2. *ἀμύνειν τί τινα ward off something from some one, ἀμύνειν τινί help some one; ἀμύνεσθαι τι defend oneself against something, ἀμύνεσθαι τινα requite some one.*
3. *ἀποδοῦναι give back; ἀποδοῦσθαι sell* (give away for one's profit).
4. *ἄπτειν attach; ἄπτεσθαι τινος touch.*
5. *ἄρχειν begin, contrasts one beginner of an action with another, as ἄρχειν πολέμου take the aggressive, strike the first blow (bellum movere), ἄρχειν λόγου be the first to speak, ἤρχε χειρῶν ἀδικῶν he began an unprovoked assault* L. 4. 11; *ἄρχεσθαι make one's own beginning, as contrasted with the later stages, as ἄρχεσθαι πολέμου begin warlike operations (bellum incipere), ἄρχεσθαι τοῦ λόγου begin one's speech. πολέμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα we shall not take the initiative in the war, but upon those who take it up we shall retaliate* T. 1. 144.
6. *γαμῆν marry* (of the man, *ducere*); *γαμείσθαι marry* (of the woman, *nubere*).
7. *γράφειν νόμον propose a law* (said of the maker of a law whether or not he is himself subject to it); *γράφεσθαι γραφὴν draw up an indictment for a public*

offence, γράφεσθαι τινα bring suit against some one (have him written down in the magistrates' records).

8. δανείζειν (make of anything a δάνος loan) i.e. put out at interest, lend; δανείζεσθαι (have a δάνος made to oneself) have lent to one, borrow at interest.

9. δικάζειν give judgment; δικάζεσθαι (δίκην τινί) go to law with a person, conduct a case (properly get some one to give judgment).

10. ἐπιψηφίζειν put to vote (of the presiding officer); ἐπιψηφίζεσθαι vote, decree (of the people).

11. ἔχειν hold; ἔχεσθαι τινος hold on to, be close to.

12. θύειν sacrifice; θύεσθαι take auspices (of a general, etc.).

13. μισθοῦν (put a μισθός, rent, on anything) i.e. let for hire (locare); μισθοῦσθαι (lay a μισθός upon oneself) i.e. hire (conducere). Cp. 1723.

14. παύειν make to cease, stop (trans.); παύεσθαι cease (intr.). But παύε λέγων stop talking.

15. πείθειν persuade; πείθεσθαι obey (persuade oneself); πέποιθα I trust.

16. τιθέναι νόμον frame or propose a law for others (said of the lawgiver, legem ferre or rogare); τίθεσθαι νόμον make a law for one's own interest, for one's own State (said of the State legislating, legem sciscere or iubere). αὐτοὺς (ἀγράφοις νόμοις) οἱ ἄνθρωποι ἔθεντο . . . θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι men did not make the unwritten laws for themselves, but I think the gods made these laws for men X. M. 4. 4. 19.

17. τιμωρεῖν τινα avenge some one, τιμωρεῖν τινά τινα punish A for B's satisfaction; τιμωρεῖσθαι τινα avenge oneself on (punish) some one.

18. τίνειν δίκην pay a penalty (poenas dare); τίνεσθαι δίκην exact a penalty (poenas sumere).

19. φυλάττειν τινά watch some one; φυλάττεσθαι τινα be on one's guard against some one.

20. χρᾶν give an oracle, and lend; χρᾶσθαι consult an oracle, and use.

PASSIVE VOICE

1735. The passive voice represents the subject as acted on: ἐώθουν, ἐωθούντο, ἐπαιον, ἐπαιούντο they pushed, were pushed, they struck, were struck X. C. 7. 1. 38.

a. The passive has been developed from the middle. With the exception of some futures and the aorist, the middle forms do duty as passives: αἰρεῖται takes for himself, i.e. chooses, and is chosen. (For this development of the passive, cp. the reflexive use in *se trouver*, *sich finden*.) So κέχυται has poured itself, has been poured. In Homer there are more perfect middles used passively than any other middle tenses. Cp. 802.

b. Uncompounded ἐσχέθην sometimes retained its use as a passive. ἐσχέθην is late.

1736. The passive may have the sense allow oneself to be, get oneself: ἐξάγοντές τε καὶ ἐξαγόμενοι carrying and allowing ourselves to be carried across the border P. Cr. 48 d, ἀπεχθήσει Γοργία you will incur the hatred of Gorgias P. Phil. 58 c.

1737. Many future middle forms are used passively (807 ff.).

1738. The future middle forms in -σομαι are developed from the present stem, and express durative action; the (later) future passives in -ήσομαι, -θήσομαι are developed from the aorists in -ην and -θην, and are aoristic. This difference in kind of action is most marked when the future middle forms are used passively, but it is not always found. τοῖς ἄλλοις συμμάχοις παράδειγμα σαφὲς καταστήσατε, δὲ ἂν ἀφίστηται, θανάτῳ ζημιωσόμενον give to the rest of the allies a plain example that whoever revolts shall be punished (in each case) with death T. 3. 40, ἐὰν ἀλφῶ, θανάτῳ ζημιωθήσεται if he is convicted, he will be punished (a single occurrence) with death D. 23. 80, ὁ δίκαιος μαστίγώσεται, στρεβλώσεται, δεδθήσεται, ἐκκαυθήσεται τῶφθαλμῷ the just man will be scourged, racked, fettered, will have his eyes burnt out P. R. 361 e, τιμήσομαι I shall enjoy honour, τιμηθήσομαι I shall be honoured (on a definite occasion), ὠφελήσομαι I shall receive lasting benefit, ὠφεληθήσομαι I shall be benefited (on a definite occasion). Cp. 808, 809, 1911.

1739. The second aorist passive was originally a second aorist active (of the -μ form) that was used intransitively to distinguish it from the transitive first aorist, as ἔφηνα showed, ἐφάνην appeared; ἐφθειρα destroyed, ἐφθάρην am destroyed; ἐξέπληξα was terrified, ἐξεπλάγην was alarmed. So ἐδάην learned, ἐρρύην flowed. Cp. ἔστησα placed, ἔστην stood (819).

1740. In Hom. all the second aorist forms in -ην are intransitive except ἐπλήγην and ἐτύπην was struck. Most of the forms in -θην are likewise intransitive in Hom., as ἐφάνθην appeared (in Attic was shown).

1741. The perfect passive in the third singular with the dative of the agent (1488) is often preferred to the perfect active of the first person. Thus πέπρακται μοι it has been done by me is more common than πέπραγα or πέπραχα I have done.

1742. The passive may be passive of the middle as well as passive of the active: αἰρεῖται is taken or is chosen, βιάζεται does violence or suffers violence (is forced), πρέθη was taken or was chosen, ἐγράφη was written or was indicted (γέγραμμαι is commonly middle). The use of the passive as passive of the middle is post-Homeric.

a. When deponent verbs have a passive force, the future and aorist have the passive form: ἐβιάσθην I suffered violence (was forced), but ἐβιάσάμην I did violence. This holds when there was once an active form. Cp. also τιμωρεῖσθαι, μεταπέμπεσθαι, ψηφίζεσθαι, κυκλείσθαι.

b. The aorist passive may have a middle sense (814).

1743. The direct object of an active verb becomes the subject of the passive: ἡ ἐπιτολή ὑπὸ τοῦ διδασκάλου γράφεται the letter is written by the teacher (active ὁ διδάσκαλος γράφει τὴν ἐπιστολήν).

1744. The cognate accusative may become the subject of the passive: πόλεμος ἐπολεμήθη war was waged P. Menex. 243 e (πόλεμον πολεμῆν, 1564).

1745. Active or middle verbs governing the genitive or dative may form (unlike the Latin use) a personal passive, the genitive or dative (especially if either denotes a person) becoming the subject of the passive.

- a. With the genitive: ἀρχειν, ἡγεμονεύειν, καταφρονεῖν, καταγελᾶν, καταψηφίζειν (καταψηφίζεσθαι), ἀμελεῖν.
- b. With the dative: ἀπειλεῖν, ἀπιστεῖν, ἐγκαλεῖν, ἐπιβουλεύειν, ἐπιτιμᾶν, δνειδίξειν, πιστεύειν, πολεμεῖν, φθονεῖν.
- c. Examples: οὐκ ἤξιον οὗτοι ἡγεμονεῖσθαι ὑφ' ἡμῶν *they did not think it right to be governed by us* T. 3. 61, ἐκείνος κατεψηφίσθη *he was condemned* X. H. 5. 2. 36, but θάνατος αὐτῶν κατεγνώσθη *the penalty of death was pronounced against them* L. 13. 39 (pass. of καταγνώσθαι θάνατον αὐτῶν), ὥρᾳ ἡμῖν βουλευέσθαι ὑπὲρ ἡμῶν αὐτῶν μὴ καταφρονηθῶμεν *it is time for us to take counsel for ourselves that we may not be brought into contempt* X. A. 5. 7. 12, πολεμοῦνται μὲν ὑπὸ τῶν τῆν χῶρῶν αὐτῶν περιοικούντων, ἀπιστοῦνται δ' ὑφ' ἀπάντων *they are warred against by those who dwell around their country, and are distrusted by all* I. 5. 49, πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὅτι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ; *how could I have plotted against him, unless I had been plotted against by him?* Ant. 4. β. 5, φθονηθεῖς ὑπὸ τοῦ Ὀδυσσεύς *envied by Odysseus* X. M. 4. 2. 33 (contrast Lat. *invidetur mihi ab aliquo*).

N. — The above principle does not hold when the accusative of an external object intervenes between the verb and the dative.

1746. A verb governing an oblique case rarely forms in Greek (unlike Latin) an impersonal passive: ἐμοὶ βεβοήθηται τῷ τε τεθνεῶτι καὶ τῷ νόμῳ *my aid has been given to the deceased and to the law* Ant. 1. 31. The tense used is one from the perfect stem.

1747. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive. Examples 1621, 1625, 1627, 1632.

1748. An active verb followed by an accusative of the direct object (a thing) and an oblique case of a person, retains, when transferred to the passive, the accusative of the direct object, while the indirect object becomes the nominative subject of the passive. Cp. *I have been willed a large estate*.

- a. With verbs signifying *to enjoin, entrust*: οἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀνεχώρουν *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς), ἄλλο τι μείζον ἐπιταχθήσασθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μείζον ὑμῖν). Both accusatives are internal; and so, in οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν *those of the Athenians who had been entrusted with the watch* T. 1. 126, φυλακὴν is equivalent to an internal accusative. The nominative of the thing and the dative of the person sometimes occur ("Ἴωνες, τοῖσι ἐπετέτραπτο ἡ φυλακὴ *the Ionians to whom the guard had been entrusted* Hdt. 7. 10). The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῖς σκευοφόροις λέναι *the baggage-carriers had been commanded to go* X. C. 6. 3. 3.

- b. With other verbs: ἀπομηθέντες τὰς κεφαλὰς *having been decapitated* (had their heads cut off) X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλὰς τισι or τινῶν).

1749. A passive may be formed in the case of verbs ordinarily intransitive but allowing a cognate accusative in the active: ἱκανὰ τοῖς πολεμοῖσι ἠτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχεῖν ἱκανά, 1573), κενυδυνέσεται *the risk will have been run* Ant. 5. 75. See 1746. This is common with neuter passive participles: τὰ ἡσεβημένα αὐτῷ *the impious acts committed by him* L. 6. 5, τὰ σοὶ κἀμοὶ βεβιωμένα *the life led by you and by me* D. 18. 265, τὰ πεπολιτευμένα αὐτοῖς *their political acts* 1. 28, ἀμαρτηθέντα *errors committed* X. A. 5. 8. 20.

a. Some verbs describing the action of the weather may be used in the passive: νειφόμενοι ἀπῆλθον εἰς τὸ ἀστὺ *they returned to the city covered with snow* X. H. 2. 4. 3.

1750. The cognate subject may be implied, as in the case of impersonal passives, in the perfect and tenses derived from the perfect. Thus, ἐπειδὴ αὐτοῖς παρεσκεύαστο *when their preparations were complete* T. 1. 46. λέγεται *it is said*, ἐδηλώθη *it was made known*, followed by the logical subject are not impersonal: ἐδηλώθη τῷ τρόπῳ ἀπωλόθει τὰ χρήματα *it was shown how the money had been lost* Ant. 5. 70. See 935.

1751. Greek uses impersonals from intransitives (corresponding to Lat. *ambulator, itur, curritur*) only when the active is itself intransitive; as δέδοκται *it has seemed good* (cp. δοκεῖ).

1752. The active or the middle deponent of a transitive verb used transitively or of an intransitive verb may replace the passive of a transitive verb.

ἀκούειν (poet. κλύειν) *be called; be well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of*, = pass. of λέγειν: νῦν κόλακες ἀκούουσιν *now they are called flatterers* D. 18. 46, τίς ὑπ' ἐμοῦ κακῶς ἀκήκοεν ἢ πέπονθε; *who has been ill spoken of or suffered at my hands?* L. 8. 3. Cp. bene, male audire; Milton: "England hears ill abroad."

ἀλίσκεσθαι *be caught* = pass. of αἰρεῖν, as εἶν ἀλῆς τοῦτο πρᾶπτων *if you are caught doing this* P. A. 29 c.

ἀποθνήσκειν (*die*) *be killed* = pass. of ἀποκτείνειν, as ἀπέθνησκον ὑπὸ ἰππέων *they were killed by the cavalry* X. C. 7. 1. 48. But not in the perfect, where the uncompounded τέθνηκα is used.

γίγνεσθαι *be born* = pass. of τίκτειν *beget, bring forth*: παῖδες αὐτῷ οὐκ ἐγγυοντο ἐκ ταύτης *he had no children by her* X. H. 6. 4. 37.

δικὴν δοῦναι *be punished* = pass. of ζημοῦν, as ὑπ' αὐτῶν ἰούτων δικὴν ἔδοσαν *they were punished by these very men* X. C. 1. 6. 45.

ἡττᾶσθαι *be defeated* = pass. of νικᾶν *conquer*, as ὑπὸ τῶν συμμάχων ἡττώμενοι *worsted by their allies* And. 4. 28.

κατιέναι (κατέρχεσθαι) *return from exile* = pass. of κατάγειν *restore from exile*, as ὑπ ὀλιγαρχίας κατελθεῖν *to be restored by an oligarchy* T. 8. 68.

κεῖσθαι (*lie*) *be placed* = pass. of the perfect of τιθέναι: πέθου τοῖς νόμοις τοῖς ὑπὸ τῶν βασιλέων κειμένοις *obey the laws established by kings* I. 1. 36.

λαγχάνειν (*obtain by lot*) *be drawn by lot* = pass. of κληροῦν: ἔλαχον ἱερεῖς *I became priest by lot* D. 57. 47.

πάσχειν (*suffer*) *be treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιεῖν (εὖ, κακῶς): εὖ παθόντες ὑπ' αὐτῶν *well treated by them* P. G. 519 c.

πίπτειν in **ἐκπίπτειν** (*fall out*) *be expelled* = pass. of **ἐκβάλλειν**: *οἱ ἐκπεπτωκότες ὑπὸ τοῦ δήμου those who had been expelled by the people* X. H. 4. 8. 20.

φεύγειν (*flee*) *be prosecuted* = pass. of **διώκειν** (*be indicted* = **γράφεσθαι** passive); *be exiled* = pass. of **ἐκβάλλειν**. So **ἀποφεύγειν** *be acquitted* = pass. of **ἀπολύειν**. Thus, *ἀσεβείᾳς φεύγων ὑπὸ Μελέτρου prosecuted for impiety by Meletus* P. A. 35 d.

1753. Other equivalents of passive forms are **ἔχειν**, **τυγχάνειν**, **λαμβάνειν**, used with a substantive of like meaning with the active verb: **δνομα ἔχειν** = **δνομάζεσθαι**, **συγγνώμην ἔχειν** or **συγγνώμης τυγχάνειν** = **συγγνωσκέσθαι**, **ἐπαινον λαμβάνειν** or **ἐπαινὸν τυγχάνειν** = **ἐπαινέσθαι**. So with middle deponents: **αἰτιῶν ἔχειν** = **αἰτιῶσθαι**.

1754. The passive of the periphrasis with **ποιεῖσθαι** (1722) is made with **γίγνεσθαι**: *σο εἰρήνη γίγνεται peace is made*.

1755. The agent of the passive is regularly expressed by **ὑπό** and the genitive; sometimes by **ἀπό**, **διά**, **ἐκ**, **παρά**, **πρός** with the genitive, or by **ὑπό** with the dative (in poetry). See 1678.

1756. The instrument of an action, when regarded as the agent, is personified, and may be expressed by **ὑπό** with the genitive: *ἀλίσκεται ὑπὸ τριήρους he is captured by a trireme* D. 53. 6.

1757. The dative, or a prepositional phrase, is regularly used with the passive to denote the instrument, means, or cause (1506). The agent may be viewed as the instrument: in prose, when persons are regarded as instruments, the dative is usually that of military accompaniment (1526).

1758. The dative of the agent used with the perfect passive and verbal adjective is a dative of interest (1488); on **ὑπό** with the genitive used instead of the dative, see 1493, 1494.

THE MOODS

1759. Mood designates by the form of the verb the mode or manner (*modus*) in which the speaker conceives of an assertion concerning the subject.

1760. There are four moods proper in Greek: indicative, subjunctive, optative, and imperative. The infinitive (strictly a verbal noun) and the participle (strictly an adjective form of the verb) may be classed with the moods.

THE PARTICLE ἄν

1761. The particle **ἄν** (Hom. **κέν**, **κέ**) limits the meaning of the moods. It has two distinct uses:

- a. In independent clauses: with the past tenses of the indicative and with the optative; also with the infinitive and participle representing the indicative or optative.
- b. In dependent clauses: with the subjunctive.

1762. No separate word can be used to translate **ἄν** by itself; its force varies as it modifies the meaning of the moods. In general **ἄν** limits the force of the verb to particular conditions or circumstances ('under the circumstances,' 'in that case,' 'then').

1763. In Homer **ἄν** is preferred in negative, **κέν**, **κέ** in relative, sentences.

1764. Position of **ἄν**. — **ἄν** does not begin a sentence or a clause, except after a weak mark of punctuation, as **τί οὖν, ἄν τις εἴποι, ταῦτα λέγεις ἡμῖν νῦν**; *why then (some one might say) do you tell us this now?* D. 1. 14. In independent sentences with **ἄν** (indic. and opt.) the particle is often separated from its verb for emphasis, and is attached to negatives (**οὐκ ἄν**), interrogatives (**τις ἄν, πῶς ἄν**), or to any emphatic modifier. It is commonly attached to verbs of saying or thinking: **σὺν ἡμῖν μὲν ἄν οἶμαι εἶναι τιμῶς** if I should remain *with you, I think I should be esteemed* X. A. 1. 3. 6.

a. So with **οὐκ οἶδ' ἄν εἰ** (or **οὐκ ἄν οἶδα εἰ**) followed by a verb to which **ἄν** belongs: **οὐκ οἶδ' ἄν εἰ πείσαιμι** *I do not know whether I could persuade* E. Med. 941 (for **πείσαιμι ἄν**).

1765. Repetition of **ἄν**. — **ἄν** may be repeated once or twice in the same sentence.

a. **ἄν** is placed early in a sentence which contains a subordinate clause, in order to direct attention to the character of the construction: **δοκοῦμεν δ' ἄν μοι ταύτη προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἄν τῷ ὄρει χρῆσθαι** *if we should make a feint attack here it seems to me we should find the mountain to have fewer defenders* X. A. 4. 6. 13.

b. For rhetorical emphasis **ἄν** is added to give prominence to particular words: **τις γὰρ τοιαῦτ' ἄν οὐκ ἄν ὀργίξοιτ' ἔπη κλύων**; *and who would not be angered upon hearing such words?* S. O. T. 339, **πῶς ἄν οὐκ ἄν ἐν δίκῃ θάνοιμ' ἄν**; *how should I not justly die?* S. fr. 673.

1766. ἄν without a Verb. — **ἄν** sometimes stands without a verb, which is to be supplied from the context. So in the second member of a sentence with coördinate clauses: **οἶδα ὅτι πολλοὺς μὲν ἡγεμόνας ἄν δοίη, πολλοὺς δ' ἄν (δοίη) ὀμήρους** *I know that he would give many guides and many hostages* X. A. 3. 2. 24. Often with **πῶς ἄν (εἴη)**; *how can (could) it be?* P. R. 353 c, **τάχ' ἄν perhaps** P. Soph. 255 c.

a. So with **ὡς ἄν, ὥσπερ ἄν εἰ** (2480): **παρῆν ὁ Γαδάτας δῶρα πολλὰ φέρων, ὡς ἄν (scil. φέροι τις) ἐξ οἴκου μεγάλου** *Gadatas came with many gifts, such as one might offer from large means* X. C. 5. 4. 29, **φοβούμενος ὥσπερ ἄν εἰ παῖς** *fearing like a child (ὥσπερ ἄν ἐφοβείτο, εἰ παῖς ἦν)* P. G. 479 a.

b. **κἄν εἰ** is often used for the simple **καὶ εἰ** (2372) and without regard to the mood of the following verb; sometimes there is no verb in the apodosis to which the **ἄν** may be referred, as **ἔστιν ἄρα τῆ ἀληθείᾳ, κἄν εἰ μὴ τῷ δοκεῖ, ὁ τῷ ὄντι τύραννος τῷ ὄντι δοῦλος** *the very tyrant is then in truth a very slave even if he does not seem so to any one* P. R. 579 d (here **καὶ εἰ μὴ δοκεῖ, εἴη ἄν** is implied). **κἄν εἰ** may be also so used that **ἄν** belongs to the apodosis, while **καὶ**, though going with **εἰ** in translation (*even if*), affects the whole conditional sentence. Thus, **νῦν δέ μοι δοκεῖ, κἄν ἀσέβειαν εἰ (τις) καταγινώσκει, τὰ προσήκοντα ποιεῖν** *but as it is, it seems to me that, even if any one should condemn his wanton assault, he would be acting properly*

D. 21. 51 (here *ἄν* goes with *ποιεῖν*, i.e. *ποιότη ἄν*). *κἄν* if only, followed by a limiting expression, may generally be regarded as *καὶ ἄν* (= *ἔάν*) with a subjunctive understood; as *ἀλλὰ μοι πάρες κἄν σμικρὸν εἰπεῖν* yet permit me to say but a word (= *καὶ ἔάν παρῆς*) S. El. 1482.

1767. Omission of *ἄν*. — *ἄν* is sometimes omitted when it may be supplied from the preceding sentence or clause. So often with the second of two verbs that are connected or opposed: *τί ἐποίησεν ἄν; ἢ δῆλον ὅτι ὤμοσε (ἄν);* what would he have done? is it not clear that he would have taken an oath? D. 31. 9, *οὐτ' ἄν οὖτος ἔχει λέγειν οὐθ' ἡμεῖς πεισθίητε* neither can he assert nor can you be made to believe D. 22. 17. By retention of earlier usage the subjunctive is sometimes used without *ἄν* where it is commonly employed in the later language (2327, 2339, 2565 b, 2567 b). Here the difference is scarcely appreciable except that the omission gives an archaic tone.

DEPENDENT CLAUSES WITH *ἄν*

1768. Subjunctive with *ἄν*. — Conditional, relative, and temporal clauses requiring the subjunctive must have *ἄν*, which is more closely attached to the conditional, relative, and temporal words than it is to the subjunctive.

a. Hence the combinations *ἔάν* (*ῆν*, *ᾄν*) on which cp. 2283; *ὅταν*, *ὄπότεν*, *ἐπὶ ῆν* (*ἐπᾄν*), *ἐπειδᾄν* from *εἰ*, *ὅτε*, *ὄπότε*, *ἐπεὶ*, *ἐπειδὴ* + *ἄν*. When the particle does not thus coalesce, it is usually separated only by such words as *μέν*, *δέ*, *τέ*, *γάρ*.

b. The force of *ἄν* with the subjunctive cannot usually be expressed in English. For *ἄν* in final clauses with *ὡς*, *ὅπως*, and *ὅφρα*, see 2201. In Hom. *ἄν* (*κέν*) is found in dependent clauses, 2334 c.

THE MOODS IN SIMPLE SENTENCES

1769. §§ 1770–1849 treat of the use of the moods in independent sentences and principal clauses. The dependent construction of the moods was developed from their independent use. The use of the moods in subordinate clauses was not originally different from that in independent sentences and in the principal clauses of complex sentences. For the uses of the indicative, see also 1875–1958.

INDICATIVE WITHOUT *ἄν*

1770. The indicative mood makes a simple, direct assertion of fact; or asks a question anticipating such an assertion: *ἦλθε* he came, *οὐκ ἦλθε* he did not come, *ἐλεύσεται* he will come, *πότε ταῦτα ποιήσεις;* when will he do this?

1771. The indicative states particular or general suppositions, makes affirmative or negative assertions, which may or may not be absolutely true. Thus, in assumptions, *ἐξήμαρτέ τις ἄκων· συγγνώμη ἀντι τιμωρίας τούτῳ* suppose some one involuntarily committed an offence; for him there is pardon rather than punish-

ment D. 18. 274, and often after *καὶ δὴ*, as *καὶ δὴ τεθνᾶσι* and suppose they are dead E. Med. 386.

1772. The indicative may be used to express a doubtful assertion about a present or past action (negative *μή* or *μή οὐ*): *ἀλλ' ἄρα . . . μή ὁ Κτησιππος ἦν ὁ ταῦτ' εἰπὼν* but I suspect (i.e. perhaps) after all it was Ctesiphon who said this P. Eu. 290 e, *ἀλλὰ μή τοῦτο οὐ καλῶς ὠμολογήσαμεν* but perhaps we did not do well in agreeing to this P. Men. 89 c. Such sentences are often regarded as questions with the effect of doubtful affirmation.

1773. The indicative may be used alone where in English we employ an auxiliary verb: *πιστεύων δὲ θεοῦ πῶς οὐκ εἶναι θεοῦ ἐνόμизεν;* since he trusted in the gods how could (or should) he believe there were no gods? X. M. 1. 1. 5, *ὀλίγον εἶλον τὴν πόλιν* a little more and they would have taken the city T. 8. 35, *ἀπωλόμεθα* we might have perished (we were in danger of perishing) X. A. 5. 8. 2. Cp. 2319.

1774. Unfulfilled Obligation (Propriety, Possibility). — With the imperfect indicative of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized. (Examples 1775–1776.)

Such expressions are *ἔδει*, *χρῆν* (or *ἐχρῆν*), *προσῆκε*, *καιρὸς ἦν*, *ἄξιον ἦν*, *εἰκὸς ἦν*, *δίκαιον ἦν*, *αἰσχρὸν ἦν*, *ἐξῆν*, *καλῶς εἶχεν*, verbals in *-τόν* or *-τέον* with *ἦν*, etc.

a. For the use of these expressions (also with *ἄν*) in the apodosis of unreal conditions, see 2313, 2315.

1775. Present. — Thus, *ἔδει σε ταῦτα ποιεῖν* you ought to be doing this (but are not doing it), *τούσδε μή ζῆν* ἔδει these men ought not to be alive S. Ph. 418, *τί σιγᾶς;* οὐκ ἐχρῆν σιγᾶν why art thou silent? Thou shouldst not be silent E. Hipp. 297, *εἰκὸς ἦν ὑμᾶς . . . μή μαλακῶς*, ὡσπερ νῦν, *ξυμμαχεῖν* you should not be slack in your alliance, as you are at present T. 6. 78.

1776. Past. — *ἔδει σε ταῦτα ποιῆσαι* (or *ποιεῖν*) you ought to have done this (but did not do it), *ἐξῆν σοι ἐλθεῖν* you might have gone (but did not go), *ἐνῆν αὐτῷ ταῦτα ποιῆσαι* he could have done this (almost equivalent to the potential indicative *ταῦτα ἐποίησεν ἄν*, 1784), *ἔδει τὰ ἐνέχυρα τότε λαβεῖν* I ought to have taken the pledges then X. A. 7. 6. 23, *ἄξιον ἦν ἀκοῦσαι* it would have been worth hearing P. Eu. 304 d, *μένειν ἐξῆν* he might have remained D. 3. 17.

1777. The Greek usage simply states the obligation (propriety, possibility) as a fact which existed in the past (and may continue to exist in the present). In English we usually express the non-fulfilment of the action.

1778. Present or past time is denoted when the present infinitive is used. When the reference is to present time, the action of the present infinitive is always denied. Past time is denoted when the aorist infinitive is used.

1779. The expressions in 1774 may also refer to simple past obligation (propriety, possibility) and have the ordinary force of past indicatives: *ἔδει μένειν* he had to remain (and did remain) D. 19. 124. The context determines the meaning; thus *τί τὸν σύμβουλον ἐχρῆν ποιεῖν;* (D. 18. 190) by itself might mean either what was it the duty of the statesman to do or what was it the duty of the statesman to have done?

1780. Unattainable Wish.—A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with *εἴθε* or with *εἰ γάρ* (negative *μή*). The imperfect refers to present time, the aorist to past time (cp. 2304, 2305).

εἴθ' εἶχες βελτίους φρένας would that thou hadst (now) a better heart E. El. 1061, *εἴθε σοι τότε συνεγενόμην* would that I had then been with thee X. M. 1. 2. 46.

1781. An unattainable wish may also be expressed by *ὀφελον* (*ought*) with the present or aorist infinitive: *ὀφελε Κῦρος ζῆν* would that Cyrus were (now) alive (Cyrus ought to be alive) X. A. 2. 1. 4 (1775). The negative is *μή*: *μήποτ' ὀφελον λιπεῖν τὴν Σκύρον* would that I had never left Scyros S. Ph. 969. *εἴθε or εἰ γάρ* (poet. *αἴθε, ὡς*) may be used before *ὀφελον*: *εἰ γάρ ὀφελον οἰοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι* would that the multitude were able to do evil Pl. Cr. 44 d.

1782. *ἐβουλόμην* followed by an infinitive may express an unattainable wish: *ἐβουλόμην μὲν οὐκ ἐρίξειν ἐνθάδε* I would that I were not contending here (as I am) Ar. Ran. 866. (*ἐβουλόμην ἄν vellem*, 1789.)

1783. The indicative is also used in other than simple sentences: in final sentences (2203); in object sentences after verbs of *effort* (2211), of *caution* (2220 a), of *fearing* (2231, 2233); in consecutive sentences with *ὥστε* so that (2274), in conditional sentences (2300, 2303, 2323, 2326); in temporal sentences (2395); in object sentences after *δοτι* and *ὡς* with a verb of *saying*, etc. (2577 ff.).

INDICATIVE WITH ἄν

1784. Past Potential.—The past tenses (usually the aorist, less commonly the imperfect) of the indicative with *ἄν* (*κέν*) denote past potentiality, probability (cautious statement), or necessity: *ὁ οὐκ ἄν ᾤοντο* which they could not have expected T. 7. 55, *τίς γὰρ ἄν ᾤηθη ταῦτα γενέσθαι*; for who would have expected these things to happen? D. 9. 68 (note that *ἄν* does not go with *γενέσθαι* by 1764), *ἔγνω ἄν τις* one might (could, would) have known X. C. 7. 1. 38, *ὑπό κεν ταλασίφρονά περ δέος εἶλεν* fear might have seized even a man of stout heart Δ 421.

a. This is especially frequent with *τις* and with the ideal second person (cp. *putares, crederes*): *ἐπέγνωσ ἄν* you would (could, might) have observed X. C. 8. 1. 33.
b. The potential optative (1829) in Homer refers also to the past.

1785. A protasis may often be extracted from a participle, or is intimated in some other word; but there is no reference to any definite condition, hence a definite ellipsis is not to be supplied.

1786. Unreal Indicative.—The indicative of the historical tenses with *ἄν* (*κέν*) may denote unreality: *τότε δ' αὐτὸ τὸ πρᾶγμα ἄν ἐκρίνετο ἐφ' αὐτοῦ* but the case would then have been decided on its own merits D. 18. 224, *καί κεν πολὺ κέρδιον ἦεν* and in that case it were far better Γ 41.

1787. This use of the indicative with *ἄν* to denote unreality is not inherent in the meaning of the past tenses of that mood, but has been developed from the

past potential with which the unreal indicative is closely connected. On the common use of this construction in the apodosis of unreal conditions see 2303. On *εἴδει ἄν*, etc., see 2315.

1788. The imperfect refers to the present or the past, the aorist to the past (rarely to the present), the pluperfect to the present (less commonly to the past).

1789. *ἐβουλόμην ἄν* (*vellem*) I should like or should have liked may express an unattainable wish: *ἐβουλόμην ἄν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν* I should have liked Simon to be (or I wish Simon were) of the same mind as myself L. 3. 21. On *ἐβουλόμην* without *ἄν*, see 1782.

1790. Iterative Indicative (repeated action).—The imperfect and aorist with *ἄν* are used to express repeated or customary past action (post-Homeric): *διηρώτων ἄν* I used to ask P. A. 22 b, *ἄν ἔλεξεν* he was wont to say X. C. 7. 1. 10.

1791. This construction is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus, *ἀναλαμβάνων οὖν αὐτῶν τὰ ποιήματα . . . διηρώτων ἄν αὐτοὺς τί λέγοιεν* accordingly, taking up their poems, I used to (would) ask them (as an opportunity presented itself) what they meant P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

1792. In Herodotus this construction is used with the iterative forms: *κλαίσκε ἄν* she kept weeping 3. 119, *οἱ δὲ ἄν Πέρσαι λάβσκον τὰ πρόβατα* the Persians were wont to seize the cattle 4. 130.

1793. Homer and the early poets use *ἄν* (*κέν*) with the future indicative with a conditional or limiting force: *καὶ κέ τις ᾧδ' ἐπέει* and in such a case some one will (may) say thus Δ 176. This use is found also in conditional relative sentences (2565 b). In Attic *ἄν* is found with the future in a few passages which have often been emended. In P. A. 29 c there is an anacoluthon.

1794. *ἄν* is not used with the present and perfect indicative.

SUBJUNCTIVE WITHOUT ἄν

1795. The chief uses of the independent subjunctive are the hortatory (1797), the prohibitive (1800), and the deliberative (1805).

a. The name *subjunctive* is due to the belief of the ancient grammarians that the mood was always subordinate. Thus, *εἴπω shall I speak?* (1805) was explained as due to the omission of a preceding *βούλει*, i. e. *do you wish that I speak?*

1796. The independent subjunctive refers to future time. It has three main uses: (1) the voluntative, expressing the *will* of the speaker. This is akin to the imperative. (2) The deliberative. This is possibly a form of the voluntative. (3) The anticipatory (or futural). This anticipates an action as an immediate future possibility. Whether the anticipatory is a form of the voluntative is uncertain (cp. *ich will sehen, je veux voir, dialectal il veut pleuvoir*).

1797. Hortatory Subjunctive.—The hortatory subjunctive (present or aorist) is used to express a request or a proposal (negative *μή*).

a. Usually in the first person plural: *νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός* *let us go now and hear the man* P. Prot. 314 b, *μήπω ἐκέλευε ἴωμεν* *let's not go there yet* 311 a. *ἄγε, φέρε* (*δή*), in Hom. *ἄγε* (*δή*), sometimes precedes, as *ἄγε σκοπῶμεν* *come, let us consider* X. C. 5. 5. 15. *ἴθι* (*δή*) rarely precedes.

b. Less frequently in the first person singular, which is usually preceded (in affirmative sentences) by *φέρε* (*δή*), in Hom. by *ἄγε* (*δή*): *φέρε δὲ περὶ τοῦ ψηφίσματος εἶπω* *let me now speak about the bill* D. 19. 234.

1798. The first person singular in negative exhortations (rare and poetic) may convey a warning or a threat: *μή σε, γέρον, κοίλησιν παρὰ νηυσὶ κικεῖω* *old man, let me not find thee by the hollow ships* A 26. This use is often regarded as prohibitive (1800).

1799. The hortatory use of the subjunctive compensates for the absence of an imperative of the first person.

1800. Prohibitive Subjunctive.—The subjunctive (in the second and third persons of the aorist) is often used to express prohibitions (negative *μή*).

a. Usually in the second person: *μηδὲν ἀθυμήσητε* *do not lose heart* X. A. 5. 4. 19. For the aorist subjunctive the present imperative may be employed (1840): *μὴ ποιήσης* (or *μὴ ποίει*) *ταῦτα* *do not do this* (not *μὴ ποιῆς*).

b. Less commonly in the third person, which usually represents the second: *ὑπολάβη δὲ μηδεὶς* *and let no one suppose* T. 6. 84 (= *μὴ ὑπολάβητε* *do not suppose*).

c. The third person of the present subjunctive is rare: *μὴ τοίνυν τις οἴηται* (= *μὴ οἴωμεθα*) *let not any one think* P. L. 861 E.

N. — *οὐ μή* with the subjunctive of the second person in the dramatic poets occasionally expresses a strong prohibition: *οὐ μὴ ληρήσης* *don't talk nonsense* Ar. Nub. 367.

1801. Doubtful Assertion.—The present subjunctive with *μή* may express a doubtful assertion, with *μή οὐ* a doubtful negation. The idea of apprehension or anxiety (real or assumed) is due to the situation. A touch of irony often marks this use, which is chiefly Platonic. With *μή* (of what may be true): *μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν* *I suspect it's rather bad form* (lit. *too rude*) *to tell the truth* P. G. 462 e. With *μή οὐ* (of what may not be true): *ἀλλὰ μὴ οὐχ οὕτως ἔχῃ* *but I rather think this may not be so* P. Crat. 436 b, *μὴ οὐκ ἦ διδακτὸν ἀρετῆς* *virtue is perhaps not a thing to be taught* P. Men. 94 e.

1802. In Hom. *μή* with the independent subjunctive is used to indicate fear and warning, or to suggest danger: *μή τι χολωσάμενος βέξη κακὸν υἱας Ἀχαιῶν* *may he not* (as I fear he may) *in his anger do aught to injure the sons of the Achaeans* B 195. Usually with the aorist, rarely with the present subjunctive (o 19). The constructions of 1801, 1802 are used as object clauses after verbs of *fearing* (2221).

1803. *ὅπως μή* is occasionally so used with the aorist subjunctive, and with an idea of command: *ὅπως μὴ φήσῃ τις* *may no one say* (as I fear he may) X. S. 4. 8. See 1921.

1804. From the use in 1801 is probably developed the construction of *οὐ μή*

with the aorist (less often the present) subjunctive to denote an emphatic denial; as *οὐ μὴ παύσωμαι φιλοσοφῶν* *I will not cease from searching for wisdom* P. A. 29 d, *οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν* *the king will no longer be able to overtake us* X. A. 2. 2. 12.

1805. Deliberative Subjunctive.—The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do or say* (negative *μή*).

a. Usually in the first person: *εἰπώμεν ἢ σῴωμεν;* *shall we speak or keep silence?* E. Ion 758, *τί δράσω; ποῖ φύγω;* *what am I to do? whither shall I fly?* E. Med. 1271, *μὴ φῶμεν;* *shall we not say?* P. R. 554 b.

b. The (rare) second person is used in repeating a question: A. *τί σοι πιθώμεθα;* B. *ὄ τι πίθησθε;* A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164.

c. The third person is generally used to represent the first person; commonly with *τις*, as *τί τις εἶναι τοῦτο φῆ;* *how shall anyone say this is so?* (= *τί φῶμεν;*) D. 19. 88.

N. — The subjunctive question does not refer to a future fact, but to what is, under the present circumstances, advantageous or proper to do or say.

1806. *βούλει, βούλεσθε* (poet. *θέλεις, θέλετε*) *do you wish* often precede the subjunctive: *βούλει σοι εἶπω;* *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: *βούλει* *do you wish?* and *εἶπω* *shall I say?*

1807. The deliberative subjunctive may be replaced by a periphrasis with *δεῖ* or *χρή* and the infinitive, or by the verbal adjective in *-τέον ἐστί*. Thus, *ἡμεῖς δὲ προσμένωμεν;* *ἢ τί χρὴ ποιεῖν;* *and shall we wait?* or *what must we do?* S. Tr. 390, *τί ποιητέον;* (= *τί ποιῶμεν;*) *what are we to do?* Ar. P. 922.

a. For the deliberative future see 1916.

1808. Deliberation in the past may be expressed by *ἔδει, χρῆν* (*ἐχρῆν*), *ἔμελλον* with the infinitive, and by *-τέον* (verbal adj.) *ἦν*.

1809. The Negative in Questions.—The use of *μή* (not *οὐ*) in questions is due to the fact that the construction of 1805 is simply the interrogative form of the hortatory subjunctive: *φῶμεν* *let us say*, *μὴ φῶμεν;* *are we not to say?* Distinguish *πότερον βῆαν φῶμεν ἢ μὴ φῶμεν εἶναι;* *shall we say that it is force or that it is not?* X. M. 1. 2. 45, from *φῶμεν ταῦτ' ὀρθῶς λέγεσθαι ἢ οὐ;* *shall we say that this is well said or not?* (*οὐ* = *οὐκ ὀρθῶς λέγεσθαι*) P. G. 514 c.

1810. Anticipatory Subjunctive (Homeric Subjunctive).—In Homer the subjunctive is often closely akin to the future indicative, and refers by anticipation to a future event (negative *οὐ*): *οὐ γὰρ πω τοίους ἴδον ἄνδρας, οὐδὲ ἴδωμαι* *for never yet saw I such men, nor shall I see them* A 262, *καὶ νῦν τις ὧδ' εἴπῃσι* *and one will say* ξ 275. *ἄν* (*κέν*) usually limits this subjunctive in Hom. (1813).

a. This futural subjunctive is retained in Attic only in subordinate clauses (2327), and in *τι πάθω* (1811).

1811. The subjunctive is used in *τί πάθω;* *what will become of me;* *what am I to do?* (lit. *what shall I undergo?*) as P. Eu. 302 d. So *τί γένωμαι;* *quid me fiet?* Thus, *ὦ μοι ἐγώ, τί πάθω;* *τί νῦν μοι μήκιστα γένηται;* *ah, woe's me!*

what is to become of me? what will happen unto me at the last? ε 465. The subjunctive here is not deliberative, but refers to a future event.

1812. The subjunctive without *ἄν* is also used in dependent clauses of purpose (2196), after verbs of *fearing* (2225), in the protasis of conditional (2327, 2339) and conditional relative sentences (2567 b).

SUBJUNCTIVE WITH *ἄν*

1813. The subjunctive with *ἄν* (more commonly *κέν*) is used in Homer in independent sentences and clauses (negative *οὐ*). Cp. 1810. Thus, *ἐγὼ δέ κ' ἄγω Βρισηίδα* but in that case I will take Briseis A 184, *οὐκ ἄν τοι χραίσμη βίβς of no avail to thee shall be thy bow* Λ 387.

OPTATIVE WITHOUT *ἄν*

1814. Optative of Wish. — In independent sentences the optative without *ἄν* is used to express a wish referring to the future (negative *μή*): *ὦ παῖ, γένοιτο πατρὸς εὐτυχέστερος* ah, boy, mayest thou prove more fortunate than thy sire S. Aj. 550. From this use is derived the name of the mood (Lat. opto *wish*).

a. So even in relative sentences: *εἰάν ποτε, δ μή γένοιτο, λάβωσι τὴν πόλιν* if ever they capture the city, which Heaven forbid L. 31. 14.

b. Under wishes are included execrations and protestations: *ἐξολομην* may I perish Ar. Ach. 324, *καὶ σ' ἐπιδείξω, ἢ μή ζήην, δωροδοκῆσαντα* and I will prove that you took bribes, or may I not live Ar. Eq. 838.

1815. The optative of wish is often introduced by *εἰ γάρ, εἴθε* (Hom. *αἰ γάρ, αἴθε*), or by *εἰ, ὡς* (both poetical): *εἰ γάρ γένοιτο* would that it might happen X. C. 6. 1. 38, *ὡς ὄλοιτο* may he perish S. El. 126. (*ὡς* is properly an exclamation: *how*.)

1816. The optative introduced by *εἰ γάρ*, etc. is sometimes explained as a protasis with the conclusion omitted: *εἴθε φίλος ἡμῖν γένοιτο* oh, if you would become our friend X. H. 4. 1. 38. Cp. 2352 e.

1817. An unattainable wish, referring to the present, may be expressed by the present optative in Homer: *εἴθ' ἡβώοιμι* would that I were young again H 157.

1818. Unattainable wishes, when they refer to the future, may be expressed by the optative: *εἰ μοι γένοιτο φθόγγος ἐν βραχίωσι* would that I had a voice in my arms E. Hec. 836. Wishes represented as hopeless are expressed in the post-Homeric language by the past tenses of the indicative (1780) or by *ῥέλον* (1781).

1819. Hom. often uses the optative with a concessive or permissive force: *ἔπειτα δὲ καὶ τι πάθοιμι* after that I may (lit. may I) suffer come what will Φ 274.

1820. Imperative Optative. — The optative may express a command or exhortation with a force nearly akin to the imperative: *Χειρίσοφος ἡγόοιτο* let Chirisophus lead X. A. 3. 2. 37.

1821. Potential Optative. — The potential optative, which in Attic regu-

larly takes *ἄν* (1824), is occasionally found in Homer and later poetry in an earlier form, without that particle: *ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσασαι* easily might a god, if he so willed, bring a man safe even from afar γ 231, *θάσσον ἢ λέγοι τις* quicker than a man could speak E. Hipp. 1186. This construction is suspected in prose but cf. *οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον* they knew not how they might cut P. S. 190 c.

a. Usually in negative sentences or in questions expecting a negative answer (with *οὐ*): *οὐ μὲν γὰρ τι κακώτερον ἄλλο πάθοιμι* for I could not (conceivably) suffer anything worse T 321, *τεῦν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασίᾳ κατάσχοι;* thy power, O Zeus, what trespass of man can check? S. Ant. 604.

1822. The optative after *οὐκ ἔστιν ὅστις* (*ὅπως, ὅποι*) in the dramatists is probably potential: *οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά* I could not call false tidings fair A. Ag. 620. *ἄν* is usually employed in this construction.

1823. The optative without *ἄν* (*κέν*) is also used elsewhere, as in purpose clauses (2196) and clauses of *fearing* (2225) after a secondary tense; in the apodosis of conditional sentences (2300 d, 2326 d, 2333), in relative sentences (2566, 2568); and as the representative of the indicative (2615) or subjunctive (2619) in indirect discourse after secondary tenses.

OPTATIVE WITH *ἄν*

1824. Potential Optative. — The potential optative with *ἄν* states a future possibility, propriety, or likelihood, as an *opinion* of the speaker; and may be translated by *may, might, can* (especially with a negative), *must, would, should* (rarely *will, shall*). So in Latin *velim, videas, cognoscas, credas*.

γνοίης δ' ἄν ὅτι τοῦθ' οὕτως ἔχει you may see that this is so X. C. 1. 6. 21, *ἅπαντες ἄν ὁμολογήσειαν* all would agree I. 11. 5, *ἠδέως ἄν ἐροίμην* I (would gladly ask) should like to ask D. 18. 64, *οὐκ ἄν λάβοις* thou canst not take S. Ph. 103, *λέγοιμ' ἄν τάδε* I will tell this A. Supp. 928. The second person singular is often indefinite (*one*), as *γνοίης ἄν* (*cognoscas*) = *γνοίη τις ἄν*.

a. The potential optative ranges from possibility to fixed resolve. The aorist optative with *ἄν* and a negative is very common.

b. When stress is laid on the idea of possibility and power, necessity and obligation, Greek uses *δύναμαι, δεῖ* or *χρή* with the infinitive (statement of *fact*).

c. The potential optative with *ἄν* is also used in dependent sentences; in purpose clauses (2202 b), in object clauses after verbs of *effort* (2216) and verbs of *fearing* (2232), in causal clauses (2243), in result clauses (2278), in the apodosis of conditional (see 2356) and conditional relative sentences (2566). In indirect discourse the infinitive with *ἄν* or the participle with *ἄν* may represent the optative with *ἄν* (1845 ff.).

1825. Usually these optatives are not limited by any definite condition present to the mind, and it is unnecessary to supply any protasis in thought. In some cases a protasis is dormant in a word of the sentence (such as *δικαίως, εἰκότως*). Thus, in *οὐς ἀχαρίστους εἶναι δικαίως ἄν ὑπολαμβάνοιτε* whom you would justly consider to be ungrateful Aes. 3. 196, *δικαίως* may stand for *εἰ δικαίως ὑπολαμβάνοιτε*: if you should consider the matter justly. So *οὔτε ἐσθλοῖσι πλεῖω ἢ*

δύναται φέρειν· διαρραγείεν γὰρ ἄν κτλ. *they neither eat more than they can bear, for otherwise (if they should eat more: εἰ ἐσθίοιεν πλείω) they would burst* X. C. 8. 2. 21. The potential optative is also used as the main clause of less vivid conditions (2329) in which the protasis has the optative by assimilation to the mood of the apodosis.

1826. The potential optative with ἄν is used to soften the statement of an opinion or fact, or to express irony: *ἕτερόν τι τοῦτ' ἄν εἴη this is (would be) another matter* D. 20. 116, *νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στρυγείν I must be mad, if it is madness to hate one's foes* A. Pr. 978. So often with *τῶς* or *τάχα* perhaps.

a. With a negative, the potential optative may have the force of a strong assertion: *οὐ γὰρ ἄν ἀπέλθοιμ', ἀλλὰ κῶψω τὴν θύρᾱν for I will not go away, but I will knock at the door* Ar. Ach. 236.

1827. *βουλοίμην ἄν (velim)* is often used as a softened optative of wish: *βουλοίμην ἄν τοῦτο οὕτω γενέσθαι I could wish that this might be the result (οὕτω γένοιτο may it result thus)* P. A. 19 a. For *ἐβουλόμην ἄν* see 1789.

1828. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): *ἀρετὴ ἄρα, ὡς ἔοικεν, ὑγίειά τις ἄν εἴη virtue then, it seems, will (prove to) be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: *πῶς ἄν λελήθοι; how can it have escaped my knowledge?* X. S. 3. 6. Usually the perfect is here equivalent to the present.

1829. The present and aorist are rarely used of the past: (a) in Hom. of past possibility: *καὶ νό κεν ἔνθ' ἀπόλοιτο and now he might have perished* E 311 (Attic *ἀπώλετο ἄν*, 1784), *ἀλλὰ τί κεν βέξαιμι; but what could I do?* T 90. (b) in Hdt. of a mild assertion: *ταῦτα μὲν καὶ φθόνῳ ἄν εἴποιεν they may have said this out of envy* 9. 71, *εἴησαν δ' ἄν οὗτοι Κρήτες these would prove to be (might be, must have been) Cretans* 1. 2. Both uses are doubtful in Attic prose.

1830. The potential optative with ἄν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request: *λέγοις ἄν τὴν δέησιν tell me (you may tell) your request* P. Par. 126 a, *προάγοις ἄν move on* P. Phae. 229 b. This courteous formula is used even where a harsh command might be expected: *χωροῖς ἄν εἰσω σὺν τάχει go within with all speed* S. El. 1491.

a. In *ποῖ δὴτ' ἄν τραποίμην; whither pray shall I turn?* Ar. Ran. 296 the use is akin to the deliberative subjunctive (1805) or deliberative future (1916).

1831. The potential optative with ἄν is used in questions: *τίς οὐκ ἄν ὁμολογήσειεν; who would not agree?* (οὐδέις: *scil. οὐκ ἄν ὁμολογήσειε*) X. M. 1. 1. 5. So even the optative of wish: *τί δ' ἄρκω τῶδε μὴ 'μμένων πάθοις; but if thou dost not abide by thy oath what dost thou invoke upon thyself?* E. Med. 754 (lit. *mayest thou suffer what?*).

1832. *πῶς ἄν, τίς ἄν* with the potential optative may be used to express a wish (especially in the tragic poets): *πῶς ἄν δλοίμᾱν oh, would that I might die* E. Med. 97, *τίς ἄν ἐν τάχει μῶλοι μοῖρα oh, that some fate would speedily come* A. Ag. 1448. Properly this usage is not a wish, but is simply a question how the wish may be fulfilled.

1833. The potential optative with ἄν (especially with negatives) may ex-

change with the indicative: *φημι καὶ οὐκ ἄν ἀρνηθῆην I assert and cannot deny* D. 21. 191. It is often stronger, though more courteous, than the future indicative: *οὐκ ἄν περᾶ φράσαιμι I will speak no more* S. O. T. 343.

1834. The future optative with ἄν occurs only in a few suspected passages.

IMPERATIVE

1835. The imperative is used in commands and prohibitions (negative *μὴ*). All its tenses refer to the future.

a. Under commands are included requests, entreaties, summons, prescriptions, exhortations, etc.

b. For the tenses of the imperative, see 1840; for the infinitive used as an imperative, see 2013.

POSITIVE (COMMANDS)

1836. In exhortations *ἄγε, φέρε, ἴθι* (usually with *δή*, sometimes with *νῦν*), often precede the imperative: *ἄγε δὴ ἀκούσατε come listen* X. Ap. 14, *ἄγετε δειπνήσατε go now, take your supper* X. H. 5. 1. 18, *ἀλλ' ἴθι εἰπέ but come, say* P. G. 439 e.

1837. *πᾶς* is sometimes used with the second person in poetry: *ἄκουε πᾶς hear, every one* Ar. Thesm. 372.

1838. The third person may be used in questions: *οὐκοῦν κείσθω ταῦτα; shall these points be established?* P. L. 820 e. Cp. 1842 a.

1839. The imperative may be used in assumptions (*hypothetical imperative*), to make a concession, or to grant permission: *ἐμοῦ γ' ἕνεκ' ἔστω let it be assumed as far as I am concerned* D. 20. 14, *οὕτως ἐχέτω ὡς σὺ λέγεις assume it to be as you say* P. S. 201 c. So even as a protasis: *δειξάτω, κἀγὼ στέρω let him set it forth and I will be content* D. 18. 112.

NEGATIVE (PROHIBITIONS)

1840. Prohibitions are expressed by *μὴ* with the present or aorist subjunctive in the first person plural; by *μὴ* with the present imperative or the aorist subjunctive in the second and third person singular or plural (cp. 1800). The aorist imperative is rare in prohibitions.

A. 1 Person. — *μὴ γράφωμεν (μὴ γράψωμεν): μὴ μαινόμεθα μηδ' ἀσχερῶς ἀπολώμεθα let us not act like madmen nor perish disgracefully* X. A. 7. 1. 29.

B. 2 Person. — *μὴ γράφε (μὴ γράφετε): μὴ θαύμαζε don't be astonished* P. G. 432 a, *μὴ θορυβεῖτε don't raise a disturbance* P. A. 21 a, *τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ do this and refrain from doing that* P. Pr. 325 d, *μὴ μέγα λέγε don't boast so* P. Ph. 95 b. — *μὴ γράψης (μὴ γράψητε): μηδὲ θαυμάσης τόδε and do not wonder at this* A. Ag. 879, *μὴ θορυβήσητε don't raise a disturbance* P. A. 20 e, *μὴ ἄλλως ποιήσης don't do otherwise* P. Lach. 201 b, *μηδαμῶς ἄλλως ποιήσης* Ar. Av. 133.

N. — The type *μὴ γράψης* is never used. *μὴ γράψον* occurs rarely in poetry (Δ 410, Σ 134. — ω 248, S. fr. 453 parodied in Ar. Thesm. 870).

C. 3 Person. — *μη γράφετω (μη γραφόντων)*: μηδεις διδασκέτω *let no one tell me* T. 1. 86, μηδεις τούτ' άγνωίτω *let no one be ignorant of this fact* Aes. 3. 6. *μη γραψάτω (μη γραψάντων)*: μηδεις νομισάτω *let no one think* X. C. 7. 5. 73, μήτ' άπογνώτω μηδέν μήτε καταγνώτω *let him neither acquit nor condemn in any way* Aes. 3. 60; and in five other passages giving the actual usage of the orators. In the third person the aorist imperative is much less common than the present imperative.

N. — The type *μη γράφη* is used only when the third person represents the first person (1800 c). *μη γράψη* is much more common than *μη γραψάτω* in the orators, e.g. μηδεις θαυμάσῃ *let no one be astonished* D. 18. 199, μηδεις νομίσῃ *let no one think* T. 3. 13, D. 23. 1.

D. The perfect imperative is rare in prohibitions (*μη πεφόβησθε* T 6. 17) and is usually poetical. Cp. 698, 712.

1841. a. *μη γράφε*, like *don't write*, is ambiguous and may mean, according to the situation, either *cease writing* or *abstain from writing*. Commonly *μη γράφε* means *do not go on writing, write no more*, and is an order to stop an action already begun. In many cases, however, *μη* with the present imperative does not refer to the interruption of an action already begun, but to an action still in the more or less distant future against which the speaker urges resistance. Sometimes the reference to the future is directly or indirectly indicated by the context.

b. *μη γράψης* usually has the force of (I beg that) *you will not write*, (take care that you) *don't write*, and is commonly a complete prohibition against doing something not already begun. Sometimes, and especially in expressions of a colloquial character, *μη* with the aorist subjunctive marks the speaker's interruption, by anticipation, of a mental (less often of a physical) action that is being done by the person he addresses; as *μη θαυμάσῃς* (P. L. 804 b) in reply to an exclamation of surprise. Here the type *μη γράψης* often expresses impatience.

c. If *μη γράφε* elicits a reply, it is (άλλ') *ού γράφω*, while *μη γράψης* is answered by (άλλ') *ού γράψω*. Thus, *μη μ' εκδιδασκε τοῖς φίλοις εἶναι κακήν. άλλ' οὐ διδάσκω* *do not teach me to be base to my friends. But I do not* S. El. 395, *εί οὐν ἔχεις ἐναργέστερον ἡμῖν ἐπιδείξαι ὡς διδακτὸν ἐστὶν ἡ ἀρετή, μη φθονήσῃς άλλ' ἐπίδειξον. άλλ' . . . οὐ φθονήσω* *now if you can show us more clearly that virtue is capable of being taught, don't refuse, but show us Well, I will not refuse* P. Pr. 320 c. So *μη γράφε* commonly answers *γράφω*, as *θαυμάζω, ἦν δ' ἐγώ, καὶ αὐτός. άλλὰ μη θαύμαζ', ἔφη* *I myself am astonished, said I. Cease your astonishment, said she* P. S. 205 b, cp. S. El. 395. So *μη γράψης* answers *γράφω*, as in Hdt. 3. 140, Ar. Lys. 1036.

d. *μη γράφε* and *μη γράψης* are often found in closely connected clauses, as *μηδαμῶς θύμαινέ μοι, μηδέ μ' ἐπιτρέψῃς* *don't be angry with me at all, nor ruin me* Ar. Nub. 1478, *μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν* *do not shrink from me nor utter any harsh words* S. O. C. 731. The second prohibition may be more specific than the first, as *σιώπᾳ· μηδέν εἰπῆς νήπιον* *be silent, don't say anything childish* Ar. Nub. 105. Less often *μη γράψης* is followed by *μη γράφε*, as *μη βοηθήσατε τῷ πεπονηθέντι δεινά· μη εὐορκεῖτε* (they will say) *'do not come to the aid of one who has suffered grievously; have no regard for your oath'* D. 21. 211.

e. The difference between *μη γράφε* and *μη γράψης* is virtually a difference

of tenses, the present denoting an action continuing, in process; the aorist, an action concluded, summarized. So *μη φοβού* *don't be fearful*, *μη φοβηθῆς* *don't be frightened*. In maxims *μη* with the present imperative is preferred: *μη κλέπτε* *don't be a thief*, *μη κλέψῃς* *don't steal this or that*. *μηκέτι* may be used in either construction. The distinction is often immaterial, often a difference of tone rather than of meaning; sometimes too subtle for dogmatic statement.

1842. The imperative may be used in subordinate clauses: *κράτηρές εἰσιν . . . ὧν κράτ' ἔρεπον* *there are mixing-bowls, the brims of which thou must crown* S. O. C. 473.

a. Especially after *οἶσθα* interrogative in dramatic poetry: *οἶσθ' ὃ δρᾶσον*; *do you know what you are to do?* E. Hec. 225, *οἶσθ' ὡς ποιήσον*; *do you know how I bid you act?* S. O. T. 543. *οἶσθ' ὃ* has become a partially fossilized expression, and can be used as subject or be governed by a verb: *οἶσθά νυν ἄ μοι γενέσθω*; *do you know what I must have done for me?* E. I. T. 1203.

1843. The use of the imperative is to be explained as equivalent to *δεῖ* or *χρή* with the infinitive.

1844. *άν* is not used with the imperative.

INFINITIVE AND PARTICIPLE WITH ἄν

1845. The infinitive or participle with *άν* represents either a past tense of the indicative with *άν* or the optative with *άν*. The context determines whether the indicative or the optative is meant. The participle with *άν* is post-Homeric.

1846. The present infinitive or participle with *άν* represents the imperfect indicative with *άν* or the present optative with *άν*.

a. (*inf.*) *ἀκούω Λακεδαιμονίους ἄν ἀναχωρεῖν ἐπ' ὄκον* *I hear the Lacedaemonians used to return home (= ἄν ἀνεχώρουν, 1790) D. 9. 48, ἄλεσθε γὰρ τὸν πατέρα οὐκ ἄν φυλάττειν; for do you think my father would not have taken care? (= οὐκ ἄν ἐφύλαττεν, 1786) D. 49. 35; νομίζοντες ἄν τιμῆς τυγχάνειν* *in the belief that they would obtain reward (= ἄν τυγχάνοιμεν) X. A. 1. 9. 29.*

b. (*part.*) *ἕπερ ἔσχε μη κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων . . . ἀλλήλοισ ἐπιβοηθεῖν* *which prevented him from sailing against the Peloponnese and laying it waste city by city when the Peloponneseans would have been unable to come to the rescue of one another (= ἀδύνατοι ἄν ἦσαν) T. 1. 73, πόλλ' ἄν ἔχων ἕτερ' εἰπεῖν, παραλείπω* *though I might be able to say much else I pass it by (= ἄν ἔχοιμι, 1824) D. 18. 258, σοφία λεγομένη δικαιοσύνη* *άν that might most justly be called wisdom P. Phil. 30 c (= ἡ σοφία λέγοιτο ἄν).*

1847. The future infinitive and participle with *άν* are rare and suspected.

1848. The aorist infinitive or participle with *άν* represents the aorist indicative with *άν* or the aorist optative with *άν*.

a. (*inf.*) *Κύρῳ γε, εἰ ἐβίωσεν, ἀριστος ἄν δοκεῖ ἄρχων γενέσθαι* *it seems probable that Cyrus, if he had lived, would have proved himself a most excellent ruler (= ἄν ἐγένετο) X. O. 4. 18, ὥστε καὶ ἰδιώτην ἄν γινῶναι* *so that even a common man could have understood (= ἄν ἔγνω) X. A. 6. 1. 31, τί ἄν οἴμεθα παθεῖν; what do we think our fate would be? (= τί ἄν πάθοιμεν;) X. A. 3. 1. 17.*

b. (*part.*) ὄρων τὸ παρατειχισμα βᾶδιως ἂν ληφθῆν *seeing that the counter-wall could easily be captured* (= ἂν ληφθῆιη) T. 7. 42, Ποτείδαίαν ἐλὼν καὶ δυνήθεις ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν *after he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them* (= ἐδυνήθη ἂν) D. 23. 107, οὔτε ὄντα οὔτε ἂν γενόμενα λογοποιῶσιν *they fabricate stories which neither are, nor could be, true* T. 6. 38 (= ἂ οὔτε ἔστιν οὔτε ἂν γένοιτο).

1849. The perfect infinitive with ἂν represents the pluperfect indicative with ἂν or the perfect optative with ἂν: οἶδ' ὅτι (ἂν) φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἂν ἠλωκέναι *I know that he would say that all this would have been captured by the barbarians* (= ἂν ἠλώκεσαν) D. 19. 312, ἠγγέιτο τοὺς ἀγροῦντας ἀνδραποδώδεις ἂν δικαίως κεκλήσθαι *he thought that those who did not know this might justly be deemed servile in nature* (= κεκλημένοι ἂν εἶεν) X. M. 1. 1. 16.

For the infinitive and participle without ἂν see 1865 ff., 1872 ff., and under Infinitive and Participle.

THE TENSES

1850. By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

a. The time of an action is either *absolute* or *relative*. Time that is absolutely present, past, or future is reckoned from the time of the speaker or writer. Time that is relatively present, past, or future in dependent clauses is reckoned from the time of some verb in the same sentence. In dependent clauses Greek has no special forms to denote the temporal relation of one action to another (antecedent, coincident, subsequent), but leaves the reader to infer whether one action happened *before*, *at the same time as*, or *after* another action. The aorist is thus often used where English has the pluperfect (1943). See 1888, 1944. Unless special reference is made to relative time, the expressions "kind of time," "time of an action," in this book are used of absolute time.

b. In independent clauses only the tenses of the indicative denote absolute time; in dependent clauses they express relative time. The tenses of the subjunctive, optative, imperative, infinitive and participle do not refer to the differences in kind of time. Thus γράφειν and γράψαι *to write*, γεγραμέναι *to finish writing*, may be used of the present, the past, or the future according to the context. On the tenses of the optative, infinitive, and participle in indirect discourse see 1862, 1866, 1874. The future infinitive may be used, outside of indirect discourse, to lay stress on the idea of futurity (1865 d).

c. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Thus the speaker or writer may imagine the past as present, and use the present in setting forth an event that happened before his time (1883); or may use the aorist or perfect of an event that has not yet occurred (1934, 1950).

d. In the subjunctive, optative (except in indirect discourse), and imperative the kind of time is implied only by the mood-forms, not by the tenses. The relation of the time of one action to the time of another usually has to be inferred in all the moods.

e. The stage of an action is expressed by all the tenses of all the different moods (including the participle and infinitive).

f. The action of a subordinate clause may *overlap* with that of the verb of the main clause. See 2388.

KIND OF TIME

1851. Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by

1. The Present: γράφω *I write, am writing*.
2. The Perfect: γέγραφα *I have written*.

b. Past time is denoted by

1. The Imperfect: ἔγραφον *I wrote, was writing*.
2. The Aorist: ἔγραψα *I wrote*.
3. The Pluperfect: ἐγεγράφη *I had written*.

N. — The only past tenses are the augmented tenses.

c. Future time is denoted by

1. The Future: γράψω *I shall write*.
2. The Future Perfect: γεγράψεται *it will have been written*, τεθνήξω *I shall be dead (shall have died)*.

STAGE OF ACTION

1852. Every form of the verb denotes the stage of the action.

a. Continued action is denoted by the present stem:

1. Present: γράφω *I am writing*, πείθω *I am persuading (trying to persuade)*, ἀνθεῖ *is in bloom*.
2. Imperfect: ἔγραφον *I was writing*, ἔπειθον *I was persuading (trying to persuade)*, ἠνθει *was in bloom*.
3. Future: γράψω *I shall write (shall be writing)*, βασιλεύσει *he will reign*.

N. — Continued action is incomplete: hence nothing is stated as to the conclusion. Thus φεύγει *he flees* does not state whether or not the subject succeeded in escaping.

b. Completed action with permanent result is denoted by the perfect stem:

1. Perfect: γέγραφα ἐπιστολήν *I have written a letter (and it is now finished)*, ἠνθηκε *has bloomed (and is in flower)*.
2. Pluperfect: ἐγεγράφη ἐπιστολήν *I had written a letter (and it was then finished)*, ἠνθήκει *had bloomed (and was in flower)*.

3. Future Perfect: *γεγράφεται* it will have been written, *τεθνήξει* he will be dead.

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist: *ἔγραψα* I wrote, *ἔπεισα* I persuaded (succeeded in persuading), *ἐβασίλευσε* he became king or he was king, *ἤνθησε* burst into flower or was in flower.

2. Future: *γράψω* I shall write, *βασιλεύσει* he will become king.

N. — The aorist tense (*ἀόριστος χρόνος* from *ὀρίζω* define; unlimited, indefinite, or undefined time) is so named because it does not show the limitation (*ἄρος*) of continuance (expressed by the imperfect) or of completion with permanent result (expressed by the perfect).

1853. The present stem may denote the simple action of the verb in present time without regard to its continuance; as *θανυμάζω* I am seized with astonishment, *ἀστράπτει* it lightens (once or continually), *δίδωμι* I make a present. This is called the *aoristic present*. On inceptive verbs, see 526.

1854. The future stem may denote either continued action (as in the present) or simple occurrence of the action of the verb (as in the aorist). Thus *γράφω* I shall be writing or I shall write. See 1910 b.

1855. Some verbs are, by their meaning, restricted to the tenses of continued action, as *ὄρᾶν* behold, *φέρειν* carry; others are exclusively aoristic, as *ιδεῖν* properly glance at, *ἐνεγκεῖν* bring. Verbs expressing different kinds of action in their several tenses (as *ὄρᾶν*, *ιδεῖν*) unite to form a verbal system.

1856. The difference between the present stem (present and imperfect) and the aorist stem may be compared to the difference between a line and a point (both starting point and end). Thus, *ἔρχεσθαι* go, *ἔλθειν* come, *αἰρῖνε*; *φέρειν* carry, *ἐνεγκεῖν* bring; *ἀγεῖν* accompany, *lead*, *ἀγαγεῖν* bring to a goal.

1857. For the 'progressive' tenses of English (*is walking*, *has been giving*, etc.) Greek has no exact equivalent. The periphrasis of the present participle with *ἔστι*, etc. is employed to adjectivize the participle or to describe or characterize the subject like an adjective, *i.e.* the subject has a quality which it may display in action. Thus, *ἀρέσκειν* *ἔσμεν* we are acceptable T. 1. 38, *καὶ πάντ' ἀναδεχόμενος καὶ εἰς αὐτὸν ποιούμενος τὰ τούτων ἀμαρτήματ' ἔστιν* and he takes upon himself and adopts all their misdeeds D. 19. 36. *ἔστι* may be emphatic: *ἔστι* *πυρὸς διχα* *διαιρούμενον* there exists a twofold division P. L. 895 d. Some participles have become completely adjectivized: *συμφέρων* useful, *διαφέρων* superior. Cp. 1961.

1858. Primary and Secondary Tenses. — The primary tenses refer to present and future time (present, future, perfect, and future perfect), the secondary or historical tenses refer to past time (imperfect, aorist, pluperfect).

a. The gnomic aorist (1931 b) is regarded as a primary tense, as is the aorist when used for the perfect (1940), and the imperfect indicative referring to present time (1788); the historical present (1883), as a secondary tense. The subjunctive, optative, and imperative moods in their independent uses point to the future, and all their tenses therefore count as primary.

THE TENSES OUTSIDE OF THE INDICATIVE

1859. The tenses of the moods except the indicative do not express time in independent sentences.

1860. Subjunctive. — The subjunctive mood as such refers to the future. The tenses do not refer to differences of time, and denote only the stage of the action (continuance, simple occurrence, completion with permanent result).

Present (continuance): *τὰ αὐτῶν ἅμα ἐκποριζόμεθα* let us at the same time keep developing our resources T. 1. 82; Aorist (simple occurrence): *πορισώμεθα οὖν πρῶτον τὴν δαπάνην* let us procure the money first T. 1. 83; Perfect (completion with permanent result): *ἴνα, ἢν μὴ ὑπακούωσι, τεθνήκωσιν* that, in case they do not submit, they may be put to death (lit. may be dead at once) T. 8. 74. The aorist commonly replaces the more exact perfect because the perfect is rarely used.

a. The future time denoted by present or aorist (*τί ποιῶμεν*; or *τί ποιήσωμεν*; what shall we do?) may refer, according to the sense, either to the next moment or to some later time. Greek has no subjunctive form denoting an intention to do this or that. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely subsequent), that of the aorist is generally anterior (rarely coincident), to the action of the leading verb: *χαλεπαίνουσι, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον* they are angry whenever I bid them drink the poison P. Ph. 116 c, *ἐπειδὴν ἅπαντ' ἀκούσητε, κρίνατε* when you (shall) have heard everything, decide D. 4. 14. The use of the aorist of time relatively anterior to the action of the leading verb (= Lat. future perfect) is, like its other references to relative time, only an inference from the connection of the thought (1850 a).

b. Present and aorist subjunctive are occasionally used in the same sentence without any great difference in sense (X. C. 1. 2. 6-7, 5. 5. 13).

c. An independent or dependent subjunctive may be ingressive (1924): *ἢν γὰρ ὁ Πλούτος νῦν βλέψη* for if now Plutus recovers his sight Ar. Pl. 494.

d. In general conditions (2336) the subjunctive refers to general time, denoting what holds true now and at all times.

1861. Optative (not in indirect discourse). — The reference is always to future time. The tenses do not refer to differences of time, and denote only the stage of the action.

Present (continuance): *πλούσιον δὲ νομίζοιμι τὸν σοφόν* may I (always) count the wise man wealthy P. Phae. 279 b; Aorist (simple occurrence): *εἰ γὰρ γένοιτο* would that it might happen X. C. 6. 1. 38; Perfect (completion with permanent result): *τεθναίης* die (lit. may you be dead) Z 164.

a. In general conditions (2336) the optative is used of past time.

b. In dependent constructions (including general conditions) the action of the present is generally coincident (rarely anterior), that of the aorist generally anterior (rarely coincident), to the action of the leading verb: *εἰ τις τὰδε παραβαίνει, ἐναγῆς ἔστω τοῦ Ἀπόλλωνος* if any one violates this, let him be accursed of

Apollo Aes. 3. 110, ἐπειδὴ δὲ ἀνοικθῆλη (τὸ δεσμωτήριον), εἰσῆμεν παρὰ τὸν Σωκράτη whenever the prison was opened, we (always) went in to Socrates P. Ph. 59 d. The aorist is often preferred to the more exact perfect because the perfect was rarely used.

c. An independent or dependent optative may be ingressive (1924): εἰ πολεμήσαιμεν δι' Ὀρωπόν, οὐδὲν ἂν ἡμᾶς παθεῖν ἡγοῦμαι if we should enter upon a war on account of Oropus, I think we should suffer nothing D. 5. 16.

1862. Optative (in indirect discourse). — When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense does denote time (as well as stage of action) relatively to that of the leading verb.

a. The present optative represents the imperfect as well as the present indicative.

b. The future optative (first in Pindar) occurs only in indirect discourse after verbs of *saying* and *thinking*, in object clauses after *ὅπως*, 2212, and in other indirect expressions of thought.

c. When the optative in indirect discourse represents the subjunctive (2619 b), its tenses denote only stage of action.

1863. a. Present opt. = present indic.: ἀνηρώτᾳ τί βούλοιντο he demanded what they wanted (= τί βούλεσθε;) X. A. 2. 3. 4.

b. Present opt. = imperf. indic.: διηγούντο ὅτι ἐπὶ τοὺς πολεμίους πλείον ἔειπεν they explained that they kept sailing against the enemy (= ἐπλέομεν) X. H. 1. 7. 5.

c. Future opt. = future indic.: ὅ τι ποιήσει οὐδὲ τούτοις εἶπε he did not tell even these what he would do (= ποιήσω) X. A. 2. 2. 2.

d. Aorist opt. = aorist indic.: ἠρώτᾳ τί πάθειεν he asked what had happened to them (= τί ἐπάθετε;) X. C. 2. 3. 19.

e. Perfect opt. = perfect indic.: ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκειεν σφᾶς αὐτοὺς they said that the troops of Demosthenes had surrendered (= παραδεδώκασι) T. 7. 83.

1864. Imperative. — The imperative always implies future time. The tenses do not refer to differences of time, and denote only the stage of the action.

a. Present (continuance): τοὺς γονεῖς τίμᾳ ἰσχυρῶς λέγε tell (go on and tell in detail) the whole truth L. 1. 18, τοὺς ἵππους ἐκείνοις δίδοτε offer the horses to them X. C. 4. 5. 47.

b. Aorist (simple occurrence): βλέπον πρὸς τὰ ὄρη look (cast a glance) toward the mountains X. A. 4. 1. 20, εἰπέ state (in a word) P. A. 24 d, ἡμῖν τοὺς ἵππους δότε give the horses to us X. C. 4. 5. 47.

c. Perfect (completion with permanent result): τετάχθω let him take his place (and stay there) P. R. 562 a, εἰρήσθω let it have been said (once for all) 503 b.

N. — The perfect active and middle are generally used as presents (τεθνήτω let him be put to death P. L. 938 c, μέμησθε remember D. 40. 30). The perfect passive (in the third person) is used of a fixed decision concerning what is to be done or has been done.

1865. Infinitive (not in indirect discourse). — The tenses of the infinitive (without ἄν) not in indirect discourse have no time of themselves and express only the stage of the action; their (relative) time depends on the context and is that of the leading verb (present, past, or future). The infinitive may have the article (2025 ff.).

a. Present (continuance): οὐδὲ βουλευέσθαι ἔτι ὥρᾳ, ἀλλὰ βεβουλευέσθαι it is time no longer to be making up one's mind, but to have it made up P. Cr. 46 a.

b. Aorist (simple occurrence): τοῦ πιεῖν ἐπιθύμῳ the desire of obtaining drink T. 7. 84, ἤρξατο γενέσθαι began to be 1. 103, but ἤρξατο γίγνεσθαι 3. 18 (the tense of γίγνομαι depends on that of ἄρχομαι; not ἤρξατο γίγνεσθαι), δεῖ τοὺς ὑπὲρ αὐτοῦ λέγοντας μίσῃσαι (ingressive) one must conceive an aversion for those who speak in his behalf D. 9. 53.

c. Perfect (completion with permanent result): see a. Often of certainty of action.

d. Future. — When the context shows that stress is laid on the idea of futurity, the future infinitive, referring to future time relative to the main verb, is sometimes used instead of the present or aorist: οὐκ ἀποκωλύσειν δυνατοὶ ὄντες not being able to prevent T. 3. 28, πολλοῦ δὲ κατ' ἑμαυτοῦ ἐρεῖν I am far from intending to speak to my own disadvantage P. A. 37 b. On the future infinitive with μέλλω see 1959.

N. 1. — The action set forth by a dependent present or aorist infinitive (without ἄν) not in indirect discourse has no time except that which is implied by the context. With verbs signifying to advise or to command, and when the infinitive expresses purpose, the reference is to future time. Usually the action of the present and aorist is coincident with or antecedent to that of the main verb. The action of an aorist infinitive with the article and a subject is not always relatively past. The perfect (without ἄν) has no time apart from the context; its action is usually antecedent.

N. 2. — On the use of the present and aorist with verbs of promising, etc., see 1868; with μέλλω, see 1959.

N. 3. — Observe that verbs denoting continuance (as μένω remain) often appear in the aorist, while verbs of transitory action (as ἵεναι send, hurl) often appear in the present.

N. 4. — Present and aorist occasionally occur in close conjunction without any great difference in meaning, as προσήκει ὑμῖν τούτου καταψηφίζεσθαι . . ., δεῖ ἡμᾶς θάνατον αὐτοῦ καταψηφίσασθαι it is fitting that you vote against him, it is necessary that you pass a vote of death against him L. 13. 69; cp. ναυμαχεῖν and ναυμαχῆσαι T. 2. 83, βασιλευσθῆναι γίγνεσθαι and γενέσθαι Ant. 1. 10, 1. 11.

1866. Infinitive (in indirect discourse). — The tenses of the infinitive in indirect discourse denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent.

a. The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect indicative.

b. The action of the present is usually coincident, that of the aorist anterior, to the action of the leading verb.

c. The future infinitive is found chiefly in indirect discourse and in analogous constructions. With μέλλω, see 1959. It may have the article (2026).

1867. a. Present = pres. indic.: φημι ταῦτα μὲν φλυαρίας εἶναι *I say this is nonsense* (= ἐστὶ) X. A. 1. 3. 18.

b. Present = imperf. indic.: Κτησιᾶς ἰᾶσθαι αὐτὸς τὸ τραυμά φησι *Ktesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26. With ἄν, 1846 a.

c. Future = fut. indic.: εἴη ἢ ἀξίην Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἀξίω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἐνταῦθα λέγεται Ἀπόλλων ἐκδέραι Μαρσύαν *there Apollo is said to have flayed Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8. With ἄν, 1848 a.

e. Perfect = perf. ind.: φησὶ ἐγκώμιον γεγραφέναί *he says that he has written an encomium* (= γέγραφα) I. 10. 14, ἔφασαν τεθνάναι τὸν ἄνδρα *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect = pluperf. ind.: λέγεται ἄνδρα τινὰ ἐκπεπλήχθαι *it is said that a certain man had been fascinated* (= ἐξεπέπληκτο) X. C. 1. 4. 27. With ἄν, 1849.

1868. The construction of verbs of hoping, etc. — Verbs signifying to hope, expect, promise, threaten, swear, with some others of like meaning, when they refer to a future event, take either the future infinitive (in indirect discourse), or the aorist, less often the present, infinitive (not in indirect discourse). The use of the aorist and present is due to the analogy of verbs of will or desire (1991) which take an object infinitive not in indirect discourse. The same analogy accounts for the use of μή instead of οὐ (2725). The present or aorist infinitive with ἄν, representing the potential optative with ἄν, occurs occasionally.

a. ἐν ἐλπιδὶ ὧν τὰ τεῖχη τῶν Ἀθηναίων αἰρήσειν *hoping that he would capture the walls of the Athenians* T. 7. 46, ἐλπίς . . . ἐκτραφῆναι *hope of being brought up* L. 19. 8, ἐλπίζει δυνατὸς εἶναι ἀρχειν *he expects to be able to rule* P. R. 573 c, ἔχεις τινὰ ἐλπίδα μὴ ἄν . . . τὴν ναῦν ἀπολέσαι; *have you any expectation that you would not shipwreck the vessel?* X. M. 2. 6. 38. ἐλπίζω with the present infinitive may mean *I feel sure that I am*.

b. τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι *it is likely that we shall succeed* T. 1. 121, οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν *it is not likely that they will continue to have ships to spare* 3. 13. With εἰκός the aorist is preferred.

c. ὑπέσχετο ταῦτα ποιῆσειν *he promised that he would do this* L. 12. 14, ὑπέσχετο βουλευσάσθαι (most Mss.) *he promised to deliberate* X. A. 2. 3. 20. The aorist infinitive is especially common with verbs of promising and must refer to the future. With the present infinitive ὑπισχνοῦμαι means *I assure, profess, pledge my word that I am*.

d. ἀπειλεὶ ἐκτρίψειν *he threatened that he would destroy them* Hdt. 6. 37, ἠπέλησαν ἀποκτείνειν πάντας *they threatened to kill everybody* X. H. 5. 4. 7.

e. δικάσειν ὁμωμόκατε *you have sworn that you will give judgment* D. 39. 40, ἀναγκάζει τὸν Κερσοβλέπτην ὁμῶσαι . . . εἶναι μὲν τὴν ἀρχὴν κοινὴν . . . , πάντας δ' ὑμῖν ἀποδοῦναι τὴν χώραν *he compelled Cersobleptes to swear that the kingdom*

should be in common and that they should all restore to you the territory D. 23. 170.

f. With ὁμῶμαι a dependent infinitive may refer to the present, past, or future (e). Thus, ὁμῶντες βλέπειν . . . Ἀχιλλεῦ πάλιν *swearing that they see Achilles again* S. Ph. 357, ὁμῶνσι μὴ ἴπιεν *they swear they did not drink* Phercrates 143 (Com. fr. I. 187), ὤμνε μὴδὲν εἰρηκέναι *he swore that he had said nothing* (direct = οὐδὲν εἶρηκα) D. 21. 119.

1869. Verbs of will or desire (1991) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive by assimilation to indirect discourse through the analogy of verbs of promising, etc. (1868). So with βούλομαι, ἐθέλω *wish*, λέγω meaning *command*, δέομαι *ask*, ἐπίεμαι *desire* and some others (even δύναμαι *am able*) that have a future action as their object. Thus, ἐπιέμενοι ἄρχειν *being desirous to gain control* T. 6. 6, ἀδύνατοι ἐπιμελεῖς ἔσσεσθαι *unable to be careful* X. O. 12. 12. διανοοῦμαι may follow the analogy of μέλλω (1959): τὸν πόλεμον διενεοῦντο προθύμως ὄσειν *they intended to carry on the war with zeal* T. 4. 121. In these and similar cases the future is employed to stress the future character of the action. Some editors would emend many of these futures.

1870. Verbs signifying to foretell by oracle usually take the present or aorist infinitive like verbs signifying to command.

1871. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of saying or thinking, e.g. ἐνόμισαν ῥαδίως κρατῆσαι *they thought they would easily master them* T. 2. 3. Many editors change to the future or insert ἄν.

1872. Participle (not in indirect discourse). — The participle, as a verbal adjective, is timeless. The tenses of the participle express only continuance, simple occurrence, and completion with permanent result. Whether the action expressed by the participle is antecedent, coincident, or subsequent to that of the leading verb (in any tense) depends on the context. The future participle has a temporal force only because its voluntative force points to the future.

a. Present (continuative). The action set forth by the present participle is generally coincident (rarely antecedent or subsequent) to that of the leading verb: ἐργαζόμεναι μὲν ἤριστων, ἐργασάμεναι δὲ εἰδέπουν *the women took their noonday meal while they continued their work, but took their supper when they had stopped work* X. M. 2. 7. 12.

1. Antecedent action (= imperf.): οἱ Κύβριτοι πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφειρήκασι *the forces of Cyrus that were formerly marshalled with us have now deserted* X. A. 3. 2. 17, τοὺς τότε παρόντας αἰτιάσονται συμβούλους *they will accuse those who were their counsellors at that time* P. G. 519 a, οἱ Κορινθιοὶ μέχρι τούτου προθύμως πράσσοντες ἀνεῖσαν τῆς φιλονεκίας *the Corinthians, who up to that time had been acting zealously, now slackened in their vehemence* T. 5. 32. An adverb (πρότερον, πρόσθεν, τότε, ποτέ) often accompanies the participle, which is sometimes called the participle of the imperfect.

2. Subsequent action (especially when the leading verb denotes motion): ἐπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίου λῆψιν *they despatched messengers*

to announce the capture of *Plemyrium* T. 7. 25. An attributive present part. w. *vũn* may refer to the absolute present, though the main verb is past: *τὴν vũn Βοιωτῶν καλουμένην ᾤκησαν* they settled in the country now called *Boeotia* T. 1. 12.

3. The present participle denotes that an action is in process, is attempted, or is repeated.

b. Future (chiefly voluntative): *οὐ συνήλομεν ὡς βασιλεῖ πολεμήσοντας* we have not come together for the purpose of waging war with the king X. A. 2. 3. 21.

c. Aorist (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the leading verb; but it is sometimes coincident or nearly so, when it defines, or is identical with, that of the leading verb, and the subordinate action is only a modification of the main action.

1. Antecedent: *δειπνήσας ἐχώρει* after supper he advanced T. 3. 112, *τοὺς ἐλευθέρους ἀποκτείναντες ἀνεχώρησαν* after killing the free men they withdrew 5. 83, *ἐπομβσᾶς ἔφη* he took an oath and said X. C. 4. 1. 23, *ἥδη δ' ἐπὶ ταῦτα πορεύσομαι τοσοῦτον αὐτὸν ἐρωτήσας* I shall at once proceed to this matter after having put to him certain questions D. 18. 124. The aorist participle is often thus used when it takes up the preceding verb: *vũn μὲν δειπνεῖτε· δειπνήσαντες δὲ ἀπελαύετε* take your supper now, and when you have done so, depart X. C. 3. 1. 37.

2. Coincident: *μὴ τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι* do not commit the error of condemning me P. A. 30 d, *εἰ γ' ἐποίησας ἀναμνήσας με* you did well in reminding me P. Ph. 60 c (= *ἀνέμνησάς με εἰ ποιωῶν*). So also when an aorist participle is used with a future finite verb, as *ἀπαλαχθήσομαι βίου θανοῦσα* by dying I shall be delivered from life E. Hipp. 356. See also 2103.

3. The action of an attributive aorist participle is rarely subsequent to that of the leading verb. When this is the case, the action of the participle is marked as past from the point of view of the present (like the aor. indic.): *οἱ Ἕλληνες ὕστερον κληθέντες οὐδὲν πρὸ τῶν Τρωϊκῶν ἄθροοι ἐπράξαν* the people later called *Helienes* carried out no joint enterprise prior to the Trojan war T. 1. 3, *Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγόρου* *Satyrus and Chremion*, who (afterwards) became members of the Thirty, accused *Cleophon* L. 30. 12; cp. *γενόμενος* T. 2. 49, 4. 81.

4. The aorist participle is often ingressive or complexive (1924, 1927).

d. Perfect (completion with permanent result): *καταλαμβάνουσι Βρασιδᾶν ἐπεληλυθῶτα* they found (historical present) that *Brasidas* had arrived T. 3. 69. A perfect participle may have the force of a pluperfect if accompanied by an adverb like *πρόσθεν* (cp. 1872 a. 1): *ὁ πρόσθε κεκτημένος* he who possessed it before S. Ph. 778.

1873. Construction of *λανθάνω*, *φθάνω*, *τυγχάνω*. — A supplementary aorist participle with any tense, except the present or imperfect, of *λανθάνω* escape the notice of, *φθάνω* anticipate, *τυγχάνω* happen usually coincides in time with the leading verb: *ἔλαθον ἑμαυτὸν οὐδὲν εἰπῶν* I was unconsciously talking nonsense P. Ph. 76 d, *λήσομεν ἐπιπεσόντες* we shall fall on them unawares X. A. 7. 3. 43. But the action of an aorist participle with the present or imperfect is generally prior to that of the leading verb: *δοτὶς ἀντειπῶν γε ἐτύγχανε* who chanced to have spoken in opposition L. 12. 27. See 2096.

1874. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception

denote the same time relative to that of the leading verb (present, past, or future) as was denoted by the corresponding tenses of the indicative in direct discourse which they represent. See 2106, 2112 b.

a. Present = pres. indic.: the action is generally coincident: *ἐπειδὴν γινώσκω ἀπιστούμενοι* when they find out that they are distrusted (= *ὅτι ἀπιστούμεθα*) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf. ind.): *οἶδά σε λέγοντα ἀεὶ* I know that you always used to say (= *ὅτι ἔλεγες*) 1. 6. 6.

b. Future = fut. indic.: *ἀγνοεῖ τὸν πόλεμον δεῦρ' ἔξοντα* he is ignorant that the war will come here (= *ὅτι ὁ πόλεμος ἔξει*) D. 1. 15.

c. Aorist = aor. indic.: *τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα* we know that the *Mede* came against the *Peloponnese* (= *ὅτι ὁ Μῆδος ἦλθε*) T. 1. 69.

d. Perfect = perf. indic.: *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκῶτα* for they did not know that he was dead (= *ὅτι τέθνηκε*) X. A. 1. 10. 16. The perfect may also represent the pluperfect (cp. 1872 d).

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

1875. The present represents a present state, or an action going on at the present time: *ἀληθῆ λέγω* I am telling the truth L. 13. 72.

a. On the present without any idea of duration, see 1853.

1876. Present of Customary Action. — The present is used to express a customary or repeated action: *οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω* for this man drinks water, whereas I drink wine D. 19. 46.

1877. Present of General Truth. — The present is used to express an action that is true for all time: *ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος* time brings the truth to light Men. Sent. 11.

a. The present is an absolute tense in such sentences. The future, aorist, and perfect may also express a general truth.

1878. Conative Present. — The present may express an action begun, attempted, or intended.

τὴν δόξαν ταύτην πείθουσι ὑμᾶς ἀποβαλεῖν they are trying to persuade you to throw away this renown I. 6. 12, *δίδωμί σοι αὐτὴν ταύτην γυναῖκα* I offer you this woman herself as a wife X. C. 8. 5. 19, *προδίδουσι τὴν Ἑλλάδα* they are trying to betray Greece Ar. P. 408.

a. This use is found also in the infinitive and participle: *Φιλίππου ἐπὶ Βυζάντιον παρὶόντος* when *Philip* is preparing to advance against *Byzantium* D. 8. 66.

b. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1879. Present for the Future (Present of Anticipation). — The present is used instead of the future in statements of what is immediate, likely, certain, or threatening.

μεταξὺ τὸν λόγον καταλομεν; shall we break off in the middle? P. G. 505 c,

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος, ἕως ἂν εἴπῃς and if you wish, I will yield you the floor until you tell us Aes. 3. 165, ἀπόλλυμαι I am on the verge of ruin Ant. 5. 35 (so ἀπώλλυτο 5. 37 of past time), εἰ αὐτῆ ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Συκελλία if this city is taken, the whole of Sicily as well is in their power T. 6. 91.

a. Sometimes in questions to indicate that the decision must be made on the spot: ἢ πῶς λέγομεν; or how shall we say? (what must we say?) P. G. 480 b.

1880. εἶμι is regularly future (*I shall go*) in the indicative present. In the subjunctive it is always future; in the optative, infinitive, and participle it may be either future or present. Cp. 774. In ἰὼν ταῦτα λέγε go and say this (X. C. 4. 5. 17) ἰὼν is used of time relatively past. In Hom. εἶμι means both *I go* and *I shall go*.

1881. ἔρχομαι, πορεύομαι, νέομαι (poet.) may be used in a future sense. χέω means either *I pour* or *I shall pour*. ἔδομαι I shall eat, πίομαι I shall drink, are present in form. Cp. 541.

1882. Oracular Present. — In prophecies a future event may be regarded as present: χρόνῳ ἀγρεί Πριάμου πόλιν ἄδε κέλευθος in time this expedition will capture Priam's city A. Ag. 126.

1883. Historical Present. — In lively or dramatic narration the present may be used to represent a past action as going on at the moment of speaking or writing. This use does not occur in Homer.

ὁ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν . . . διακομίζεται ἐς τὴν ἡπειρον Themistocles fled (flees) to Corcyra . . . was (is) transported to the mainland T. 1. 136.

a. The historical present may represent either the descriptive imperfect or the narrative aorist.

b. The historical present may be coördinated with past tenses, which may precede or follow it: ἄμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέκειτο καὶ αἰρεῖ at daybreak he assaulted the town and took it T. 7. 29, οὕτω δὲ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ δπλα accordingly they all enrolled themselves and took the arms X. C. 2. 1. 19.

c. The historical present is less frequent in subordinate clauses (T. 2. 91. 3).

1884. Annalistic Present. — Closely connected with the historical present is the annalistic present, which is used to register historical facts or to note incidents.

Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, πρὸ Λευτυχίδεω γὰρ (Ζευξίδημος) τελευτᾷ . . . Λευτυχίδης γαμέει Εὐρυδάμην, ἐκ τῆς οἰ . . . γίνεται θυγάτηρ for Zeuxidemus died before Leutyichides . . . L. married Eurydame, from her was born to him a daughter Hdt. 6. 71, καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ Καρχηδόνιοι αἰρούσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities X. H. 1. 1. 37.

1885. Present of Past and Present Combined. — The present, when accompanied by a definite or indefinite expression of past time, is used to express an action begun in the past and continued in the present. The 'progressive perfect' is often used in translation.

Thus, πάλα θανμάζω I have been long (and am still) wondering P. Cr. 43 b. Cp. iamdidum loquor. So with πάρος, ποτέ. This use appears also in the other moods.

a. So with verbs of hearing, saying, learning, whose action commenced in the past, but whose effect continues into the present: ἐξ ὧν ἀκούω from what I hear (have heard) X. A. 1. 9. 28, ὅπερ λέγω as I said P. A. 21 a. So with αἰσθάνομαι, γιγνώσκω, μαθάνω, πυνθάνομαι. ἄρτι just is often found with these verbs.

b. The perfect is used instead of the present when the action is completed in the present.

1886. Present for Perfect. — ἦκω I am come, I have arrived, οἶχομαι I am gone, have a perfect sense; as also ἔρχομαι, ἀφικνούμαι. Thus, Θεμιστοκλῆς ἦκω παρὰ σέ I Themistocles have come to you T. 1. 137, οἶδα ὅπῃ οἶχονται I know where they have gone X. A. 1. 4. 8.

a. ἦκω may be used in connection with the gnomic aorist (P. S. 188a).

1887. The present of certain verbs often expresses an enduring result, and may be translated by the perfect: ἀδικῶ I am guilty (ἀδικός εἰμι), I have done wrong, νικῶ, κρατῶ, I am victorious, I have conquered, ἠττώμαι I am conquered, φεύγω I am the defendant or I am an exile (οἱ φεύγοντες the fugitives and the exiles), προδίδωμι I am a traitor, ἀλίσκομαι I am captured, στέρομαι I am deprived, γίγνομαι I am a descendant.

ἦκω εἰς τὴν σὴν οἰκίαν, ἀδικῶ δ' οὐδέν I am come to thy house, but have done no wrong L. 12. 14, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς γε νικώμεν βασιλεῖᾶ report to Ariaeus that we at least have conquered the king X. A. 2. 1. 4.

a. So, in poetry, γεννώ, φέω, τίκτω, θνήσκω, δλλυμαι. Thus, ἦδε τίκτει σε this woman (has born thee =) is thy mother E. Ion 1560.

1888. In subordinate clauses, the action expressed by the present may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the present is to be taken: (a) ἔλεγεν ὅτι ἔτοιμος εἶν ἠγεῖσθαι αὐτοῖς he said that he was ready to lead them X. A. 6. 1. 33; (b) when the present states an action begun in the past and continued in the present: ἐπεὶ δὲ Πέρσαι ἔχουσι τὸ κράτος, (τὸ πεδῖον) ἐστὶ τοῦ βασιλέως from the time that the Persians began to hold sway, it belongs to the king Hdt. 3. 117; and with the historical present: ὡς δὲ γίνονται ἐπ' αὐτῷ, ἐσπίπτουσιν when they came to it, they rushed in T. 7. 84; (c) ἐγένετο ῥήτρᾳ . . . εἰ παρὰ ταῦτα ποιοῖεν, κολάζειν an ordinance was passed . . . if they act contrary to this, to punish them X. C. 1. 6. 33.

IMPERFECT

1889. The imperfect represents an action as still going on, or a state as still existing, in the past: Κύρος οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε Cyrus had not yet arrived (1886), but was still marching on X. A. 1. 5. 12, ἐβασίλευεν Ἀντίοχος Antiochus was reigning T. 2. 80. The conclusion of the action is usually to be inferred from the context.

1890. Imperfect of Continuance. — The imperfect thus represents an action as continuing in the past: διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι,

οἱ ξυνοπολιορκούντο *they put to death twenty-five of the Athenians who were besieged* (i.e. from the beginning to the end of the siege) T. 3. 68.

1891. The imperfect of verbs of *sending, going, saying, exhorting*, etc., which imply continuous action, is often used where we might expect the aorist of concluded action. Thus, in *ἔπεμπον*, the action is regarded as unfinished since the goal is not reached: *ἄγγελον ἔπεμπον καὶ τοὺς νεκροὺς ὑποσπῶνδους ἀπέδοσαν they sent a messenger and surrendered the dead under a truce* T. 2. 6. In *ἐκέλευον* gave orders, urged, requested the command, etc., is regarded as not yet executed. In *ἔλεγεν αὐτοῖς τοιαύδε he spoke to them as follows* X. H. 1. 6. 4 (followed by the speech and *ἔπει δὲ ταῦτ' εἶπεν* 1. 6. 12) the speech is not thought of as a finished whole, but as developed point by point, as in *ἐπειδὴ δὲ οὗτος ταῦτα ἔλεγεν, ἔλεξα but when he had said this, I said* Ant. 6. 21.

a. In messenger's speeches the speaker may go back to the time of receiving a command: *ἵναί σ' ἐκέλευον οἱ στρατηγοὶ τήμερον the generals order you to depart to-day* Ar. Ach. 1073.

1892. The imperfect, when accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1885): *τὸ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed the pluperfect is used.

1893. Imperfect of Customary Action. — The imperfect is used to express frequently repeated or customary past actions: *ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύβουν, καὶ τότε προσεκύβησαν when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also* X. A. 1. 6. 10, (Σωκράτης) *τοὺς ἑαυτοῦ ἐπιθυμούντας οὐκ ἐπράττετο χρήματα Socrates was not in the habit of demanding money from those who were passionately attached to him* X. M. 1. 2. 5. See also 2340.

a. The repetition of a simple act in the past is expressed by *πολλάκις* with the aorist (1930).

1894. Iterative Imperfect. — *ἄν* may be used with this imperfect (1790): *ἐπεθύμει ἄν τις πλεῖω αὐτοῦ ἀκούειν people would (used to) desire to hear still more from him* X. C. 1. 4. 3.

1895. Conative Imperfect. — The imperfect may express an action attempted, intended, or expected, in the past.

ἔπειθον αὐτούς, καὶ οὐς ἔπεισα, τούτους ἔχων ἐπορευόμην I tried to persuade them, and I marched away with those whom I succeeded in persuading X. C. 5. 5. 22, *'Αλόννησον ἐδίδου· ὁ δ' ἀπηγόρευε μὴ λαμβάνειν Philip offered (proposed to give) Halonnesus, but he (Demosthenes) dissuaded them from accepting it* Aes. 3. 83, *Θηβαῖοι κατεδουλοῦντ' αὐτούς the Thebans tried to enslave them* D. 8. 74, *ἠπείγοντο ἐς τὴν Κέρκυραν they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to *ἔμελλον* with the infinitive. Thus, *φονεὺς οὖν αὐτῶν ἐγιγνώμην ἐγὼ μὴ εἰπῶν ὑμῖν ἃ ἤκουσα. ἔτι δὲ τρῆκασίους Ἀθηναίων ἀπώλλων I was on the point of becoming their murderer*

(*interfecturus eram*) *had I not told you what I heard. And besides I threatened three hundred Athenians with death* And. 1. 58. So *ἀπωλλόμεν I was threatened with death.*

1896. Imperfect of Resistance or Refusal. — With a negative, the imperfect often denotes resistance or refusal (*would not* or *could not*). The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε you would not accept the proposal T. 3. 64 (*τὴν ἱκετεῖαν οὐκ ἐδέξαντο they did not receive the supplication* 1. 24), *ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἔγημεν the one would not marry, the other did* D. 44. 17, *οὐδὲ φωνὴν ἤκουον, εἴ τις ἄλλο τι βούλοιο λέγειν they would not even listen to a syllable if ever any one wished to say anything to the contrary* D. 18. 43. So *οὐκ ἐτᾶ he would not allow (he was not for allowing).*

1897. If simple positive and negative are contrasted, the aorist is preferred with the latter: *τὰ ὑπάρχοντά τε σῶσαι* (positive with present) *καὶ ἐπιγνώμην μὴδὲν* (negative with aorist) *to preserve what you have, and to form no new plans* T. 1. 70. But where the verb itself contains or implies a negative idea, the present is used: *παρεῖναι καὶ μὴ ἀποδημεῖν to be present and not to be abroad* Aes. 2. 59.

1898. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκεῖνός τε τοὺς ὑφ' ἑαυτῷ ὡσπερ ἑαυτοῦ παῖδας ἐτίμα, οἱ τε ἀρχόμενοι Κύρου ὡς πατέρα ἐβέβηοντο he (Cyrus) treated his subjects with honour as if they were his own children, and his subjects revered Cyrus like a father X. C. 8. 8. 2, *εὐθὺς ἀνεβήσαν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθοῦντο, ἐπαιον, ἐπαλοντο immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38, *ἐπεὶ δὲ ταῦτα ἐρρήθη, ἐπορευόντο· τῶν δὲ ἀπαντῶντων οἱ μὲν ἀπέθησκον, οἱ δὲ ἐφευγον πάλιν εἰσω, οἱ δὲ ἐβῶν and when these words had been spoken, they proceeded to advance; and of those who met them some were killed, others fled back indoors, and others shouted* 7. 5. 26, *ἐστρατήγει δὲ αὐτῶν Ἀριστεύς Aristeus was their commander* T. 1. 60; cp. X. C. 4. 2. 28, X. Ag. 2. 12, X. A. 4. 3. 8-25, Isocr. 1. 9, 7. 51-53, D. 18. 169 ff., Aes. 3. 192.

N. — The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1899. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action. Descriptive adverbs are often used with the imperfect.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέλιτο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν· ὁ δὲ ἐλπίδας λέγων διήγε καὶ δῆλος ἦν ἀμώμενος there he remained for five days; and the soldiers whose pay was in arrears for more than three months kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed X. A. 1. 2. 11. See also 1907 a.

1900. Inchoative Imperfect. — The imperfect may denote the beginning of an action or of a series of actions: ἐπειδὴ δὲ καιρὸς ἦν, προσέβαλλον *but when the proper time arrived, they began an* (proceeded to) *attack* T. 7. 51.

1901. Imperfect for Present. — In descriptions of places and scenery and in other statements of existing facts the imperfect, instead of the present, is often used by assimilation to the time of the narrative (usually set forth in the main verb).

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠριζε τὴν τῶν Μακρόνων χώρῶν καὶ τὴν τῶν Σκυθηνῶν *they came to the river which divided the country of the Macrones from that of the Scytheni* X. A. 4. 8. 1, ἐξελαύει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὓς οἱ Σύροι θεοὺς ἐνόμζον *he marched to a river full of fish, which the Syrians regarded as gods* 1. 4. 9.

1902. — Imperfect of a Truth Just Recognized. — The imperfect, usually some form of εἶναι, with ἄρα, is often used to denote that a present fact or truth has just been recognized, although true before: οὐδὲν ἄρ' ἦν πρᾶγμα *it is, as it appears, no matter after all* P. S. 198 e, τοῦτ' ἄρ' ἦν ἀληθές *this is true after all* E. I. T. 351, ἄρα ἠπίστω γοῦ κνω, *sure enough* X. H. 3. 4. 9. ἄρα *sure enough, after all* appears with other tenses (P. Cr. 49 a, P. Ph. 61 a, D. 19. 160).

1903. The imperfect may refer to a topic previously discussed: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς εἰ μὲμνησαι *music is* (as we have seen) *the counterpart of gymnastics, if you remember the discussion* P. R. 522 a. This is called the *philosophical imperfect*.

1904. The epistolary imperfect is rare in Greek. See 1942 b.

1905. ἔδει, ἔχρη. — The imperfect of verbs expressing *obligation* or *duty* may refer to present time and imply that the obligation or duty is not fulfilled: σιγήσῃς ἡνίκ' ἔδει λέγειν *keeping silence when he ought to speak* D. 18. 189. So with ἔχρη *it were proper, εἰκὸς ἦν it were fitting* (1774). But the imperfect may also express past obligation without denying the action of the infinitive, as ἔδει μένειν *he was obliged to remain* (and did remain) D. 19. 124, ὅπερ ἔδει δεῖξαι *quod erat demonstrandum* Euclid 1. 5 (1779).

1906. Imperfect for Pluperfect. — The imperfect has the force of the pluperfect in the case of verbs whose present is used in the sense of the perfect (1886).

Thus, ἦκον *I had come* (rarely *I came*), φχόμην *I had departed*, as ἐνίκων *I was victorious, ἠττώμην I was defeated* (1752). So (Ὀλύμπια) οἷς Ἀνδροσθένης παγκράτιον ἐνίκῃ *the Olympic games, at which Androstenes was the victor (= had won) in the pancratiun* T. 5. 49.

1907. In subordinate clauses, the action expressed by the imperfect may be (a) contemporaneous with or (b) antecedent to that set forth by the main verb: (a) τοσοῦτοι ἦσαν οἱ ξύμπατες ὅτε ἐς τὴν πολιορκίαν καθίσταντο *this was their total number when they began to be besieged* T. 2. 78; (b) τὸ πλοῖον ἦκεν, ἐν ᾧ ἐπλέομεν *the vessel arrived in which we (had) sailed* Ant. 5. 29. Greek has no special form to express time that is anterior to the past.

1908. Imperfect and Aorist. — The imperfect and aorist often occur in the same passage; and the choice of the one or the other often depends upon the manner in which the writer may view a given action. The imperfect may be represented by a line, along which an action progresses; the aorist denotes a point on the line (either starting point or end), or surveys the whole line from beginning to end.

a. The imperfect of 'continuance' or 'duration' implies nothing as to the absolute length of the action; cp. πάλιν κατὰ τάχος ἐκόμισε τὴν στρατιάν *he took the army back as quickly as possible* T. 1. 114 with κατὰ τάχος ἀνεχώρησε *he retreated as quickly as possible* 1. 73. The imperfect does not indicate 'prolonged' action in contrast to 'momentary' action of the aorist.

b. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: ἔπειτα ψιλολὸ δώδεκα ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέας, καὶ πρῶτος ἀνέβη *then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount* T. 3. 22. Cp. T. 2. 49, 3. 15. 1-2, 4. 14, X. H. 4. 4. 1, I. 5. 53-54, 8. 99-100.

1909. The following statement presents the chief differences between imperfect and aorist as narrative tenses.

<i>Imperfect</i>	<i>Aorist</i>
circumstances, details, course of action	mere fact of occurrence, general statement
progress, enduring condition, continued activity	consummation (culmination, final issue, summary process)
general description	isolated points, characteristic examples
endeavour	attainment
actions subordinate to the main action	main actions, without reference to other actions

Cp. ξυνεστράτευον *they served with them in the war*, ξυνεστράτευσαν *they took the field with them* (both in T. 7. 57). ἔπειθον *I tried to persuade*, ἔπεισα *I succeeded in persuading* (both in X. C. 5. 5. 22).

FUTURE INDICATIVE

1910. The future denotes an action that will take place at some future time: λήψεται μισθὸν τάλαντον *he shall receive a talent as his reward* X. A. 2. 2. 20.

a. The action is future according to the opinion, expectation, hope, fear, or purpose of the speaker or the agent.

b. The action of the future is either continuative (like the present) or, like that of the aorist, expresses simple attainment. Thus πείσω means *I shall try to persuade*, or *I shall convince* (resultative), βασιλεύσω *I shall be king, shall reign* or *I shall become king* (ingressive).

1911. When a verb has two futures, that formed from the same stem as the present is properly continuative, that formed from the aorist stem marks simple attainment: thus, ἔξω *I shall have*, σχήσω *I shall get*; as καὶ ταῦτ' εἰκότως οὕτως

ἵπελάμβανον ἔξειν and *I supposed with reason that this would continue so* D. 19. 153, Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν *the Thebans are hostile and will become still more so* 5. 18. (But ἔξω usually does duty for σχήσω.) So, ἀχθέσομαι *shall be angry*, ἀχθεσθήσομαι *shall get angry*, φοβήσομαι *shall continue fearful*, φοβηθήσομαι *shall be terrified*, αἰσχυνοῦμαι *shall feel* (continued) *shame*, αἰσχυνοθήσομαι *shall be ashamed* (on a single occasion). Cp. 1738.

1912. The future represents both our *shall* and *will*. When voluntative (*will*), the action of the subject may be (1) the result of his own decision, as οὐ δὴ ποιήσω τοῦτο *that I never will do* D. 18. 11, or (2) dependent on the will of another, as ἡ βουλή μέλλει αἰρεῖσθαι ὅστις ἐρεῖ ἐπὶ τοῖς ἀποθανούσι *the Senate is about to choose some one to speak over the dead* P. Menex. 234 b. The use of the future is often similar to that of the subjunctive, especially in dependent clauses.

1913. Verbs of *wishing*, *asking*, and other voluntative verbs may appear in the future where English has the present: τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι *I (shall) wish to obtain only so much at thy hands* E. Med. 259, παραιτήσομαι δ' ἡμᾶς μηδὲν ἀχθεσθήναι μοι *I (shall) beg you not to take any offence at me* D. 21. 58. Cp. Lat. *censebo*.

a. In many cases the use of the future indicates that the wish remains unchanged; and there is no reference to a future *act*. Sometimes the future appears to be a more modest form of statement than the present.

1914. Gnostic Future.—The future may express a general truth: ἀνὴρ ἐπιεικῆς υἱὸν ἀπολόασᾶς ῥᾶστα οἴσει τῶν ἄλλων *a reasonable man, if he loses a son, will (is expected to) bear it more easily than other men* P. R. 603 e (cp. 1434).

a. Hdt. uses the future in descriptions of customs and in directions to travellers (1. 173, 2. 29).

1915. Future for Present.—The future may be used instead of the present of that which is possible at the moment of speaking: εὐρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν . . . ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς αἰρουμένους *we shall find that ambitious men choose a glorious death in preference to life* I. 9. 3.

a. The future may denote present intention: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean to fight* Ar. Av. 759 (in this use μέλλω is more common (1959)). So in the tragic τί λέξεις; *what do you mean?* E. Med. 1310.

1916. Deliberative Future.—The future is often used in deliberative questions: τί ἐροῦμεν ἢ τί φήσομεν; *what shall we say or what shall we propose?* D. 8. 37.

a. The deliberative future may occur in connection with the deliberative subjunctive (1805): ἐπωμεν ἢ σιγῶμεν; ἢ τί δράσομεν; *shall we speak or keep silent? or what shall we do?* E. Ion 758.

1917. Jussive Future.—The future may express a command, like the imperative; and, in the second person, may denote concession or

permission. The negative is οὐ. The tone of the jussive future (which is post-Homeric) is generally familiar.

ὧς οὖν ποιήσετε *you will do thus* P. Pr. 338 a, ἀναγνώσεται τὸν νόμον—ἀναγίγνωσκε *the clerk will read the law—read* D. 24. 39, αὐτὸς γνώσει *you will judge for yourself* P. Phil. 12 a, σπουδῆ ἔσται τῆς ὁδοῦ *you will have to hurry on the march* T. 7. 77, ὑμεῖς οὖν, ἐάν σωφρονήτε, οὐ τοῦτου ἀλλ' ὑμῶν φείσεσθε *now, if you are wise, you will spare, not him, but yourselves* X. H. 2. 3. 34.

1918. The future with οὐ interrogative is used in questions in an imperative sense to express urgency, warning, or irony: οὐκ ἔξιμεν . . . οὐκ ἐπὶ τὴν ἐκείνου πλευρόμεθα; *shall we not go forth . . . shall we not set sail against his country?* D. 4. 44, οὐ φυλάξεσθε; *will you not be on your guard?* 6. 25. In exhortations addressed to oneself: οὐκ ἀπαλαχθήσομαι θυμοῦ; *shall I not cease from my passion?* E. Med. 878.

a. μή with the future in a prohibitive sense is used in a few suspected passages (L. 29. 13, D. 23. 117).

1919. οὐ μή with the second person singular of the future in the dramatic poets denotes a strong prohibition; as οὐ μή διατρίψεις *don't dawdle* (you shall not dawdle) Ar. Ran. 462. οὐ μή with any person of the future indicative occasionally denotes an emphatic future denial; as τοὺς πονηροὺς οὐ μή ποτε βελτίους ποιήσετε *you will never make the bad better* Aes. 3. 177.

1920. ὅπως and ὅπως μή are used with the future in urgent exhortations and prohibitions: ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας *prove yourselves then worthy of freedom* X. A. 1. 7. 3, ὅπως τοῖσιν περὶ τοῦ πολέμου μηδὲν ἐρεῖς *say nothing therefore about the war* D. 19. 92. For the fuller form of this use after σκόπει, σκοπεῖτε, see 2213.

1921. ὅπως μή (negative ὅπως μή οὐ) may express the desire to avert something; as ὅπως μή αἰσχροὶ φαινούμεθα *mind we don't appear base* X. C. 4. 2. 39, ἀλλ' ὅπως μή οὐχ οἴδς τ' ἔσομαι *but (I fear that) I shall not be able* P. R. 506 d. Cp. 1802, 1803, 2229.

1922. On ἄν (κέ) with the future indicative, see 1793. On the periphrastic future see 1959; on the future in dependent clauses, see 2203, 2211, 2220 a, 2229, 2231, 2328, 2549–2551, 2554, 2558, 2559, 2565 a, 2573 c.

AORIST INDICATIVE

1923. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κερκυραῖοι καὶ ναῦς πέντε καὶ δέκα διέφθειραν *the Corcyraeans were victorious and destroyed fifteen ships* T. 1. 29, Παιώνιος ἐποίησε *Paeonius fecit* I. G. A. 348, ἔδοξεν τῇ βουλῇ *it was voted by (seemed good to) the Senate* C. I. A. 1. 32.

a. The uses of the aorist may be explained by the figure of a point in time: 1. The starting point (ingressive aorist, 1924); 2. The end point (resultative aorist, 1926); 3. The whole action (beginning to end) concentrated to a point (complexive aorist, 1927).

1924. Ingressive Aorist. — The aorist of verbs whose present denotes a state or a continued action, expresses the entrance into that state or the beginning of that action.

a. This holds true of the other moods. Greek has no special form to denote entrance into a state in present time (1853).

1925. Most of the verbs in question are denominatives, and the forms are chiefly those of the first aorist: —

ἄρχω <i>rule</i>	ἤρξα <i>became ruler</i>
βασιλεύω <i>am king, rule</i>	ἐβασίλευσα <i>became king, ascended the throne</i>
βλέπω <i>look at</i>	ἐβλεψα <i>cast a glance</i>
δακρῶ <i>weep</i>	ἐδάκρῦσα <i>burst into tears</i>
δουλεύω <i>am a slave</i>	ἐδούλευσα <i>became a slave</i>
ἐρῶ <i>love</i>	ἠράσθην <i>fell in love</i>
θαρρῶ <i>am courageous</i>	ἐθάρρῆσα <i>plucked up courage</i>
νοσῶ <i>am ill</i>	ἐνόσησα <i>fell ill</i>
πλουτῶ <i>am rich</i>	ἐπλούτησα <i>became rich</i>
πολεμῶ <i>make war</i>	ἐπολέμησα <i>began the war</i>
σιγῶ <i>am silent</i>	ἐσίγησα <i>became silent</i>

a. Rarely with the second aorist: ἔσχον *took hold, took possession of, got, as Peisistratus τελευτήσαντος Ἱππιάς ἔσχε τὴν ἀρχήν when Peisistratus died Hippias succeeded to his power* T. 6. 54. So ἤσθημην *became aware, ἔστην took my stand* (perfect ἔστηκα *am standing*).

b. The aorist of these verbs denotes also a simple occurrence of the action as an historical fact: ἐβασίλευσα *was king, ruled, ἐνόσησα was ill*. Thus, ἐκείνοι πέντε καὶ τετταράκοντα ἔτη τῶν Ἑλλήνων ἤρξαν *they held the supremacy over Greece for forty-five years* D. 3. 24 (cp. 1927 b).

1926. Resultative Aorist. — In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

Thus, ἤγαγον *I brought, ἐβούλευσα I decided* (ἐβούλευον *I was deliberating*), ἔθηξα *I sharpened, ἔπεσον I struck in falling* (ἐπίπτον *I was in the act of falling*), ἔπεισα *I succeeded in persuading* (1895).

a. The same verb may be a resultative aorist or an ingressive aorist. Thus, ἔβαλον *I let fly a missile* (ingressive), and *I hit* (resultative); κατέσχον *I got possession of* (ingressive), and *I kept back* (resultative).

b. ἔλπεινά σε E. Ion 1291 means *I tried to kill you*, since κτείνω denotes properly only the act of the agent, and does not, like *kill*, also connote the effect of the action upon another.

1927. Complexive Aorist. — The complexive aorist is used to survey at a glance the course of a past action from beginning to end: τοῦτω τῷ τρόπῳ τὴν πόλιν ἐτείχισαν *it was in this manner that they fortified the city* T. 1. 93. It may sum up the result of a preceding narrative (often containing imperfections, as T. 2. 47. 4; 3. 81). The complexive aorist appears also in other moods than the indicative.

a. This is often called the 'concentrative' aorist, because it concentrates the

entire course of an action to a single point. When used of rapid or instantaneous action this aorist is often called 'momentary.'

b. The complexive aorist is used either of a long or of a short period of time: τέσσαρα καὶ δέκα ἔτη ἐνέμειναν αἱ σπονδαί *the peace lasted fourteen years* T. 2. 2, ὀλίγον χρόνον ξυμένεινεν ἡ ὀμαιχιμῖα *the league lasted a short time* 1. 18, ἦλθον, εἶδον, ἐνίκησα *veni, vidi, vici* ("Caesar's brag of came, and saw, and conquered") Plutarch, Caes. 50.

1928. The aorist is commonly used with definite numbers. The imperfect is, however, often employed when an action is represented as interrupted or as proceeding from one stage to another. Thus, ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα *Cyrus remained thirty days there* X. A. 1. 2. 9; τέτταρας μῆνας ὅλους ἐσώζοντο οἱ Φωκεῖς τοὺς ὕστερον, ἡ δὲ τοῦτου ψευδολογία μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν *for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin* D. 19. 78.

1929. The aorist enumerates and reports past events. It may be employed in brief continuous narration (X. A. 1. 9. 6). As a narrative tense it is often used to state the chief events and facts, while the other past tenses set forth subordinate actions and attendant circumstances.

1930. Empiric Aorist. — With adverbs signifying *often, always, sometimes, already, not yet, never, etc.*, the aorist expressly denotes a fact of experience (ἐμπειρία).

πολλοὶ πολλάκις μειζῶν ἐπιθυμῶντες τὰ παρόντ' ἀπώλεσαν *many men often lose what they have from a desire for greater possessions* D. 23. 113, ἀθυμῶντες ἄνδρες οὐπω τροπαῖον ἔστησαν *faint heart never yet raised a trophy* P. Criti. 108 c. So with πολλός: ἡ γλῶσσα πολλοὺς εἰς δλεθρον ἤγαγεν *the tongue brings many a man to his ruin* Men. Sent. 205. From this use proceeds 1931.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete historical fact set forth in the context, and the reader is left to infer that the thought holds good for all time.

1931. Gnomic Aorist (γνώμη *maxim, proverb*). — The aorist may express a general truth. The aorist simply states a past occurrence and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs: παθὼν δὲ τε νήπιος ἔγνω *a fool learns by experience* Hesiod, Works and Days, 218, κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμαράνε *for beauty is either wasted by time or withered by disease* I. 1. 6.

a. The gnomic aorist often alternates with the present of general truth (1877): οὐ γὰρ ἡ πληγὴ παρέστηκεν τὴν ὀργήν, ἀλλ' ἡ ἀτιμία· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν . . . ἀλλὰ τὸ ἐφ' ἴβρει *for it is not the blow that causes anger, but the disgrace; nor is it the beating that is terrible to freemen, but the insult* D. 21. 72. Cp. P. R. 566 e.

b. The gnomic aorist is regarded as a primary tense (1858): οἱ τύραννοι πλούσιον ἔν ἄν βούλωνται παραχρήμ' ἐποίησαν *tyrants make rich in a moment whomever they wish* D. 20. 15.

1932. Akin to the gnomic aorist is the aorist employed in general descriptions. So in imaginary scenes and in descriptions of manners and customs. Thus, *ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἱ δὲ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὁσίως βιώσαντες καὶ οἱ μὴ* when the dead reach the place whither each is severally conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not P. Ph. 113d, *φᾶρος δὲ ἀθημερὸν ἐξυφάναντες οἱ ἱεῖες κατ' ὧν ἔδθησαν ἐνὸς αὐτῶν μίτρῃ τοὺς ὀφθαλμοὺς* after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood Hdt. 2. 122.

1933. Iterative Aorist. — With *ἄν* the aorist may denote repetition (1790) : *εἶπεν ἄν* he used to say X. C. 7. 1. 14. Distinguish 2303.

1934. Aorist for Future. — The aorist may be substituted for the future when a future event is vividly represented as having actually occurred : *ἀπωλόμην ἄρ', εἰ με δὴ λείψεις* I am undone if thou dost leave me E. Alc. 386.

1935. Aorist in Similes. — The aorist is used in similes in poetry, and usually contains the point of comparison. It may alternate with the present. Thus, *ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν* he fell as falls an oak II 482, *ὄλος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστὴρ | παμφαίλων, τότε δ' ἀστὶς ἔδῶ νέφεα σκιδέντα, | ὡς Ἐκτωρ κτλ.* and as from out of the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc. A 62.

a. The aorist in 1931, 1935 is used of time past (in 1934 of the future), from the point of view of an assumed or ideal present.

1936. Aorist for Present. — The aorist is used in questions with *τί οὐδν οὐ* and *τί οὐ* to express surprise that something has not been done. The question is here equivalent to a command or proposal : *τί οὐδν οὐχὶ καὶ σὺ ὑπέμνησάς με ; why don't you recall it to my mind?* X. Hi. 1. 3. The (less lively) present, and the future, may also be used.

1937. Dramatic Aorist. — The first person singular of the aorist is used in the dialogue parts of tragedy and comedy to denote a state of mind or an act expressing a state of mind (especially approval or disapproval) occurring to the speaker in the moment just passed. This use is derived from familiar discourse, but is not found in good prose. In translation the present is employed. Thus, *ἤσθην, ἐγέλασα* I am delighted, *I can't help laughing* Ar. Eq. 696, *ἐδεξάμην τὸ ῥηθὲν* I welcome the omen S. El. 668 (prose *δέχομαι τὸν οἰωνόν*). So *ἐπῆνεσα* I approve, *ξυνήκα* I understand. Sometimes this use appears outside of dialogue (*ἀπέπτυσσα* I spurn A. Pr. 1070, Ag. 1193).

1938. With verbs of *swearing, commanding, saying, and advising* the aorist may denote a resolution that has already been formed by the speaker and remains unalterable : *σὲ . . . εἶπον τῆσδε γῆς ἔξω περᾶν* I command thee (once and for all) to depart from out this land E. Med. 272, *ἀπώμοσα* I swear 'nay' S. Ph. 1289. This use is not confined to dialogue.

1939. So in other cases : *πὺς τοῦτ' ἔλεξας ; οὐ κάποιδ' ὅπως λέγεις* how saidst thou (what dost thou mean)? I do not know how thou meanest S. Aj. 270. Cp. *πῶν* with the aorist (B 113, I' 439).

1940. Aorist for Perfect. — In Greek the aorist, which simply states a past

occurrence, is often employed where English uses the perfect denoting a present condition resulting from a past action. Thus, *παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι* I (have) summoned you, my friends X. A. 1. 6. 6, *ὁ μὲν τοίνυν πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκεν · καὶ γὰρ πενεστέρους ἐποίησε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν ἡμᾶς* now the war has deprived us of all the blessings that have been mentioned ; for it has made us poorer, compelled us to undergo many dangers, has brought us into reproach with the Greeks, and in every possible way has caused us suffering I. 8. 19. Sometimes the aorist is chosen because of its affinity to the negative, as *τῶν οἰκετῶν οὐδένα κατέλιπεν ἀλλ' ἅπαντας πέπρακε* he (has) left not one of his servants, but has sold them all Aes. 1. 99. This aorist is sometimes regarded as a primary tense.

a. Where an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place : *Φεραίων μὲν ἀφῆρηται τὴν πόλιν καὶ φρουρᾶν ἐν τῇ ἀκροπόλει κατέστησεν* he has deprived the Pheraeans of their city and established a garrison in the acropolis D. 7. 32 (*καθέστακε* transitive is not classic). So *ἤγαγον* is used for *ἤχα*.

b. In Greek of the classical period the aorist and perfect are not confused though the difference between the two tenses is often subtle. Cp. D. 19. 72 with 19. 177.

1941. The aorist may be translated by the perfect when the perfect has the force of a present (1946, 1947) : *ἐκτησάμην* I have acquired (*κέκτημαι* I possess), *ἐθαύμασα* I have wondered (*τεθαύμακα* I admire). Thus, *ἐκτησο αὐτὸς τὰ περ αὐτὸς ἐκτήσαο* keep thyself what thyself hast gained Hdt. 7. 29.

1942. Epistolary Tenses. — The writer of a letter or book, the dedicator of an offering, may put himself in the position of the reader or beholder who views the action as past : *μετ' Ἀρταβάζου, ὃν σοι ἐπεμψα, πρᾶσσε* negotiate with Artabazus whom I send (sent) to you T. 1. 129, *Τροίαν ἐλόντες Ἀργείων στόλος λάφυρα ταῦτα . . . ἐπαρσάλευσαν* the Argive armament having captured Troy hang (hung) up these spoils A. Ag. 577. Cp. 1923 (last two examples).

a. The perfect is also used : *ἀπέσταλκά σοι τόνδε τὸν λόγον* I send (have sent) you this discourse I. 1. 2.

b. The imperfect (common in Latin) occurs rarely : *Μνησιέργος ἐπέστειλε τοῖς οἰκοὶ χαίρειν καὶ ὑγιαίνειν καὶ αὐτὸς οὕτως ἔφασκε [ἔχειν]* Mnesieergus sends greetings and wishes for good health to his friends at home and says that he himself is well Jahresheft des oesterreichischen Archaeol. Inst. 7 (1904), p. 94, *τῶν δὲ ταῦτα πρᾶξάντων ἀρχῆν οὐ ἔδε ὁ λόγος ἐγράφετο* Tεισίφονος πρεσβύτατος ὢν τῶν ἀδελφῶν τὴν ἀρχὴν εἶχε up to the date of this portion of my work, Tisiphonus, as the eldest of the brothers who wrought this deed, maintained control of the government X. H. 6. 4. 37.

1943. Aorist for Pluperfect. — The aorist with many temporal and causal conjunctions, and in relative clauses, has the force of the Eng. pluperfect. So with *ἐπει, ἐπειδὴ* after that, since, *ὅτε, ὡς* when, *ὅτι* because ; regularly with *πρὶν* before, *ἔως, μέχρι* until : *ἐπεὶ ἐσάλπιγξε, ἐπῆσαν* after the trumpeter had given the signal, they advanced X. A. 1. 2. 17, *ἐπεὶ δὲ συνῆλθον, ἔλεξε τοιάδε* and when they had come together, he spoke as follows X. C. 5. 1. 19, *ἐκέλευσέ με τὴν ἐπιστολὴν ἦν*

ἔγραφα σκαδε δοῦναι *he requested me to give him the letter which I had written home* X. C. 2. 2. 9. So often in other moods than the indicative.

1944. In subordinate clauses the action expressed by the aorist may be (a) contemporaneous, (b) antecedent, or (c) subsequent to that set forth by the main verb. The context alone decides in which sense the aorist is to be taken. (a) ἐν τῷ χρόνῳ ὃν ἐπέσχε ὄσα ἐδύνατο κατενόησε *during the time he waited he learned all he could* T. 1. 138; (b) ἐτρέποντο ἐς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο *they turned toward Panormus, the very place from which they had put out* T. 2. 92 (see 1943); (c) ἐμάχοντο μέχρι οἱ Ἀθηναῖοι ἀπέπλευσαν *they kept fighting until the Athenians had sailed away* X. H. 1. 1. 3.

PERFECT INDICATIVE

1945. The perfect denotes a completed action the effects of which still continue in the present: τὰ οἰκήματα ᾠκοδόμηται *the rooms have been constructed* (their construction is finished) X. O. 9. 2, τὰς πόλεις αὐτῶν παρήρηται *he has taken away* (and still holds) *their cities* D. 9. 26, ὑπέληφα *I have formed* (hold) *the opinion* 18. 123, βεβούλευμαι *I have* (am) *resolved* S. El. 947, τί βουλευέσθον ποιεῖν; οὐδ ν, ἔφη ὁ Χαρμίδης, ἀλλὰ βεβουλέμεθα *what are you conspiring to do? Nothing, said Charmides; we have already conspired* P. Charm. 176 c.

a. The effects of a completed action are seen in the resulting present state. The state may be that of the subject or of the object: ἐφοβήθην, καὶ ἔτι καὶ νῦν τεθορύβημαι *I was struck with fear, and even at the present moment am still in a state of agitation* Aes. 2. 4, οἱ πολέμοι τὰς σπονδὰς λελύκασιν *the enemy have broken the truce* (which is now broken) X. A. 3. 2. 10.

1946. Perfect with Present Meaning.—When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

Thus, κέκλημαι (have received a name) *am called, my name is*, κέκτημαι (have acquired) *possess*, μέμνημαι (have recalled) *remember*, τέθνηκα (have passed away) *am dead*, ἐθισμαι (have accustomed myself) *am accustomed*, ἡμφιεσμαι (have clothed myself in) *have on*, πέποιθα (have put confidence) *trust*, ἔστηκα (have set myself) *stand*, βέβηκα (have stepped) *stand and am gone*, ἔγνωκα (have recognized) *know*, πέφυκα (*natus sum*) *am by nature*, οἶδα (have found out) *know*.

a. These perfecta praesentia do not in nature differ from other perfects.

1947. 'Intensive' Perfect.—Many perfects seem to denote an action rather than a state resulting from an action, and to be equivalent to strengthened presents. These are often called *intensive* perfects.

Such are: verbs of the senses (δέδορκα *gaze*, πέφρικα *shudder*), of sustained sound (κέκραγα *bawl*, λέληκα *shout*, βέβρυχα *roar*), of emotion (πεφόβημαι *am filled with alarm*, γέγηθα *am glad*, μέμηλε *cares for*), of gesture (κέχηνα *keep the mouth agape*), and many others (σεσίγηκα *am still*, etc.).

a. But most if not all of the verbs in question may be regarded as true perfects, i.e. they denote a mental or physical state resulting from the accomplishment of the action; thus, πέφρικα *I have shuddered and am now in a state of shuddering*.

b. Certain verbs tend to appear in the perfect for emphasis: τέθνηκα *am dead*, ἀπόλωλα *perish*, πέπρακα *sell* (*have sold*).

1948. Empiric Perfect.—The perfect may set forth a general truth expressly based on a fact of experience: ἡ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν *lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1930.

1949. Perfect of Dated Past Action.—The perfect is sometimes used of a past action whose time is specifically stated: ὕβρισμαι τότε *I was insulted on that occasion* D. 21. 7. This use approaches that of the aorist.

1950. Perfect for Future Perfect.—The perfect may be used vividly for the future perfect to anticipate an action not yet done: κἂν τοῦτο νικῶμεν, πᾶνθ' ἡμῶν πεπολεῖται *and if we conquer in that quarter, everything has been* (will have been) *accomplished by us* X. A. 1. 8. 12.

a. Especially with the phrase τὸ ἐπὶ τινι, the perfect anticipates the certain occurrence of an event: τὸ ἐπὶ τούτῳ ἀπολώλαμεν *for all he could do, we had perished* X. A. 6. 6. 23.

1951. In subordinate clauses, the action of the perfect is usually (a) contemporaneous, but may be (b) antecedent to that of the main verb. The context alone decides in which sense the perfect is to be taken. (a) οἱ δὲ θεράποντες, ἐπειδὴ ἐς ἀντίπαλα καθεστήκαμεν, αὐτομολοῦσι *while our attendants desert, now that we have been brought down to a level with the Syracusans* T. 7. 13. (b) ἃ σοι τύχη κέχρηκε, ταῦτ' ἀφείλετο *Fortune has taken back what she has lent you* Men. fr. 598.

On the epistolary perfect see 1942 a.

PLUPERFECT

1952. The pluperfect is the past of the perfect, hence it denotes a past fixed state resulting from a completed action: ἐβεβουλεύμην *I had* (was) *resolved*.

a. When the perfect is translated by the present, the pluperfect is rendered by the imperfect: ἐκεκτήμην *was in possession*, ἐτεθνήκει *he was dead*, ἤδη κνευ, ἐμυμήμην *remembered*. Cp. 1946.

1953. Pluperfect of Immediate Occurrence.—The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: ὡς δὲ ἐλήφθησαν, ἐλέλυτο αἱ σπονδαὶ *and when they were captured the truce was* (already) *at an end* T. 4. 47 (the fact of their capture was equivalent to the immediate rupture of the truce).

1954. In subordinate clauses the pluperfect is rarely used to mark an action as anterior to an action already past: ἤλθον οἱ Ἴνδοι ἐκ τῶν πολεμίων οὓς ἐπεπέμφει Κύρος ἐπὶ κατασκοπὴν *the Indians returned whom Cyrus had sent to get news of the enemy* X. C. 6. 2. 9. The aorist is usually employed (1943, 1944 b).

FUTURE PERFECT

1955. The future perfect denotes a future state resulting from a completed action: ἀναγεγράφομαι *I shall stand enrolled*, δεδύσεται *he shall be kept in prison*; ἡ θύρᾱ κεκλήσεται *the door will be kept shut* Ar. Lys. 1071.

a. Most future perfects are middle in form, passive in meaning (581).

b. The active future perfect is usually periphrastic (600): τὰ δέοντ' ἐσθμῆθα ἐγνωκότες *we shall have determined on our duty* D. 4. 50.

1956. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty, of action accomplished in the future: φράζε, καὶ πεπράξεται *speak, and it shall be done instanter* Ar. Pl. 1027, εὐθύς Ἀριαῖος ἀφαστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται *Ariæus will soon withdraw, so that we shall have no friend left* X. A. 2. 4. 5.

1957. The future perfect may have an imperative force (1917): εἰρήσεται γὰρ τᾶληθές *for the truth shall (let it) be spoken* I. 7. 76.

1958. When the perfect has the force of a present, the future perfect is used like a simple future (1946): κεκλήσομαι *I shall bear the name*, μεμνήσομαι *shall remember*, κекτήσομαι *shall possess*. So in the two active forms: τεθνήξω *I shall be dead*, ἐστήξω *I shall stand*.

a. The aorist subjunctive with ἄν (2324), not the future perfect, is used to denote a past action in relation to an action still in the future.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 599, 600.

1959. Periphrastic Future. — A periphrastic future is formed by μέλλω *I am about to, intend to, am (destined) to, am likely to* (strictly *think*) with the present or future (rarely the aorist) infinitive. Thus, ἄ μέλλω λέγειν σοὶ πάλα δοκέῖ *what I am going to say has long been your opinion* X. C. 3. 3. 13 (cp. 1885), Κλέανδρος μέλλει ἔξειν *Cleander is on the point of coming* X. A. 6. 4. 18, θήσειν ἔμελλον ἄλγεια *he purposed to inflict suffering* B 39, ἔμελλον ἔλθεις εἶναι *I was destined to be happy* σ 138, εἰ ποτε πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογείτο *if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and engaged them in earnest talk* X. A. 1. 9. 28.

a. The present infinitive usually occurs with μέλλω as a verb of *will*, the future infinitive with μέλλω as a verb of *thinking*.

b. The aorist is used when it is important to mark the action as ingressive, resultative, or complexive: ὅπερ μέλλω παθεῖν *what I am doomed to suffer* A. Pr. 625.

c. μέλλω *I delay* usually takes the present, rarely the aorist, infinitive.

d. πῶς οὐ μέλλω and τί οὐ μέλλω mean *why should I not?* Thus, τί δ' οὐ μέλλει γελοῖον εἶναι; *how should it not be ridiculous?* P. R. 530 a.

1960. ἔμελλον is used of past intention in ἔμελλε καταλθεῖν *he was about to stop for the night* X. A. 1. 8. 1, τοὺς ἔσπλους κλῆσειν ἔμελλον *they intended to close the entrances* T. 4. 8. ἔμελλον with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with ἄν. Thus, οὐ συστρατεύειν ἔμελλον *they would not have joined forces* D. 19. 159 (= οὐκ ἄν συνηστράτευσαν). Cp. *recturus eram*, etc.

1961. With εἰμί. — The present and perfect participle are freely used with the forms of εἰμί to form a periphrasis, especially when the participle has an adjectival character (1857): ἡγεί διαφθειρομένους τινὰς εἶναι; *do you think that some are being ruined?* P. R. 492 a, αἱ τέχναι διεφθαρμένοι ἔσονται *the arts will be ruined* X. C. 7. 2. 13, ἦν τοῦτο συμφέρον *this was advantageous* Ant. 5. 18; ᾗ θέλουσα is stronger than θέλη, S. O. T. 580.

1962. The aorist participle is rarely so used, since it denotes a single act, not a characteristic: ἦσαν δέ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρὸς τινὰς καὶ communications between Nicias and some persons had actually been held before T. 4. 54.

a. With ἔσομαι the aorist participle equals the future perfect: οὐ σιωπήσῃς ἔσῃ; *be silent, won't you, once and for all?* S. O. T. 1146.

1963. With ἔχω. — The periphrasis with ἔχω and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): κηρύξᾱς ἔχω *I have proclaimed* S. Ant. 192.

a. In Attic prose ἔχω usu. has a separate force: Φεράς πρῶν ἔχει καταλαβῶν *he lately seized and now occupies Pherae* D. 9. 12. So with the (rare) perfect: τὰ ἐπιτήδεια εἶχον ἀνακεκομμένοι *they had carried up to the forts the provisions and kept them there* X. A. 4. 7. 1.

1964. With γίνομαι. — The forms of γίνομαι often combine with a participle to form periphrases. Thus, μὴ σαντὸν . . . κτεινᾶς γένη *lest thou destroy thyself* S. Ph. 773; in prose this periphrasis has the tone of tragedy. On γίνομαι with a substantive, see 1710, 1754.

1965. With φαίνομαι. — The aorist participle is used periphrastically with forms of φαίνομαι. Thus, οὐχ ὑπὲρ ἡμῶν οὐδὲ τῶν νόμων φροντισᾶς οὐδ' ἀγανακτήσᾶς φανήσεται *it will appear that he took no heed, nor felt any resentment, concerning you or the laws* D. 21. 39.

VERBAL NOUNS

1. The Infinitive. 2. The Participle. 3. The Verbal Adjectives in -τός and -τέος.

THE INFINITIVE

1966. The infinitive is in part a verb, in part a substantive.

a. Many substantives are closely related to verbs, but not all verbs can form substantives. All verbs can, however, form infinitives.

b. The word *infinitive* denotes a verbal form without any limitations (*fnis*) of number and person.

1967. The infinitive is like a verb herein:

a. It shows the distinctions of voice and tense (but not those of number and person). Having tenses, it can express different stages of action (action simply occurring, continuing, or finished); whereas the corresponding substantive sets forth the abstract idea without these distinctions. Contrast *ποιεῖν*, *ποίησεν*, *ποίησαι*, *πεποιηκέναι* with *ποίησις* *making*.

b. It can have a subject before it and a predicate after it, and it can have an object in the genitive, dative, or accusative like the corresponding finite verb. Infinitives scarcely ever stand in the subjective genitive; and the object of an infinitive never stands in the objective genitive.

c. It is modified by adverbs, not by adjectives.

d. It may take *ἄν* and with that particle represent *ἄν* with the indicative (1784 ff.) or *ἄν* with the optative (1824).

e. It forms clauses of result with *ὥστε*, and temporal clauses with *πρίν*, etc.

1968. The infinitive is like a substantive herein :

a. It may be the subject or object of a verb.

b. With the (neuter) article it shows all the case forms (except the vocative): τὸ (τοῦ, τῷ, τῶ) λθεῖν, λθσεῖν, etc.

c. It may be governed by prepositions: πρὸ τοῦ λθεῖν.

1969. The infinitive was originally a verbal noun in the dative (in part possibly also in the locative) case. The use to express purpose (2008) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in *μανθάνειν ἤκομεν* *we have come to learn (for learning)* can also be discerned in *δύναμαι ἰδεῖν* *I have power for seeing, then I can see*. Cp. 2000, 2006 a. As early as Homer, when the datival meaning had been in part obscured, the infinitive was employed as nominative (as subject) and accusative (as object). After Homer, the infinitive came to be used with the neuter article, the substantive idea thus gaining in definiteness. The article must be used when the infinitive stands as an object in the genitive or dative, and when it depends on prepositions.

1970. The infinitive is used as subject, as predicate, and to supplement the meaning of words and clauses.

1971. The negative of the infinitive is *μῆ*; but *οὐ*, used with a finite mood in direct discourse, is retained when that mood becomes infinitive in indirect discourse. Sometimes, however, *μῆ* is used in place of this *οὐ* (2723 ff.).

SUBJECT AND PREDICATE NOUN WITH THE INFINITIVE

1972. In general the subject of the infinitive, if expressed at all, stands in the accusative; when the subject of the infinitive is the same as the subject or object of the governing verb, or when it has already been made known in the sentence, it is not repeated with the infinitive.

1973. When the subject of the infinitive is the same as that of the governing verb, it is omitted, and a predicate noun stands in the nominative case.

οἶμαι εἰδέναι *I think that I know* P. Pr. 312 e, *Πέρσης ἔφη εἶναι* *he said he was a Persian* X. A. 4. 17, *ἐγὼ οὐχ ὁμολογήσω ἀκλητος ἦκειν* *I shall not admit that I have come uninvited* P. S. 174 d, *ὁμολογεῖς περὶ ἐμὲ ἄδικος γεγενῆσθαι*; *do you admit that you have been guilty as regards me?* X. A. 1. 6. 8 (cp. 4. 2. 27 in 2z63).

a. The nominative is used when the infinitive, expressing some action or state of the subject of the main verb, has the article in an oblique case. Thus. *τούτων ἀξιοθεῖς διὰ τὸ πατρικὸς αὐτῷ φίλος εἶναι* *justifying these* requests on the ground that he was his hereditary friend Aes. 3. 52, *τοῦτο δ' ἐποίησεν ἐκ τοῦ χαλεπῶς εἶναι* *this he effected by reason of his being severe* X. A. 2. 6. 9, *ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται* (colonists) *are sent out to be the equals of those who stay at home* T. 1. 34.

b. The nominative stands usually in sentences with *δεῖν*, *χρῆναι* etc., dependent on a verb of saying or thinking. Thus, *ἠγούμην . . . περιεῖναι δεῖν αὐτῶν καὶ μεγαλοψυχότερος φαίνεσθαι* *I thought I ought to surpass them and to show myself more magnificent* D. 19. 235. Here *ἠγούμην δεῖν* is equivalent to *I thought it proper*.

c. When the governing verb is a participle in an oblique case, a predicate noun usually agrees with the participle, and rarely stands in the nominative. Thus, *ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι* *being rid of those who profess to be judges* P. A. 41 a, *τὰς ἀρχὰς δίδωσι . . . τοῖς ἀεὶ δόξασιν ἀρίστοις εἶναι* *it dispenses the offices to those who always seem to be the most deserving* P. Menex. 238 d.

1974. A pronoun subject of the infinitive, if (wholly or partially) identical with the subject of the main verb, is generally expressed when emphatic, and stands in the accusative (cases of the nominative are rare and suspected); but the indirect reflexive *σφείς* stands in the nominative or accusative.

οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδου *I think I have made more money than any two others together* P. Hipp. M. 282 e, *ἠγησάμενος ἐμαυτὸν ἐπεικέστερον εἶναι* (emphatic for *ἠγησάμενος ἐπεικέστερος εἶναι*) *deeming myself to be too honest* P. A. 36 b, *τοὺς δὲ Θηβαίους ἠγεῖτο . . . ἐδόξεν ὅπως βούλεται πράττειν ἐαυτὸν* *he thought the Thebans would let him have his own way* D. 6. 9, *οὐ σφείς ἀδικεῖσθαι, ἀλλ' ἐκείνους μάλλον* *he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged* 4. 114 (but *σφᾶς* in 1228 b).

a. After a preceding accusative with the infinitive, a second pronoun referring to a different person, and also subject of an infinitive, must also stand in the accusative whether or not it denotes the same person as the subject of the governing verb. Thus, *ἀλλὰ νομίζεις ἡμᾶς μὲν ἀνέξεσθαι σου, αὐτὸς* (see below) *δὲ τυπήσειν*; *καὶ ἡμᾶς μὲν ἀποψηφιεῖσθαι σου, σὲ (not οὐ) δ' οὐ παύσεσθαι* *but do you think that we are going to put up with you, while you strike us yourself? and that we are going to acquit you, while you will not cease your outrageous conduct?* D. 21. 204. *αὐτὸς*, above and in *Κλέων οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν* *Cleon said that not he himself, but that Nicias was in command* T. 4. 28, is not the expressed subject of the infinitive, but *αὐτὸς* of direct discourse (*αὐτὸς τυπήσειν, αὐτὸς οὐ στρατηγῶ*); hence *αὐτὸς* is not used here for *σεαυτὸν* (*ἐαυτὸν*).

1975. When the subject of the infinitive is different from that of the governing verb, it stands in the accusative; and a predicate noun stands also in the accusative.

νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους for *I think you are to me both fatherland and friends* X. A. 1. 3. 6, τὸν γὰρ καλὸν καγαθὸν ἀνδρᾶ εὐδαίμονα εἶναι φημι for *I maintain that the noble and good man is happy* P. G. 470 e.

1976. A predicate noun takes the case of the subject of an infinitive itself dependent on a subjectless infinitive. Thus, ἡμῖν δὲ ποιούσι δοκεῖν σφᾶς παντοδαποῦς φαίνεσθαι *they manage it so that they seem to us to appear in various forms* P. R. 381 e.

1977. Several infinitives may be used in succession, one infinitive being the subject of another: περὶ πολλοῦ ποιούμενος μηδενὶ δόξαι ὑβρίζειν βούλεσθαι *regarding it of great importance not to seem to any one to wish to behave outrageously* L. 23. 5.

1978. When the subject of the infinitive is the same as the *object* (in the genitive or dative) of the governing verb, it is often omitted, and a predicate noun is either attracted into the genitive or dative, or stands in the accusative in agreement with the omitted subject of the infinitive. See 1060-1062.

ἔξεστιν ἡμῖν ἀγαθοῖς εἶναι or ἔξεστιν ἡμῖν ἀγαθοῦς εἶναι *it is in our power to be good* (lit. *to be good is possible for us*). Thus, δεῦροθ' οὖν ὑμῶν . . . ἀκροῦσασθαι τῶν λεγομένων, ἐνθὺμηθέντας ὅτι κτλ. *we ask you therefore to listen to what is said, considering that, etc.* 1. 14. 6. Cp. νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι quoted in 1062 with Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29. The latter construction may be explained as abbreviated for ἔξεστιν ὑμῖν (ὑμᾶς) φίλους γενέσθαι.

1979. The subject of the infinitive is often retained when it is the same as the (omitted) oblique object of the governing verb. Thus, παρήγγειλε τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

1980. An indefinite or general subject of the infinitive (τινὰ, τινάς, ἀνθρώπους) is commonly omitted; and a predicate noun stands in the accusative. Thus, φιλόανθρωπον εἶναι δεῖ *one (τινὰ) must be humane* I. 2. 15 (cp. 1984), ῥᾶον παραινέειν ἢ παθόντα καρτερεῖν *it is easier for a man to give advice than to endure suffering* Men. Sent. 471, δρῶντας γὰρ ἢ μὴ δρῶντας ἡδῖον θανεῖν *for it is preferable to die in action rather than doing nothing* E. Hel. 814.

1981. The construction of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in κελεύω σε ἀπελθεῖν *I command you to depart*. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive was used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION

1982. Instead of an impersonal passive verb with the accusative and infinitive as subject, Greek often uses the personal passive construction, the accusative becoming the nominative, subject to the leading verb.

Thus, Κύρος ἠγγέλθη νικῆσαι *Cyrus was reported to have conquered* instead of

ἠγγέλθη Κύρον νικῆσαι *it was reported that Cyrus had conquered*, and δίκαιός εἰμι ἀπελθεῖν *I am justified in going away* instead of δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν *it is right for me to go away*. English sometimes has to use the impersonal construction in place of the Greek personal construction (cp. 2107).

a. The personal construction is more common with λέγεται, ἀγγέλλεται, ὁμολογεῖται and other passive verbs of *saying* (regular with passive verbs of *thinking*); with συμβαίνει *it happens*; with ἀναγκαῖος *necessary*, ἀξίος *worthy*, δίκαιος *just*, δυνατός *possible*, ἐπιτήδειος *fit*, etc., followed by a form of εἶναι, instead of ἀναγκαῖον, ἀξίον, etc. Thus, ὁ Ἀσσύριος εἰς τὴν χῶρᾶν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται *the Assyrian is reported to be about to make an incursion into his country* X. C. 5. 3. 30, πολλή τις ἀλογιᾶ συμβαίνει γίνεσθαι *much absurdity would result* P. Phil. 55 a, δίκαιος εἰ εἰπεῖν *it is right for you to speak* P. S. 214 c, τὴν αἰτιᾶν οὗτός ἐστι δίκαιος ἔχειν *it is right for him to bear the blame* D. 18. 4. Both constructions together: σοὶ γὰρ δὴ λέγεται πάννυ γε τεθεραπεῦσθαι ὁ Ἀπόλλων, καὶ σε πάντα ἐκείνῳ πειθόμενον πράττειν *for Apollo is said to have been greatly served by you, and (it is said) that you do everything in obedience to him* X. C. 7. 2. 15. Cp. 2104.

N. — δῆλός ἐστι and φανερός ἐστι take ὅτι or the participle (2107); δῆλόν ἐστι and φανερόν ἐστι take ὅτι, not the infinitive.

1983. The personal constructions δοκῶ, ζοικα (2089 c), δέω are regular instead of δοκεῖ, ζοικε *it seems*, δεῖ *it lacks* (much or little). So with φαίνομαι for φαίνεται.

δοκῶ γὰρ μοι ἀδύνατος εἶναι *for I seem to be unable* P. R. 368 b, δοκοῦμέν μοι καθῆσθαι *it seems to me that we are encamped* X. A. 1. 3. 12, νῦν γε ἡμῶν ζοικας βασιλεὺς εἶναι *now at least you seem to be our king* X. C. 1. 4. 6, πολλοῦ δέω ἐγὼ ὑπὲρ ἑμαντοῦ ἀπολογεῖσθαι *I am far from speaking in my own defence* P. A. 30 d, μικροῦ ἐδέησεν Κύπρον ἀπᾶσαν κατασχεῖν *he almost (lacked a little) occupied the whole of Cyprus* I. 9. 62, εὖ σὺ λέγειν φαίνει *you seem to speak well* Ar. Nub. 403.

a. δοκεῖ μοί τινα εἰλθεῖν *for δοκεῖ τίς μοι εἰλθεῖν it seems to me that some one came* is very rare. δοκεῖ meaning *it seems good, it is decreed* always takes the infinitive (1984, 1991). δοκῶ *believe* has the construction of 1992 c. Cp. 1998.

THE INFINITIVE WITHOUT THE ARTICLE

AS SUBJECT, PREDICATE, AND APPOSITIVELY

1984. As Subject. — The infinitive may be used as subject, especially with quasi-impersonal verbs and expressions (933 a).

γράμματα μαθεῖν δεῖ *to learn to read is necessary* Men. Sent. 96, τί χρὴ ποιεῖν; *what must be done?* X. A. 2. 1. 16, κόσμος (ἐστὶ) καλῶς τοῦτο δρᾶν *to perform this well is a credit* T. 1. 5, πᾶσιν ἀδεῖν χαλεπὸν (ἐστὶ) *to please everybody is difficult* Solon 7, ἔδοξεν αὐτοῖς προΐενα *it seemed best to them to proceed* X. A. 2. 1. 2, συμφέρεει αὐτοῖς φίλους εἶναι *it is for their interest to be friends* X. O. 11. 23. Cp. 1062, 1978.

1985. Such quasi-impersonal verbs and expressions are δεῖ *it is necessary*, χρὴ (properly a substantive with ἐστὶ omitted, 793) *it is necessary*, δοκεῖ *it seems good*, ἔστι *it is possible*, ἔξεστι *it is in one's power*, ὁλόν τέ ἐστι *it is possible*, πρέπει and προσήκει *it is fitting*, συμβαίνει *it happens*; and many expressions formed by ἐστὶ and a predicate noun, as ἀξίον *it is right*, δίκαιον *it is just*, ἀναγ-

καίον *it is necessary*, δυνατὸν *it is possible*, ἀδύνατον (or ἀδύνατα) *it is impossible*, αἰσχρόν *it is disgraceful*, καλόν *it is honourable*, ὥρᾱ and καιρός *it is time*. With the last two expressions the old dative use of the infinitive is clear: ὥρᾱ βουλευέσθαι *it is time for considering* P. Soph. 241 b.

a. On the personal ἀξίως εἶμι, δίκαιώς εἶμι, δοκῶ, see 1982. For δεῖ με τοῦτο λέγειν we find the personal δέομαι τοῦτο λέγειν. Note the attraction in τὸ πλῆθος τῶν ἐνόητων εἰπεῖν *the number of the things it is possible to mention* I. 5. 110 (for τούτων ἂ ἔνεστιν).

b. δεῖ and χρῆ regularly take the accusative and infinitive (cp. 1562); ἀνάγκη *it is necessary* takes the accusative or dative with the infinitive.

c. The subject of the infinitive is expressed or omitted according to the sense.

d. Homer shows only the beginnings of the use of the infinitive as a real subject, *i.e.* not a *grammatical* subject, as in 1984.

1986. As Predicate. — In definitions the infinitive may be used as a predicate noun with ἐστί.

τὸ γὰρ γινῶναι ἐπιστήμην λαβεῖν ἐστιν *for to learn is to get knowledge* P. Th. 209 e.

1987. As an Appositive. — The infinitive may stand in apposition to a preceding substantive, pronoun, or adverb.

εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πάτρης *one omen is best, to fight for our country* M 243, εἶπον . . . τοῦτο μόνον ὄρᾱν πάντας, τῷ πρόσθεν ἔπεσθαι *I told all to pay heed to this only, viz., to follow their leader* X. C. 2. 2. 8, καὶ ὑμᾶς δὲ οὕτως, ὦ παῖδες, . . . ἐπαῖδεον, τοὺς μὲν γεραίτέροισι προτιμᾶν, τῶν δὲ νεωτέρων προτετιμῆσθαι *and I have instructed you, too, my children (to this effect) to honour your elders in preference to yourselves and to receive honour from the younger in preference to them* X. C. 8. 7. 10.

1988. The infinitive not in indirect discourse, and in indirect discourse, is often used as the object of a verb.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

1989. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. The tenses of this infinitive are timeless, and denote only stage of action.

1990. The infinitive may be the only expressed object, or it may be one of two expressed objects, of the leading verb.

παίδευσις καλὴ διδάσκει χρῆσθαι νόμοις *a good education teaches obedience to the laws* X. Ven. 12. 14, διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν *he taught you to distinguish the good and the bad* X. M. 3. 1. 9.

a. Verbs signifying *to ask, bid, forbid, permit, teach*, etc., allow an infinitive as one of two objects.

b. Many verbal expressions, formed by a substantive and a verb, take the infinitive. Thus, τοὺς ἄλλους διδάσκειν τέχνην ἔχουσι *they possess the skill to teach (the) others* I. 16. 11. Cp. 2000.

A. Object Infinitive after Verbs of Will or Desire

1991. Verbs of *will* or *desire* (and their opposites) are often followed by an infinitive. The infinitive with a subject accusative denotes that something *should (may) be* or *be done*. The negative is μή (see 2719–2721).

ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* X. A. 2. 6. 11, ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν *they planned to leave the city* Hdt. 6. 100, τὰ ἡδίστα . . . ζητεῖ ποιεῖν *he seeks to do what he likes best* X. M. 4. 5. 11, βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν *the king asks that you sail away* X. H. 3. 4. 25, ἰκέτευε μὴ ἀποκτεῖναι *he entreated that they should not put him (self) to death* L. 1. 25, πέμπουσιν . . . στρατεύεσθαι ἐπὶ Κάρϊαν *they send orders that he shall march upon Caria* X. H. 3. 1. 7, ἔδοξε πλεῖν τὸν Ἀλκιβιάδην *it was decided that Alcibiades should sail* T. 6. 29.

a. Verbs of *will* or *desire* with an accusative subject of the infinitive form one of the classes of substantive clauses introduced in English by *that*, though the infinitive in English is often more idiomatic.

1992. Of verbs of *will* or *desire* that take the infinitive some have an object

a. In the accusative (or are intransitive), *e.g.*: αἰροῦμαι *choose*, αἰτῶ, αἰτοῦμαι *ask*, ἀξιώ *claim, ask*, βουλεύομαι *resolve*, βούλομαι *wish, will*, δικάω *deem right*, διανοοῦμαι *intend*, ἐθέλω (poet. θέλω), *wish, will*, εἴωθα *am wont to*, ἐπιχειρῶ *attempt*, ἐῶ *permit*, ζητῶ *seek*, κελεύω *command, suggest, invite*, μέλλω *delay*, πειρῶμαι *try*, πέμπω *send*, προθυμῶμαι *am zealous*, προκαλοῦμαι *invite*, προτρέπω *urge*, σπεύδω *hasten, am eager*, σπουδάξω *am eager*, τολμῶ *dare*, φιλῶ *am wont to*, ψηφίζομαι *vote*.

b. In the genitive, *e.g.*: δέομαι *ask*, ἐπιθυμῶ and ὀρέγομαι *desire*.

c. In the dative, *e.g.*: εὐχομαι *pray*, παραγγέλλω and προστάιτω *command*, ἐπιβουλεύω *purpose*, συμβουλεύω *advise*, ἐπιτρέπω and συγχωρῶ *permit*, παραινῶ *exhort*, δοκῶ μοι *I have a mind to*; and λέγω, εἶπον, φωνῶ, φράξω *tell* (and βοῶ *shout*) in the sense of *command*.

N. — πείθω *urge* to a course of action, takes the infinitive, πείθω *convince* generally has ὡς, rarely the accusative with the infinitive. Thus, ἔπειθεν αὐτὸν καθ' αὐτὸν πορεύεσθαι *he urged him to go by himself* X. A. C. 2. 13, οὐ γὰρ πείσονται οἱ πολλοί, ὡς σὲ αὐτὸς οὐκ ἠθέλησας ἀπιέναι *for most people will not be convinced that of your own free will you did not desire to go away* P. Cr. 44 c (infinitive X. M. 1. 1. 20).

1993. Verbs of *will* or *desire not to do anything* are *e.g.*: δέδοικα, φοβοῦμαι *fear*, φεύγω *avoid*, δυνῶ *scruple*, αἰσχύνομαι, αἰδοῦμαι (2126) *feel shame to*, ἀπαγορεύω *forbid*, κωλύω *hinder*, ἀπέχομαι *abstain from*, εὐλαβοῦμαι, φυλάττομαι *be aware of*. Thus, φοβοῦμαι διελέγχειν σε *I fear to refute you* P. G. 457 e, αἰσχύνομαι ὑμῖν εἰπεῖν τᾶληθῆ *I am ashamed to tell you the truth* P. A. 22 b.

1994. Under verbs of *will* or *desire* are included verbs expressing an activity to the end that something *shall* or *shall not be done*. Thus, δίδωμι *offer, give*, διαμάχομαι *struggle against*, ποιῶ, διαπράττομαι, κατεργάζομαι *manage, effect*, παρέχω *offer* (others in 1992, 1993).

1995. Several verbs of *will* or *desire* take *θπως* with the future or the subjunctive (verbs of *effort*, 2211, 2214); or *μή* with the subjunctive (verbs of *fear*, 2225); some take the participle (2123 ff.).

1996. The infinitive may be used with the

a. Genitive or dative when the expression of desire is addressed to a person and the genitive or dative depends on the leading verb. Here the sentence is simple. Thus, *δέομαι ὑμῶν . . . τὰ δίκαια ψηφίσασθαι* *I ask you to render a just verdict* I. 19. 51, *τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλιζέσθαι* *he ordered all the rest to arm themselves* X. A. 1. 8. 3.

b. Accusative when the action of a person is desired (example in 1979). Such sentences are complex.

N. — Verbs of *commanding* allow either a or b; but only *κελεύω* with the accusative permits either meaning: *κελεύω σέ ταῦτα μή ποιεῖν* *I tell you not to do this* and *I command that you shall not do this*. Cp. 1981.

1997. Several verbs signifying to *say* are also used as verbs of *will* and then mean *command*. The agent commanded usually stands in the accusative subject of the infinitive. So with *λέγω*, *εἶπον*, *φράζω*, *φωνῶ*. Thus *λέγω σ' ἐγὼ δόλω Φιλοκτήτην λαβεῖν* *I say that thou shalt take Philoctetes by craft* S. Ph. 101, *τούτοις ἔλεγον πλεῖν* *I told them that they should sail* D. 19. 150, *πάντες ἔλεγον τοὺς τούτων ἀρχοντας δοῦναι δίκην* *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, *εἶπον τὴν θύρην κεκλείσθαι* *they commanded that the door should be shut* (and stay shut) X. H. 5. 4. 7, *βασιλεὺς ἔγραψε πᾶσας τὰς ἐν τῇ Ἑλλάδι πόλεις αὐτοῦθμος εἶναι* *the king issued a written order that all the cities in Greece should be independent* (not: *wrote that they were independent*) X. H. 6. 3. 12.

a. The agent may stand in the dative as *χαλᾶν λέγω σοι* *I bid thee let go* S. O. C. 840.

1998. The present and aorist infinitive (both timeless) are the usual tenses of the infinitive after verbs of *will* or *desire* (see 1869). The perfect is rare; as *εἶπον τὴν θύρην κεκλείσθαι* (1997). *δοκῶ* and *δοκῶ μοι* signifying *I have a mind to* or *I am determined to* take the present or aorist like *δοκεῖ*: *τὸν θνον ἐξάγειν δοκῶ* *I have a mind to bring out the ass* Ar. Vesp. 177, *ἐγὼ οὖν μοι δοκῶ . . . ὑφηγήσασθαι κτλ. νῦν* *I have a mind to show*, etc. P. Eu. 288 c. Cp. 1983 a. When it is clearly denoted that the action resolved on is to follow without delay the future is used; as in *ἀλλά μοι δοκῶ . . . οὐ πείσεσθαι ἀντ' ἑ* *but I am determined that I will not accept his opinion* P. Th. 183 d.

a. Some verbs, as *κελεύω*, which might be held to introduce indirect discourse, are classed under verbs of *will* or *desire*, because, like these verbs, they do not regularly take the future infinitive; and because, unlike verbs of *saying* and *thinking* (which admit *all* the tenses of the infinitive) they introduce infinitives which do not show differences of time. The future infinitive does not express a command. For a few cases of the future after verbs of *will* or *desire*, see 1869.

1999. Verbs signifying to *hope*, *expect*, *promise*, *threaten*, and *swear*, when followed by the aorist (less often the present) infinitive (1868), have the construction of verbs of *will* or *desire*. When such verbs take the future infinitive they have the construction of indirect discourse.

B. Infinitive after Other Verbs

2000. The infinitive follows many verbs, especially such as denote *ability*, *fitness*, *necessity*, etc. (and their opposites).

οὐκέτι εἰδύνατο . . . βιοτεύειν *he was no longer able to live* T. 1. 130, *νεῖν ἐπιστάμενος* *knowing how to swim* X. A. 5. 7. 25, *πεφθῆκασί τε ἅπαντες . . . ἀμαρτάνειν* *and all men are by nature prone to err* T. 3. 45, *μανθάνουσιν ἀρχειν τε καὶ ἀρχεσθαι* *they learn how to govern and be governed* X. A. 1. 9. 4; also after the impersonals of 1985.

a. *ἔχω* *I can* is derived from the meaning *I have* especially with a verb of *saying*. Thus, *Διὸς πλᾶγᾶν ἔχουσιν εἰπεῖν* *they can proclaim a stroke of Zeus* A. Ag. 367.

C. Infinitive after Adjectives, Adverbs, and Substantives

2001. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability*, *fitness*, *capacity*, etc. (and their opposites), and generally those analogous in meaning to verbs which take the infinitive (2000). Here the datival meaning (*purpose*, *destination*) is often apparent. Cp. 1969.

2002. Adjectives and Adverbs. — *ικανοὶ ἡμᾶς ὠφελεῖν* *able to assist us* X. A. 3. 3. 18, *δεινὸς λέγειν*, *κακὸς βιῶναι* *skilled in speaking, evil in life* Aes. 3. 174, *οἶοι φιλεῖν* *able to love* D. 25. 2, *ἐτοιμοὶ εἰσι μάχεσθαι* *they are ready to fight* X. C. 4. 1. 1, *ἀρχειν ἀξιώτατος* *most worthy to govern* X. A. 1. 9. 1, *ὀδὸς . . . ἀμήχανος εἰσελθεῖν στρατεύματι* *a road impracticable for an army to enter* 1. 2. 21, *χαλεπὸν διαβαίνειν* *hard to cross* 5. 6. 9, *ἐπινοῆσαι ὀξεῖς* *quick to conceive* T. 1. 70. So also after *ῥάδιος* *easy*, *ἡδύς* *pleasant*, *δίκαιος* *just*, *ἀναγκαῖος* *necessary*, *ἐπιτήδειος* *suitable*, *ἀγαθὸς* *good*, *αἰτιος* *responsible for*, *μαλακὸς* *incapable of*; cp. *ὀλιγός* 1063. After adverbs: *κἀλλιστα* *ιδεῖν* *most splendid to behold* X. C. 8. 3. 5.

a. Some of these adjectives take the infinitive by analogy to the related verbs, as *πρόθυμος* *zealous* (*προθυμῶμαι*), *ἐπιστήμων* *knowing how* (*ἐπίσταμαι*).

2003. *οἶος* *fit*, *ὄσος* *sufficient* take the infinitive like the fuller expressions *τοιούτος οἶος*, *τοσοῦτος ὄσος*. Thus, *οὐ γὰρ ἦν ὠρᾶ οἷα τὸ πεδῖον ἀρδεῖν* *for it was not the proper season to irrigate the plain* X. A. 2. 3. 13, *ὄσον ἀποζῆν* *sufficient to live off of* T. 1. 2, *τοιούτος οἶος . . . πείθεσθαι* *the kind of a man to be convinced* P. Cr. 46 b. On *τοσοῦτος ὥστε* (*ὥς*) see 2263. Hom. has the infinitive after *τοῖος*, *τόσος*, etc.

2004. Substantives. — As, *οἱ παῖδες ὑμῖν ὀλίγου ἡλικίᾶν ἔχουσι παιδεύεσθαι* *your children are almost of an age to be educated* P. Lach. 187 c. With *ἐστὶ* omitted: *σχολή γε ἡμῖν μανθάνειν* *we have leisure to learn* X. C. 4. 3. 12, *ἀνάγκη πείθεσθαι* *there is need to obey* X. H. 1. 6. 8, *περαινεν ἤδη ὠρᾶ* *it is high time to finish* X. A. 3. 2. 32. Cp. 1985.

2005. The infinitive is added, like an accusative of respect (1601, 1602), to intransitive verbs (especially in poetry), to adjectives (more frequently in poetry), and to substantives (rarely). Thus, *τοῖος* *ιδεῖν* *such in aspect* (lit. *to look on*) Theognis 216, *ὄρᾶν στυγνὸς* *of a repulsive expression* X. A. 2. 6. 9, *ἀκοῦ-*

σαι παγκάλως ἔχει *it is very fine to hear* D. 19. 47, θαῦμα καὶ ἀκοῦσαι *a marvel even to hear of* P. L. 636 d.

2006. The infinitive limiting the meaning of an adjective is commonly active (or middle) in cases where the passive is more natural in English. Thus, λόγος δυνατὸς κατανοῆσαι *a speech capable of being understood* P. Ph. 90 c, ἄξιος θαυμάσαι *worthy to be admired* T. 1. 138 (but ἄξιος θαυμάζεσθαι X. C. 5. 1. 6).

a. The active use is due to the old dative function of the infinitive: δυνατὸς κατανοῆσαι *capable for understanding*.

2007. The infinitive, with or without ὥστε or ὡς, may be used with ἤ than after comparatives, depending on an (implied) idea of *ability* or *inability*. ἤ ὥστε is more common than ἤ or ἤ ὡς. Cp. 2264.

τὸ γὰρ νόσημα μείζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ *I fear lest some calamity befall the State greater than it can bear* X. M. 3. 5. 17, βραχύτερα ἢ ὡς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7.

a. The force of ἤ ὥστε may be expressed by the genitive; as, κρείσσον λόγου (T. 2. 50) = κρείσσον ἢ ὥστε λέγεσθαι. Cp. 1077.

b. Words implying a comparison may take the infinitive with ὥστε or ὡς (1063).

D. Infinitive of Purpose and Result

2008. Infinitive of Purpose.—The infinitive may express purpose (usually only with verbs taking the accusative).

ταύτην τὴν χερῶν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν *he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, τὸ ἡμισυ (τοῦ στρατεύματος) κατέλιπε φυλάττειν τὸ στρατόπεδον *he left half (of the army) behind to guard the camp* 5. 2. 1, εἶναι ἐπὶ βασιλεῖα οὐκ ἐγγίγνετο τὰ ἱερά *the sacrifices did not turn out (favourable) for going against the king* 2. 2. 3, Ἄριστάρχω . . . ἔδοτε ἡμέραν ἀπολογήσασθαι *you granted a day to Aristarchus to make his defence* X. H. 1. 7. 28, ἡ θύρᾶ ἡ ἐμὴ ἀνέφκτο . . . εἰσιέναι τῷ δεομένῳ τι ἐμοῦ *my door stood open for any petitioner of mine to enter* 5. 1. 14, παρέχω ἐμαυτὸν ἐρωτᾶν *I offer myself to be questioned* P. A. 33 b, τὰς γυναῖκας πνεῖν φερούσᾶς *the women bringing (something) to drink* X. H. 7. 2. 9. Cp. also 2032 e.

2009. The infinitive of purpose is used in prose especially after verbs meaning *to give, entrust, choose, appoint, take, receive*. Verbs signifying *to send, go, come* usually take the future active participle (2065); but T. 6. 50 has δέκα τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαι *they sent ahead ten ships to sail into the great harbour*; and in poetry the infinitive often denotes purpose after these verbs, and after εἶναι in Homer (A 20) and Hdt. (5. 25).

2010. After verbs meaning *to have (or be) at one's disposition*: οἱ στρατιῶται ἀργύριον οὐκ εἶχον ἐπιστρίζεσθαι *the soldiers did not have money by means of which they could provision themselves* X. A. 7. 1. 7, ἐκεῖ σκιά τ' ἐστὶ καὶ πόα καθίζεσθαι *there is shade and grass to sit down in* P. Phae. 229 b.

2011. Infinitive of Result.—The infinitive may be used with ὥστε

(sometimes with ὡς) to denote a result, often an intended result. See 2260 ff.

a. Several verbs, substantives, and adjectives usually taking the infinitive also admit ὥστε with the infinitive (2271); and the infinitive is found where ὥστε with the infinitive might be expected: μνημονεύουσιν ἀφθέντα τοῦτον ἐλεύθερον εἶναι *they recall that he was emancipated (lit. released so as to be free)* D. 29. 26. Here the redundant infinitive expresses an intended result.

N. — This redundant use of εἶναι is common in Hom. and Hdt.

E. Absolute Infinitive

2012. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

a. **Verbs of Saying.**—ὡς ἔπος εἰπεῖν, ὡς εἰπεῖν *so to speak, almost*; (ὡς) ἀπλῶς εἰπεῖν, ὡς συνελόντι (1497) εἰπεῖν, ὡς (ἐν βραχείῳ) συντόμως εἰπεῖν *to speak briefly, concisely*; ὡς ἐπὶ πᾶν εἰπεῖν, τὸ σύμπαν εἰπεῖν *speaking generally*; σχεδὸν εἰπεῖν *so to say, almost (paene dixerim)*; σὺν θεῷ εἰπεῖν *in God's name*; and so ὡς with λέγειν, φράζειν, εἰρῆσθαι, as ὡς ἐν τύπῳ εἰρῆσθαι *in general*. Examples: ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρηκάσιν *not one word of truth, I may say, did they utter* P. A. 17 a, ἀγαθὸν μὲν ἀπλῶς εἰπεῖν οὐδὲν γέγοιτε τῇ πόλει *in a word the State gained no advantage* Dinarchus 1. 33.

b. ὡς (ἔπος) εἰπεῖν is often used to limit too strict an application of a general statement, especially πᾶς or οὐδεῖς. Thus, πάντες ὡς ἔπος εἰπεῖν *nearly every one, οὐδεῖς ὡς ἔπος εἰπεῖν almost no one*. It is thus used like *paene dixerim*; rarely, like *ut ita dicam*, to soften the strength of a metaphor.

c. Especially common is the absolute εἶναι in ἐκὼν εἶναι *willingly, intentionally, if you can help it*, usually in negative or quasi-negative statements (ἐκὼν may be inflected). Also in τὸ κατὰ τοῦτον (ἐπὶ τούτῳ) εἶναι *as far as he is concerned, ὡς . . . εἶναι as far as . . . is concerned, τὸ νῦν εἶναι at present*. Examples: οὐδὲ ξένους ἐκὼν εἶναι γέλωτα παρέχεις *nor do you intentionally cause strangers to laugh* X. C. 2. 2. 15, ἐκούσα εἶναι οὐκ ἀπολείπεται *it is not willingly separated* P. Phae. 252 a, τό γε ἐπ' ἐκείνον εἶναι ἐσώθης (ἄν) *so far, at least, as it depended on him you would have been saved* L. 13. 58.

d. **Other expressions:** ἐμοὶ δοκεῖν, ὡς ἐμοὶ δοκεῖν, ὡς ἐμοὶ κρίναι *as it seems to me, in my opinion*, (ὡς) εἰκάζειν *to make a guess*, (ὡς) συμβάλλειν *to compare*, (ὡς) ἀκοῦσαι *to the ear*, ὡς ὑμνησθαι *to recall the matter*, ὅσον γέ μ' εἶδέναι *as far as I know*, etc.; ὀλίγου δεῖν, μικροῦ δεῖν *almost, all but* (δεῖν may be omitted, 1309). Examples: ὁ γὰρ Κτήσιππος ἔτυχε πόρρω καθεζόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν *for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias* P. Eu. 274 b, μικροῦ δεῖν τρία τάλαντα *almost three talents* D. 27. 29.

e. Some of these absolute infinitives may be explained by reference to the idea of purpose (2008) or result. Thus, συνελόντι εἰπεῖν *for one compressing the matter to speak* (cp. *ut paucis dicam*), μικροῦ δεῖν *so as to lack little*. Others recall the adverbial accusative (1606); cp. ἐμοὶ δοκεῖν with γυνάμην ἐμήν.

F. Infinitive in Commands, Wishes, and Exclamations

2013. Infinitive in Commands. — The infinitive may be used for the second person of the imperative. The person addressed is regarded as the subject. This infinitive is commoner in poetry than in prose (where it has a solemn or formal force).

θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι *with good courage now, Diomed, fight against the Trojans* E 124, σὺ δέ, Κλεαρίδα . . . τὰς πύλας ἀνοίξᾱς ἐπεκθεῖν *but do you, Clearidas, open the gates and sally forth* T. 5. 9.

a. This infinitive may be used in conjunction with an imperative: ἀκούετε λεφ' κατὰ τὰ πατρία τοὺς χόρας πίνειν *hear ye, good people! drink the Pitchers as our sires drank!* Ar. Ach. 1000.

b. The infinitive for the third person of the imperative often occurs in legal language (laws, treaties, etc.), and does not necessarily depend on the principal verb. Thus, ἔτη δὲ εἶναι τὰς σπονδὰς πενήκοντα *and the treaty shall continue for fifty years* T. 5. 18. In this construction the infinitive has the force of an infinitive dependent on ἔδοξε (*it was voted that*) or the like. So in medical language, as πίνειν δὲ ὕδωρ *it is well for the patient to drink water* Hippocrates 1. 151.

c. The infinitive (with subject accusative) is rarely used for the third person of the imperative when there is an unconscious ellipsis of a word like δός *grant*, or εὔχομαι *I pray*. Thus, τεύχεα σῦλήσᾱς φερέτω κοιλᾱς ἐπὶ νῆας, σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν *let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home* H 78.

d. In negative commands (prohibitions) μή with the infinitive is poetic and Ionic: οἷς μὴ πελάζειν *do not approach these* (= μὴ πέλαζε) A. Pr. 712, μηδὲ καλεῖν πω δλβιον *and do not call him happy yet* Hdt. 1. 32.

2014. Infinitive in Wishes. — The infinitive with a subject accusative may be used in the sense of the optative of wish, usually with the same ellipsis as in 2013 c.

θεοὶ πολῖται, μὴ με δουλείᾱς τυχεῖν *ye gods of my country, may bondage not be my lot!* A. Sept. 253, ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι ὅη Ζεὺς, *that it be granted to me to punish the Athenians!* Hdt. 5. 105 (cp. ὦ Ζεῦ, δός με τείσασθαι μόνον πατρός *oh Zeus, grant that I may avenge my father's murder!* A. Ch. 18). This construction is very rare in Attic prose: τὸν κυνηγέτην ἔχοντα ἐξιέναι . . . ελαφρᾶν ἐσθήτα *the hunter should go forth in a light dress* X. Ven. 6. 11. Here no definite verb can be supplied.

a. The nominative with the infinitive (instead of the optative) after αὐ γάρ occurs in Homer (η 311, ω 376).

2015. Infinitive in Exclamations. — The infinitive is often used in exclamations of surprise or indignation. The subject stands in the accusative.

ἐμὲ παθεῖν τάδε *that I should suffer this!* A. Eum. 837, τοιουτοῦ τρέφειν κύνα *to keep a dog like that!* Ar. Vesp. 835.

On the infinitive with ἐφ' ᾧ (ἐφ' ᾧτε) see 2279; with πρίν, see 2453.

INFINITIVE AS OBJECT IN INDIRECT DISCOURSE

2016. The infinitive is used as the object of verbs of *saying* and *thinking*. Such infinitives denote both time and stage of action (cp. 1866).

a. The finite verb of a sentence placed in dependence on a verb of *saying* or *thinking* that requires the infinitive, becomes infinitive, which infinitive stands in the relation of a substantive as subject or object of the leading verb. Commonly as *object*: thus, Κύρος νικᾶ *Cyrus is victorious*, when made the object of φησὶ *he says*, becomes a part of a new sentence φησὶ Κῆρον νικᾶν, in which Κῆρον νικᾶν is the object of φησὶ. As *subject*, when the verb of *saying* is passive: thus, in λέγεται Κῆρον νικᾶν, the last two words form the subject of λέγεται.

2017. Verbs of *saying* are e.g.: say φημί, φάσκω, λέγω; confess ὁμολογῶ; promise ὑπισχνοῦμαι, ὑποδέχομαι, ἐπαγγέλλομαι, ὑφίσταμαι; pretend προσποιῶμαι; swear βυνῶμαι; deny ἀπαρνοῦμαι; gainsay ἀντιλέγω; dispute ἀμφισβητῶ, etc.

Some verbs of *saying* admit other constructions than the infinitive, and especially ὅτι or ὡς (2579). λέγω, εἶπον, φράζω, φωνῶ with ὅτι or ὡς mean *say*, with the infinitive *command* (1997).

a. φημί *say, assert, express the opinion that* in classical Greek is almost always followed by the infinitive, but by ὅτι very often in the later language. φημί ὅτι occurs in X. A. 7. 1. 5 (φημί ὡς in L. 7. 19, X. H. 6. 3. 7; D. 4. 48, 27. 19 by anacoluthon).

b. λέγω *state* (impart a fact) takes either the infinitive or ὅτι or ὡς. The infinitive occurs usually with the passive (λέγεται, etc.) either in the personal or impersonal construction (1982 a). The active forms of λέγω with the infinitive mean *command* (1997).

c. εἶπον *said* usually takes ὅτι or ὡς; with the infinitive, it commonly means *commanded* (1997). Cp. the double use of *told*.

N. — εἶπον meaning *said* with the infinitive is rare, but occurs in good Attic prose: And. 1. 57, 80; Thuc. 7. 35; Lys. 10. 6, 10. 9, 10. 12; Xen. H. 1. 6. 7, 2. 2. 15, C. 5. 5. 24, S. 2. 13; Is. 2. 29; Lyc. 50; Aes. 3. 37, 3. 59; Dem. 15. 18; Plato, G. 473 a, 503 d, Lach. 192 b, Charm. 174 a, Hipp. Maj. 291 b, Pol. 263 c, 290 b, L. 654 a, Clitoph. 409 a, 410 b. In poetry this use is frequent.

2018. Verbs of *thinking* almost always take the infinitive. Such are: think ἡγοῦμαι, ὀλομαι, δοκῶ, νομίζω; hope ἐλπίζω; surmise ὑπολαμβάνω; suspect ὑποπτεύω; guess εἰκάζω; feel confident πιστεύω; disbelieve ἀπιστῶ. The use of ὡς is rare, while ὅτι is very rare (2580).

a. Verbs of *perceiving* sometimes take the infinitive by analogy to verbs of *thinking*; as ἀκούω, αἰσθάνομαι, πυνθάνομαι (2144).

2019. Each tense of direct discourse is retained (with its proper meaning as regards stage of action) when it becomes infinitive in indirect discourse; but an imperfect is represented by the present infinitive; a pluperfect, by the perfect infinitive. See 1866, 1867.

2020. An original οὐ of direct discourse is generally, an original μὴ is always, retained in indirect discourse. But in some cases οὐ becomes μὴ (2723 ff.).

2021. The infinitive is the subject of the passive of verbs of *saying* and *thinking* (1982 a). So with *δοκεῖ it seems, φαίνεται it is plain, etc.*

2022. The infinitive represents a finite verb after verbs of *saying* and *thinking*.

a. εἶναι φᾶσιν εἶναι *they assert that they are loyal* L. 12. 49, οὐδεὶς ἔφασκεν γιγνώσκειν αὐτόν *nobody said that he knew him* 23. 3, οἱ ἡγεμόνες οὐ φᾶσιν (2692) εἶναι ἄλλην ὁδόν *the guides say there is no other road* X. A. 4. 1. 21, πάντες ἐροῦσι τὸ λοιπὸν μηδὲν εἶναι κερδαιώτερον τῆς ἀρετῆς *everybody in time to come will say that there is nothing more profitable than bravery* X. C. 7. 1. 18. Other examples 1867.

b. βασιλεὺς νικᾶν ἡγείται *the king thinks he is victorious* (= νικῶ, cp. 1887) X. A. 2. 1. 11, οἴομαι βέλτιστον εἶναι *I think it is best* 5. 1. 8, ὑπόπτειον ἐπὶ βασιλεῦ ἰέναι *they suspected that they were to go against the king* 1. 3. 1, (Σωκράτης) τὸ ἀγνοεῖν ἑαυτὸν ἐγγυτάτω . . . μανίᾳς ἐλογίζετο εἶναι *Socrates was of the opinion that for a man not to know himself was very near to madness* X. M. 3 9. 6.

c. When a word of *saying* is expressed or implied in what precedes, several infinitives may be used where the indicative is employed in translation. So in the narration in X. C. 1. 3 5–6.

2023. The infinitive with ἄν represents an indicative with ἄν or a potential optative with ἄν. See 1846, 1848, 1849, 2270.

2024. Verbs signifying *to hope, expect, promise, threaten, and swear* take the future infinitive in indirect discourse, and the aorist (less often the present) infinitive not in indirect discourse (like verbs of *will* or *desire*, 1868, 1999). ἐλπίζω ταῦτα ποιήσῃν *I hope that I shall do this, ἐλπίζω ταῦτα ποιῆσαι* or *ποιεῖν I hope to do this.*

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

2025. The articular infinitive, while having the character of a substantive, retains the functions of a verb. In its older use the articular infinitive is a subject or object; the nearest approach to this use in Homer is ἀνίη καὶ τὸ φυλάσσειν *to watch is also trouble* v 52. In the tragic poets the genitive and dative are rarely used; in the speeches in Thucydides and in Demosthenes all of its four cases appear with great frequency. The articular infinitive may take dependent clauses.

2026. The articular infinitive admits the constructions of an ordinary substantive.

Nom. τὸ ποιεῖν *making* or *to make*, τὸ ποιήσῃν, τὸ ποιῆσαι, τὸ πεποιημέναι

Gen. τοῦ ποιεῖν *of making*, τοῦ ποιήσῃν, τοῦ ποιῆσαι, etc.

Dat. τῷ ποιεῖν *for making, by making*, τῷ ποιήσῃν, τῷ ποιῆσαι, etc.

Acc. τὸ ποιεῖν, τὸ ποιήσῃν, τὸ ποιῆσαι, etc.

2027. The articular infinitive is treated as subject, predicate noun, and object like the simple infinitive (1984–1986).

2028. The negative of the articular infinitive is *μή*.

2029. The articular infinitive may indicate time (after verbs of *saying* or *thinking*, 2034 g), or may be timeless.

2030. The articular infinitive is in general used like the infinitive without the article, and may take ἄν; as regards its constructions it has the value of a substantive. The article is regularly used when the connection uniting the infinitive to another word has to be expressed by the genitive, the dative, or a preposition.

a. The articular infinitive is rarely used, like a true substantive, with the subjective genitive: τὸ γ' εἰ φρονεῖν αὐτῶν μιμῆσθε *imitate at least their wisdom* D. 19. 269.

2031. NOMINATIVE OF THE ARTICULAR INFINITIVE

Subject (1984): νεοὶ τὸ σιγᾶν κρεῖττον ἐστὶ τοῦ λαλεῖν *in the young silence is better than speech* Men. Sent. 387, τὸ Πελοποννησίουσ αὐτοῖσ μὴ βοηθήσαι παρέσχεσ ἡμῖν . . . Σαμίων κόλασιν *the fact that the Peloponnesians did not come to their assistance enabled you to punish the Samians* T. 1. 41.

2032. GENITIVE OF THE ARTICULAR INFINITIVE

a. The genitive of the articular infinitive is used to limit the meaning of substantives, adjectives, and verbs.

b. Adnominal (1290): τοῦ πιεῖν ἐπιθυμία *from desire to drink* T. 7. 84, πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἦλθον τοῦ ἐλεῖν *they attacked the city and entertained hopes of taking it* 2. 56.

c. Partitive (1306): τοῦ θαρσεῖν τὸ πλεῖστον εὐλοβήτες *having gained the greatest amount of courage* T. 4. 34. After comparatives (1431): τί οὖν ἐστὶν . . . τοῦ τοῖς φίλοις ἀρήγειν κάλλιον; *what then is nobler than to help one's friends?* X. C. 1. 5. 13.

d. After verbs: ἐπέσχομεν τοῦ δακρῆν *we desisted from weeping* P. Ph. 117 e (cp. 1392).

e. Purpose (cp. 1408), often a negative purpose: τοῦ μὴ τὰ δίκαια ποιεῖν ἰν ὥρδερ *not to do what was just* D. 18. 107, ἐπειχίσθη Ἀταλάντη . . . τοῦ μὴ ληστᾶς . . . κατοικεῖν τὴν Εὐβοίαν *Atalante was fortified to prevent pirates from ravaging Euboea* T. 2. 32. More common is the use with ὑπέρ (2032 g) or ἕνεκα.

f. Genitive Absolute (2070): ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι *since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance* T. 3. 12.

g. After prepositions, e.g. ἀντὶ τοῦ ἐπὶ Κᾶρίᾳ ἰέναι . . . ἐπὶ Φρυγίᾳ ἐπορεύετο *instead of going against Caria, he marched toward Phrygia* X. H. 3. 4. 12, ἀνευ τοῦ σωφρονεῖν *without exercising self-control* X. M. 4. 3. 1. To express purpose the genitive with ὑπέρ is very common: ὑπὲρ τοῦ τούτων γενέσθαι κύριος . . . πάντα πρᾶγματεύεται *he devotes his every effort that he may become master of these* D. 8. 45, ὑπὲρ τοῦ μὴ τὸ κελεύμενον ποιῆσαι *in order not to do what was commanded* 18. 204. Furthermore, after ἀπό, πρό, διά, μετά, περί, ὑπό, ἕνεκα, χάριν, χωρὶς, πλὴν, μέχρι; and after adverbs. In Hdt. τοῦ may be omitted after ἀντί.

2033. DATIVE OF THE ARTICULAR INFINITIVE

a. With verbs, adjectives, and adverbs: thus, *ἵνα . . . ἀπιστῶσι τῷ ἐμὲ τιμῆσαι ὑπὸ δαιμόνων* that they may distrust my having been honoured by divine powers X. Ap. 14, *τῷ ζῆν ἐστὶ τι ἐναντίον, ὥσπερ τῷ ἐγγηγορέαι τὸ καθεῦδειν*; is it something opposed to living, as sleeping to waking? P. Ph. 71 c, *οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίνεσθαι* Philip has conquered us by nothing so much as by being beforehand in his operations D. 8. 11, *ἅμα τῷ τιμᾶν* at the same time that we honour P. R. 468 e, *ἴσον δὲ τῷ προστένειν* equal to sorrowing beforehand A. Ag. 252.

b. After prepositions: e.g. *οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοίοι τοῖς λειπομένοις εἶναι ἐκπέμπονται* (ἄποικοι) for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home T. 1. 34, *ὁ μὲν πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, τοὺς αἰχμαλώτους . . . ἐλόσατο* the one, in addition to gaining nothing from the embassy, ransomed the prisoners of war D. 19. 229, *ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδίστος βίος* for life is sweetest in being conscious of nothing S. Aj. 553.

2034. ACCUSATIVE OF THE ARTICULAR INFINITIVE

a. Object (cp. 1989): *δείσας τὸ ζῆν* fearing to live P. A. 28 d, *μεῖζον μὲν φαιμεν κακὸν τὸ ἀδικεῖν, ἑλάττω δὲ τὸ ἀδικεῖσθαι* we call doing wrong a greater evil, being wronged a lesser P. G. 509 c.

b. After prepositions: e.g. *μέγιστον ἀγαθὸν τὸ πειθαρχεῖν φαίνεται εἰς τὸ καταπράττειν τὰ γὰρ ὀbedience appears to be an advantage of the greatest importance with regard to the successful accomplishment of excellent objects X. C. 8. 1. 3, τῶν ἀπάντων ἀπεροπτοῖ εἰσι παρὰ τὸ νικᾶν* they are indifferent to everything in comparison with victory T. 1. 41, *πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους schooled to moderate needs X. M. 1. 2. 1, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἂν ἵναί* ἀκλήτος ἐπὶ δείπνον; how do you feel about being willing to go uninvited to supper? P. S. 174 a (cp. ἐθέλοις ἂν ἵναί). Furthermore, after *διὰ, ἐπὶ, κατὰ, μετὰ, περὶ*.

c. The accusative of the infinitive with *τό* appears after many verbs and verbal expressions which usually take only the simple infinitive. Such verbal expressions may be followed also by a genitive of a noun. Thus, *τὸ σπεύδειν δέ σοι παραιῶ* I commend speed to thee S. Ph. 820, *καρδίᾳ δ' ἐξίσταμαι τὸ δρᾶν* I withdraw from my resolution so as to (= and) do this thing S. Ant. 1105, *μαθὼν γὰρ οὐκ ἂν ἀρνοίμην τὸ δρᾶν* when I am informed, I will not refuse the deed S. Ph. 118, *τὸ προθυμείσθαι δὲ συναύξειν τὸν οἶκον ἐπαιδεύομεν αὐτήν* we trained her to show zeal in assisting to increase our estate X. O. 9. 12 (cp. 1628), *τὸ ἐρᾶν ἔξαρκος εἶ* you refuse to love P. Lys. 205 a.

d. So after adjectives. Thus, *μακρὸς τὸ κρίναι ταῦτα χῶ* λοιπὸς χρόνος the future is long (i.e. time enough) to decide this S. El 1030

e. This object infinitive after verbs is often an internal accusative. The accusative after verbs and nouns is, in many cases, like an accusative of respect (1600); as *τὸ δρᾶν οὐκ ἠθέλησαν* they refused to do it S. O. C. 442, *αἰσχύνονται τὸ τολμᾶν* they are ashamed to dare P. Soph. 247 b, *οὐδ' ἐμοὶ τοι τοῦξανιστᾶναι ἐστι* θάρσος nor have I courage to remove thee S. O. C. 47, *τὸ μὲν ἐς τὴν γῆν ἡμῶν*

ἐσβάλλειν . . . ἱκανοὶ εἰσι they are able to make an inroad into our country T. 6. 17. This infinitive after adjectives (and sometimes after verbs) occurs when the simple infinitive expresses purpose or result, as in *τῖς Μήδων . . . σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν*; what one of the Medes remained away from you so as not to attend you? X. C. 5. 1. 25.

f. Some verbs take the articular infinitive as an object when the simple infinitive could not be used: *μόνον ὄρων τὸ παλεῖν τὸν ἀλίσκόμενον* taking heed only to strike any one he caught X. C. 1. 4. 21.

g. Verbs of saying and thinking rarely take the articular infinitive (also with *ἄν*): *ἐξομεῖ τὸ μὴ εἰδέναί*; wilt thou swear thou didst not know? S. Ant. 535, *τῆς ἐλπίδος γὰρ ἔρχομαι δεδραγμένος, τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον* for I come with good grip on the hope that I can suffer nothing save what is my fate S. Ant. 235.

h. On the use of the object infinitive with *τὸ μὴ* and *τὸ μὴ οὐ*, see 2744 and 2749.

i. The accusative with the infinitive may stand in the absolute construction: *ἐπεὶ γε τὸ ἔλθειν τοῦτον, οἶμαι θεόν τινα αὐτὸν ἐπ' αὐτὴν ἀγαγεῖν τὴν τιμωρίαν* as for his coming, I believe that some god brought him to his very punishment Lyc. 91.

OTHER USES OF THE ARTICULAR INFINITIVE

2035. Apposition (cp. 1987). The articular infinitive, in any case, is often used in apposition to a preceding word, especially a demonstrative.

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν injustice is this: to seek to have more than other people P. G. 483 c, *τί γὰρ τοῦτου μακαριώτερον, τοῦ γῆ μυχθῆναι* κτλ. for what is more blessed than this: to be commingled with the earth, etc. X. C. 8. 7. 25, *δοκεῖ τούτῳ διαφέρειν ἀνὴρ τῶν ἄλλων ζῴων, τῷ τιμῆς ὀρέγεσθαι* man differs herein from other creatures that he aspires after honour X. Hi. 7. 3.

2036. In Exclamation (cp. 2015).—Thus, *τῆς τύχης τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν* my ill-luck! that I should happen now to have been summoned hither! X. C. 2. 2. 3.

2037. With Adjuncts.—The articular infinitive may take various adjuncts including dependent clauses, the whole forming one large substantival idea.

τὸ μὲν γὰρ πᾶν ἀπολωλέκαται κατὰ τὸν πόλεμον the fact that we have lost much in the war D. 1. 10, *πέπεισμαι . . . τὰ πλείω τῶν πρᾶγμάτων ἡμᾶς ἐκπεφηνέναί* τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν, ἢ τῷ μὴ συνίεναί I am persuaded that more of your advantages have escaped you from your not being willing to do your duty than from your ignorance 3. 3, *καὶ γὰρ πᾶν μοι δοκεῖ ἀφρονος ἀνθρώπου εἶναι τὸ* (μεγάλου ἔργου ὄντος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν) μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολιταῖς ὧν δέονται πορίζειν and in fact, since it is a serious business to provide for one's own necessities, it seems to me to be the part of an utter fool not to rest content with that, but in addition to take upon himself the burden of providing for the needs of the rest of the community X. M. 2. 1. 8.

CONSTRUCTIONS OF THE INFINITIVE WITH VERBS OF *hindering*

2038. Verbs signifying (or suggesting) *to hinder* take both the simple infinitive and the articular infinitive. Such verbs may take the strengthening but redundant negative μή (2739); and some, when themselves negated or appearing in a question expecting a negative answer, admit the addition of the sympathetic οὐ (2742). Hence we have a variety of constructions (described in 2744 ff.)

THE PARTICIPLE

2039. The participle (*μετοχή participation*) is a verbal adjective, in part a verb, in part an adjective.

2040. The participle is like a verb herein :

a. It shows the distinctions of voice and tense. Its tenses mark action simply occurring, continuing, and completed.

b. It can have an object in the same case (genitive, dative, accusative) as the finite forms.

c. It is modified by adverbs, not by adjectives.

d. It may take εἶναι, and, with that particle, represents εἶναι with the indicative or εἶναι with the optative (1845 ff.).

2041. The participle shows its adjectival nature by being inflected and by admitting the article before it, both of which characteristics give it the character of a noun. It follows the rules of agreement like other adjectives (1020). Unlike the adjective, it represents a quality in action (cp. 1857).

2042. The participle is always used in connection with a substantive or a substantive pronoun, which may be contained in a verbal form, as διάγουσι μανθάνοντες *they spend their time in learning*.

2043. The tenses of the participle (except the future) not in indirect discourse are timeless, and denote only stage of action (1872). When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb.

2044. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed, intended, or expected. With the article it denotes the person or thing *likely* (or *able*) *to do something* (= μέλλων with inf. 1959). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (2106, cp. 2112 b).

ὁ δ' ἄνθρωπος αὐτῆς λαγῶς ᾤχετο θηράσων *but her husband had gone to hunt hares* X. A. 4. 5. 24, ὁ ἡγησόμενος οὐδεὶς ἔσται *there will be no one to guide us* 2. 4. 5, πολλὰ . . . δεῖ τὸν εὖ στρατηγήσοντα (= τὸν μέλλοντα εὖ στρατηγήσειν) ἔχειν *he who*

intends to be a good general must have many qualifications X. M. 3. 1. 6, θανουμένη γὰρ ἐξήδη *for I knew that I should (or must) die* S. Ant. 460 (cp. 2106).

2045. The negative of the participle is οὐ, except when the participle has a general or conditional force, or occurs in a sentence which requires μή. See 2728.

2046. The participle has three main uses.

A. Attributive: as an attributive to a substantive.

B. Circumstantial (or Adverbial): denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.

C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, would be incomplete.

2047. The circumstantial and supplementary participles are predicate participles.

2048. The attributive and circumstantial participles are commonly not necessary to the *construction*; but the removal of a supplementary participle may make the construction incomplete. The circumstantial participle is used by way of apposition to the subject of the verb and, though strictly predicative, may agree attributively with a noun or pronoun. An attributive participle may be circumstantial, as οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσπιτοι *those who (i.e. if any) were unable to complete the march passed the night without food* X. A. 4. 5. 11. A participle may be both circumstantial and supplementary, as ἀδικούμενοι ὀργίζονται (T. 1. 77) *they are enraged at being wronged or because (when, if) they are wronged*. Circumstantial and supplementary participles often cannot be sharply distinguished; as with verbs signifying *to be angry, ashamed, content, pleased* (2100), *inferior to, do wrong* (2101), *endure* (2098), *come and go* (2099). Thus, ἀδικῶ τὰτα ποιῶν *I do wrong in doing this* or *I am guilty in doing this*: in the first case τὰτα ποιῶν is appositive to the subject of the verb; in the second these words define the predicate adjective ἀδικός contained in ἀδικῶ (= ἀδικός εἰμι).

THE ATTRIBUTIVE PARTICIPLE

2049. The attributive participle (with any modifier), with or without the article, modifies a substantive like any other adjective.

ὁ ἐφειστικῶς κινδύνος τῇ πόλει *the danger impending over the State* D. 18. 176, οἱ ὄντες ἐχθροὶ *the existing enemies* 6. 15, ὁ παρῶν καιρὸς *the present crisis* 3. 3, τὸ Κοτύλαιον ὀνομαζόμενον ὄρος *the mountain called Cotylaeum* Aes. 3. 86, αἱ Αἰόλου νῆσοι καλούμεναι *the so-called islands of Aeolus* T. 3. 88 (cp. 1170). For the position of an attributive participle with its modifiers, see 1166.

2050. The substantive with which the attributive participle (with the article) agrees directly, may be omitted, the participle thus becoming a substantive (1153 b, and N. 1); as, ὁ οἰκάδε βουλόμενος ἀπιεῖναι *whoever wants to go home* X. A. 1. 7. 4. Neuter participles are often substantival, as τὰ δέοντα *duties*.

a. Substantives or relative clauses must often be used to translate such par-

ticiples, as *ὁ φεύγων* the exile or the defendant, *τὸ μέλλον* the future, *οἱ νικῶντες* the victors, *ὁ κλέπτης* the thief, *οἱ θανόντες* the dead, *ὁ σωθεὶς* the man who has been saved, *οἱ δεδιότες* those who are afraid, *οἱ ἀδικούμενοι* those who are (being) wronged, *ὁ τὴν γνώμην ταύτην εἰπών* the one who gave this opinion T. 8. 68, *ὁ ἐνταυθ' ἐαυτὸν τάξας τῆς πολιτείας εἰμ' ἐγώ* the man who took this position in the State was I D. 18. 62. The participle with the article may represent a relative clause of purpose or result, as X. A. 2. 4, 5 cited in 2044.

2051. A participle may be modified by adjectives or take a genitive, when its verbal nature has ceased to be felt: *τὰ μικρὰ συμφέροντα τῆς πόλεως* the petty interests of the State D. 18. 28. Cp. *συμφέρον ἦν τῇ πόλει* it was advantageous to the State 19. 75 (here the participle is used like a predicate). Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common, e.g., *τὸ δεδιὸς* fear, *τὸ θαρσοῦν* courage (for *τὸ δεδιέναι*, *τὸ θαρσεῖν*) 1. 36. See 1153 b, N. 2. In poetry many participles are used substantively, as *ὁ τεκὼν* father, *ἡ τεκοῦσα* mother, *οἱ τεκόντες* parents.

2052. The article with the participle is either *generic* or *particular* (1124). Thus, *ὁ λέγων* the definite speaker on a particular occasion, or *orator* in general. So *ὁ οὐ δράσας* the definite person who did not do something, *ὁ μὴ δράσας* any one who did not do something (a supposed case), *ὁ μὴ γαμῶν ἄνθρωπος οὐκ ἔχει κακὰ* the unmarried man has no troubles Men. Sent. 437. Generic are *ὁ τυχών*, *ὁ βουλόμενος*, 2050 a.

a. Participles having an indefinite force may, especially in the plural number, be used without the article. Thus, *κατασκευασμένους ἔπεμπε* he sent men to reconnoitre X. C. 3. 1. 2, *ἀδικούντα πειρᾶσόμεθα . . . ἀμύνασθαι* we shall endeavour to avenge ourselves on any one who injures us X. A. 2. 3. 23.

2053. A participle and its substantive often correspond to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

τῷ σίτῳ ἐπιλείποντι ἐπιέζοντο they suffered from the failure of the crops (= τῇ τοῦ σίτου ἐπιλείψει) T. 3. 20, *δι' ἧμᾶς μὴ ξυμμαχήσαντας* by reason of your not joining the alliance (= διὰ τὸ ἧμᾶς μὴ ξυμμαχεῖσθαι) 6. 80, *μετὰ Συρακοῦσας οἰκισθεῖσας* after the foundation of Syracuse 6. 3, *ἐλδπει αὐτὸν ἡ χῶρᾶ πορθομένη* the ravaging of the country grieved him X. A. 7. 7. 12, *ἡ ὀργὴ σὺν τῷ φόβῳ λήγοντι* απεισι his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.

a. Except in expressions of time, such as *ἅμα ἤρι ἀρχομένῳ* at the beginning of spring T. 2. 2, *ἐπὶ Κόδρου βασιλεύοντος* in the reign of Codrus Lyc. 84 (cp. 1689 b), this construction is in place only when the part. is necessary to the sense. In poetry: *Ζεὺς γελοῖος ὀμνύμενος* swearing by Zeus is ridiculous Ar. Nub. 1241; in Hom. A 601, I 682.

THE CIRCUMSTANTIAL PARTICIPLE

2054. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which an action, generally the main action, takes place.

a. The circumstantial participle thus qualifies the principal verb of the sentence like an adverbial clause or supplementary predicate. Cp. *μετὰ ταῦτα εἶπε*

afterwards he said with *γελῶν εἶπε* he said laughingly. Such participles usually have the force of subordinate clauses added to the main verb by conjunctions denoting *time, condition, cause, etc.*; but may often be rendered by adverbial phrases or even by a separate finite verb, which brings out distinctly the idea latent in the participle.

b. The circumstantial participle has no article. In agreement with a noun and its article, it stands before the article or after the noun (*i.e.* in the predicate position). By the agreement of the participle with a noun or pronoun, the predicate of the sentence is more exactly defined.

2055. The circumstantial participle has two main constructions each equivalent in meaning to a clause of *time, condition, cause, etc.*

2056. (I) The subject of the participle is identical with the noun or pronoun subject or object of the leading verb, and agrees with it in gender, number, and case.

(*οἱ ἄνθρωποι*) *λιπόντες τὴν ὁδὸν φεύγοντες* ὀλίγοι ἀπέθνησκον *by leaving the road and making off only a few were killed* X. A. 4. 2. 7, *προπέμψαντες κήρυκα πόλεμον προερούντα* having sent a herald in advance to proclaim war T. 1. 29.

2057. (II) Absolute participial clauses, in which a participle, and not a finite verb, forms the predicate. These are of two kinds.

2058. A. **Genitive Absolute.**—A participle agreeing in the genitive with its own subject, which is not identical with the subject of the leading verb, is said to stand in the genitive absolute. Cp. 2070.

Κύρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος Cyrus ascended the mountains without any one preventing him X. A. 1. 2. 22.

N.—The English nominative absolute is represented by the Greek genitive absolute. Cp. Tennyson: "we sitting, as I said, the cock crew loud" = *ἡμῶν καθημένων, ὅπερ ἔλεγον, μέγα ἦσεν ὁ ἀλεκτροῦν.*

2059. B. **Accusative Absolute.**—When the participle has no definite subject (*i.e.* with impersonal verbs), the accusative absolute is used instead of the genitive absolute. Cp. 2076.

συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ γαμῆι τὴν Κυαξάρου θυγατέρα on the approval of (*lit. it seeming good to*) his father and mother he married the daughter of Cyaxares X. C. 8. 5. 28.

2060. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as *time, manner, means, cause, purpose, concession, condition, etc.* But it is often impossible to assign a participle exclusively to any one of these relations (which are purely logical), nor can all the delicate relations of the participle be set forth in systematic form.

2061. **Time.**—The time denoted by the participle is only relative to that of the governing verb, and is to be inferred from the context. Each participial form in itself expresses only stage of action (1850).

ἀκούσῃσι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4. 4. 19.

a. Several temporal participles have an adverbial force: ἀρχόμενος *in the beginning, at first*, τελευτῶν *at last, finally*, διαλειπῶν (or ἐπισχωῶν) χρόνον *after a while*, διαλείπων χρόνον *at intervals*, χρονίζων *for a long time*. Thus, ἔπερ καὶ ἀρχόμενος εἶπον *as I said at the outset* T. 4. 64, τελευτῶν ἐχαλέπαιεν *at last he became angry* X. A. 4. 5. 16. Note ἀρξάμενος ἀπὸ τίνος *beginning with or especially*.

2062. Manner. — παρήλαυον τεταγμένοι *they marched past in order* X. A. 1. 2. 16, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους *they made a loud noise by calling to each other* 2. 2. 17, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν *he preferred rather to abide by the laws and die than to disobey them and live* X. M. 4. 4. 4, φατὲ μὲν εὐτυχεῖς εἶναι, ὡς καὶ ἐστὲ καλῶς ποιῶντες *you claim to be favoured by fortune as happily you are in fact* Aes. 3. 232. To characterize a preceding statement with the participle in apposition to the subject of the preceding sentence; thus, ὁρθῶς γε ταῦτα λέγοντες *yes, and saying this correctly* X. O. 16. 2.

a. Several participles of manner have an idiomatic meaning, e.g. ἀνύσῃς *quickly* (lit. *having accomplished*), ἔχων *continually, persistently* (lit. *holding on*), λαθῶν *secretly*, κλαίῶν *to one's sorrow* (lit. *weeping*), χαίρων *with impunity* (lit. *rejoicing*), φέρων *hastily* (lit. *carrying off*), φθάσῃς *before* (lit. *anticipating*). Thus, ἀνοιγ' ἀνύσῃς *hurry up and open* Ar. Nnb. 181, ἔκπλουν ποιεῖται λαθῶν τὴν φυλακὴν *he sailed out unobserved by the guard* T. 1. 65 (cp. 2096 f), φλυαρεῖς ἔχων *you keep trifling* P. G. 490 e, τοῦτον οὐδεὶς χαίρων ἀδικήσει *no one will wrong him with impunity* 510 d, ἀνέφξάς με φθάσῃς *you opened the door before I could knock* Ar. Plut. 1102 (cp. 2096 e).

2063. Means (often the present participle). — ληζόμενοι ζῶσι *they live by pillaging* X. C. 3. 2. 25, μὴ κρίν' ὄρων τὸ κάλλος, ἀλλὰ τὸν τρόπον *judge by regarding not beauty, but (by regarding) character* Men. Sent. 333.

2064. Cause. — Παρύσατις . . . ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην *Parysatis favoured Cyrus because she loved him more than she did Artaxerxes the king* X. A. 1. 1. 4, ἀπέιχοντο κερδῶν αἰσχρὰ νομίζοντες *they held aloof from gains because they thought them disgraceful* X. M. 1. 2. 22, τί γὰρ δεδιότες σφόδρα οὕτως ἐπέειγεσθε; *for what are you afraid of, that you are so desperately in haste?* X. H. 1. 7. 26.

a. τί μαθῶν *what induced him to* (lit. *having learned what?*), τί παθῶν *what possessed him to* (lit. *having experienced what?*) are used with the general sense of *wherefore?* in direct (with ὅ τι in indirect) questions expressing surprise or disapprobation; as τί μαθόντες ἐμαρτυρεῖτε ὑμῖς; *what put it into your heads to give evidence?* D. 45. 38, τί παθόντε λελάσμεθα; *what possessed us to forget?* A 313. Cp. τί βουλόμενος.

b. τί ἔχων; *what's the matter with you?* (lit. *having what?*)

2065. Purpose or Object. — The future (sometimes the present) participle is used to denote purpose, especially after verbs denoting *to come, go, send, summon*, etc. Thus, προπέμψαντες κήρυκα πόλεμον προερούντα *having sent a herald in advance to proclaim war* T. 1. 29, ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν *the barbarians proceeded against Greece with the purpose of enslaving it* 1. 18, συνεκάλεσαν ἀπὸ τῶν πόλεων ἀπᾶσῶν ἀκουσομένους (2052 a) τῆς παρὰ βασιλείῳ ἐπιστολῆς *they summoned from all the cities men to listen to the letter from the king*

X. H. 7. 1. 39. Present: ἔπεμπον . . . λέγοντας ὅτι κτλ. *they sent men to say that*, etc. X. H. 2. 4. 37.

2066. Opposition or Concession. — οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν *I will make no reply to this though I might (speak) do so* P. Lach. 197 c, πολλοὶ γὰρ βντες εὐγενεῖς εἰσιν κακοὶ *for many, albeit noble by birth, are ignoble* E. El. 551.

2067. Condition (negative always μὴ). — σὺ δὲ κλύων (= εἰς κλύης) εἰσεῖ τάχα *but if you listen you shall soon know* Ar. Av. 1390, οὐκ ἂν δύναιο μὴ καμῶν (= εἰ μὴ κάμοις) εὐδαιμονεῖν *you cannot be happy unless you work* E. fr. 461.

2068. Any Attendant Circumstance. — συλλέξας στρατεύμα ἐπολιόρκει Μίλητον *having collected an army he laid siege to Miletus* X. A. 1. 1. 7, παραγγέλλει τῷ Κλεάρχῳ λαβόντι ἦκειν ὅσον ἦν αὐτῷ στρατεύμα *he gave orders to Clearchus to come with all the force he had* 1. 2. 1.

a. ἔχων *having*, ἄγων *leading*, φέρων *carrying* (mostly of inanimate objects), χρώμενος *using*, λαβῶν *taking* are used where English employs *with*. Thus, ἔχων στρατιᾶν ἀφικνεῖται *he arrives with an army* T. 4. 30, βοῶν χρώμενοι *with a shout* 2. 84, ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους *he ordered him to come with all the men he could (or to take . . . and come)* X. A. 1. 1. 11.

b. In poetry participles (especially) of verbs denoting motion are often added to verbs of *giving, setting* to make the action more picturesque (H. 304, S. Aj. 854).

2069. The force of these circumstantial participles does not lie in the participle itself, but is derived from the context. Unless attended by some modifying adverb, the context often does not decide whether the participle has a temporal, a causal, a conditional, a concessive force, etc.; and some participles may be referred to more than one of the above classes. Thus, πατήρ δ' ἀπειλῶν οὐκ ἔχει μέγαν φόβον (Men. fr. 454) may mean: *a father by threatening (= when or because or if or though, he threatens) does not excite much fear*.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

2070. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun which is not in the main construction of the sentence, stands in the genitive absolute. Like other circumstantial participles, the genitive absolute expresses time, cause, condition, concession, or simply any attendant circumstance.

a. Time: ταῦτ' ἐπράχθη Κόνωνος στρατηγούontos *these things were effected while Conon was in command* I. 9. 56, τούτων λεχθέντων ἀνέστησαν *this said, they rose* X. A. 3. 3. 1, Ἴλιόνα . . . Μήδων ἐχόντων πολιορκία εἶλον *they blockaded and captured Eion which was held by the Medes* T. 1. 98.

b. Cause: τῶν σωμάτων θηλυνόμενων καὶ αἱ ψυχὰι ἀρρωστώτεραι γίνονται *by the enfeebling of the body, the spirit too is made weaker* X. O. 4. 2.

c. Opposition or Concession: καὶ μεταπεμπομένου αὐτοῦ οὐκ ἔθελω ἐλθεῖν *even though he is sending for me, I am unwilling to go* X. A. 1. 3. 10. καίπερ is usually added (2083).

d. Condition: οἶομαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομέ-

ων if these measures should be taken, I am of the opinion that even now our situation might be rectified D. 9. 76.

e. Attendant Circumstance: Κύρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *Cyrus ascended the mountains without opposition* (lit. *no one hindering*) X. A. 1. 2. 22 (or since no one opposed him).

2071. ἑκόν willing, ἀκόν unwilling are properly participles and are treated as such (cp. 2117 c). Thus, ἐμοῦ οὐχ ἐκόντος without my consent S. Aj. 455.

a. ἀκων, ἀκαζόμενος, ἀφρονέων, ἀελπτέων, ἀνάρμενος, ἀνομολογούμενος, ἀτίζων are the only cases in Greek showing the earlier method of negating the participle with *alpha privative*. Elsewhere οὐ or μή is used.

2072. The genitive of the participle may stand without its noun or pronoun

a. When the noun or pronoun may easily be supplied from the context. Thus, οἱ δὲ πολέμοι, προσιόντων (τῶν Ἑλλήνων, previously mentioned), τέως μὲν ἡσυχίαζον *the enemy, as they were approaching, for a while remained quiet* X. A. 5. 4. 16, ἐρώτᾳ, ἔφη, ὦ Κύρε, . . . ὡς (ἐμοῦ) τάλληθῆ ἔρουντος *put your question (said he), Cyrus, on the supposition that I will speak the truth* X. C. 3. 1. 9.

b. When the noun or pronoun may easily be supplied otherwise; here, e.g., ἀνθρώπων or πρᾶγμάτων is said to be supplied grammatically. Thus, ἰόντων εἰς μάχην *when (men) are going into battle* X. C. 3. 3. 54, τοῦτον τὸν τρόπον πρᾶχθέντων τῆς πόλεως γίνεται τὰ χροῖματα *when (things) have happened in this way, the property belongs to the State* D. 24. 12; and in ὕπνος (Διός, 934 a) πολλῶ *when it was raining hard* X. H. 1. 1. 16. Quasi-impersonal verbs (933) thus take the genitive rather than the accusative absolute: οὕτως ἔχοντος *in this state of things* P. R. 381 c, influenced by οὕτως ἐχόντων X. A. 3. 1. 40.

c. When a subordinate clause with ὅτι follows upon the participle in the passive. Thus, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν *it having been announced that Phoenician ships were sailing against them* T. 1. 116, δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πρᾶγματα ἐγένετο *it having been shown that the salvation of the Greeks depended on their navy* 1. 74. The plural is used when the subject of the subordinate clause is plural, or when several circumstances are mentioned.

2073. Exceptionally, the subject of the genitive absolute is the same as that of the main clause. The effect of this irregular construction is to emphasize the idea contained in the genitive absolute. Thus, βοηθησάντων ἡμῶν προθύμως πάλιν προσλήψεσθε ναυτικὸν ἔχουσαν μέγα *if you assist us heartily, you will gain to your cause a State having a large navy* T. 3. 13. The genitive absolute usually precedes the main verb.

a. The genitive absolute may be used where the grammatical construction demands the dative. Thus, διαβεβηκὸς Περικλέους . . . ἡγγέλθη αὐτῷ ὅτι Μέγαρα ἀφίστηκε *when Pericles had already crossed over, news was brought to him that Megara had revolted* T. 1. 114 (in Latin: *Pericli iam transgresso nuntiatum est*).

b. The subject of the genitive absolute may be identical with the object of the leading verb: ἦλθον ἐπὶ τὴν Ἐπίδαυρον ὡς ἐρήμου οὖσης . . . αἰρήσοντες *they came against Epidaurus expecting to capture it undefended* T. 5. 56.

2074. Observe that the genitive absolute differs from the Latin ablative abso-

lute herein: 1. The subject need not be expressed (2072). 2. The subject may appear in the leading clause (2073 a). 3. With a substantive the participle ὤν is always added in prose, whereas Latin has to omit the participle. Thus, παίδων ὄντων ἡμῶν *nobis pueris* P. S. 173 a. On ἐμοῦ ἄκοντος *me invito*, see 2071. 4. Because it has a present participle passive and an aorist and perfect participle active, Greek can use the genitive absolute where Latin, through lack of a past participle active, has to use a clause with *dum, cum*, etc. Thus, ὅλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτροπομένης τῷ στρατηγῷ *cum bellicis in periculis universa respublica imperatori committatur* X. M. 3. 1. 3, τοῦ παιδὸς γελάσαντος *cum puer risisset*. Latin uses the absolute case more frequently than Greek because it employs the perfect participle passive where Greek uses the aorist participle active. Thus, Κύρος συγκαλέσας τοὺς στρατηγοὺς εἶπεν *Cyrus, convocatis ducibus, dixit* X. A. 1. 4. 8.

2075. The genitive absolute took its rise from such cases as Σαρπηδόντι δ' ἄχος γένετο Γλαύκου ἀπίοντος *but sorrow came on Sarpedon for Glaucus—departing* M 392. The genitive, here properly dependent on ἄχος γένετο, ceased to be felt as dependent on the governing expression, and was extended, as a distinct construction, to cases in which the governing expression did not take the genitive. Cp. the development of the accusative with the infinitive (1981).

2076. Accusative Absolute. — A participle stands in the accusative absolute, instead of the genitive, when it is impersonal, or has an infinitive as its subject (as under C). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence. (Historically, these forms could also be nominative absolutes.)

A. Impersonal verbs: δέον, ἐξόν, μετόν, παρόν, προσήκον, μέλον, μεταμέλον, παρέχον, παρασχόν, τυχόν, δοκοῦν, δόξαν, or δόξαντα (ταῦτα), γενόμενον ἐπ' ἐμοί *as it was in my power*.

οὐδεὶς τὸ μείζον κακὸν αἰρήσεται ἐξὸν τὸ ἐλάττω (αἰρείσθαι) *no one will choose the greater evil when it is possible to choose the less* P. Pr. 358 d, ἦς (βουλῆς) νῦν ἀξιοῖ τυχεῖν οὐ μετόν αὐτῷ *to which he now claims admission though he has no right* L. 31. 32, δῆλον γὰρ ὅτι οἶσθα μέλον γέ σοι *for of course you know because it concerns you* P. A. 24 d, μετεμέλοντο ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχόν, οὐ ξυνέβησαν *they repented that after what had occurred at Pylos, although a favourable occasion had presented itself, they had not come to terms* T. 5. 14. Cp. 2086 d, 2087.

N. — A part from δόξαν, τυχόν, the accusative absolute of the aorist participle of impersonal verbs is very rare.

B. Passive participles used impersonally: γεγραμμένον, δεδογμένον, εἰρημένον, προσταχθέν, προστεταγμένον. Cp. Eng. *granted this is so, this done, which said*.

εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε . . . εὐδοσι κούχ ἤκουσιν *though it was told them to meet here, they sleep and have not come* Ar. Lys. 13, προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα ἄγειν εἰς Ἑλλάσποντον *a command having been given (it having been commanded) me by the people to convey Menon to the Hellespont* D. 50. 12.

N. — The aorist participle passive is rarely used absolutely: ἀμεληθέν, ἀπορηθέν, καταχειροτονηθέν, κῦρωθέν, ὀρισθέν, περανθέν, προσταχθέν, χρησθέν.

C. Adjectives with ὄν: ἀδελον ὄν, δυνατόν ὄν, ἀδύνατον ὄν, αἰσχρόν ὄν, καλόν ὄν, χρεών (χρεώ + ὄν), etc.

σέ οὐχί ἐσώσαμεν . . . οἶόν τε ὄν καὶ δυνατὸν *we did not rescue you although it was both feasible and possible* P. Cr. 46 a, ὡς οὐκ ἀναγκαῖον (ὄν) τὸ κλέπτειν, αἰτιᾶ τὸν κλέπτοντα *on the ground that stealing is not necessary you accuse the thief* X. C. 5. 1. 13.

2077. The impersonal character of the above expressions would not be shown by the genitive since the participle in that case marks a distinction between masculine (neuter) and feminine. The accusative absolute, which occurs first in Herodotus and the Attic prose writers of the fifth century, is probably in its origin an internal accusative, developed, at least in part, by way of apposition (991-994), the neuter of a participle or of an adjective standing in apposition to an idea in the leading clause. Thus, προσταχθέν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν (Is. 1. 22) *they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them.* Cp. πείθει δ' Ὀρέστην μητέρα . . . κτείνειν, πρὸς οὐχ ἅπαντας εὐκλειαν φέρον *he persuaded Orestes to slay his mother, a deed that brings not glory in the eyes of all* E. Or. 30.

2078. The participle of a personal verb may be used absolutely if it is preceded by ὡς or ὡσπερ. Thus, ἠῤῥητο πρὸς τοὺς θεοὺς τὰγαθὰ δίδόναι, ὡς τοὺς θεοὺς κάλλιστα εἰδότες ὅποια ἀγαθὰ ἐστί (Socrates) *prayed to the gods that they would give him good things, in the belief that the gods know best what sort of things are good* X. M. 1. 3. 2, σιωπῇ ἐδείπνουν, ὡσπερ τοῦτο προσταταγμένον αὐτοῖς *they were supping in silence just as if this had been enjoined upon them* X. S. 1. 11.

a. Cases without ὡς or ὡσπερ are rare. Thus, δόξαντα ὑμῖν ταῦτα εἰλεσθε ἄνδρας εἴκοσι *on reaching this conclusion you chose twenty men* And. 1. 81; cp. δόξαν ταῦτα X. A. 4. 1. 13 (by analogy to ἐδόξε -αῦτα) and δοξάντων τούτων X. H. 1. 7. 30. Neuter participles so used come chiefly from impersonal verbs, but T. 4. 125 has κῦρωθὲν οὐδὲν οἱ Μακεδόνες ἐχώρουν ἐπ' οἴκου *the Macedonians proceeded homewards, nothing having been accomplished.* The neuter subject is a pronoun, very rarely a substantive (I. 5. 12).

ADVERBS USED IN CONNECTION WITH CIRCUMSTANTIAL PARTICIPLES

2079. Adverbs are often used to set forth clearly the relations of time, manner, cause, concession, etc., that are implied in the participle. They occur also with the genitive and accusative absolute. These adverbs modify either the principal verb or the participle itself.

ADVERBIAL ADJUNCTS OF THE PRINCIPAL VERB

2080. The adverbs ἔπειτα *thereupon*, τότε, εἶτα (less often ἐνταῦθα) *then*, ἤδη *already*, οὕτω *so*, when used with the verb of the sentence which contains a temporal participle, emphasize the temporal relation: (ὑμῶν δέομαι) ἀκροᾶσάμενους διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι κτλ. (*I beg you*) *when you have heard my defence to the end, then and not till then to vote*, etc. And. 1. 9, ὑπὲρ μεγίστων

καὶ καλλίστων κινδυνεύσαντες οὕτω τὸν βίον ἐτελεύτησαν *they incurred danger for a great and noble cause, and so ended their lives* L. 2. 79.

2081. ἅμα *at the same time*, αὐτίκα *immediately*, εὐθύς *straightway*, μεταξύ *between*, *in the midst*, though strictly modifying the main verb, are often placed close to a temporal participle which they modify *in sense*: ἅμα ταῦτ' εἰπὼν ἀνέστη *saying this, he rose* X. A. 3. 1. 47, τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβιβηκότε . . . ἐπέκειντο *they fell upon the right wing of the Athenians as soon as it had disembarked* (lit. *upon the right wing when it had disembarked*) T. 4. 43, ἐξαστάριτες μεταξύ δειπνοῦντες *getting up in the middle of supper* D. 18. 169, πολλαχοῦ με ἐπέσχε λέγοντα μεταξύ *it often checked me when the words were on my lips* (in the very act of speaking) P. A. 40 b.

2082. A participle implying opposition or concession (2066) may have its meaning rendered explicit by ὅμως *yet*, nevertheless (with or without καίπερ, 2083), εἶτα *then* or ἔπειτα *afterwards* to express censure or surprise (*then, for all that*): σὺν σοὶ ὅμως καὶ ἐν τῇ πολέμῳ βντες θαρροῦμεν *with you, though we are in the enemies' country, nevertheless we have no fear* X. C. 5. 1. 28, ἔπειτ' ἀπολιπὼν τοὺς θεοὺς ἐνθάδε μείνει; *and then, though you desert the gods, will you remain here?* Ar. Pl. 1148. ὅμως may attach itself more closely to the participle, though belonging with the principal verb: πείθειν γυναιξί, καίπερ οὐ στέργων ὅμως *take the advice of women none the less though thou likest it not* A. Sept. 712.

2083. With participles of opposition or concession (2066): καίπερ *although*, καὶ (infrequent), *although καὶ ταῦτα* (947) *and that too*. Thus, συμβουλεύω σοὶ καίπερ νεώτερος ὢν *I give you advice though I am your junior* X. C. 4. 5. 32, ἀποπλεῖ οἴκαδε καίπερ μέσου χειμῶνος βντος *he sailed off home though it was midwinter* X. Ag. 2. 31, Κλέωνος καίπερ μανιώδης ὄσα ἢ ὑπόσχεσις ἀπέβη *Cleon's promise, insane though it was, was fulfilled* T. 4. 39, καὶ δούλος ὢν γὰρ τίμιος πλουτῶν ἀνὴρ *for, slave though he be, the man of wealth is held in esteem* E. fr. 142, ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπειθῶν, καὶ ταῦτα οὕτω πολέμιον βντα τῷ γέλωτι *you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter* X. C. 2. 2. 16. On καίτοι see 2893 b.

a. In Homer the parts of καίπερ are often separated by the participle or an emphatic word connected with it: καὶ ἀχνύμενοί περ *although distressed* M 178. πέρ may stand alone without καί: ἀνάσχεο κηδομένη περ *bear up, though vexed* A 586. Both uses occur in tragedy. The part. with πέρ is not always concessive.

b. In a negative sentence, οὐδέ (μηδέ), with or without πέρ, takes the place of καί; as γυναικί πείθειν μηδὲ τάλῃσῃ κλύων *listen to a woman, though thou hearest not the truth* E. fr. 440.

2084. With participles of cause (2064): οὕτως, διὰ τοῦτο (ταῦτα), ἐκ τούτου. Thus, ἀνελόμενοι τὰ ναυάγια . . . καὶ ὅτι αὐτοῖς . . . οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαίων ἔστησαν *because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy* T. 1. 54.

2085. With participles of cause (2064): ἄτε (ἄτε δη), οἷα or οἷον (οἷον δη) *inasmuch as*, state the cause as a fact on the authority of the speaker or writer. Thus, ὁ Κῦρος, ἄτε παῖς ὢν, . . . ἤδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was pleased with the robe* X. C. 1. 3. 3, ἤκομεν ἐσπέρᾳ ἀπὸ τοῦ στρατοπέδου,

ἴον δὲ διὰ χρόνον ἀφῆγμένος ἦα ἐπὶ τὰς συνήθεις διατριβὰς *I returned in the evening from the camp, and, as I arrived after a long absence, I proceeded to my accustomed haunts* P. Charm. 153 a, οἶα δὲ ἀπύοντων πρὸς δείπνον . . . τῶν πελταστῶν, . . . ἐπελαύνουσι *inasmuch as the peltasts were going off to supper, they rode against them* X. H. 5. 4. 39. ὥστε has the same force in Hd. t.

2086. With participles of cause or purpose, etc. (2064, 2065): ὥς. This particle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, in the mind of the subject of the principal verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer.

a. Thus, ἀπῆλθον ὡς νικήσαντες may mean either *they departed under the impression that they had been victorious* (though as a matter of fact they may have been defeated) or *pretending that they had been victorious* (when they knew they had been defeated). The use of ὡς implies nothing as to the opinion of the speaker or writer. On the other hand ἀπῆλθον νικήσαντες means that, as a matter of fact, and on the authority of the writer, they had been victorious.

b. ὥς may be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή), *by in the opinion (belief) that, on the ground that, under pretence of, under the impression that, because as he said (or thought); in the hope of, with the (avowed) intention of* (with the future participle).

c. ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες· οἱ δ' οὐ κατέχον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν *there they remained in the belief that they were occupying the summit; but in fact they were not occupying it, since there was a hill above them* X. A. 4. 2 5, ταύτην τὴν χώρῶν ἐπέτρψε διαρπάσαι τοῖς Ἕλλησιν ὡς πολεμιῶν οὖσαν *he turned this country over to the Greeks to ravage on the ground that it was hostile* 1. 2. 19, τὴν πρόφασιν ἐποιεῖτο ὡς Πισιδᾶς βουλόμενος ἐκβαλεῖν *he made his pretence as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians* 1. 2. 1, παρεσκευάζοντο ὡς πολεμήσοντες *they made preparations to go to war (with the avowed intention of going to war)* T. 2. 7, συλλαμβάνει Κύρον ὡς ἀποκτενῶν *he seized Cyrus for the purpose (as he declared) of putting him to death* X. A. 1. 1. 3, and often with the future participle. After verbs of motion ὡς is rarely used.

d. ὡς with the absolute participle: οὐ δεῖ ἀθυμῆν ὡς οὐκ εὐτάκτων ἔντων Ἀθηναίων *we must not be discouraged on the ground that the Athenians are not well disciplined* X. M. 3. 5. 20, ἔλεγε θαρρεῖν ὡς καταστησόμενων τούτων ἐς τὸ δέον *he bade him be of good cheer in the assurance that this would arrange itself in the right way* X. A. 1. 3. 8, ὡς ἔξον ἡδὴ ποιεῖν αὐτοῖς ὃ τι βούλουτο, πολλοὺς ἀπέκτεινον *in the belief that it was already in their power to do what they pleased, they put many to death* X. H. 2. 3. 21. Cp. also 2078, and 2122.

2087. ὥσπερ *as, just as, as it were*, an adverb of comparison, denotes that the action of the main verb is compared with an assumed case. Thus, κατακέμεθ' ὥσπερ ἔξον ἡσυχίᾳν ἀγειν *we lie inactive just as if it were possible to take one's ease* X. A. 3. 1. 3, ἄρχουντο . . . ὥσπερ ἐπιδεικνύμενοι *they danced as it were making an exhibition* 5. 4. 34, οἱ δὲ ὡς ἤκουσαν, ὥσπερ σὺς ἀγρίου φάνεντος, ἔνται ἐπ' αὐτὸν *but when they heard him, just as though a wild boar had appeared, they rushed against him* 5. 7. 24. Cp. 2078.

a. Where a condition is meant, we have ὥσπερ ἂν εἰ (ὥσπερανεῖ). Cp. 2480 a.
b. Hom. uses ὡς τε, ὡς εἰ, ὡς εἴ τε like ὥσπερ οἷ ὡς. ὡς εἰ, ὡς εἴ τε occur also in tragedy, and do not have a conditional force. Thus, ὀλοφύρόμενοι ὡς εἰ θανάτῳ δὲ κίοντα *bewailing him as if he were going to death* Ω 328. Cp. 2481.

THE SUPPLEMENTARY PARTICIPLE

2088. The supplementary participle completes the idea of the verb by showing that to which its action relates.

2089. The supplementary participle agrees either with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, with the object when the verb is transitive.

οὐποτ' ἐπαύμην ἡμᾶς οἰκτίρων *I never ceased pitying ourselves* X. A. 3. 1. 19, τοὺς πένητας ἔπασ' ἀδικουμένους *I put a stop to the poor being wronged* D. 18. 102, ἐώρων οὐ κατορθούντες καὶ τοὺς στρατιώταις ἀχθομένους *they saw that they (themselves) were not succeeding and that the soldiers were indignant* T. 7. 47, ἀδικούντα Φίλιππον ἐξήλεγα *I proved that Philip was acting unjustly* D. 18. 136, εὐθὺς ἐλεγχθήσεται γελοῖος ὢν *he will straightway be proved to be ridiculous* X. M. 1. 7. 2.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject. Thus, ὄρω ἔξαμαρτάνων *I see that I err* E. Med. 350, ἴσθι ἀνόητος ὢν *know that you are a fool* X. A. 2. 1. 13, οὐκ αἰσθάνεσθε ἐξαπατώμενοι; *do you not perceive that you are being deceived?* X. H. 7. 1. 12, ἐδήλωσε τῶν νόμων καταφρονῶν *he showed that he despised the laws* And. 4. 14.

b. For the sake of emphasis or contrast (and to secure greater symmetry) the object may be expressed by the reflexive pronoun. Thus, οἶδα ἐμαυτὸν δικαίως κεχρημένον αὐτοῖς *I know that I have presented my case honestly* I. 15. 321, δεῖξον οὐ πεποιηκότα ταῦτα σαυτὸν *show that you did not do this yourself* D. 22. 29, ἀμφότερ' ὄν οἶδε, καὶ αὐτὸν ἡμῖν ἐπιβουλεύοντα, καὶ ἡμᾶς αἰσθανομένους *now he knows both—that he is himself plotting against you and that you are aware of it* D. 6. 18. Observe ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) *without knowing it they found themselves on the hill* X. A. 6. 3. 22. On the use with σύνοιδα, see 2108.

c. ἔοικα (the personal use for the impersonal εἶοικε, 1983) usually takes the participle in the dative; as, εἶοικας ὀκνοῦντι λέγειν *you seem reluctant to speak* P. R. 414 c; but also in the nominative (see 2133).

2090. Many verbs supplementing their meaning by the participle admit of the construction with the infinitive (often with a difference of meaning; see 2123 ff.) or with a substantive clause with ὅτι or ὡς.

2091. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γίνομαι. The aorist participle is chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φίλιππῳ *there were some who distrusted Philip* D. 19. 53, (Κλέαρχος) φιλοκινδύνος τ' ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοῖς πολεμοῖς *Clearchus was both fond of danger and by day and by night led his men against the enemy* X. A. 2. 6. 7, ἐγὼ τὸ πρᾶγμα εἰμί τοῦθ' ὃ δεδρακώς *I am the one who has done*

this deed D. 21. 104, *ἢ τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῶν*; or *is not this something that takes place in us?* P. Phil. 39 c. So with adjectivized participles (1857), as *συμφέρον ἦν τῇ πάλει ἡ εὐσυνεργία πρὸς τὴν ἀποκαταστάσιν τοῦ κράτους* D. 19. 75. So with *ὑπαρχῶσα*, *am assumed* (D. 18. 228).

a. Here the participle has the article when it designates the subject itself (third example; cp. 1152). But the article is not used when the participle marks a class in which the subject is included.

2092. The supplementary participle after certain verbs represents a dependent statement.

In *ἤκουσε Κύρου ἐν Κιλικίᾳ ὄντα* *he heard that Cyrus was in Cilicia ὄντα* stands for *ἐστὶ*, what was heard being "*Κύρος ἐν Κιλικίᾳ ἐστὶ*." This is shown by the fact that the sentence might have been, according to the principles of *indirect discourse*, *ἤκουσεν ὅτι Κύρος ἐν Κιλικίᾳ εἶη* (or *ἐστὶ*, 2615). With verbs not introducing indirect discourse, however, there is no such indirect statement; as in *ἐπαύσαντο μαχόμενοι* *they ceased fighting* L. 23. 9.

2093. Accordingly, from this point of view, the uses of the supplementary participle are two: (1) not in indirect discourse, and (2) in indirect discourse.

a. Some verbs take the participle *either* in indirect discourse or not in indirect discourse (2112). It is sometimes impossible to decide whether a participle stands in indirect discourse or not (2113); and the difference, especially after verbs of *perceiving* (2112 a, b), may be of no great importance to the sense.

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

2094. The supplementary participle not in indirect discourse is often like an object infinitive, the tenses denoting only stage of action and not difference of time (cp. 1850). Thus, compare *παύομεν σε λέγοντα* *we stop you from speaking* (of continued action) with *κωλύομεν σε λέγειν* *we prevent you from speaking* (also of continued action).

2095. With verbs denoting *being* in some modified way (2096–2097).

2096. *τυγχάνω* (poet. *κυρῶ*) *happen, am just now, λαμβάνω* *escape the notice of, am secretly, φθάνω* *anticipate, am beforehand*.

a. With these verbs the participle contains the main idea, and is often represented in translation by the finite verb with an adverbial phrase; thus, *παρῶν ἐτύχανε* *he happened to be there, or he was there by chance* X. A. 1. 1. 2.

b. The action of *φθάνω* and *λαμβάνω* usually coincides with that of the supplementary participle (present with present, aorist with aorist). But the aorist of a finite verb is occasionally followed by the present participle when it is necessary to mark an action or a state as continuing. *οὐκ ἔλαβον* is like an imperfect and may take the present participle. The aorist of *τυγχάνω* very often takes the present participle. With a present or imperfect of *τυγχάνω*, *λαμβάνω*, *φθάνω*, the (rare) aorist participle refers to an action or state anterior to that of the present or imperfect. Many of the cases of the present of *τυγχάνω* with the

aorist participle are historical presents; and in some cases the aorist participle is used for the perfect. With other tenses than present or imperfect, an aorist participle with these verbs refers to an action or state coincident in time (cp. 1873).

c. *τυγχάνω* often loses the idea of *chance*, and denotes mere coincidence in time (*I am just now, I was just then*) or simply *I am (was)*.

d. Examples. *τυγχάνω*: *προξενῶν τυγχάνω* *I happen to be proxenus* D. 52. 5, *ἄριστα τυγχάνουσι πράξαντες* *they happen to have fared the best* I. 4. 103, *ἐτύχανον λέγων* *I was just saying* X. A. 3. 2. 10, *δοῖς ἀντειπῶν γε ἐτύχανε* *καὶ γνώμην ἀποδοειγμένος* *who happened to have spoken in opposition and to have declared his opinion* L. 12. 27, *ἔτυχον καθήμενος ἐνταῦθα* *I was, by chance, sitting there* P. Eu. 272 e. *λαμβάνω*: *φορέα τοῦ παιδὸς ἐλάμβανε βόσκων* *he entertained the murderer of his son without knowing it (it escaped his notice that he was, etc.)* Hdt. 1. 44, *ἔλαβον ἐσελθόντες* *they got in secretly* T. 2. 2, *οὐκ ἔλαβες ἀποδιδράσκων* *you did not escape notice in attempting to escape (your attempt at escape did not escape notice)* P. R. 457 e, *ἔλαθεν ἀποδράς* *he escaped without being noticed* X. H. 1. 3. 22, *λήσετε πάνθ' ὑπομεινάντες* *you will submit to every possible calamity ere you are aware* D. 6. 27. *φθάνω*: *οὐ φθάνει ἐξαγόμενος ὁ ἵππος κτλ.* *the horse is no sooner led out, etc.* X. Eq. 5. 10, *φθάνουσιν* (hist. pres.) *ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους* *they anticipated the enemy in getting upon the summit (they got to the summit before the enemy)* X. A. 3. 4. 49, *οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον καὶ ἤκον* *scarcely had they heard of the war when they came* I. 4. 86, *ὀπίτεροι φθήσονται τὴν πάλιν ἀγαθὸν τι ποιήσαντες* *which party shall anticipate the other in doing some service to the State* I. 4. 79. Without regard to its mood, the present and imperfect of *φθάνω* are followed by the present participle (rarely by the perfect); the future, aorist, and historical present are followed by the aorist participle.

e. *οὐκ ἂν φθάνοις (φθάνοιτε)* with the participle is used in urgent, but polite, exhortations, as *οὐκ ἂν φθάνοις λέγων* *the sooner you speak the better* (i.e. *speak at once*) X. M. 2. 3. 11. Strictly this is equivalent to *you would not be anticipating* (my wish or your duty), *if you should speak*. *λέγε φθάσῃς* might be said according to 2061.

f. *λαμβάνω* and *φθάνω* (rarely *τυγχάνω*) may appear in the participle, thus reversing the ordinary construction, as *διαλαθῶν ἐσέρχεται ἐς τὴν Μίτυλην* *he entered Mitylene secretly* T. 3. 25, *φθάνοντες ἤδη θρούμεν τὴν ἐκείνων γῆν* *we got the start of them by ravaging their territory* X. C. 3. 8. 18. Cp. also 2062 a. The present participle is rare.

2097. *διάγω, διαγιγνομαι, διατελώ, διαμένω* *continue, keep on, am continually*.

διάγουσι μαθάνοντες *they are continually (they spend their time in) learning* X. C. 1. 2. 6, *κρέα ἔσθιοντες οἱ στρατιῶται διεγιγνοντο* *the soldiers kept eating meat* X. A. 1. 5. 6, *διατελεῖ μίσῶν* *he continues to hate* X. C. 5. 4. 35, *θρηνοῦντες διετελοῦμεν* *we lamented continually* I. 19. 27, *ὁ ἥλιος λαμπρότατος ὧν διαμένει* *the sun continues to be most brilliant* X. M. 4. 7. 7.

2098. With verbs signifying *to begin, cease, endure, grow weary of* an action.

ἄρχομαι *begin* (2128), παύω *cause to cease*, παύομαι, λήγω *cease*, ἀπολείπω, διαλείπω, ἐπιλείπω *leave off*, ἠλλείπω *fail*, ἀνέχομαι *support*, καρτερῶ *endure* (do something patiently), κάμνω *grow weary*, ἀπαγορεύω *give up*. etc.

ἄρξομαι ἀπὸ τῆς ἰατρικῆς λέγων *I will begin my speech with the healing art* P. S. 186 b, παύσω τοῦτο γιγνόμενον *I will put a stop to this happening* P. G. 523 c, παύσαι λέγουσα lit. *stop talking* E. Hipp. 706, οὐπώποτε διέλειπον ζητῶν *I never left off seeking* X. Ap. 16, ἀνέχου πάσχων *support thy sufferings* E. fr. 1090, οὔτε τότ' ἐκαρτέρον ἀκούων κτλ. *neither then did I listen patiently*, etc., Aes. 3. 118, μὴ κάμης φίλον ἄνδρα εὐεργετῶν *do not grow weary of doing good to your friend* P. G. 470 c, ἀπειρήκα . . . τὰ ὄπλα φέρων καὶ ἐν τάξει ἰῶν καὶ φυλακᾶς φυλάττων καὶ μαχόμενος *I am tired of carrying my arms and going in the ranks and mounting guard and fighting* X. A. 5. 1. 2.

a. Verbs signifying *to support, endure* ordinarily take the present participle; but there are cases of the complexive aorist in reference to acts to which one must submit despite all resistance: so, with ἀνέχομαι, X. C. 6. 2. 18, D. 41. 1; cp. οὐκ ἠνέσχασθε ἀκούσαντες L. 13. 8 (Hdt. 5. 89) with οὐκ ἠνείχοντο ἀκούοντες X. H. 6. 5. 49. The aorist participle seems not to be used with the object of ἀνέχομαι.

2099. With some verbs of *coming* and *going* the participle specifies the manner of coming and going, and contains the main idea.

βῆ φεύγων *he took to flight (went fleeing)* B 665, οἰχονται διώκοντες *they have gone in pursuit* X. A. 1. 10. 5, ψάχμην ἀναγόμενος *I put to sea* D. 50. 12, οἰχεται θανάων *he is dead and gone* S. Ph. 414, οὐ τοῦτο λέξων ἔρχομαι *I am not going to say this* X. Ag. 2. 7.

2100. With verbs of *emotion* (*rejoicing* and *grieving*) the participle often denotes *cause* (cp. 2048).

χαίρω, ἡδομαι, τέρπομαι, γέγηθα (poet.) *am pleased, take pleasure, αγαπῶ, στέργω am content, ἀγανακτῶ, ἄχθομαι, χαλεπῶς φέρω am vexed, displeased, ῥαδίως φέρω make light of, λυποῦμαι grieve, ὀργίζομαι am angry, αἰσχύνομαι, αἰδοῦμαι am ashamed* (2126), μεταμέλομαι, μεταμέλει μοι *repent*. (Verbs of emotion also take ὅτι or ὡς, by which construction the object is simply stated; with the participle the connection is closer).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις *I like to converse with very old men* P. R. 328 d, ὅστις ἤδεται λέγων αἰεὶ, λέληθεν αὐτὸν τοῖς ξυνοῦσιν ὃν βαρὺς *he who likes to be always talking is a bore to his companions without knowing it* S. fr. 99, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις *I am not content to live on these conditions* I. 12. 8, οὐκ ἂν ἀχθοίμην μανθάνων *I should not be annoyed at learning* P. Lach. 189 a, χαλεπῶς ἔφερον οἰκίας κατελείποντες *they took it hard at abandoning their homes* T. 2. 16, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι *men are more angered at being the victims of injustice than of compulsion* I. 77, οὐ γὰρ αἰσχύνομαι μανθάνων *for I am not ashamed to learn* P. Hipp. Min. 372 c, μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι *they repented not having accepted the truce* T. 4. 27, οὐ μοι μεταμέλει οὕτως ἀπολογησαμένης *I do not repent having made such a defence* P. A. 38 e.

a. The participle agrees with the case of the person in regard to whom the emotion is manifested: ἀκούοντες χαίρουσιν ἐξεταζόμενοι τοῖς οἰόμενοις μὲν εἶναι

σοφοῖς, οἳσι δ' οὐδ' ὅς *they like to hear the examination of those who pretend to be wise, but are not so in reality* P. A. 33 c. This construction must be distinguished from that occurring in *poetry*, whereby verbs like χαίρω and ἀχθομαι (which commonly take the dative) often admit the accusative and the participle: τοῖς γὰρ εὐσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι *for the gods do not rejoice at the death of the righteous* E. Hipp. 1339.

b. So with verbs meaning *to satiate oneself*: ὑπισχνόμενος οὐκ ἐνεπίμπλασο *you could not satiate yourself with promises* X. A. 7. 7. 46.

2101. With verbs signifying *to do well or ill, to surpass or be inferior*, the participle specifies the *manner* or *that in which the action of the verb consists* (cp. 2048, 2062). So with καλῶς (εἶ) ποιῶ, ἀδικῶ, ἀμαρτάνω; νικῶ, κρατῶ, περιγίγνομαι, ἡττώμαι, λείπομαι.

εἶ γ' ἐποίησας ἀναμνήσας με *you did well in reminding me* P. Ph. 60 c (cp. 1872 c. 2), καλῶς ἐποίησεν οὕτως τελευτήσας τὸν βίον *he did well in ending his life thus* L. 28. 8, ἀνήσεσθε ἀκούοντες *you will profit by hearing* P. A. 30 c, ἀδικεῖτε πολέμου ἄρχοντες (1734. 5) *you do wrong in being the aggressors in the war* T. 1. 53, οὐχ ἡττησόμεθα εἶ ποιούντες *we shall not be outdone in well-doing* X. A. 2. 3. 23. Here belongs ἐμοὶ χαρίζου ἀποκρινάμενος *do me the favour to reply (gratify me by replying)* P. R. 338 a.

2102. With πειρῶμαι *try*, πολὺς ἔγκειμαι *am urgent*, πάντα ποιῶ *do everything*, the participle is rare in Attic; more common in Hdt. with πειρῶμαι, πολλὸς ἔγκειμαι, πολλός εἰμι *am urgent*, etc.

πειρᾶσθε μὲν ἐλέγχοντες *I shall try to prove* Ant. 2. γ. 1; πολλὸς ἦν λισσόμενος *he begged often and urgently* Hdt. 9. 91.

2103. With περιορῶ (and sometimes with ἐφορῶ, εἰσορῶ, προίεμαι), signifying *overlook, allow*. (But not with ἐῶ.) Cp. 2141.

μείζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν *we allow the man to grow greater (we look with indifference on his growing power)* D. 9. 29, οὐ περιείδον ἐμαυτὸν ἄδοξον γενόμενον *I did not suffer myself to become obscure* I. 12. 11, ἐτλησαν ἐπιδεῖν . . . ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾶν πορθουμένην *they had the courage to look calmly on their city made desolate and their country being ravaged* I. 4. 96. So even with the uncompounded ὀρῶ in poetry. (With the infinitive περιορῶ no longer connotes perception and simply equals ἐῶ allow.)

2104. With some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (*it is fitting, profitable, good, etc.*), and those implying *confidence* or *fear*. (The personal construction is often preferred.)

ἐπηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται *they asked the god whether it would be better for them to make war* T. 1. 118, εἰ τὸδ' αὐτῷ φίλον (ἔστι) κεκλημένω *if it is pleasing to him to be called thus* A. Ag. 161. Personal: οἷς πολέμων ἦν τὸ χωρίον κτιζόμενον *to whom the settlement of the place was a menace* T. 1. 100, οἱκοὶ μένων βελτίων (ἔστιν) *he is all the better by staying at home* D. 3. 34 (for μένειν αὐτὸν βέλτιόν ἐστι).

2105. The participle occurs with various other verbs, such as θαμίζω *am*

wont; συμπίπτω and συμβαίνω happen; ἀποδείκνυμι, καθίζω, παρασκευάζω, meaning render; ἀρκῶ, ἰκανός εἰμι am sufficient.

On ἐμοὶ βουλομένῳ ἐστί, etc., see 1487. On ἔχω and the participle in periphrases, see 1963.

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

2106. Verbs of Knowing and Showing.—After verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, and announce, the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with *ἔστι* or *ὡς*, the present including also the imperfect, the perfect including also the pluperfect.

Such verbs are: οἶδα, γινώσκω, ἐπίσταμαι, ἐννοῶ, μανθάνω (2136), (οὐκ) ἀγνοῶ, μέμνημαι, ἐπιλανθάνομαι (2134), δηλῶ, (ἐπι) δείκνυμι, φαίνομαι, ἀποφαίνομαι (2143), ζοίκα (2089 c, 2133), (ἐξ-)ἐλέγχω, ὁμολογῶ (rarely), ἀγγέλλω, ποιῶ represent (2115).

οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (= τέθνηκε) for they did not know that he was dead X. A. 1. 10. 16, ἔγνω τὴν ἐσβολὴν ἐσομένην (= ἔσται) he knew that the invasion would take place T. 2. 13, δὴν ὑμεῖς ἐπίστασθε ἡμῶς προδόντα (= προῦδωκε) you know that he betrayed us X. A. 6. 17, τίς οὕτως εὐήθης ἐστὶν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρ' ἔξοντα (= ἔξει); who of you is so simple-minded as not to know that the war will come hither from that quarter? D. 1. 15, (Χερρόνησον) κατέμαθε πόλεις ἐνδεκα ἢ δώδεκα ἔχουσαν (= ἔχει) he learned that Chersonesus contained eleven or twelve cities X. H. 3. 2. 10, μέμνημαι ἀκούσᾶς (= ἤκουσα) I remember to have heard X. C. 1. 6. 6, μέμνημαι Κριτία τῷδε ζυνοῦντα σε (= ζυνήσθα) I remember that you were in company with Critias here P. Charm. 156 a, ἐπιλελήσμεσθ' ἡδέως γέροντες ὄντες (= ἐσμέν) we have gladly forgotten that we are old E. Bacch. 188, δεῖξω (αὐτὸν) πολλῶν θανάτων ὄντ' (= ἐστί) δέξιοι I will show that he deserves to die many times D. 21. 21, δειχθήσεται τοῦτο πεποιηκώς (= πεποίηκε) he will be shown to have done this 21. 160, τοῦτο τὸ γράμμα δηλοῖ ψευδῆ τὴν διαθήκην οὖσαν (= ἐστί) this clause shows that the will was forged 45. 34, εἶν ἀποφαίνωσι τοὺς φεύγοντας παλαὶ πονηροὺς ὄντας (= εἰσὶ) if they show that the exiles were inveterate rascals L. 30. 1, ἡ ψυχὴ ἀθάνατος φαίνεται οὖσα (= ἐστί) it seems that the soul is immortal P. Ph. 107 c, ἀδικοῦντα (= ἀδικεῖ) Φίλιππον ἐξήλεγξα I convicted Philip of acting unjustly D. 18. 136, ῥαδίως ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) he will easily be convicted of lying 27. 19, ὁμολογοῦμεθα ἐλθόντες (= ἤλθομεν) I acknowledge that I came L. 4. 7, αὐτῷ Κῦρον ἐπιστρατεύοντα (= ἐπιστρατεύει) πρῶτος ἤγγειλα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

a. Except with ἀγγέλλω announce (what is certain), verbs of saying or thinking rarely take the participle in prose, e.g. πᾶσι ταῦτα δεδομένα ἡμῖν νόμιζε (= εἶ ἴσθι) think that this is our unanimous opinion P. R. 450 a.

2107. The personal constructions δηλός εἰμι, φανερός εἰμι I am plainly (impersonal δηλόν and φανερόν ἐστὶν ἔστι) are followed by a dependent statement in the participle. Thus, δηλός ἦν οἰόμενος (= δηλόν ἦν ἔστι οἰοῦτο) it was clear that he thought X. A. 2. 5. 27, θύων φανερός ἦν πολλάκις (= φανερόν ἦν ἔστι θύοι) it was

evident that he often sacrificed X. M. 1. 1. 2, ἀνιᾶθεὶς δηλός ἦν (= δηλόν ἦν ἔστι ἀνιᾶθελή) he showed his dissatisfaction X. C. 2. 2. 3.

2108. The participle with σύννοιδά or συγγινώσκω am conscious, accompanied by the dative of the reflexive pronoun, may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive. Thus, συνειδώς αὐτὸς αὐτῷ ἔργον εἰργασμένος conscious (to himself) that he had done the deed Ant. 6. 5, ἐμαντῷ ξυνοῦν ἄνδρα οὐδὲν ἐπισταμένῳ I was conscious of knowing nothing P. A. 22 c.

a. When the subject is not the same as the object, the latter, with the participle, may stand in the dative, or (rarely) in the accusative. Thus, ζυνοῦσσι Μελέτην μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth P. A. 34 b, συνειδώς τῶν ἀθλημάτων δούλους μετέχοντας κνῶντας that slaves participate in the contests D. 61. 23. (The force of σύν at times almost disappears.)

2109. The use of the participle to represent a dependent statement comes from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (2106), τεθνηκότα agrees with the object of ᾔδεσαν; and from they did not know him as dead the thought passes into they did not know (the fact) that he was dead.

CONSTRUCTION OF VERBS OF PERCEIVING AND OF FINDING

2110. Verbs of Perception.—Verbs signifying to see, perceive, hear, learn (i.e. learn by inquiry, hear of), when they denote physical (actual) perception take the participle. When they denote intellectual perception they may take the participle or ἔστι or ὡς with a finite verb. (The Homeric usage is less strict.)

2111. Such verbs are, in Attic, ὁρῶ see, αἰσθάνομαι perceive, ἀκούω hear, πυνθάνομαι learn.

2112. The participle may stand either not in indirect discourse or in indirect discourse.

a. Not in Indirect Discourse.—Here verbs of perceiving denote physical perception—the act perceived or heard of. With ἀκούω and πυνθάνομαι the participle stands in the genitive; with αἰσθάνομαι it usually stands in the accusative (as with ὁρῶ), but sometimes in the genitive. (See 1361, 1367.)

εἶδε Κλέαρχον διελαύνοντα he saw Clearchus riding through X. A. 1. 5. 12; αἰσθόμενος Λαμπροκλέῳ πρὸς τὴν μητέρα χαλεπαίνοντα perceiving Lamprocles angry with his mother X. M. 2. 2. 1, ᾔσθησθαι πάποτε μου ἢ ψευδομαρτυροῦντος ἢ σῦκοφαντοῦντος; have you ever noticed me either bearing false witness or playing the part of an informer? 4. 4. 11; ἤκουσαν αὐτοῦ φωνήσαντος they heard him speaking X. S. 3. 13; ὡς ἐπίυθοντο τῆς Πύλου κατειλημμένης when they learned of the capture of Pylos T. 4. 6.

N. Verbs of physical perception, ὁρῶ (especially) and ἀκούω, regularly take the present participle in Attic prose, which usually refuses to distinguish between I see a house burning and I see a house burn. The complexive aorist, summing up the action, does however occur, as ὡς εἶδεν ἔλαφον ἐκπηδήσασαν . . . εἶδωκεν when he saw a hind break cover he gave chase X. C. 1. 4. 8. Cp. πεσόντα εἶδον Hdt. 9. 22.

b. In Indirect Discourse.—Here verbs of perceiving denote intellectual

perception—the fact that something is perceived or heard of. With *ἀκούω* and *πυνθάνομαι* the participle stands in the accusative (as with *ὁρῶ*, *αἰσθάνομαι*). Cp. 1363, 1365, 2144, 2145.

ὁρῶμεν πάντα ἀληθῆ ὄντα & *λέγετε* we see that everything you say is true X. A. 5. 5. 24, *αἰσθάνομαι ταῦτα οὕτως ἔχοντα* I perceive that this is so X. M. 3. 5. 5, *ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα* he heard that Cyrus was in Cilicia X. A. 1. 4. 5, *ὄταν κλήῃ τινὸς ἤξοντ'* *Ὀρέστην* when she hears from any one that Orestes will return S. El. 293, *πυνθόμενοι Ἀρταξέρξην τεθνηκότα* having learned that Artaxerxes was dead T. 4. 50.

2113. Verbs of Finding.—Verbs of *finding* and *detecting* (*εὕρισκω*, (κατα-)λαμβάνω; pass. ἀλίσκομαι) in their capacity as verbs of *perceiving* take the participle (a) not in indirect discourse, of the act or state in which a person or thing is found; or (b) in indirect discourse, of the fact that a person or thing is found in an act or state.

a. *κῆρυξ ἀφικόμενος ἤρε τοὺς ἀνδρας διεφθαρμένους* the herald, on his arrival, found the men already put to death T. 2. 6, *εὔρηται πιστῶς πρᾶττων* he has been found to have dealt faithfully D. 19. 332, *ἂν ἄρ' ἄλλον τινὰ λαμβάνῃ ψευδόμενον* if then he catch anybody else lying P. R. 389 d, *ἢν ἐπιβουλεύων ἀλίσκηται* if he be detected in plotting X. Ag. 8. 3.

b. *διὰ τὴν Ἰλίου ἀλωσιν εὕρισκουσι σφίσι εὐδσαν τὴν ἀρχὴν τῆς ἐχθρῆς* they conclude that the beginning of their enmity was on account of the capture of Ilium Hdt. 1. 5.

2114. It is often difficult to distinguish the two constructions of 2113. Thus, *καταλαμβάνουσι νεωστὶ στάσει τοὺς τῶν Ἀθηναίων ἐναντίους ἐκπεπωκότας* (T. 7. 33) may mean *they found that the anti-Athenian party had been recently expelled by a revolution* (ind. disc.) or *them recently expelled* (not in ind. disc.). So *καταλαμβάνουσι . . . τὰλλα ἀφεστηκότα* they found the other cities in a state of revolt T. 1. 59 (that they had revolted would be possible). In the meaning *discover*, *find* *καταλαμβάνω* does not take the aorist participle.

2115. *ποιῶ* meaning *represent* has the construction of the verbs of 2113. Thus, *πλησιάζοντας τοὺς θεοὺς τοῖς ἀνθρώποις οἶον τ' αὐτοῖς ποιῆσαι* it is possible for them (poets) to represent the gods as drawing nigh to men I. 9. 9. Cp. 2142.

OMISSION OF ὄν

2116. The participle *ὄν* is often omitted.

2117. After *ἄτε*, *οἷα*, *ὡς*, or *καίπερ*, *ὄν* is often omitted in prose with predicate adjectives: *συνδείπνους ἔλαβεν ἀμφοτέρους πρὸς αὐτὸν ὡς φίλους ἤδη* (ὄντας) he took both to supper with him since they were now friends X. C. 3. 2. 25. Such omission is rare in prose except after these particles: *εἰ ἦττους* (ὄντες) *τῶν πολεμίων ληφθησόμεθα* if we shall be caught at the mercy of our enemies X. A. 5. 6. 13. With predicate substantives, even after these particles, *ὄν* is very rarely omitted (P. R. 568 b).

a. In the genitive and accusative absolute the particles of 2117 usually precede when *ὄν* is omitted. With the genitive absolute the omission is very rare in prose: *ὡς ἐτοίμων* (ὄντων) *χρημάτων* just as though the property was at their

disposal X. A. 7. 8. 11; but *ἡμέρᾱς ἤδη* (ὄσης) *it being already day* T. 5. 59. In poetry the substantive usually suggests the verb: *ὕφηγητῆρος οὐδενὸς* (ὄντος) *φίλων* with no friend to guide him S. O. C. 1588. Accusative absolute: *ὡς καλὸν* (ὄν) *ἀγορεύεσθαι αὐτόν* on the ground that it is admirable for it (the speech) to be delivered T. 2. 35. Without the particles of 2117, the omission of *ὄν* is poetical (S. Ant. 44). The omission of *ὄν* with adjectives ending in *-ον* aids euphony.

b. *ἐκὼν* willing, *ἄκων* unwilling are treated like participles (2071): *ἐμοῦ μὲν οὐχ ἐκόντος* against my will S. Aj. 455.

c. *ὣν* must be used when it has the force of *in the capacity of*.

2118. A predicate substantive or adjective, coördinated with a participle in the same construction, may omit *ὄν*; as *οὐ βέδιον ἦν μὴ ἀθροῖς καὶ ἀλλήλους περιμεινᾶσι διελθεῖν τὴν πολεμίων* it was not easy for them to pass through the enemy's country except in a body and after having waited for one another T. 5. 64.

2119. *ὣν* may be omitted with verbs taking a supplementary participle; so with verbs meaning to *perceive* (2111 ff.), *know*, *show*, *announce*, *find*, *discover*, etc.; especially with *φαίνομαι*, *τυγχάνω* (poet. *κυρῶ*), *διατελῶ*, *διαγίνομαι*, rarely with *περιορῶ* and *συμβαίνω*. Thus, *ὁρῶ μέγαν* (ὄντα) *τὸν ἀγῶνα* I see that the contest is important T. 2. 45, *ἂν ἐν Χερρονήσῳ πύθησθε Φίλιππον* (ὄντα) if you learn that Philip is in Chersonesus D. 4. 41, *εἰ ψευδῆς φαίνοιτο* (ὄν) ὁ Γωβρύᾱς if Gobryas seem to be false X. C. 5. 2. 4, *εἰ τις εὖνους* (ὄν) *τυγχάνει* if any one happens to be friendly Ar. Eccl. 1141, *ἀχιτων* (ὄν) *διατελείς* you are continually without a tunic X. M. 1. 6. 2.

Ὡς WITH A PARTICIPLE IN INDIRECT DISCOURSE

2120. *ὡς* is often used with a participle in indirect discourse to mark the mental attitude of the subject of the main verb or of some other person mentioned prominently in the sentence (cp. 2086); sometimes, to denote emphasis, when that mental attitude is already clearly marked.

ὡς μηδὲν εἶδόν' ἴσθι με be assured that I know nothing (lit. understand that you are to assume that I know nothing) S. Ph. 253, *δῆλος ἦν Κύρος ὡς σπεύδων* Cyrus was plainly bent on haste (Cyrus showed that it was his intention to make haste) X. A. 1. 5. 9.

2121. A participle with *ὡς* may follow a verb of *thinking* or *saying* though the verb in question does not take the participle in indirect discourse without *ὡς*. Thus, *ὡς τὰ βέλτιστα βουλευόντες ἰσχυρίζοντο* they kept insisting in the belief that they were recommending the best course T. 4. 68, *ὡς στρατηγήσοντ' ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λέγῃτω* let no one of you say (i.e. speak of me in the belief) that I will assume this command X. A. 1. 3. 15.

2122. So after verbs admitting the supplementary participle in indirect discourse we may have the genitive or accusative absolute with *ὡς* instead of the participle or a clause with *ὅτι* or *ὡς*. Thus, *ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ*; shall I report from you (on the assumption) that there is war? X. A. 2. 1. 21, *ὡς ἐμοῦ οὐκ ἴδντος, ὅπῃ καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε* make up your minds (on the assumption) that I am going wherever you go (= be sure that I am going,

etc.) 1.3.6 (here τὴν γνώμην ἔχετε could not take the participle without ὡς); ὡς πάνυ μοι δοκοῦν, οὕτως ἴσθι rest assured that it is my decided opinion (lit. on the assumption that this seems so to me, understand accordingly) X. M. 4. 2. 30. For ὡς with the absolute participle not in indirect discourse, see 2086 d.

VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

2123. Some verbs admit either the supplementary participle or the infinitive, sometimes with only a slight difference in meaning. Cases where the difference is marked are given below. (Most of the verbs in question admit also a substantive clause with ὅτι or ὡς, 2577).

2124. Infinitive and participle here differ greatly when the infinitive expresses purpose or result. Where the infinitive shows only its abstract verbal meaning it differs but little from the participle (cp. 2144).

2125. A participle or infinitive standing in indirect discourse is indicated in 2126-2143 by O(ratio) O(bliqua); when not standing in O. O. this fact is ordinarily not indicated.

2126. αἰσχύνομαι and αἰδοῦμαι with part. (2100) = *I am ashamed of* doing something which I do; with inf. = *I am ashamed to* do something which I have refrained from doing up to the present time and may never do. Thus, τοῦτο μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . . αἰσχυνοίμην ἂν λέγειν *I am not ashamed of saying this; but the following I should be ashamed to say* X. C. 5. 1. 21, αἰσχύνομαι ὄν ὑμῖν εἰπεῖν τὰληθῆ, ὅμως δὲ ῥητέον *I am ashamed to speak the truth to you; nevertheless it must be spoken* P. A. 22 b. With a negative the distinction may disappear: οὐδ' αἰσχύνει φθόνου δίκην εἰσάγειν (v.l. εἰσάγων), οὐκ ἀδικήματος οὐδενός, καὶ νόμους μεταποιῶν; *are you not ashamed to bring a cause into court out of envy — not for any offence — and to alter laws?* D. 18. 121.

2127. ἀνέχομαι (2098; rarely with the inf.), *τλάω and τολμῶ (both rarely with the part. in poetry), ὑπομένω: with part. = *endure, submit to* something that is present or past; with inf. *venture or have the courage to* do something in the future. Thus, πάσχοντες ἠνείχοντο *they submitted to suffer* T. 1. 77, ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι *they had the courage to receive the invader of their country* Hdt. 7. 139; παῖδα . . . φᾶσιν Ἀλκμήνης πρᾶθέντα τλήναι *they say that Alcmena's son bore up in bondage* (lit. *having been sold*) A. Ag. 1041; ἐτόλμᾶ βαλλόμενος *he submitted to be struck* ω 161, τὸλμησον ὀρθῶς φρονεῖν *sapere aude* A. Pr. 1000; οὐχ ὑπομένει ὠφελούμενος *he cannot stand being improved* P. G. 505 c, εἰ ὑπομενέουσι χεῖρας ἐμολ ἀνταιρήμενοι *if they shall dare to raise their hands against me* Hdt. 7. 101.

2128. ἄρχομαι, cp. 1734 (Hom. ἀρχω) with part. (2098), *begin to do something* and continue with something else; with inf. (usually present, cp. 1865 b) *begin to do something* and continue with the same thing. Thus, ἀρξομαι διδάσκων ἐκ τῶν θείων *I will begin my instruction with things divine* (later the subject is the desire for wealth) X. C. 8. 8. 2, πῶθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *at what point did he begin to teach you generalship?* X. M. 3. 1. 5. ἀρχομαι with the participle occurs only in Xenophon and Plato.

2129. γινώσκω with part. in O. O. (2106) = *recognize that something is*; with inf. in three uses: (1) in O. O. = *judge (decide) that something is* (a verb of will), as ἔγνωσαν κερδαλέωτερον εἶναι *they judged that it was more profitable* X. A. 1. 9. 17; (2) not in O. O. = *resolve, determine to do something*, as ἔγνω διώκειν τοὺς ἐκ τῶν εὐωνύμων προσκειμένους *he resolved to pursue those who were hanging on his left* X. H. 4. 6. 9; (3) not in O. O. = *learn how to do something* (rarely), as γίγνωσκε τῆς ὀργῆς κρατεῖν *learn to control thy temper* Men. Sent. 20.

2130. δεικνύμι with part. in O. O. (2106) = *show that something is*; with inf. (ἀποδεικνύμι) not in O. O. = *show how to do something, instruct*. Thus, ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια *the guides directed them to take provisions* X. A. 2. 3. 14.

2131. δηλώ with part. (and inf.) in O. O. (2106) = *show that something is, indicate*; with inf. not in O. O. = *command, make known, signify*; as in κηρύγματι ἐδήλου τοὺς ἐλευθερίας θεομένους ὡς πρὸς σύμμαχον αὐτὸν παρῆναι *he made known by proclamation that those who wanted freedom should come to him as an ally* X. Ag. 1. 33.

2132. δοκιμάζω with part. in O. O. (2106) = *prove to be*, as ὅποιοι τινες ὄντες αὐτοὶ περὶ τὴν πόλιν ἐδοκιμάσθητε *what sort of persons you proved yourselves to be in regard to the city* L. 31. 34; with inf. in O. O. = *pronounce an opinion to be correct*. Thus, ἐδοκιμάσαμεν ἀνδρὶ καλῷ τε κάγαθῷ ἐργασιᾶν εἶναι . . . κρατίστην γεωργίαν *we approved the idea that tilling of the soil is the best occupation for a gentleman* X. O. 6. 8.

2133. ζοικα (1983, 2089 c) with nom. part. = *appear*, oftener with dat. part. (strictly = *am like*), *appear*; with inf. = *seem*. Thus, ζοίκατε τυραννίσι μᾶλλον ἢ πολιτείαισι ἡδόμενοι *you appear to take delight in despotisms rather than in constitutional governments* X. H. 6. 3. 8, ζοικας δεδιότι τοὺς πολλοὺς strictly *you are like one who fears* (i.e. *you appear to fear*) *the multitude* P. R. 527 d, οὐκ ζοικεν εἰδέναι *he seems not to know* X. Ap. 29, ζοικα ἐποικτίρειν σε *methinks I pity thee* S. Ph. 317.

2134. ἐπιλανθάνομαι with part. in O. O. (2106) = *forget that something is*; with inf. not in O. O. = *forget (how) to do something*. Thus, ὀλίγον ἐπελαθήμεθ' εἰπεῖν *I have almost forgotten to mention* P. R. 563 b.

2135. εὐρίσκω with part. in O. O. = *judge* and not in O. O. (2113) = *find that something is*; less often with inf. in O. O. = *judge*, as εὐρίσκε ταῦτα καιριώτατα εἶναι *he found (judged) that this was the most opportune way* Hdt. 1. 125. εὐρίσκομαι rarely with inf. = *find how to* (E. Med. 196), *procure by asking* (Hdt. 9. 28).

2136. μανθάνω with part. in O. O. (2106) = *learn that something is*; with inf. not in O. O. = *learn (how) to do something*. Thus, διαβεβλημένος οὐ μανθάνεις *you do not perceive that you have been calumniated* Hdt. 3. 1, ἂν ἴπαξ μάθωμεν ἄργολ ἦν *if we once learn to live in idleness* X. A. 3. 2. 25.

2137. μεθίημι (let go), etc., with part. = *leave off*; with inf. = *neglect, permit*. Thus, οὐ γὰρ ἀνίει ἐπιών *for he did not stop coming after them* Hdt. 4. 125, μεθίᾳσι τὰ δέοντα πράττειν *they neglect to perform their duties* X. M. 2. 1. 33, μεθίᾳ μοι λέγειν *allowing me to speak* S. El. 628.

2138 μέρνημαι with part. in O. O. (2106) = *remember that something is*; with inf. not in O. O. = *remember to do something*. Thus, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him be mindful to be a brave man* X. A. 3. 2. 39.

2139. οἶδα and ἐπίσταμαι with part. in O. O. (2106) = *know that something is*; with inf. not in O. O. = *know how to do something*. Thus, ἐπιστάμενος νείν *knowing how to swim* X. A. 5. 7. 25. In poetry (very rarely in prose, except with ἐπίσταμαι in Hdt.) these verbs take also the inf. (in O. O.) in the meaning *know or believe*: ἐπιστάμεθα μὴ πῶ ποτ' αὐτὸν ψεύδος λακείν *we know that he has never yet spoken falsehood* S. Ant. 1094.

2140. παύω with part. (2098) = *stop what is taking place*; with inf. = *prevent something from taking place*. Thus, ἔπασσαν φοβουμένους πλήθος νεῶν *they stopped their terror at the number of ships* P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγυὸς τὴν δλκάδα *preventing the merchantman from drawing near* T. 7. 53.

2141. περιόρῳ, etc. (2103) with pres. part. = *view with indifference*, with aor. part. = *shut one's eyes to*; with inf. = *let something happen through negligence*, or simply *permit* (ἐᾶν). Thus, περιείδε τὸν αὐτοῦ πατέρα καὶ ζῶντα τῶν ἀναγκαίων σπαύζοντα καὶ τελευτήσαντ' οὐ τυχεύοντα τῶν νομίμων *he looked on with indifference while his own father was in want of necessities when alive and (shut his eyes) to his failure to receive the customary rites after he had passed away* Dinarchus 2. 8, οἱ Ἀχαρνῆς . . . οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα διασφραγίσματα *it did not seem likely that the Acharnians would shut their eyes to the destruction of their property* T. 2. 20, οὐδ' ἐσίεναί ἔφασαν περιόψεσθαι οὐδένα *they refused to permit any one to enter* 4. 48.

2142. ποιῶ with part. (2115) = *represent*; with inf. not in O. O. = *cause, effect*; with inf. in O. O. = *assume*. Thus, ἀνωμόμους τοὺς ἄλλους εἶναι ποιεῖ *causes the others to lose their names* Hdt. 7. 129, ποιῶμεθα (conj. τί οἰώμεθα) τὸν φιλόσοφον νομίζειν κτλ. *let us assume that the philosopher holds*, etc. P. R. 581 d.

2143. φαίνομαι with part in O. O. (2106) = *I am plainly*; with inf. in O. O. = *I seem or it appears (but may not be true) that I*. Thus, φαίνεται τᾶληθῆ λέγων *he is evidently speaking the truth*, φαίνεται τᾶληθῆ λέγειν *he appears to be speaking the truth (but he may be lying)*. Cp. τῆ φωνῆ . . . κλαίειν ἐφαίνετο *lit. by his voice it appeared that he was weeping (but he was not weeping)* X. S. 1. 15. The above distinction is, however, not always maintained.

2144. The following verbs take either the participle or the infinitive (in O. O.) with no (or only slight) difference in meaning:

αἰσθάνομαι, ἀκούω, πυνθάνομαι (2112), ἀγγέλλω (2106), καθίζω (2105) and καθίστημι, παρασκευάζομαι, δμολογῶ (2106), πειρώμαι (2102), ἐπιτρέπω and νομίζω (part. rare), ἀποκάμνω (inf. rare), θαυμάζω *wonder*, τίθημι *surprise*, the expressions of 2104, etc. Both infinitive and participle with πυνθάνομαι in Hdt. 5. 15, 8. 40.

2145. Verbs of intellectual perception (2112 b) take also ὄτι or ὡς. So with ἀκούω, αἰσθάνομαι, πυνθάνομαι. Cp.

ἀκούω with gen. part. = *I hear (with my own ears)*.

ἀκούω with accus. part. = *I hear (through others, i.e. I am told) that*.

ἀκούω with inf. = *I hear (of general, not certain knowledge, as by report) that*.

THE PARTICIPLE WITH ἄν

2146. The participle with ἄν represents the indicative with ἄν (1784 ff.) or the potential optative with ἄν (1824). The present participle with ἄν thus represents either the imperfect indicative with ἄν or the present optative with ἄν; the aorist participle with ἄν represents either the aorist indicative with ἄν or the aorist optative with ἄν. Cp. 1845 ff.

REMARKS ON SOME USES OF PARTICIPLES

2147. The abundance of its participles is one of the characteristic features of Greek. Their use gives brevity to the sentence (cp. 2050), enabling the writer to set forth in a word modifications and amplifications of the main thought for which we require cumbersome relative clauses. But an excessive use of participles, especially in close conjunction, marked a careless style.

a. The participle may contain the leading thought, the finite verb the subordinate thought, of a sentence. Thus, τὸ ψήφισμα τοῦτο γράφω . . . τοὺς ἄρκους τὴν ταχίστην ἀπολαμβάνειν, ἢ ἐχόντων τῶν Θρακῶν . . . ταῦτα τὰ χωρία, ἃ νῦν οὕτως διέστυρε . . . , οὕτω γίγνοιθ' οἱ ἄρκοι *I moved this bill that the envoys should with all speed receive Philip's oaths in order that when the oaths were taken the Thracians might be in possession of the places which the plaintiff has just now been ridiculing (lit. while the Thracians were in possession, etc. . . . the oaths might under these circumstances be ratified)* D. 18. 27, βούλομαι ὀλίγα ἑκατέρους ἀναμνήσας καταβαίνειν *I wish to recall a few things to the memory of each party and then sit down (descend from the bema)* L. 12. 92. Cp. also 2096, 2099.

b. The participle may repeat the stem and meaning of the finite verb. Thus, καὶ εὐχόμενος ἄν τις ταῦτα εὐξαιτο *and some one might (praying) utter this prayer* Ant. 6. 1.

c. A participial construction may pass over into a construction with a finite verb. Thus, μάρτυρα μὲν . . . οὐδένα παρασχεόμενος . . . παρεκλεύετο δέ κτλ. *lit. producing on the one hand no witness . . . on the other hand he exhorted*, etc. D. 57. 11, προσέβαλον τῷ τειχίσματι, ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανὴν προσήγαγον *lit. they attacked the rampart both making trial in other ways, and they brought up an engine (i.e. and after trying other devices brought up an engine)* T. 4. 100.

d. A participle may be used in close connection with a relative or interrogative pronoun. Thus, οὐδ' ὑπὲρ οἷα πεποικότων ἀνθρώπων κινδυνεύετε διαλογισάμενοι *not even calculating what had been the conduct of the men for whom you were going to risk your lives* D. 18. 98, ἐλαυνομένων καὶ ὑβριζομένων καὶ τί κακὸν οὐχὶ πασχόντων πᾶσ' ἡ οἰκουμένη μεστὴ γέγονε *the whole civilized world is filled with men who are harried to and fro and insulted, nay, what misery is there which they do not suffer?* 18. 48.

e. In contrasts, two subjects may, by anacoluthon, belong to one participle in the nominative, though the participle belongs to only one subject (T. 3. 34. 3).

f. Two or more participles may be coördinated without any connective.

This is common in Homer when one participle forms a contrast to, or intensifies, another participle. Cp. ἡ καὶ ἐπ' ὤπρ' Ἀχιλῆϊ κυκώμενος ὑψόσε θῶων, μορμύρων ἀφρῶ κτλ. *he spake, and swelling in tumult rushed upon Achilles, raging on high, roaring with foam*, etc. Φ 324. This is very rare in prose (Aes. 3. 94).

g. In prose such coördination without any connective is incomplete, one participle, e.g., often defining another, as in ὁ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλλέξας στρατεύματα ἐπολιόρκει Μίλητον *taking the exiles under his protection, Cyrus collected an army, and laid siege to Miletus* X. A. 1. 1. 7. So even when the participles are connected, as ξηράνας τὴν διώρυχα καὶ παρατρέψας ἄλλῃ τὸ ὕδωρ *by draining the canal and (i.e. in consequence of) diverting the water elsewhere* T. 1. 109. One participle may be appositive to another. Thus, ἐξέτασιν ποιήσαντες ἐν τοῖς ἱππεύσι, φάσκοντες εἶδέναι βούλεσθαι πόσοι εἴεν . . . , ἐκέλευον ἀπογράφεσθαι πάντας *by making a review in the presence of the cavalry, alleging that they wished to find out how many they were, they ordered all to inscribe themselves* X. H. 2. 4. 8.

h. A participle with case absolute may be coördinated with a participle not in an absolute case. Thus, οἱ δὲ ἀφικόμενης τῆς νεῆς καὶ ἀνέλπιστον τὴν εὐτυχίαν ἀκούσαντες . . . πολὺ ἐπερρώσθησαν *they were much encouraged on the arrival of the ship and on hearing of the success which was unlooked for* T. 8. 106, μεταπεμφθέντες ἤλθομεν ἢ οὐδενὸς καλέσαντος *we came summoned or at no one's call* L. 4. 11.

i. A finite verb may have two or more participles attached to it in different relations. Thus, οἱ πελασται προδραμόντες . . . διαβάντες τὴν χαράδραν, ὄρωντες πρόβατα πολλὰ . . . προσέβαλλον πρὸς τὸ χωρίον *the light-armed troops after running forward and crossing the ravine, proceed to attack the stronghold on seeing quantities of sheep* X. A. 5. 2. 4. Of several aorist participles, one may be relatively earlier in time than another.

j. A participle may be added predicatively to another participle, and often follows the article belonging to the main participle. Thus, οἱ ζῶντες καταλειπόμενοι *those who were being left behind alive* T. 7. 75.

k. A participle is often omitted when it can be supplied from the context. Thus, ὤρμισαντο καὶ αὐτοὶ . . . ἐπειδὴ καὶ τοὺς Ἀθηναίους (ὄρμισαμένους) εἶδον *they too came to anchor when they saw that the Athenians had done so* T. 2. 86.

2148. The participle often agrees with the logical, and not with the grammatical, subject. The participle thus often agrees with the subject of the finite verb which the writer had in mind when he began the sentence, but for which he later substitutes another verb; or the participle may later be used as if in agreement with the subject of another finite verb than the one actually employed.

a. A participle in the nominative may belong to a finite verb requiring an oblique case. Thus, ἀποβλέψας πρὸς τοῦτον τὸν στόλον . . . , ἔδοξέ μοι πάγκαλος εἶναι (= ἡγησάμην πάγκαλον εἶναι) *on looking at this expedition, it seemed to me to be very admirable* P. L. 686 d, ἔχοντες . . . ἀρχὴν μεγίστην . . . , ὅμως οὐδὲν τούτων ἡμᾶς ἐπήρε (= οὐδενὶ τούτων ἐπήρθημεν) *although we possessed the greatest empire . . . nevertheless none of these reasons induced us to do wrong* I. 4. 108, ἔδοξεν αὐτοῖς (= ἐβουλεύσαντο) οὐ τοὺς παρόντας μόνον ἀποκτείνειν ἀλλὰ καὶ τοὺς ἄπαντας Μυτιληναίους . . . ἐπικαλοῦντες τὴν ἀπόστασιν κτλ. *they decided*

to put to death not merely those who were there but also all the Mytilenaeans, urging against them their revolt, etc. T. 3. 36.

b. Two or more substantives or pronouns with their participles may stand in partitive apposition (981) to the logical subject. Thus, τὰ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμέετο (= ἀμφοτέροι ἐπολέμουν), Ἀθηναῖοι μὲν . . . τὴν νῆσον περιπλέοντες . . . , Πελοποννήσιοι δὲ ἐν τῇ ἡπείρῳ στρατοπεδευόμενοι *the war at Pylus was vigorously waged by both sides, the Athenians on their part by sailing around the island . . . the Peloponnesians by encamping on the mainland* T. 4. 23. Cp. λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα *bitter words flew loud from one to another, watchman accusing watchman* S. Ant. 259. As the sentence stands, we expect φύλακος ἐλέγχοντος φύλακα, but the first clause is equivalent to κακοὺς λόγους εἰπομεν ἀλλήλους. Cp. θαυμάζοντες ἄλλος ἄλλῳ ἔλεγεν *one spoke to the other in astonishment* P. S. 220 c. Cp. 982.

c. Without regard to the following construction, a participle may stand in the nominative. The use of the genitive absolute would here be proper, but would cause the main subject of the thought to occupy a subordinate position. Thus, ἐπιπεσῶν τῇ Φαρναβάζου στρατοπεδείᾳ, τῆς μὲν προφυλακῆς αὐτοῦ Μύσων δυνῶν πολλοὶ ἔπεσον *attacking the camp of Pharnabazus, he slew a large number (= πολλοὺς ἀπέκτεινε) of Mysians who constituted his advance guard* X. H. 4. 1. 24.

N. The nominative participle is sometimes found in clauses without a finite verb, but only when some finite verb is to be supplied (cp. Ψ 546), as with εἰ, εἴαν, ὅταν (X. M. 2. 1. 23); with ὅσα μὴ *as far as is possible* (T. 1. 111); in replies in dialogue, where it stands in apposition to the subject of the preceding sentence (P. Ph. 74 b); or is interposed as a parenthesis (εἰ ποιοῦν in D. 23. 143).

d. Likewise a participle may stand in the accusative or (rarely) in the dative when the construction demands another case. Thus, σοὶ δὲ συγγνώμη (= συγγνώμη ἐστὶ σέ) λέγειν τὰδ' ἐστὶ, μὴ πάσχουσαν ὡς ἐγὼ κακῶς ἢ ἰς ἐκκεῖνον *for thee to speak thus, since thou dost not suffer cruelly as I do* E. Med. 814, ἦν ἡ γνώμη τοῦ Ἀριστεύου (= ἔδοξε τῷ Ἀριστεύῳ), τὸ μὲν μεθ' ἑαυτοῦ στρατοπέδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους *Aristeus decided to keep his own forces at the Isthmus and watch for the Athenians* T. 1. 62.

VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τός, -τή, -τόν, see 425 c, 472, 473.

2149. Verbal adjectives in -τέος express necessity. They admit two constructions:

1. The personal construction (-τέος, -τέᾳ, -τέον), passive in meaning, and emphasizing the subject.

2. The (more common) impersonal construction (-τέον, -τέᾳ, 1052), practically active in meaning, and emphasizing the action.

Both constructions are used with the copula εἰμί, which may be omitted. The agent—the person on whom the necessity rests—is expressed, if at all, by the dative (never by ὑπό and the genitive).

2150. Verbal adjectives from transitive verbs take the personal construction when the subject is emphasized; but the impersonal construction, when the emphasis falls on the verbal adjective itself. Verbal adjectives from intransitive verbs (that is, such as are followed by the genitive or dative) take only the impersonal construction.

a. Oblique cases of verbal adjectives are rare. Thus, *περὶ τῶν ὑμῖν πράκτων concerning what need be done by us* D. 6. 28.

2151. The Personal (Passive) Construction.—The personal verbal in *-τός* is used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, must always stand in the dative.

ποταμός τις ἡμῖν ἐστὶ διαβατός a river must be crossed by us X. A. 2. 4. 6, *ὠφελήτῃ σοι ἡ πόλις ἐστὶ the State must be benefited by you* X. M. 3. 6. 3, *ἐμοὶ τοῦτο οὐ ποιητέον this must not be done by me (I must not do this)* X. A. 1. 3. 15, *οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι those who would be allies must be well treated* X. M. 2. 6. 27, *οὐ . . . τσαῦτα ὄρη ὄρατε ὑμῖν ὄντα πορευτέα; do you not see such high mountains that must be traversed by you?* X. A. 2. 5. 18.

2152. The Impersonal (Active) Construction.—The impersonal verbal stands in the neuter nominative, usually singular (*-τέον*), rarely plural (*-τέα*). Its object stands in the case (genitive, dative, or accusative) required by the verb from which the verbal adjective is derived; verbs taking the genitive or dative have the impersonal construction only. The agent, if expressed, must always stand in the dative.

τῷ ἀδικοῦντι δοτέον δίκην the wrong-doer must suffer punishment P. Euth. 8 c, *πιστὰ καὶ ὁμήρους δοτέον καὶ ληπτέον we must give and receive pledges and hostages* X. H. 3. 2. 18, *τὸν θάνατον ἡμῖν μετ' εὐδοξίας αἰρετέον ἐστὶν we must prefer death with honour* I. 6. 91, *πειστέον πατρὸς λόγους I must obey my father's commands* E. Hipp. 1182, *πειστέον τάδε (σοὶ) thou must obey in this* S. Ph. 994 (distinguish *πειστέον ἐστὶ σε one must persuade thee*), *φημί δὴ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν I say that you must render assistance to the interests at stake* D. 1. 17, *τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελήτεον . . . τῶν βοσκημάτων ἐπιμελητέον you must do good to your friends, benefit your State, take care of your flocks* X. M. 2. 1. 28, *ἡμῖν ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστὶν we have serviceable allies, whom we must not abandon to the Athenians* T. 1. 86, *ἐψηφίσαντο . . . πολεμητέα εἶναι they voted that they must go to war* I. 88.

a. Since the impersonal construction is virtually active, and hence equivalent to *δεῖ* with the accusative and infinitive (active or middle), the agent sometimes stands in the accusative, as if dependent on *δεῖ*. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus, *τὸν βουλόμενον εὐδαιμόνα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (= δεῖ διώκειν καὶ ἀσκεῖν) it is necessary that the man who desires to be happy should pursue and practice temperance* P. G. 507 c.

SUMMARY OF THE FORMS OF SIMPLE SENTENCES

§§ 906–2152 deal, in general, with the simple sentence. The following summary shows the chief forms of simple sentences (921) used in Attic.

2153. STATEMENTS

1. Statements of Fact (direct assertions) as to the present, past, or future are made in the indicative mood (negative *οὐ*), 1770.

A. Statements of fact include statements of present, past, or future possibility, likelihood, or necessity, which are expressed by the indicative of a verb denoting possibility, likelihood, or necessity, and an infinitive (1774–1779).

B. Statements of customary or repeated past action are made in the imperfect or aorist indicative with *ἄν* (negative *οὐ*), 1790.

2. Statement of Opinion (usually cautious, doubtful, or modest assertions) as to what *may be (might be), can be (could be), may (might, could, would) have been*, etc., are made:

A. In reference to the present or past: by *ἐβουλόμην ἄν I should like or I should have liked* (negative *οὐ*), 1789. (Rarely by the indicative without *ἄν*, negative *μή* or *μή οὐ*, 1772.)

B. In reference to the past: by the aorist or imperfect indicative with *ἄν* (negative *οὐ*), 1784, cp. 1786.

C. In reference to the present (statement of present opinion the verification of which is left to the future): by the optative with *ἄν* (negative *οὐ*), 1824.

D. In reference to the future: by the present subjunctive with *μή* or *μή οὐ* (1801); by *οὐ μή* with the aorist subjunctive to denote an emphatic denial (1804).

2154. ASSUMPTIONS

Assumptions, including concessions, are usually expressed by the imperative (negative *μή*), 1839. Other forms occur, as *καὶ δή* with the indicative (negative *οὐ*), 1771; a verb of *assuming* with the accusative and infinitive, etc.

2155. COMMANDS (INCLUDING EXHORTATIONS)

1. Positive Commands are expressed by the

A. Imperative, except in the first person (1835).

B. Subjunctive, in the first person (1797).

C. Future indicative (negative *οὐ*) 1917, 1918; with *ὅπως* (1920)

D. Optative without *ἄν* (1820); potential optative with *ἄν* (negative *οἶ*, 1830).

E. Infinitive used independently (2013).

2. **Negative Commands** (Prohibitions, 1840), including Exhortations, are expressed by *μή* with the

A. Present imperative (1840) or aorist subjunctive (second or third person), 1800.

B. Present or aorist subjunctive in the first person plural (1840).

C. Aorist imperative in the third person (rare), 1840.

D. Future indicative with *ὅπως μή* (1920); with *οὐ μή* (1919).

E. Aorist subjunctive with *ὅπως μή* (rare), 1803; with *οὐ μή* (rare), 1800, N.

F. Infinitive used independently (2013).

2156.

WISHES

1. *μή* is the negative of a direct expression of a wish, and of all indirect expressions of wish except *πῶς ἄν* with the optative and a form of *βούλομαι* with the infinitive.

2. Wishes for the *future*, whether the object of the wish is reasonable or unreasonable, attainable or unattainable, are expressed by the optative with or without *εἴθε* or *εἰ γάρ* (1814, 1815). Indirect expressions are: *πῶς ἄν* with the optative (1832); *βουλόμην ἄν* with the infinitive (1827).

3. Wishes for the *present*: that something might be otherwise than it now is, are expressed by the imperfect with *εἴθε* or *εἰ γάρ* (1780). Indirect expressions are: *ὄφελον* (with or without *εἴθε* or *εἰ γάρ*) and the present or aorist infinitive (1781); *ἐβουλόμην* (with or without *ἄν*) with the infinitive (1782, 1789).

4. Wishes for the *past*: that something might have been otherwise than it then was, are expressed by the aorist indicative with *εἴθε* or *εἰ γάρ* (1780). Indirect: *ὄφελον* (with or without *εἴθε* or *εἰ γάρ*) with the present or aorist infinitive (1781).

5. Unattainable wishes for the present or past may be entirely reasonable.

2157.

QUESTIONS

A simple question results from making any form of statement interrogative. Direct and indirect questions are treated in 2636 ff. See also the Index.

2158.

EXCLAMATIONS

Exclamations form complete or incomplete (904) sentences. Direct and indirect exclamatory sentences are treated in 2681 ff. See also the Index.

COMPOUND AND COMPLEX SENTENCES

COÖRDINATION AND SUBORDINATION

2159. All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination.

2160. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

2161. Comparative Grammar shows that, historically, coördination was preceded by simple juxtaposition and followed by subordination. Thus the simplest form of associating the two ideas *night fell* and *the enemy departed* was *νῆξ ἐγένετο · οἱ πολέμοι ἀπῆλθον* (or in reverse order). From this was developed a closer connection by means of coördinating conjunctions, e.g. *νῆξ (μέν) ἐγένετο, οἱ δὲ πολέμοι ἀπῆλθον* or *οἱ δὲ πολέμοι ἀπῆλθον · νῆξ ἐγένετο* (or *νῆξ γάρ ἐγένετο*), or *νῆξ ἐγένετο καὶ οἱ πολέμοι ἀπῆλθον*. Finally it was recognized that one of these ideas was a mere explanation, definition, or supplement of the other, and hence dependent or subordinate. This stage is represented by the *complex* sentence: *ἐπεὶ (θεε) νῆξ ἐγένετο, οἱ πολέμοι ἀπῆλθον* or *νῆξ ἐγένετο, ὥστε οἱ πολέμοι ἀπῆλθον*, and so on to express various other relations. Since Greek inherited from the parent Indo-European language both the subordinate and the coördinate sentence, it must be clearly understood that the above examples of the process of development of sentence-building, though taken from Greek, illustrate an earlier period of the history of language than Greek as we have it. Though it may be possible to reconstruct the form of the earlier, coördinate sentence out of the later, subordinate sentence, and though we have examples of parallel coördinate and subordinate sentences in Greek, the subordinate sentence did not in Greek regularly go through the previous stages of simple juxtaposition and coördination. A subordinate construction produced by analogy to another subordinate construction may not be resolved into the coördinate form.

SYNTAX OF THE COMPOUND SENTENCE

2162. A compound sentence consists of two or more simple sentences, grammatically independent of one another and generally united by a coördinating conjunction. Thus, *τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνῃς εἴπετο* but on the next day they proceeded through the plain and Tissaphernes kept following them X. A. 3. 4. 18.

a. Abbreviated compound sentences, i.e. sentences containing a compound subject with a single verbal predicate or a single subject with a compound verbal predicate, are treated in this book as expanded simple sentences (923, 924).

2163. Greek has, among others, the following coördinating conjunctions, the uses of which in connecting sentences, clauses, phrases, and single words are described under Particles.

A. Copulative conjunctions: *τέ* (enclitic), *καὶ* and, *τὲ* . . . *τέ, τὲ* . . .

καί, καὶ . . . καὶ both . . . and, οὐδέ (μηδέ) and not, nor, οὔτε . . . οὔτε (μήτε . . . μήτε) neither . . . nor.

B. Adversative conjunctions: ἀλλά but, δέ (postpositive, often with μέν in the preceding clause) but, and, ἀτάρ but, yet, however, μέντοι (postpositive) however, yet, καίτοι and yet.

C. Disjunctive conjunctions: ἢ or, ἢ . . . ἢ either . . . or, εἴτε . . . εἴτε (without a verb) either . . . or.

D. Inferential conjunctions: ἄρα then, accordingly, οὖν therefore, then, νῦν (in the poetic and enclitic forms νυν and νυνν) then, therefore, τοίνυν now, then, τοιγάρ (poetic), τοιγάρτοι, τοιγαροῦν so then, therefore.

E. Causal conjunction: γάρ for.

2164. Compound sentences are divided into Copulative, Adversative, Disjunctive, Inferential, and Causal sentences.

ASYNDETON

2165. Two or more sentences (or words) independent in form and thought, but juxtaposed, i.e. coördinated without any connective, are *asyndetic* (from ἀσύνδετον not bound together), and such absence of connectives is called *asyndeton*.

a. The absence of connectives in a language so rich in means of coördination as is Greek is more striking than in other languages. *Grammatical* asyndeton cannot always be separated from *rhetorical* asyndeton. Grammatical asyndeton is the absence of a conjunction where a connective might have been used without marked influence on the character of the thought; as especially in explanatory sentences (often after a preparatory word, usually a demonstrative) which take up the matter just introduced; also where, in place of a conjunction, a resumptive word, such as οὗτος, τοιοῦτος, τοσοῦτος, ἐνταῦθα, οὕτω, etc., is employed. Rhetorical asyndeton is the absence of a conjunction where the following sentence contains a distinct advance in the thought and not a mere formal explanation appended to the foregoing sentence. Rhetorical asyndeton generally expresses emotion of some sort, and is the mark of liveliness, rapidity, passion, or impressiveness, of thought, each idea being set forth separately and distinctly. Thus, οὐκ ἀσεβής; οὐκ ὤμῳς; οὐκ ἀκάθαρτος, οὐ σύκοφάντης; *is he not impious? is he not brutal? is he not impure? is he not a pettifogger?* D. 25. 63.

2166. Asyndeton is frequent in rapid and lively descriptions.

συμβαλόντες τὰς ἀσπίδας ἐωθούντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον *interlocking their shields, they shoved, they fought, they slew, they were slain* X. H. 4. 3. 19, προσπεσόντες ἐμάχοντο, ἐώθουν ἐωθούντο, ἐπαιον ἐπαιοντο *falling upon them, they fought; pushed (and) were pushed; struck (and) were struck* X. C. 7. 1. 38. Also with *anaphora* (2167 c), as in ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας *τοσοῦτος you have a city, you have triremes, you have money, you have so many men* X. A. 7. 1. 21. Cp. T. 7. 71, D. 19. 76, 19. 215, P. S. 197 d.

2167. Asyndeton also appears when the unconnected sentence

a. Summarizes the main contents, or expresses the result, of the preceding.

Thus, πάντ' ἔχεις λόγον *you have the whole story* A. Ag. 582, ἀκηκάτε, ἐωράκατε, πεπόνθατε, ἔχετε· δικάζετε *you have heard, you have seen, you have suffered, you have the evidence; pronounce your judgment* L. 12. 100, φυλακῇ μέντοι πρὸ τῶν πυλῶν ἐντευξόμεθα· ἔστι γὰρ αἰεὶ τεταγμένη. οὐκ ἂν μέλλειν δέοι, ἔφη ὁ Κύρος, ἀλλ' ἔλαί *however, we shall meet with a guard in front of the gates, for one is always stationed there. We must not delay, but advance, said Cyrus* X. C. 7. 5. 25. This is often the case when a demonstrative takes up the foregoing thought (as ἔδοξε ταῦτα X. A. 1. 3. 20) or continues the narrative, as in ἀκούσασιν τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν 4. 4. 19 (cp. 2061).

b. Expresses a reason or explains the preceding. Thus, μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ . . . σκηπτὸς πεσεῖν κτλ. *when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to fall, etc.* X. A. 3. 1. 11, ἰκοῦ πρὸς οἴκουσ· πᾶς σε Καδμείων λεῶς καλεῖ *come home; all the Cadmean folk calls thee* S. O. C. 741. Here γάρ or ἄρα might have been used. So often after a preparatory word (often a demonstrative); as ταῦτόν δ' ἡ μοι δοκεῖ τοῦτ' ἄρα καὶ περὶ τὴν ψυχὴν εἶναι· ἐυδῆλα πάντα ἐστὶν ἐν τῇ ψυχῇ ἐπειδὴν γυμνωθῆ τοῦ σώματος κτλ. *now it seems to me that this is the same with regard to the soul too; everything in the soul is open to view when a man is stripped of his body* P. G. 524 d, ἐνὶ μόνῳ προέχουσιν αἱ ἰππεῖς ἡμῶς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν *in one point alone has the cavalry the advantage of us: it is safer for them to run away than for us* X. A. 3. 2. 19, and so when ὥσπερ is followed by οὕτω καὶ (P. R. 557 c). Also when μέν γε . . . δέ take up what precedes, as *δμοῖός γε Σόλων νομοθέτης καὶ Τιμοκράτης· ὁ μὲν γε . . . ὁ δέ* D. 24. 106. Furthermore after τεκμηρίου δέ (994), as T. 2. 50.

c. Repeats a significant word or phrase of the earlier sentence (*anaphora*). Thus, καὶ δὴ δοκεῖ ταῦτα, ἀναιτινάτω τὴν χεῖρα· ἀνέτειναν ἅπαντες *and let him who approves this, hold up his hand; they all held up their hands* X. A. 3. 2. 33. In poetry a thought is often repeated in a different form by means of a juxtaposed sentence (S. Tr. 1082).

d. Sets forth a contrast in thought to the preceding. This is commoner in poetry than in prose. Thus, μέλλοντα ταῦτα· τῶν προκειμένων τι χρὴ πράσσειν *this lies in the future; the present must be thy care* S. Ant. 1334.

e. Introduces a new thought or indicates a change to a new form of expression. Thus, ἀλλ' ἴτεον, ἔφη. πρῶτόν με ὑπομνήσατε ἃ ἐλέγετε *but we must proceed, said he. First recall to my mind what you were saying* P. Ph. 91 c.

f. Is introduced by a word stressed by emotion, as ταῦτα D. 3. 32, ἐγὼ 4. 29.

On juxtaposition of participles, see 2147.

COÖRDINATION IN PLACE OF SUBORDINATION — PARATAXIS

2168. The term *parataxis* (παράταξις *arranging side by side*), as here employed, is restricted to the arrangement of two independent sentences side by side, though one is *in thought* subordinate to the other.

a. In Greek, παράταξις means simply *coördination* in general, as ὑπόταξις means *subordination*.

2169. In many cases parataxis is a common form of expression

not only in the earlier language of Homer, but also in Attic prose and poetry.

So frequently in Attic prose with *καί*, *τέ . . . καί*, *ἄμα . . . καί*, *εὐθὺς . . . καί*, and with *δέ* meaning *for*. Thus, *ἤδη δὲ ἦν ὀψέ . . . καὶ οἱ Κορίνθιοι πρῶμναν ἐκρούοντο* it was already late and (for when) the Corinthians started to row astern T. 1. 50, *καὶ ἤδη τε ἦν περὶ πλῆθουςαν ἀγορᾶν καὶ ἔρχονται . . . κήρυκες* and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, *καὶ ἄμα ταῦτ' ἔλεγε καὶ ἀπῆι* and as soon as he said this, he departed X. H. 7. 1. 28, *ἐπίστασθε μῆνοι τῶν Ἑλλήνων τοὺς ἀγαθοὺς ἀνδρας τιμᾶν· εὐρήσετε δὲ . . . παρ' ὑμῖν στρατηγούς ἀγαθοὺς (ἀνακειμένους) γου αὐοε among the Greeks know how to honour men of merit; for you will find statues of brave generals set up among you* Lyc. 51. Cp. *σκέψασθε δὲ* Γ. 1. 143.

a. Temporal conjunctions, as *ἠρίκα*, are rarely used to introduce such clauses, which often indicate a sudden or decisive occurrence or simultaneous action.

b. Thucydides is especially fond of *καί* or *τέ* to coordinate two ideas, one of which is subordinate to the other.

2170. Parataxis often occurs when a thought naturally subordinate is made independent for the sake of emphasis or liveliness. Such rhetorical parataxis occurs chiefly in the orators and in Pindar. So especially when *μέν* and *δέ* are used to coordinate two contrasted clauses, the former of which is logically subordinate and inserted to heighten the force of the latter. Here English uses *whereas*, *while*. Thus, *ἀισχρόν ἐστι, εἰ ἐγὼ μὲν τὰ ἔργα τῶν ὑπὲρ ὑμῶν πόνων ὑπέμεινα, ὑμεῖς δὲ μὴδὲ τοὺς λόγους αὐτῶν ἀνέξεσθε* it is a shame that, whereas I have undergone the toil of exertions in your cause, you will not endure even their recital D. 18. 160.

2171. There exist many traces in Greek of the use of the older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language.

a. Thus several relative pronouns and adverbs were originally demonstrative, and as such pointed either to the earlier or the later clause. So *ὁ, ἡ, τό* (1105, cp. 1114): *τεύχεα δ' ἐξενάρριξε, τὰ οἱ πόρε χάλκεος Ἀρης* (H 146) meant originally *he stripped him of his arms; these brazen Ares had given him*. *τέως* so long is properly demonstrative, but has acquired a relative function in *καὶ τέως ἐστὶ καιρός, ἀντιλάβασθε τῶν πραγμάτων* and while there is time, take our policy in hand D. 1. 20.

2172. Homer often places two thoughts in juxtaposition without any regard for logical connection. This is especially common with *δέ, τέ, καί, αὐτάρ, ἀλλά*. Thus, *πολὺς δ' ὀρυμαγδὸς ἐπ' αὐτῷ ἀνδρῶν ἠδὲ κυνῶν, ἀπὸ τέ σφισιν* (for οἷς) ὕπνος δλωλεν and there is loud clamour around him of men and of dogs, and sleep is gone from them K 185.

a. So also in clauses preceded by a relative word; as *εἰς ὃ ταῦθ' ὤρμαινε . . . , ἐκ δ' Ἑλένη θαλάμοιο . . . ἤλυθεν* while he was pondering on this, (but) Helen came forth from her chamber δ 120, *ὅς κε θεοῖς ἐπιειθῆται, μάλα τ' ἔκλυον αὐτοῦ* whoever obeys the gods, (and) him they hear A 218.

b. This use appears even in Attic prose; as *οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ*

μεγάλη, καλεῖται δὲ (for ἡ καλεῖται) *Λιπάρα* they dwell in one of the islands that is not large, and it (which) is called Lipara Γ. 3. 88. Cp. also 2837.

SYNTAX OF THE COMPLEX SENTENCE

2173. A complex sentence consists of a principal sentence and one or more subordinate, or dependent, sentences. The principal sentence, as each subordinate sentence, has its own subject and predicate. The principal sentence of a complex sentence is called the principal clause, the subordinate sentence is called the subordinate clause. The principal clause may precede or follow the subordinate clause.

2174. The principal clause may have any form of the simple sentence.

a. Parentheses belonging to the thought of the entire sentence, but standing in no close grammatical relation to it, count as principal clauses. So *οἶμαι, δοκῶ, φημί, ὀρᾶς; οἶδα, οἶδ' ὅτι* certainly (2585), *εὖ τσθι κνοω well, αἰτοῦμαί σε* I beseech thee; *πῶς (πόσον) δοκεῖς; and πῶς οἶει;* in the comic poets and Euripides, etc. Some of these expressions are almost adverbial.

2175. The subordinate clause is always introduced by a subordinating conjunction, as *εἰ if, ἐπεὶ since* or *when, ὅτι that, ἕως until*, etc.

2176. A finite mood in a subordinate clause may be influenced by the tense of the principal clause. If the verb of the principal clause stands in a secondary tense, the verb of the subordinate clause is often optative instead of indicative or subjunctive, as it would have been after a primary tense. Dependence of mood after a secondary tense is never indicated by the subjunctive.

2177. Each tense in a subordinate clause denotes stage of action; the *time* is only relative to that of the leading verb. A subordinate clause may be marked by change of person in verb and pronoun.

2178. A subordinate clause in English may be expressed in Greek by a predicate adjective or substantive. Cp. 1169, 2647.

2179. A subordinate clause may be coördinate in structure.

ἐπεὶ δ' ἠσθένει Δαρειὸς καὶ ὑπόπτει τελευτῆν τοῦ βίου, ἐβούλετό οἱ τῶ παῖδε παρεῖναι but when Darius was ill and suspected that his end was near, he wished his two sons to be by him X. A. 1. 1. 1.

a. So a relative clause, though properly subordinate, may be equivalent to a coördinating clause: *εἰ δ' ἡμεῖς ἄλλο τι γνώσεσθε, δ μὴ γένοιτο, τί νύ στεςθ' αὐτῆν ψῦχην ἔξειν;* but if you decide otherwise, — and may this never come to pass! — what do you think will be her feelings? D. 28. 21. In such cases *ὅς* is equivalent to *καὶ οὗτος, οὗτος δὲ, οὗτος γάρ*.

2180. A clause dependent upon the principal clause may itself be followed by a clause dependent upon itself (a sub-dependent clause).

οὐ δ' ἔλεγον (principal clause) ὅτι περὶ σπονδῶν ἤκοιον ἄνδρες (dependent clause) οἵτινες ἱκανοὶ ἔσονται . . . ἀπαγγεῖλαι (sub-dependent clause) and they said that they had come with regard to a truce and were men who were competent to . . . report X. A. 2. 3. 4.

2181. A verb common to two clauses is generally placed in one clause and omitted from the other (so especially in comparative and relative clauses).

ἥπερ (τύχη) ἀεὶ βέλτιον (scil. ἐπιμελεῖται) ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα fortune, which always cares better for us than we for ourselves D. 4. 12. Also as in English: ὁ τι δὲ μέλλετε (πράσσειν), . . . εὐθὺς . . . πράσσετε but whatever you intend, do it at once T. 7. 15. In comparative clauses with οὐχ ὥσπερ (or ὡς) the main and the subordinate clause are sometimes compressed, the predicate of the clause with οὐχ being supplied from the ὥσπερ clause, which is made independent; as οὐχ (οὐδὲν ἂν ἐγίγνετο) ὥσπερ νῦν τούτων οὐδὲν γίγνεται περὶ αὐτῶν it would not be as now, when none of these things is done for him P. S. 189 c.

ANTICIPATION (OR PROLEPSIS)

2182. The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* (πρόληψις taking before).

δέδοικα δ' αὐτὴν μὴ τι βουλεύσῃ νέον but I fear lest she may devise something untoward E. Med. 37, ἤδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος he knew that he held the centre of the Persian army X. A. 1. 8. 21, ἐπεμέλετο αὐτῶν ὅπως ἀεὶ ἀνδράποδα διατελοῖεν he took care that they should always continue to be slaves X. C. 8. 1. 44. Note ὄρῳ τὸν εὐτράπεζον ὡς ἡδὺς βίος thou seest how sweet is the luxurious life E. fr. 1052. 3.

a. Anticipation is especially common after verbs of *saying, seeing, hearing, knowing, fearing, effecting*.

b. When a subordinate clause defines a verbal idea consisting of a verb and a substantive, its subject may pass into the principal clause as a genitive depending on the substantive of that clause: ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφιστάσι and there came straightway to the Athenians also the report that the cities had revolted T. 1. 61 (= ὅτι αἱ πόλεις ἀφιστάσι).

c. The subject of the dependent clause may be put first in its own clause: ἐπιχειρήσωμεν εἰπεῖν, ἀνδρείᾳ τί ποτ' ἐστίν let us try to say what courage is P. Lach. 190 d.

d. The object of the subordinate clause may be anticipated and made the object of the principal clause. Thus, εἰρώτᾳ ὁ Δᾶρειος τὴν τέχνην εἰ ἐπίσταται Darius asked if he understood the art Hdt. 3. 130.

e. A still freer use is seen in ἐθαύμαζεν αὐτὸν ὁ Λύσανδρος ὡς καλὰ τὰ δένδρα εἶη Lysander marvelled at the beauty of his trees (for τὰ δένδρα αὐτοῦ ὡς κτλ.) X. O. 4. 21.

ASSIMILATION OF MOODS

2183. The mood of a subordinate clause which is intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause. Such subordinate clauses may be simply dependent or sub-dependent (2180).

a. This idiom is most marked in Unreal and Less Vivid Future conditions where the mood of the protasis is the same as that of the principal clause. It is also very common when a past indicative or an optative attracts the mood of a subordinate clause introduced by a relative word referring to indefinite persons or things or to an indefinite time or place. But subordinate clauses standing in a less close relation to the main clause, because they do not continue the same mental attitude but present a new shade of thought, retain their mood unassimilated; e.g. a relative clause, or a temporal clause expressing purpose, after an unreal condition may stand in the optative (Is. 4. 11, P. R. 600 e). On the other hand, there are many cases where the writer may, or may not, adopt modal assimilation without any great difference of meaning. The following sections give the chief occurrences of mood-assimilation apart from that found in Unreal and Less Vivid Future conditions (2302, 2329):

2184. An indicative referring simply to the present or past remains unassimilated.

ξυνεῖγχοι μὲν ταῦτα ὡς βουλόμεθα may this result as we desire T. 6. 20, νικῆη δ' ὁ τι πᾶσιν μέλλει συνοῖσεν but may that prevail which is likely to be for the common weal D. 4. 51, ἐπειδὴν διαπράξωμαι ἂ δέομαι, ἤξω when I shall have transacted what I want, I will return X. A. 2. 3. 29.

2185. Assimilation to the Indicative.—The subordinate clause takes a past tense of the indicative in dependence on a past tense of the indicative (or its equivalent) denoting unreality.

a. Conditional relative clauses: εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτίμησάμην ἂν χρημάτων ὅσα ἐμελλον ἐκτελεῖν for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. A. 38 b, εἰ . . . κατεμαρτύρουν ἂ μὴ σαφῶς ἤδη ἀκοῇ δὲ ἠπιστάμην, δευῶν ἂν ἔφη πάσχειν ὑπ' ἐμοῦ if I brought in as evidence against him matters which I did not know certainly but had learned by hearsay, he would have said that he was suffering a grave injustice at my hands Ant. 5. 74.

b. Temporal clauses: οὐκ ἂν ἐπαυόμην . . . , ἕως ἀπεπειράθην τῆς σοφίας ταυτησί I would not have ceased until I had made trial of this wisdom P. Crat. 396 c, ἐχρῆν . . . μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19.

c. Final clauses: here the principal clause is an unfulfilled wish, an unfulfilled apodosis, or a question with οὐ; and the indicative in the final clause denotes that the purpose was not or cannot be attained, and cannot be reached by the will of the speaker. Thus, εἰ γὰρ ὄφελον οἱοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα

κακά ἐργάζεσθαι, ἵνα οἱοί τε ἦσαν καὶ ἀγαθὰ τὰ μέγιστα *would that the many were able to work the greatest evil in order that they might be able (as they are not) to work also the greatest good* P. Cr. 44 d, ἐβουλόμην ἂν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν ἵνα . . . ῥαδίως ἔγνωτε τὰ δίκαια *I should have liked Simon to be of the same opinion as myself in order that you might easily be rendered a just verdict* L. 3. 21, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδ' εἰ ἐβούλετο εὔνατο ἐξαπατᾶν *I ought to have taken security at the time in order that he could not have deceived us even if he wished* X. A. 7. 6. 23, τί δὴτ' οὐκ ἔρριψ' ἐμαυτὸν τῆσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγην; *why indeed did I not hurl myself from this rock, that I might have been freed from all these toils?* A. Pr. 747.

N. 1. — In this (post-Homeric) construction, ἵνα is the regular conjunction in prose; ὡς and ὅπως are rare. ἄν is very rarely added and is suspected (Is. 11. 6, P. L. 959 e).

N. 2. — Assimilation does not take place when the final clause is the essential thing and sets forth a real future purpose of the agent of the leading verb, or does not show whether or not the purpose was realized. This occurs especially after ἵνα = *eo consilio ut*, rarely after ὅπως (X. A. 7. 6. 16); after ὡς only in poetry and Xenophon. The subjunctive or optative is used when the purpose of the agent, and not the non-fulfilment of the action, is emphasized. Thus, καίτοι χρῆν σε . . . ἢ τοῦτον μὴ γράφειν ἢ ἐκείνον λυεῖν, οὐχ, ἵν' ὁ βούλει σὸ γένηται, πάντα τὰ πράγματα συνταράξει *you ought either not to have proposed this law or to have repealed the other; not to have thrown everything into confusion to accomplish your desire* D. 24. 44.

d. Causal clauses (rarely, as D. 50. 67). Modal assimilation never takes place in indirect questions or in clauses dependent on a verb of *fearing*.

2186. Assimilation to the Optative. — When an optative of the principal clause refers to *future* time (potential optative and optative of wish), the subordinate clause takes the optative by assimilation in the following cases.

a. Conditional relative clauses (regularly): πῶς γὰρ ἂν (1832) τις, ἃ γὰρ ἐπίσταται, ταῦτα σοφῶς εἶη; *for how could any one be wise in that which he does not know?* X. M. 4. 6. 7, τίς μῖσεῖν δύναται ἂν ὑφ' οὗ εἶδεν καλῶς τε καὶ ἀγαθὸς νομισόμενος; *who could hate one by whom he knew that he was regarded as both beautiful and good?* X. S. 8. 17, ἔρδοι τις ἦν ἕκαστος εἶδεν τέχνην *would that every man would practise the craft that he understood* Ar. Vesp. 1431, τίς ἂν . . . μῦθοι (1832), ὅστις διαγγελεῖε τᾶμ' εἶωσ κακά *would that some one would come to report within my tale of woe* E. Hel. 435.

N. 1. — If the relative has a definite antecedent, assimilation does not take place; but not all relative clauses with an indefinite antecedent are assimilated. Cp. ὥσπερ ἂν ὑμῶν ἕκαστος αἰσχυνθεῖ τὴν τάξιν λιπέιν ἢ ἂν ταχθῆ ἔν τῳ πολέμῳ *as each one of you would be ashamed to leave the post to which he may be appointed in war* Aes. 3. 7.

N. 2. — A relative clause depending on an infinitive rarely takes the optative: ἀλλὰ τοῦ μὲν αὐτὸν λέγειν ἃ μὴ σαφῶς εἶδεν εἰργεσθαι δεῖ *one should abstain from saying oneself what one does not know for certain* X. C. 1. 6. 19. (See 2573.)

b. Temporal clauses (regularly): τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι *may I*

die when these things no longer delight me Mimnerms 1.2, ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιο *he who starves of his own free will can eat whenever he wishes* X. M. 2. 1. 18, εἰ δὲ πάνυ σπουδάξοι φαγεῖν, εἰπομὶ ἂν ὅτι παρὰ ταῖς γυναῖξιν ἔστιν, ἕως παρατείναιμι τοῦτον κτλ. *but if he was very desirous of eating, I would tell him that "he was with the women" until I had tortured him, etc.* X. C. 1. 3. 11, ὄλοιο μήπω, πρὶν μάθοιμι περὶσθὸν οὐκ ἔτι . . . *until I learn* S. Ph. 961. But οὐκ ἂν ἀπέλθοιμι πρὶν ἂν παντάπασιν ἡ ἀγορὰ λυθῆ *I shall not be leaving until the gathering in the market-place is quite dispersed* X. O. 12. 1.

c. Final and object clauses (rarely in prose, but occasionally after an optative of wish in poetry): πειρώμην (ἂν) μὴ πρόσω ἡμῶν εἶναι, ἵνα, εἰ που καιρὸς εἶη, ἐπιφανεῖην *I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself* X. C. 2. 4. 17 (and five other cases in Xen.); ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος *may she come to prove my liberator from this affliction* A. Eum. 297. Ordinarily the subjunctive or future indicative is retained, as ὀκιοῖην ἂν εἰς τὰ πλοῖα ἐμβαλεῖν ἃ Κύρος ἡμῖν δόση μὴ ἡμᾶς . . . καταδῶση *I should hesitate to embark on the vessels which Cyrus might give us lest he sink us* X. A. 1. 3. 17, τεθναίην, δίκην ἐπιθεῖς τῷ ἀδικούντι, ἵνα μὴ ἐνθάδε μένω καταγέλαστος *let me die, when I have punished him who has done me wrong, that I may not remain here a laughing-stock* P. A. 28 d.

d. Indirect questions, when the direct question was a deliberative subjunctive: οὐκ ἂν ἔχοις ἐξελθῶν ὅ τι χεῖρ σταντῶ *if you should escape, you would not know what to do with yourself* P. Cr. 45 b (= τί χρώμαι;). But when a direct question or a direct quotation stood in the indicative, that mood is retained, as εἰ ἀποδειχθεῖ τις τίνης χρῆ ἡγείσθαι τοῦ πλαισίου *if it should be settled who must lead the square* X. A. 3. 2. 36.

e. Very rarely in relative clauses of purpose (P. R. 578 e possibly); after ὥστε (X. C. 5. 5. 30), and in dependent statements with ὅτι or ὡς (X. C. 3. 1. 28).

f. Assimilation and non-assimilation may occur in the same sentence (E. Bacch. 1384 ff.)

2187. An optative referring to *general past* time in a general supposition usually assimilates the mood of a conditional relative or temporal clause depending on that optative.

ἔχαιρεν ὅποτε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι *but he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted (lit. obtaining what they wanted)* X. Ag. 9. 2. But the indicative may remain unassimilated, as ἐκάλει δὲ καὶ ἐτίμα ὅποτε τινὰς ἴδοι τοιοῦτόν τι ποιήσαντας ὁ αὐτὸς ἐβούλετο ποιεῖν *and he was wont to honour with an invitation any whom he saw practising anything that he himself wished them to do* X. C. 2. 1. 30.

So when the optative refers to past time through dependence on a verb of past time, as προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο ὡς δηλοῖη οὖς τιμᾶ *summoning his friends he used to carry on a serious conversation with them in order to show whom he honoured* X. A. 1. 9. 28 (here τιμῆ would be possible).

2188. Assimilation to the Subjunctive. — Conditional relative clauses and temporal clauses referring to *future* or *general present* time, if dependent on a subjunctive, take the subjunctive.

a. In reference to future time: τῶν πραγμάτων τοὺς βουλευομένους (ἡγείσθαι.

δει), ἢν' αὖ ἐκείνοις δοκῆ, ταῦτα πράττηται *men of counsel must guide events in order that what they resolve shall be accomplished* D. 4. 30.

b. In reference to general present time: οὐδ', ἐπειδὴν ὦν ἂν πρίηται κύριος γένηται, τῷ προδότη συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρῆται *nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future* D. 18. 47. But the indicative may occur (D. 22. 22).

CLASSES OF SUBORDINATE CLAUSES

2189. Subordinate clauses are of three classes:

1. Substantival clauses: in which the subordinate clause plays the part of a substantive and is either the subject or the object: δῆλον ἦν | ὅτι ἐγγύς που βασιλεὺς ἦν *it was plain that the king was somewhere* *hard* by X. A. 2. 3. 6, οὐκ ἴστε | ὅ τι ποιεῖτε *you do not know what you are doing* 1. 5. 16.

2. Adjectival (attributive) clauses: in which the subordinate clause plays the part of an adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause: λέγε δὴ τὴν ἐπιστολὴν | ἣν ἔπεμψε Φίλιππος *come read the letter which Philippi sent* D. 18. 39 (= τὴν ὑπὸ Φιλίππου πεμφθεῖσαν).

3. Adverbial clauses: in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb.

κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν *they made a loud noise by calling each other so that even the enemy heard them* X. A. 2. 2. 17 (here ὥστε . . . ἀκούειν may be regarded as having the force of an adverb: *and in a manner audible even to the enemy*); πῶς ἂν οὖν ὀρθῶς δικάσαιτε περὶ αὐτῶν; εἰ τούτους ἔδσατε τὸν νομιζόμενον ἕρκον διομοσαμένους κατηγορήσαι κτλ. *how then would you judge correctly about them? if you permit (i.e. by permitting) them to make their accusations after having sworn the customary oath, etc.* Ant. 5. 90. Cp. 1095 end.

2190. Accordingly all complex sentences may be classified as Substantival sentences, Adjectival sentences, and Adverbial sentences. This division is, in general, the basis of the treatment of complex sentences in this book, except when, for convenience, closely connected constructions are treated together; as in the case of (adverbial) pure final clauses and (substantival) object clauses after verbs of *effort* and of *fearing*.

a. Some sentences may be classed both as substantival and adverbial, as clauses with ὥστε and ὅπως. An adverbial or adjectival clause may assume a substantival character (2247, 2488).

Complex sentences are considered in the following order: Adverbial, Adjectival, Substantival.

ADVERBIAL COMPLEX SENTENCES (2193-2487)

2191. In an adverbial complex sentence the subordinate clause denotes some one of the following adverbial relations: purpose (2193), cause (2240), result (2249), condition (2280), concession (2369), time (2383), comparison (2462).

2192. An adverbial sentence is introduced by a relative conjunction denoting *purpose, cause, result, etc.*

PURPOSE CLAUSES (FINAL CLAUSES)

2193. Final clauses denote purpose and are introduced by ἵνα, ὅπως, ὡς *in order that, that* (Lat. *ut*); negative ἵνα μή, ὅπως μή, ὡς μή, and μή alone, *lest* (Lat. *ne*).

a. Also by ὄφρα, strictly *while, until*, in Epic and Lyric; and ἕως in Epic (2418). ἵνα is the chief final conjunction in Aristophanes, Herodotus, Plato, and the orators. It is the only purely final conjunction in that it does not limit the idea of purpose by the idea of time (like ὄφρα and ἕως), or of manner (like ὅπως and ὡς); and therefore never takes αὖ (κέν), since the purpose is regarded as free from all conditions (2201 b). ὅπως is the chief final conjunction in Thucydides, and in Xenophon (slightly more common than ἵνα). ὡς often shows the original meaning *in which way, how, as* (cp. 2578, 2989). It is rare in prose, except in Xenophon, and does not occur on inscriptions; rare in Aristophanes, but common in tragedy, especially in Euripides. μή is very rare in prose, except in Xenophon and Plato (μή οὐ is very rare in Homer and in Attic: X. M. 2. 2. 14).

b. *In order that no one is ἵνα* (etc.) *μηδέ* or *μή τις, in order that . . . never is ἵνα* (etc.) *μήποτε* or *μή ποτε, and in order that . . . not is μηδέ* after *μή*.

2194. Final clauses were developed from original coördination.

θάπτε με ὅτι τάχιστα · πύλας Ἄιδῶσ περήσω *bury me with all speed; let me pass the gates of Hades* Ψ 71, where we have a sentence of will added without any connective; and (negative) ἀπόστιχε μή τι νοήση Ἥρη *depart lest Hera observe aught* A 522 (originally *let Hera not observe anything*, 1802). Even in Attic, where subordination is regular, the original form of coördination can be (theoretically) restored, as in *καὶ σε πρὸς . . . θεῶν ἱκνούμαι μή προδοῦς ἡμᾶς γένη* and *I entreat thee by the gods | do not forsake us* S. Aj. 588. We can no longer trace the original coördination with ἵνα and ὡς.

2195. A final clause stands in apposition to τούτου ἕνεκα or διὰ τοῦτο expressed or understood. Thus, ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω *I have convened an assembly for this reason that I may remind you* T. 2. 60. Here τούτου ἕνεκα might be omitted.

2196. The verb of a final clause stands in the subjunctive after an introductory primary tense, in the optative (sometimes in the subjunctive, 2197) after a secondary tense.

γράφω ἵνα ἐκμάθῃς *I write (on this account) that you may learn.*

γράφω ἵνα μὴ ἐκμάθῃς *I write (on this account) that you may not learn.*

ἔγραψα ἵνα ἐκμάθῃς (or ἐκμάθῃς) *I wrote (on this account) that you might learn.*

ἔγραψα ἵνα μὴ ἐκμάθῃς (or ἐκμάθῃς) *I wrote (on this account) that you might not learn.*

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα *remain behind that we may consider your case also* X. A. 6. 6. 28, βασιλεὺς αἰρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελήται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι *a king is chosen, not that he may care for his own interest however nobly, but that those who choose him may prosper through him* X. M. 3. 2. 3, παρακαλεῖς ἰατροὺς ὅπως μὴ ἀποθάνῃ *you call in physicians in order that he may not die* X. M. 2. 10. 2, φύλακας συμπέμπει (hist. pres., 1883) . . . ὅπως ἀπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτὸν *he sent guards along in order that they might guard him from the rough parts of the country* X. C. 1. 4. 7, καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη ὡς μὴ μέλλοιτο ἀλλὰ περαινόιτο τὰ δέοντα *and with these words on his lips he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47, μὴ σπεύδῃς πλουτεῖν μὴ ταχὺς πένης γένη *haste not to be rich lest thou soon become poor* Men. Sent. 358. For the optative after an optative, see 2186 c.

2197. After a secondary tense, the subjunctive may be used in place of the optative.

a. In the narration of past events, the subjunctive sets forth a person's previous purpose in the form in which he conceived his purpose. Thus (τὰ πλοῖα) Ἄβροκόμας . . . κατέκαυσεν ἵνα μὴ Κύρος διαβῇ *Abrocomas burned the boats in order that Cyrus might (may) not cross* X. A. 1. 4. 18. Here the thought of A. was 'I will burn the boats that Cyrus may not cross' (ἵνα μὴ διαβῇ), and is given in a kind of quotation.

N. — Thucydides and Herodotus prefer this vivid subjunctive; the poets, Plato, and Xenophon, the optative. In Demosthenes, the subjunctive and optative are equally common.

b. When the purpose (or its effect) is represented as still continuing in the present. See the example in 2195. This use is closely connected with a.

c. After τί οὐ, τί οὖν οὐ, and the aorist indicative: τί οὖν οὐχὶ τὰ μὲν τείχη φυλακῇ ἔχυρὰ ἐποιήσαμεν ὅπως ἂν (2201) σοι σᾶ ἦ κτλ.; *why then do we not make your walls strong by a garrison that they may be safe for you, etc.?* X. C. 5. 4. 37. Here the sentence with ἐποιήσαμεν is practically equivalent to one with ποιήσωμεν.

2198. The alternative construction of final clauses with subjunctive or optative is that of implicit indirect discourse (2622). The subjunctive is always possible instead of the optative. Observe that the subjunctive for the optative is relatively past, since the leading verb is past.

2199. After a secondary tense both subjunctive and optative may be used in the same sentence.

ναὺς οἱ Κορινθιοὶ . . . ἐπλήρουν ὅπως ναυμαχίᾳ τε ἀποπειράσῃσι . . . , καὶ τὰς δελκίδας αὐτῶν ἤσσαν οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι κωλύειν ἀπαλρεῖν *the Corinthians*

manned . . . ships both to try a naval battle and that the Athenians at Naupactus might be less able to prevent their transports from putting out to sea T. 7. 17.

a. In some cases, especially when the subjunctive precedes, the subjunctive may express the immediate purpose, the realization of which is expected; while the optative expresses the less immediate purpose conceived as a consequence of the action of the subjunctive or as a mere possibility.

2200. The optative is very rare after a primary tense except when that tense implies a reference to the past as well as to the present.

οἴχονται ἵνα μὴ δοῖεν δίκην *they have gone away that they might not suffer punishment* L. 20. 21. Here οἴχονται is practically equivalent to ἔφυγον, and the optative δοῖεν shows that the purpose was conceived in the past. On the optative (without ἂν) by assimilation after an optative, see 2186 c.

2201. ὅπως with the subjunctive sometimes takes ἂν in positive clauses.

τοῦτ' αὐτὸ νῦν διδάσχ', ὅπως ἂν ἐκμάθῃς *tell me now this very thing, that I may learn* S. O. C. 575, ἄξεις ἡμᾶς ὅπως ἂν εἰδῶμεν *you will guide us in order that we may know* X. C. 5. 2. 21.

a. ὡς and ὅφρα with ἂν or κέ occur in poetry, especially in Homer. ὡς ἂν (first in Aeschylus) is very rare in Attic prose, but occurs eight times in Xenophon; as ὡς δ' ἂν μάθῃς . . . , ἀντάκουσον *but that you may learn, hear me in turn* X. A. 2. 5. 16. This use must not be confused with ὡς ἂν in conditional relative clauses (2565). — ὅπως ἂν is more common than simple ὅπως in Aristophanes and Plato, far less common in Xenophon. It is regular in official and legal language. — ἵνα ἂν is not final, but local (*wherever*, 2567). The original meaning of ἵνα was local and denoted the end to be reached.

b. ἂν (κέ) does not appreciably affect the meaning. Originally these particles seem to have had a limiting and conditional force (1762): ὡς ἂν *in whatever way, that so* (cp. *so = in order that so*) as in "Teach me to die that so I may Rise glorious at the awful day" (Bishop Ken), and cp. ὡς with ὅτῳ τρόπῳ in ἰκόμην τὸ Πυθικὸν μαντεῖον. ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὶ δίκᾳς ἀροίμην *I came to the Pythian shrine that I might learn in what way I might avenge my father* S. El. 33. With ὅπως ἂν cp. ἐάν πως. Both ὅπως and ὡς were originally relative adverbs denoting *manner* (*how*, cp. 2578), but when they became conjunctions (*in order that*), their limitation by ἂν ceased to be felt.

2202. ὡς ἂν and ὅπως ἂν with the optative occur very rarely in Attic prose (in Xenophon especially), and more frequently after secondary than after primary tenses.

ἔδωκε χρήματα Ἀνταλκίδα ὅπως ἂν πληρωθέντος ναυτικοῦ . . . οἱ τε Ἀθηναῖοι . . . μᾶλλον τῆς εἰρήνης προσδέοντο *he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace* X. H. 4. 8. 16. ὡς ἂν final must be distinguished from ὡς ἂν consecutive (2278).

a. Homer has a few cases of ὡς ἂν (κέ) and ὅφρ' ἂν (κέ); ἵνα κεν once (μ 156). Hdt. has ὡς ἂν, ὅπως ἂν rarely.

b. After primary tenses the optative with ἂν is certainly, after secondary tenses probably, *potential*. Its combination with the final conjunction produces

a conditional relative clause in which the relative and interrogative force of *ὅπως* and *ὡς* comes to light. With *ὅπως ἄν* the final force is stronger than with *ὡς ἄν*. In the example quoted above, *πληρωθέντος ναυτικοῦ* represents the protasis (*εἰ ναυτικὸν πληρωθείη*) *το ἄν προσδέοιντο*.

2203. The future indicative is used, especially in poetry, after *ὅπως* (rarely after *ὡς*, *ὄφρα*, and *μηῆ*) in the same sense as the subjunctive.

οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται nor are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21, *σίγαθ', ὅπως μὴ πείσεται* (fut.) *τις . . . γλώσσης χάριν δὲ πάντ' ἀπαγγεῖλη* (subj.) *τάδε keep silence, lest some one hear and report all this for the sake of talk* A. Ch. 265. In prose the future occurs with *ὅπως* in Xenophon and Andocides. This usage is an extension of that after verbs of *effort* (2211).

2204. The principal clause is sometimes omitted.

ἴν' ἐκ τούτων ἀρξωμαι to begin with this D. 21. 43. *ἵνα τί*, originally to what end (cp. 946), and *ὡς τί* are also used colloquially: *ἵνα τί ταῦτα λέγεις*; why do you say this? P. A. 26 d.

2205. By assimilation of mood, final clauses may take a past tense of the indicative without *ἄν* (2185 c) or the optative without *ἄν* (2186 c.)

2206. Equivalents of a Final Clause.—The common methods of expressing purpose may be illustrated by the translations (in Attic) of *they sent a herald to announce*:

ἔπεμψαν κήρυκα ἵνα (ὅπως) ἀπαγγέλλοιτο (2196).

ἔπεμψαν κήρυκα ὅστις (ὅς) ἀπαγγελεῖται (2554).

ἔπεμψαν κήρυκα ἀπαγγελοῦντα (2065), *ἀπαγγέλλοντα* (rare, 2065).

ἔπεμψαν κήρυκα ὡς ἀπαγγελοῦντα (2086 c).

ἔπεμψαν κήρυκα ἀπαγγέλλειν (rare in prose, 2009).

ἔπεμψαν κήρυκα τοῦ ἀπαγγέλλειν (2032 e, often in Thucydides).

ἔπεμψαν κήρυκα ὑπὲρ (ἐνεκα) τοῦ ἀπαγγέλλειν (2032 g).

For *ὥστε* denoting an intended result, see 2267.

OBJECT CLAUSES

2207. Two types of object (substantival) clauses are closely connected in construction with final clauses.

1. Object clauses after verbs of *effort*.
2. Object clauses after verbs of *fearing*.

Both stand in apposition to a demonstrative expressed or implied.

οὐδένα δεῖ τοῦτο μηχανᾶσθαι, ὅπως ἀποφεύξεται πᾶν ποιῶν θάνατον no man ought to contrive (this) how he shall escape death at any cost P. A. 39 a, *μηχανᾶσθαι ὅπως τὸ σῶμα . . . κομῆι τοῦ contrive how he might bring home the body* Hdt. 2. 121 γ, *αὐτὸ τοῦτο φοβοῦμαι, μὴ . . . οὐ δύνηθῶ δηλωῶσαι περὶ τῶν πρᾶγμάτων* I am

afraid of this very thing, namely, that I may not be able to make the case plain D. 41. 2, *ἐφοβείτο . . . μὴ οὐ δύναίτο . . . ἐξελεῖν* he was afraid that he could not escape X. A. 3. 1. 12.

2208. Connection of Final with Object Clauses.—(1) Final clauses proper denote a purpose to accomplish or avert a result, which purpose is set forth in a definite action. (2) Object clauses after verbs of *effort* consider means to accomplish or avert a result; the action of the subordinate clause is the *object purposed*. Such clauses are *incomplete* final clauses, because, though the purpose is expressed, the action taken to effect the purpose is not expressed. (3) Object clauses after verbs of *fearing* deprecate an undesired result or express fear that a desired result may not be accomplished. According to the form of expression employed, the construction of these three kinds of clauses may differ in varying degree or be identical. Thus compare these usages of Attic prose:

- (1) *παρακαλεῖ ἰατρὸν ὅπως μὴ ἀποθάνῃ* (common)
παρακαλεῖ ἰατρὸν ὅπως μὴ ἀποθανεῖται (occasionally)
παρακαλεῖ ἰατρὸν μὴ ἀποθάνῃ (rare)
he summons a physician in order that he may not die.
- (2) *ἐπιμελεῖται ὅπως μὴ ἀποθάνῃ* (common)
ἐπιμελεῖται ὅπως μὴ ἀποθανεῖται (occasionally)
he takes care that he shall not die.
ὄρᾳ μὴ ἀποθάνῃς (occasionally) *see to it that you do not die.*
- (3) *φοβεῖται μὴ ἀποθάνῃ* (common)
φοβεῖται ὅπως μὴ ἀποθάνῃ (occasionally)
φοβεῖται ὅπως μὴ ἀποθανεῖται (occasionally)
he is afraid lest he die.

OBJECT CLAUSES AFTER VERBS OF EFFORT

2209. Object clauses after verbs of *effort* are introduced by *ὅπως*, rarely by *ὡς* (Herodotus, Xenophon), scarcely ever by *ἵνα*. The negative is *μηῆ*.

2210. Verbs of *effort* include verbs denoting *to take care* or *pains, to strive*.

ἐπιμελοῦμαι, μέλει μοι, μελετῶ, φρουρῶ, πρόνοιαν ἔχω, βουλεύομαι, μηχανῶμαι, παρασκευάζομαι, προθυμοῦμαι, πρᾶττω, πάντα ποιῶ (ποιούμαι), σπουδάζω, etc.

a. The same construction follows certain verbs of will signifying *to ask, command, entreat, exhort, and forbid*, and which commonly take the infinitive (*αἰτῶ, δέομαι, παραγγέλλω, ἱκετεύω, δια- or παρακελεύομαι, ἀπαγορεύω, etc.*).

b. Some verbs take, by analogy, but in negative clauses only, the construction either of verbs of *effort* or of verbs of *fearing*. These verbs signify *to see to a thing*: *ὄρω, σκοπῶ (-οῦμαι), ἐσκεψάμην, σκεπτέον ἐστί, τηρῶ*; *to be on one's guard*: *εὐλαβοῦμαι, φροντίζω, φυλάττω (-ομαι)*. See 2220.

These verbs may take *μή* with the infinitive. *εὐλαβούμαι* and *φυλάττομαι* take the infinitive when they mean *to guard against doing something*.

2211. Object clauses after verbs of *effort* take the future indicative with *ὅπως* after primary and secondary tenses (rarely the optative after secondary tenses, 2212).

ἐπιμελοῦμαι ὅπως ταῦτα ποιήσει *I take care that he shall do this.*

ἐπιμελοῦμαι ὅπως μὴ ταῦτα ποιήσει *I take care that he shall not do this.*

ἐπεμελούμην ὅπως ταῦτα ποιήσει (ποιήσοι) *I took care that he should do this.*

ἐπεμελούμην ὅπως μὴ ταῦτα ποιήσει (ποιήσοι) *I took care that he should not do this.*

εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχοῦμεθα *if it is necessary to fight, we must prepare to fight bravely* X. A. 4. 6. 10, *ἐπῶσον ὅπως τις βοήθεια ἔξει* *they were managing (this, that) how some reinforcements should come* T. 3. 4, *σκοπέισθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον . . . ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν* *see to this, that they not only make speeches but also are able to show some proof* D. 2. 12, *σκεπτέον μοι δοκεῖ εἶναι . . . ὅπως ὡς ἀσφαλῆστατα ἄπιμεν* (774) *καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν* *it seems to me that we must consider how we shall depart in the greatest security and how we shall procure our provisions* X. A. 1. 3. 11. In *δεῖ σε ὅπως δείξεις* *it is needful that thou prove* S. Aj. 556 there is a confusion between *δεῖ δείξαι* and the construction of 2213.

2212 After secondary tenses the future optative occasionally occurs.

ἐπεμέλετο ὅπως μήτε ἄσπιτοι μήτε ἄποτοί ποτε ἔσονται *he took care that they should never be without food or drink* X. C. 8. 1. 43.

a. The future optative occurs especially in Xenophon, and represents a thought that was originally expressed by the future indicative. Here the indicative would present the thought vividly, *i.e.* as it was conceived in the mind of the subject.

2213. *ὅπως* and *ὅπως μή* with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning. Originally the *ὅπως* clause depended on *σκόπει* (*σκοπεῖτε*), *δρᾶ* (*δράτε*) *see to it*; but the ellipsis was gradually forgotten and the construction used independently.

ὅπως οὖν ἔσεσθε ἄνδρες ἀξιοὶ τῆς ἐλευθερίας ἧς κέκτησθε *be men worthy of the freedom which you possess* X. A. 1. 7. 3, *ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα* *but don't tell anybody this* Ar. Nub. 824, and very often in Ar. This use is also preceded by *ἄγε* (X. S. 4. 20). The third person is very rare (L. 1. 21).

2214. Verbs of *effort* sometimes have the construction of final clauses, and take, though less often, *ὅπως* with the present or second aorist subjunctive or optative (cp. 2196). The subjunctive may be used after secondary tenses.

ἐπῶσεν . . . ὅπως πόλεμος γένηται *he tried to bring it about that war should*

be occasioned T. 1. 57, *δρᾶ . . . ὅπως μὴ παρὰ δόξαν ὁμολογῆς* *see to it that it does not prove that you acquiesce in what you do not really think* P. Cr. 49 c, *οὐ φυλάξεσθ' ὅπως μὴ . . . δεσπότην εὐρητε*; *will you not be on your guard lest you find a master?* D. 6. 25. Future and subjunctive occur together in X. A. 4. 6. 10. In Xenophon alone is the subjunctive (and optative) more common than the future.

a. The object desired by the subject of a verb of *effort* is here expressed by the same construction as is the purpose in the mind of the subject of a final clause.

2215. *ἄν* is sometimes added to *ὅπως* with the subjunctive to denote that the purpose is dependent on certain circumstances.

ὅπως ἄν . . . οἱ στρατιῶται περὶ τοῦ στρατεύεσθαι βουλευῶνται, τοῦτον πειράσομαι ἐπεμέλσθαι *I will endeavour to make it my care that the soldiers deliberate about continuing the war* X. C. 5. 5. 48, *μηχανητέον ὅπως ἄν διαφύγη* *plans must be made for his escape* P. G. 481 a (the same passage has *ὅπως* with the subjunctive and the future). In Attic this use occurs in Aristophanes, Xenophon, and Plato.

2216. *ὡς* and *ὡς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὡς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅπως ἄν* after secondary tenses. The optative with *ὡς ἄν* and *ὅπως ἄν* is potential.

2217. After verbs meaning *to consider, plan, and try* *ὅπως* or *ὡς* with the subjunctive (with or without *κέ*) or optative is used by Homer, who does not employ the future indicative in object clauses denoting a purpose. Thus, *φράζεσθαι . . . ὅπως κε μνηστήρας . . . κτείνης* *consider how thou mayest slay the suitors* a 295, *περᾶ ὅπως κεν δὴ σὴν πατρίδα γαίαν ἔκηαι* *try that thou mayest come to thy native land* δ 545. Here *ὅπως* with the future indicative would be the normal Attic usage.

2218. Verbs of will or desire signifying *to ask, command, entreat, exhort, and forbid*, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μή*) with the future indicative (or optative) or the subjunctive (or optative). The *ὅπως* clause states both the *command, etc.* and the purpose in giving it. Between *take care to do this* and *I bid you take care to do this* the connection is close. Cp. *impero, postulo* with *ut (ne)*.

διακελεύονται ὅπως τιμωρήσεται *they urge him to take revenge* P. R. 549 e, *δέησεται δ' ἑμῶν ὅπως . . . δίκην μὴ δῶ* *he will entreat you that he may not suffer punishment* Ant. 1. 23, *παραγγέλλουσιν ὅπως ἄν* (2215) *τῆδε τῆ ἡμέρα τελευτήσῃ* *they give orders (to the end) that he die to-day* P. Ph. 59 e, *Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη* *they begged the Lacedaemonians that the decree might be changed* Ar. Ach. 536, *ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκριοίμην* *you forbade me to give this answer* P. R. 339 a.

2219. Dawes' Canon. — The rule formulated by Dawes and afterwards extended (that the *first aorist subjunctive active* and *middle* after *ὅπως, ὅπως μή, and οὐ μή* is incorrect and should be emended) is applicable only in the case of verbs of *effort*. After these verbs the future is far more common than subjunctive or optative (except in Xenophon), and some scholars would emend the

offending sigmatic subjunctives where they occur in the same sentence with second aorists (as And. 3. 14) or even where the future has a widely different form (as ἐκπλευσείται, subj. ἐκπλεύσῃ, cp. X. A. 5. 6. 21).

VERBS OF CAUTION

2220. Verbs of *caution* (2210 b, 2224 a) have, in *negative* clauses, the construction either of

- a. Verbs of *effort*, and take *ὅπως μή* with the future indicative:
 ἐθλαβούμενοι ὅπως μή . . . οἰχίσσομαι *taking care that I do not depart* P. Ph. 91 c, ἔρα ὅπως μή σευ ἀποστήσονται *beware lest they revolt from thee* Hdt. 3. 36.
- b. Verbs of *fearing*, and take *μή* (μή οὐ) or *ὅπως μή* (2230) with the subjunctive (or optative):
 ὁρᾶτε μή πάθωμεν *take care lest we suffer* X. C. 4. 1. 15, φυλάττου ὅπως μή . . . εἰς τοῦναντιον ἔλθῃς *be on your guard lest you come to the opposite* X. M. 3. 6. 16, ὑποπτεύομεν . . . ὑμᾶς μή οὐ κοινοὶ ἀποβῆτε *we suspect that you will not prove impartial* T. 3. 53, ὑποπτεύσας μή τὴν θυγατέρα λέγει, ἤρετο κτλ. *suspecting that he meant his daughter, he asked, etc.* X. C. 5. 2. 9. So with a past indicative (2233).

OBJECT CLAUSES WITH VERBS OF FEARING

2221. Object clauses after verbs of *fear* and *caution* are introduced by *μή* *that, lest* (Lat. *ne*), *μή οὐ* *that . . . not, lest . . . not* (Lat. *ut = ne non*).

a. *μή* clauses denote a fear that something *may* or *might* happen; *μή οὐ* clauses denote a fear that something *may not* or *might not* happen. Observe that the verb is negated by *οὐ* and not by *μή*, which expresses an apprehension that the result will take place. *μή* is sometimes, for convenience, translated by *whether*; but it is not an indirect interrogative in such cases.

2222. The construction of *μή* after verbs of *fearing* has been developed from an earlier coordinate construction in which *μή* was not a conjunction (*that, lest*) but a prohibitive particle. Thus, *δεῖδω μή τι πάθῃσιν* (A 470) *I fear lest he may suffer aught* was developed from *I fear + may he not suffer aught* (1802); *φυλακὴ δέ τις . . . ἔστω, μή λόχος εἰσέλθῃσι πόλιν* (Θ 521) *but let there be a guard, lest an ambush enter the city*, where the clause *μή — εἰσέλθῃσι* meant originally *may an ambush not enter*. Here *μή* expresses the desire to avert something (negative desire).

a. When *μή* had become a pure conjunction of subordination, it was used even with the indicative and with the optative with *ἄν*. Some scholars regard *μή* with the indicative as standing for *ἄρα μή* (hence an indirect interrogative). Observe that the character of *μή* after verbs of *fearing* is different from that in final clauses, though the construction is the same in both cases.

2223. For the use of the subjunctive, without a verb of fearing, with *μή*, see 1801, 1802; with *μή οὐ* see 1801, with *οὐ μή* see 1804.

2224. Verbs and expressions of *fear* are: *φοβοῦμαι*, *δέδοικα* or *δέδια*, *ταρβᾶ*, *τρῶ* and *πέφρικα* (mostly poetical); *δεινός εἰμι*, *δεινόν ἐστί*, *δέος ἐστί*, *φοβερός εἰμι*, *φοβερόν ἐστί*, etc.

a. Sometimes it is not actual *fear* that is expressed but only *apprehension, anxiety, suspicion*, etc. These are the verbs and expressions of *caution*: *ὀκνᾶ*, *ἀθυμῶ*, *ἀπιστῶ*, *ἀπιστιᾶν ἔχω* (*παρέχω*), *ὑποπτεύω*, *ἐνθυμούμαι*, *αἰσχύνομαι* (rare), *κίνδυνός ἐστί*. *προσδοκῖα ἐστί*. Here belong also, by analogy, *ὀρῶ*, *σκοπῶ*, *ἔνοῶ*, *εὐλαβοῦμαι*, *φροντίζω*, *φυλάττω* (-ομαι), which admit also the construction of verbs of *effort* (2210 b).

I FEAR RELATING TO THE FUTURE

2225. Object clauses after verbs of *fear* and *caution* take the subjunctive after primary tenses, the optative (or subjunctive, 2226) after secondary tenses.

φοβοῦμαι μή γένηται *I fear it may happen.*

φοβοῦμαι μή οὐ γένηται *I fear it may not happen.*

ἔφοβούμην μή γένοιτο (or *γένηται*) *I feared it might happen.*

ἔφοβούμην μή οὐ γένοιτο (regularly *γένηται*) *I feared it might not happen.*

δέδοικα μή . . . ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ *I am afraid lest we may forget the way home* X. A. 3. 2. 25, *φοβεῖται μή . . . τὰ ἔσχατα πάθῃ* *he is afraid lest he suffer the severest punishment* X. C. 3. 1. 22, *φροντίζω μή κράτιστον ἦ μοι σίγῃν* *I am thinking that it may prove (2228) best for me to be silent* X. M. 4. 2. 39, *ἔδεισαν οἱ Ἕλληνες μή προσάγοιεν πρὸς τὸ κέρας καὶ . . . αὐτοὺς κατακόψειαν* *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, *δέδιμεν μή οὐ βέβαιοι ᾗτε* *we fear you are not to be depended on* T. 3. 57, *οὐ τοῦτο δέδοικα, μή οὐκ ἔχω ὁ τι δῶ ἐκάστῳ τῶν φίλων . . . ἀλλὰ μή οὐκ ἔχω ἱκανοὺς οἷς δῶ* *I am afraid not that I may not have enough (lit. anything) to give to each of my friends, but that I may not have enough friends on whom to bestow my gifts* X. A. 1. 7. 7.

a. The aorist is very common after *μή*. After secondary tenses Hom. usually has the optative.

b. *μή οὐ* with the optative is rare and suspicious (X. A. 3. 5. 3).

2226. After secondary tenses, the subjunctive presents the fear vividly, i.e. as it was conceived by the subject. Cp. 2197.

ἔφοβούντο μή τι πάθῃ *they feared lest she might (may) meet with some accident* X. S. 2. 11, *ἔφοβήθησαν μή καὶ ἐπὶ σφᾶς ὁ στρατὸς χωρήσῃ* *they became fearful that the army might (may) advance against themselves too* T. 2. 101. So when the fear extends up to the present time: *ἔφοβήθη* . . . *καὶ νῦν τεθορύβημαι μή τινες ὑμῶν ἀγνοήσωσί με* *I was struck with fear and even now I am in a state of agitation lest some of you may disregard me* Aes. 2. 4. The vivid use of subjunctive is common in the historians, especially Thucydides.

2227. The optative after a primary tense is rare and suspected (I 245, Hdt. 7. 103, S. Aj. 279).

2228. The subjunctive and optative after *μή* (or *ὅπως μή*) may denote what *may prove to be* an object of fear (future ascertainment).

δέδοικα μή ἀριστον ᾗ *I am afraid lest it prove to be best* S. Ant. 1114, *ἔδεισαν μή λύττα τις . . . ἡμῖν ἐμπεπτόκοι* *they feared lest some madness might prove to*

have fallen upon us X. A. 5. 7. 26. The aorist subjunctive refers to the past in *δειδοικα* . . . *μή σε παρείπη* *I fear it may prove that she beguiled thee* A 555; cp. K 99, ν 216, ω 491 (after *ὀρῶ*).

2229. The future is rare with verbs of *fearing* after *μή*.

φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς ἐνρήσομεν ἐναντίας and *I apprehend that we shall find some pleasures opposite to other pleasures* P. Phil. 13a. So with verbs of *caution*: *δρᾶ μή πολλῶν ἐκάστω ἡμῶν χειρῶν δεήσει* see to it lest each one of us may have need of many hands X. C. 4. 1. 18.

a. The future optative seems not to occur except in X. H. 6. 4. 27, X. M. 1. 2. 7, P. Euth. 15 d.

2230. *ὅπως μή* with the subjunctive or optative is sometimes used instead of *μή* after verbs of *fear* and *caution* to imply fear that something will happen.

οὐ φοβεί . . . ὅπως μή ἀνόσων πρᾶγμα τυγχάνης πράττων; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, *ἡδέως γ' ἂν (θρέψαιμι τὸν ἄνδρα), εἰ μή φοβοίμην ὅπως μή ἐπ' αὐτόν με τράποιτο* *I should gladly keep the man if I did not fear lest he might turn against me* X. M. 2. 9. 3; see also 2220 b.

2231. *ὅπως μή* with the future indicative (as after verbs of *effort*) is sometimes used instead of *μή* with the subjunctive.

δέδοικα ὅπως μή . . . ἀνάγκη γενήσεται (v. l. *γένηται*) *I fear lest a necessity may arise* D. 9. 75. The future optative occurs once (I. 17. 22). On *μή* or *ὅπως μή* with verbs of *caution*, see 2220 a.

2232. The potential optative with *ἂν* is rarely used after *μή*.

δεδιότες μή καταλυθείη ἂν (Mss. *καταλυθείσαν*) *ὁ δῆμος fearful lest the people should be put down* L. 13. 51. The potential use is most evident when an optative occurs in the protasis: *εἰ δὲ τινες φοβοῦνται μή ματαῶ ἂν γένοιτο αὐτῆ ἢ κατασκευῆ, εἰ πόλεμος ἐγερθείη, ἐννοησάτω ὅτι κτλ.* if some are afraid that this condition of things may prove vain, if war should arise, let them (him) consider that, etc. X. Vect. 4. 41.

II FEAR RELATING TO THE PRESENT OR PAST

2233. Fear that something actually is or was is expressed by *μή* with the indicative (negative *μή οὐ*).

δέδοικα . . . μή πληγῶν δέει *I fear that you need a beating* Ar. Nub. 493, *ἀλλ' δρᾶ μή παίζων ἔλεγεν* but have a care that he was not speaking in jest P. Th. 145 b, *φοβοῦμεθα μή ἀμφοτέρων ἅμα ἡμαρτήκαμεν* we are afraid that we have failed of both objects at once T. 3. 53, *δρᾶτε μή οὐκ ἐμοί . . . προσήκει λόγον δοῦναι* have a care lest it does not rest with me to give an account And. 1. 103.

a. Contrast *φοβοῦμαι μή ἀληθές ἐστιν* *I fear that it is true* with *φοβοῦμαι μή ἀληθές ἦ* *I fear it may prove true* (2228).

b. The aorist occurs in Homer: *δεῖδω μή δὴ πάντα θεᾶ νημερτέα εἶπεν* *I fear that all the goddess said was true* ε 300.

OTHER CONSTRUCTIONS WITH VERBS OF FEARING

2234. In Indirect Questions. — Here the ideas of fear and doubt are joined. Thus, *φόβος εἰ πείσω δέσποιναν ἐμήν* (direct *πείσω*; 1916) *I have my doubts whether I shall (can) persuade my mistress* E. Med. 184, *τήν θεὸν δ' ὅπως λάθω δέδοικα* (direct *πῶς λάθω*; 1805) *I am fearful how I shall escape the notice of the goddess* E. I. T. 995, *δέδοικα ὅ τι ἀποκρινούμαι* *I am afraid what to answer* P. Th. 195 c.

2235. In Indirect Discourse with *ὡς* (rarely *ὅπως*) *that*. — Verbs of *fearing* may have the construction of verbs of *thinking* and be followed by a dependent statement. This occurs regularly only when the expression of fear is negated. Thus, *ἀνδρὸς δὲ τῆ θυγατρὶ μή φοβοῦ ὡς ἀπορήσεις* do not fear that you will be at a loss for a husband for your daughter X. C. 5. 2. 12. Here *μή* or *ὅπως μή* would be regular. With *ὡς* the idea is *fear, thinking that*.

2236. V. ith *ὅτι* (*ὡς*) Causal. — *ἐφοβείτο ὅτι ἀπὸ Διὸς . . . τὸ ὄναρ ἐδόκει αὐτῷ εἶναι* he was afraid because the dream seemed to him to be from Zeus X. A. 3. 1. 12.

2237. With a Causal Participle. — *οὔτε τὴν ἀκρόπολιν . . . προδιδοῦς ἐφοβήθη* nor was he terrified at having betrayed the Acropolis Lyc. 17.

2238. With the Infinitive. — Verbs of *fearing* often take an object infinitive (present, future or aorist) with or without the article; and with or without *μή* (2741). Thus, *φοβήσεται ἀδικεῖν* he will be afraid to injure X. C. 8. 7. 15, *οὐ φοβοῦμεθα ἐλασώσεσθαι* we are not afraid that we shall be beaten T. 5. 105 (the future infinitive is less common than *μή* with the subjunctive), *φυλαττόμενος τὸ λυπηῖσθαι τινα* (= *μή λυπήσω*) taking care to offend no one D. 18. 258, *ἐφυλάξατο μή ἀπιστος γενέσθαι* he took precautions not to become an object of distrust X. Ag. 8. 5.

a. With the articular infinitive, *φοβοῦμαι*, etc. means simply *I fear*; with the infinitive without the article, *φοβοῦμαι* commonly has the force of *hesitate, feel repugnance*, etc. Cp. *φοβοῦμαι ἀδικεῖν* and *φοβοῦμαι μή ἀδικεῖν*; *I fear to do wrong* (and do not do it); *φοβοῦμαι τὸ ἀδικεῖν* *I fear wrong-doing* (in general, by myself or by another), like *φοβοῦμαι τὴν ἀδικίαν*.

2239. With *ὥστε* of Result (after a verb of *caution*). — *ἦν οὖν ἐλθωμεν ἐπ' αὐτοὺς πρὶν φυλάξασθαι ὥστε μή ληφθῆναι* if then we move against them before they take precautions (so as) not to be caught X. A. 7. 3. 35.

CAUSAL CLAUSES

2240. Causal clauses are introduced by *ὅτι*, *διότι*, *διόπερ* *because*, *ἐπεὶ*, *ἐπειδὴ*, *ὅτε*, *ὁπότε* *since*, *ὡς* *as*, *since*, *because*. The negative is *οὐ*.

a. Also by poetic *οὐνεκα* (= *οὐ ἐνεκα*) and *δοθούνεκα* (= *στον ἐνεκα*) *because*, *εὔτε* *since* (poetic and Ionic; also temporal), and by *ὅπου* *since* (Hdt. 1. 68, X. C. 8. 4. 31, I. 4. 186). Homer has *ὅ* or *ὅ τε* *because*.

b. *ὡς* frequently denotes a reason imagined to be true by the principal subject and treated by him as a fact (2241). *ὅτι* often follows *διὰ τοῦτο*, *διὰ τὸδε*, *ἐκ τούτου*, *τούτῳ*. *διότι* stands for *διὰ τοῦτο*, *ὅτι*. *ὅτε* and *ὁπότε* usually mean *when* (cp. *cum*); as causal conjunctions they are rare, as *ὅτε τοῖσιν τοῦθ*

οὕτως ἔχει *since then this is the case*, D. 1. 1, χαλεπὰ . . . τὰ παρόντα ὁπότε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα *the present state of affairs is difficult since we are deprived of such generals* X. A. 3. 2. 2. Causal ὅτε, temporal ὅτε rarely, can begin a sentence. When they approach the meaning *if*, ὅτε and ὁπότε take μή. In Attic prose inscriptions ἐπεὶ is rare, διότι does not occur, and ὦν ἔνεκα is generally used for διότι.

2241. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φίλῃ χρῆσθαι κτλ. *but since you do not wish to continue the march with me, I must either retain the friendship of Cyrus by renouncing you*, etc. X. A. 1. 3. 5, δ' ἐξήλωσας ἡμᾶς ὡς τοὺς μὲν φίλους . . . εὐ ποιεῖν δυνάμεθα . . . , οὐδὲ ταυθ' οὕτως ἔχει *but as to that which has excited your envy of us, our supposed ability* (lit. *because, as you think, we are able*) *to benefit our friends, not even is this so* X. Hi. 6. 12, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέρωτο *for he happened to be riding on a wagon from the fact that he had been wounded* X. A. 2. 2. 14.

2242. But causal clauses denoting an alleged or reported reason (implied indirect discourse, 2622) take the optative after secondary tenses.

(οἱ Ἀθηναῖοι) τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὦν οὐκ ἐπέξαγοι *the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out* T. 2. 21, εἶχε λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς ὅτι οὐκ ἐθέλησαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν *Pelopidas was able to say that the Lacedaemonians had made war upon them (the Thebans) for the reason that they had not been willing to march against him (the King of Persia) with Agesilaus* X. H. 7. 1. 34.

2243. Cause may be expressed also by the unreal indicative with ἄν or the potential optative with ἄν.

ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε *since you would long ago have perished had it depended on yourselves* D. 18. 49, δέομαι ὄν σου παραμείναι ἡμῖν ὡς ἐγὼ οὐδ' ἂν ἐνὸς ἡδῖον ἀκούσαιμι ἢ σοῦ *accordingly I beg you to stay with us; because there is no one (in my opinion) to whom I should more gladly listen than to you* P. Pr. 335 d.

2244. ἐπεὶ may introduce a coördinate command (imperative S. El. 352, potential optative, P. G. 474 b), *wish* (S. O. T. 661), or *question* (S. O. T. 390). Cp. the use of ὥστε, 2275. Sometimes, with the indicative, ἐπεὶ has the force of *although* (P. S. 187 a).—A causal clause may have the value of γὰρ with a coördinate main clause. So often in tragedy with ὡς in *answers* (S. Aj. 39; cp. X. C. 4. 2. 25).—A clause with ὅτε, apparently introducing a consequence, may give the reason for a preceding question (Δ 32).

2245. Cause may also be expressed by a relative clause (2555), by a participle (2064, 2085, 2086), by τῷ or διὰ τὸ with the infinitive (2033, 2034 b).

2246. εἰ or εἴπερ, when it expresses the real opinion of the writer or speaker,

may have a causal force, as ἐγὼ . . . ἡδομαι μὲν ὑφ' ὑμῶν τιμώμενος, εἴπερ ἀνθρώπος εἰμι *I am pleased at being honoured by you, since* (lit. *if indeed*) *I am a man* X. A. 6. 1. 26.

2247. Many verbs of emotion state the cause more delicately with εἰ (εἰάν) *if* as a mere supposition than by ὅτι. The negative is μή or οὐ.

a. So with ἀγανακτῶ *am indignant*, ἄγαμαι *am content*, αἰσχρόν ἐστι *it is a shame*, αἰσχρῶμαι *am ashamed*, ἄχθομαι *take hard*, δεινόν ἐστι *it is a shame*, δεινὸν ποιῶμαι *am indignant*, θαυμάζω *am astonished*, μέμφομαι *blame*, φθονῶ *am jealous*, etc. The *if* clause is usually indicative, sometimes an unreal indicative, a subjunctive, or a potential optative. Thus, θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς *I am surprised if you will not help yourselves* X. H. 2. 3. 53, ἀγανακτῶ εἰ οὐτως ἂν ἡμῶν μὴ οἶός τ' εἰμι εἰπεῖν *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, δεινὸν ποιούμενοι εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλῆθει μὴ εἰσονται *indignant that they could not discover those who were plotting against their commons* T. 6. 60, ἀτοπον ἂν εἴη, εἰ μὴδὲν μὲν ἐμοῦ λέγοντος αὐτοὶ βοᾶτε τὴν ἐπωνυμίαν τῶν ἔργων . . . , ἐμοῦ δὲ λέγοντος ἐπιλέλησθε, καὶ μὴ γενομένης μὲν κρίσεως περὶ τοῦ πράγματος ἤλω ἂν, γεγονότος δὲ ἐλέγχου ἀποφύεται *it would be absurd if, when I say nothing, you shout out the name of what he has done, but when I do speak, you forget it; and absurd if, while he should have been condemned when no investigation was instituted concerning the matter, he should yet get off now when the proof has been given* Aes. 1. 85 (cp. 2904 b), μὴ θαυμάζετε δ' ἄν τι φαίνομαι λέγων *do not be surprised if I seem to say something* I. Ep. 6. 7, τέρας λέγεις, εἰ . . . οὐκ ἂν δύναντο λαθεῖν *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

b. After a past tense we have either the form of direct discourse or the optative, as in indirect discourse. Thus, ἐθαύμαζον εἰ τι ἐξεῖ τις χρῆσασθαι τῷ λόγῳ αὐτοῦ *I kept wondering if any one could deal with his theory* P. Ph. 95 a, εἰπέπεν . . . ὡς δεινὸν εἴη εἰ ὁ μὲν . . . Ξανθίας ὑποκρινόμενος οὕτως . . . μεγαλόψυχος γένοιτο *he added that it was a shame if a man who played the rôle of Xanthias should prove himself so noble minded* Aes. 2. 157, ᾤκτιρον εἰ ἀλώσειντο *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 2622 a). Sometimes the construction used after a primary tense is retained after a secondary tense (X. C. 4. 3. 3).

2248. These verbs admit also the construction with ὅτι.

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμπει . . . οὔτε αὐτὸς φαίνοιτο (implied indirect discourse) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, ἤκομεν ἀγαπῶντες ὅτι τὰ σώματα διεσωσάμεθα *we have reached here, content that we have saved our lives* 5. 5. 13. The construction with ἐπὶ τῷ and the infinitive (2033 b) also occurs: (Σωκράτης) ἐθαυμάζετο ἐπὶ τῷ . . . εὐκόλως ζῆν *Socrates was admired because he lived contentedly* X. M. 4. 8. 2.

a. ὅτι after verbs of emotion really means *that*, not *because*.

RESULT CLAUSES (CONSECUTIVE CLAUSES)

2249. A clause of result denotes a consequence of what is stated in the principal clause.

2250. Result clauses are introduced by the relative word *ὥστε* (rarely by *ὡς*) *as, that, so that*. In the principal clause the demonstrative words *οὕτως thus, τοιούτος such, τοσούτος so great*, are often expressed. *ὥστε* is from *ὡς* and the connective *τέ*, which has lost its meaning.

a. To a clause with *οὕτως*, etc. Herodotus sometimes adds a clause either with *τέ* or without a connective, where Attic would employ *ὥστε*; cp. 3.12.

2251. There are two main forms of result clauses: *ὥστε* with the infinitive and *ὡστε* with a finite verb. With the infinitive, the negative is generally *μή*; with a finite verb, *οὐ*. On the use in indirect discourse and on irregularities, see 2759.

2252. Consecutive *ὡς* occurs almost always with the infinitive (chiefly in Herodotus, Xenophon, Aeschylus, and Sophocles); with a finite verb occasionally in Herodotus and Xenophon. With the infinitive, the orators and Thucydides (except 7.34) have *ὥστε*.

2253. Consecutive *ὥστε* (*ὡς*) with a finite verb does not occur in Homer, who uses coordination instead (cp. *δέ* in A 10). Two cases of *ὡς τε* occur with the infinitive (I 42; ζ 21 may mean *and so*), where the infinitive might stand alone, since Homer uses the infinitive to denote an intended or possible result.

2254. A clause with *ὥστε* and the infinitive is merely added to the clause containing the main thought in order to explain it. The consequence is stated without any distinction of time and only with difference of stage of action.

a. Since the infinitive expresses merely the abstract verbal idea, its use with *ὥστε* (as with *πρὶν*) outside of indirect discourse cannot explicitly denote a *fact*. By its datival nature (1969), the infinitive is simply a complement to, or explanation of, the governing word. *ὥστε* is one of the means to reinforce this explanatory office of the infinitive. The origin of its use is suggested by the comparison with *δύσος sufficient for, οἶος capable of* (2003) and the infinitive, which was not originally dependent on these words.

2255. A clause with *ὥστε* and a finite verb contains the main thought, and is often so loosely connected with the leading verb as to be practically independent and coordinate. *ὥστε* may thus be simply introductory and take any construction found in an independent sentence. The consequence expresses distinctions of time and stage of action.

2256. Result may also be expressed by relative clauses (2556).

DIFFERENCE BETWEEN *ὥστε* WITH THE INDICATIVE AND *ὡστε* WITH THE INFINITIVE

2257. A clause of result with *ὥστε* stating that something actually occurred *as a fact* must be expressed by the indicative.

2258. A clause of result with *ὡστε* stating that something may occur in consequence of an *intention, tendency, capacity*, and in general in consequence of the *nature* of an object or action, is regularly expressed by the infinitive. When a consequence is stated without affirming or denying its actual occurrence, the infinitive is in place. The infinitive *may* therefore denote a fact, but does not explicitly state this to be the case; and is, in general, permissible in all cases where the attainment of the result is expected, natural, or possible, and its actual occurrence is not emphasized; as it is emphasized by the indicative.

a. *ὥστε* with the infinitive does not state a particular fact. The infinitive is preferred in clauses containing or implying a negative. *ὥστε* with the indicative is preferred after *εἰς τοῦτο ἦκει* and like phrases when affirmative (cp. 2263, 2266, 2274).

2259. This difference may be illustrated by examples.

*ἔχω τριήρεις ὥστε εἰλεῖν τὸ ἐκείνων πλοῖον I have triremes (so as) to catch their vessel X. A. 1. 4. 8 (ὥστε εἶλον would mean so that I caught with an essentially different meaning), πάντας οὕτω διατιθεῖς ὥστε αὐτῷ εἶναι φίλους treating all in such a manner that they should be his friends X. A. 1. 1. 5 (an intended result, 2267), οὕτω διάκειμαι ὑφ' ἡμῶν ὡς οὐδὲ δεῖπνον ἔχω ἐν τῇ ἐμαντοῦ χώρᾳ I am treated by you in such a manner that I cannot even sup in my own country X. H. 4. 1. 33 (a fact), ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διῆσαν so that it was impossible to pass by the side of a tower, but the guards went through the middle of them T. 3. 21, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους ὥστε καὶ τοὺς πολεμίους ἀκούειν ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον they made a loud noise by calling each other so that even the enemy could hear; consequently those of the enemy who were nearest actually fled X. A. 2. 2. 17. Here the fact that some of the enemy fled is proof that they *actually* heard the cries; but the Greek states merely that the noise was loud enough to be heard. Had the clause *ὥστε . . . ἔφυγον* not been added, we could only have *inferred* that the noise was heard.*

ὥστε (RARELY *ὡς*) WITH THE INFINITIVE

2260. The infinitive with *ὥστε* denotes an anticipated or possible result; but the actual occurrence of the result is not stated, and is to be inferred only. The negative is *μή*, but *οὐ* is used when the *ὥστε* clause depends on a clause itself subordinate to a verb of *saying* or *thinking* (2269). Cp. 2759.

a. *ὥστε* with the infinitive means *as to, so as to*; but with a subject necessary in English it must often be translated by *so that*.

2261. The infinitive with *ὥστε* is usually present or aorist, rarely perfect (e.g. D. 18. 257). The future is common only in indirect discourse (D. 19. 72).

2262. *ὥστε* (*ὡς*) with the infinitive is used when its clause serves only to explain the principal clause. Thus,

2263. (I) After expressions denoting *ability, capacity, or to effect something*.

πολλὰ πρῶτα παρείχον οἱ βάρβαροι . . . ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν *the barbarians caused great annoyance; for they were so nimble that they could escape even though they made off after they had approached quite near* X. A. 4. 2. 27, ὁ ποταμὸς τοσοῦτος βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν *the river of such a depth that the spears could not even project above the surface* 3. 5. 7 (on τοσοῦτος *δυσος* etc. see 2003), τοσαύτην κραυγὴν . . . ἐποίησαν ὥστε . . . τοὺς ταξιάρχους ἐλθεῖν *they made such an uproar as to bring the taxiarchs* D. 54. 5.

a. The idea of *effecting* may be unexpressed: (Κλέαρχος) ἤλαυεν ἐπὶ τοὺς Μένωνος ὥστ' ἐκείνους ἐκπεπληχθῆναι *Clearchus advanced against the soldiers of Menon so (i.e. by so doing he brought it about) that they were thoroughly frightened* X. A. 1. 5. 13; cp. 2267. Several verbs of *effecting* take *ὥστε* when the result is intended and where the simple infinitive is common (2267 b).

2264. (II) After a comparative with *ἢ* *than*.

ἦσθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he possessed too little power to benefit his friends* X. H. 4. 8. 23, οἱ ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν *the javelin throwers hurled their javelins too short a distance to reach the slingers* X. A. 3. 3. 7. After a comparative, *ὡς* is as common as *ὥστε*.

a. *ὥστε* may here be omitted: κρείσσον' ἢ φέρειν κακά *evils too great to be endured* E. Hec. 1107.

b. On positive adjectives with a comparative force, see 1063.

2265. (III) After a principal clause that is negated.

οὐκ ἔχομεν ἀργύριον ὥστε ἀγοράζειν τὰ ἐπιτήδεια *we have no money (so as) to buy provisions* X. A. 7. 3. 5, οὐδεὶς πάποτ' εἰς τοσοῦτ' ἀναιδεῖās ἀφίκετο ὥστε τοιοῦτὸν τι τολμῆσαι ποιεῖν *no one ever reached such a degree of shamelessness as to dare to do anything of the sort* D. 21. 62 (cp. 2258 a). Here are included questions expecting the answer *no*: τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε πείσαι; *who is so eloquent as to persuade you?* X. A. 2. 5. 15. After negative (as after comparative, 2264) clauses, the infinitive is used, since there would be no reason for the *ὥστε* clause if the action of the principal clause did not take place. But the indicative occurs occasionally (L. 13. 18, Ant. 5. 43).

2266. (IV) After a principal clause that expresses a condition.

εἰ μὴ εἰς τοῦτο μανίās ἀφικόμεν ὥστε ἐπιθῦμειν . . . πολλοῖς μάχεσθαι *if I had not reached such a degree of madness as to desire to contend with many* L. 3. 29 (cp. 2258 a).

2267. (V) To express an intended result, especially after a verb of *effecting*, as ποῖω, διαπράττομαι, etc.

πάν ποιούσιν ὥστε δίκην μὴ δίδουσι *they use every effort (so as) to avoid being punished* P. G. 479 c, διφθέρᾱς . . . συνέσπων ὡς μὴ ἀπτεσθαι τῆς κάρφης τὸ ὕδωρ *they stitched the skins so that the water should not touch the hay* X. A. 1. 5. 10.

a. The infinitive here expresses only the result, while the idea of purpose comes only from the general sense and especially from the meaning of the leading verb. *ἵνα μὴ* in the above examples would express only purpose.

b. A clause of intended result is often used where *ὅπως* might occur in an object clause after a verb of *effort* (2211); as μηχανᾶς εὐρήσομεν ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξει πόνων *we will find means (so as) to free thee entirely from these troubles* A. Eum. 82. The infinitive alone, denoting purpose, is here more usual.

2268. (VI) To state a condition or a proviso (*on condition that, provided that*).

πολλὰ μὲν ἂν χρήματ' ἔδωκε Φιλιστίδης ὥστ' ἔχειν Ὀρεόν *Philistides would have given a large sum on condition of his holding Oreus* D. 18. 81, ὑπὶσχοῦντο ὥστε ἐκπλεῖν *they gave their promise on the condition that they should sail out* X. A. 5. 6. 26. *On condition that* is commonly expressed by *ἐφ' ᾧ* or *ἐφ' ᾧτε* (2279) with or without a preceding *ἐπὶ τούτῳ*.

2269. A result clause with *ὥστε* and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, takes the infinitive, and usually retains the negative of the direct form.

ἔφασαν τοὺς στρατιώτᾱς εἰς τοῦτο τρυφῆς ἐλθεῖν ὥστ' οὐκ ἐθέλειν πίνειν, εἰ μὴ ἀνθομιλᾶς εἴη *they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet* X. H. 6. 2. 6 (direct: *ὥστε* οὐκ ἠθέλον πίνειν, with *οὐ* retained in indirect discourse). See also 2270 b.

So even when the principal verb takes *ἵνα*, as ἐννοησάτω *ἵνα* οὕτως ἤδη τότε πόρρω τῆς ἡλικίᾱς ἦν ὥστ' . . . οὐκ ἂν πολλῶ ὕστερον τελευτῆσαι τὸν βίον *let him consider that he was then so far advanced in years that he would have died soon afterwards* X. M. 4. 8. 1.

a. The future infinitive here represents the future indicative: *οἴεται ἡμᾶς εἰς τοσοῦτον εὐηθείᾱς ἤδη προβεβηκέναι ὥστε καὶ ταῦτα ἀναπεισθήσεσθαι* *he thinks that you have already reached such a degree of simplicity as to allow yourselves to be persuaded even of this* Aes. 3. 256. Outside of indirect discourse, the future infinitive with *ὥστε* is rare (*γενθήσεσθαι* D. 16. 4, *εἴσεσθαι* D. 29. 5).

b. *ὥστε* with the optative in indirect discourse is very rare (X. H. 3. 5. 23, I. 17. 11).

2270. *ἄν* with the infinitive expressing *possibility*, and representing either a potential indicative or a potential optative, occasionally follows *ὥστε* (*ὡς*).

a. Not in indirect discourse: καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμνησαν ὥστε καὶ ἰδιώτην ἂν γνώωναι (= ἰδιώτης ἔγνω ἂν or γνώη *ἂν*) *ἵνα* τῆς μοναρχίᾱς ἀπέχεσθαι με δεῖ *and the gods declared to me so clearly in the sacrifices that even a common man could understand that I must keep aloof from sovereignty* X. A. 6. 1. 31, ἐν τῷ

ἀσφαλεῖ ἤδη ἔσομαι ὡς μηδὲν ἂν ἔτι κακὸν παθεῖν (= οὐδὲν ἂν ἔτι πάθοιμι) *I shall soon be safe from suffering any further evil* X. C. 8. 7. 27. The difference in meaning is very slight between the construction with the potential optative and that with the infinitive with ἂν representing the potential optative.

N. — Rarely in other cases. Thus, τὰ δὲ ἐντὸς οὕτως ἑκάτεο ὥστε . . . ἤδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν (= ἔρριπτον, 2304) *but their internal parts were inflamed to such a degree that they would have been most glad to throw themselves into cold water (had they been permitted)* T. 2. 49.

b. In indirect discourse: ἂρ' οὐδ' ἔδοξε τῷ ἡμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (= παρέλιπεν) ἂν τι τῶν τοιούτων; *does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort?* Is. 3. 37.

2271. ὥστε is often used with the infinitive when the infinitive without ὥστε is regular or more common.

a. So with many verbs, especially of *will* or *desire*. Thus, ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus* T. 5. 35, δεηθέντες . . . ἐκάστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον *having begged each privately (so as) to vote for the war* 1. 119, ἐποήσα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6.

N. — Such verbs are: ἀπέχομαι, δέομαι *ask*, διαπράττομαι, διδάσκω, δικάω, δύναμαι, ἐθέλω, εἶργω, ἐλπίζω, ἐπαγγέλλομαι, ἐπαίρω, ἔχω *am able*, θέσφατόν τι τιμὴν κινεῖται, a phrase with καθίσταμαι, ξυγχωρῶ, παραδίδωμι, πείθω (and παρασκευάζω = πείθω), πέφυκα, ποιῶ, προθυμοῦμαι, προτρέπομαι, φυλάττομαι (2239), ψηφίζομαι.

b. When the infinitive is the subject: πάνν γάρ μοι ἐμέλησεν ὥστε εἶδέναι *for it concerned me exceedingly to know* X. C. 6. 3. 19.

N. — So with ἔστι, γίγνεται, etc., δόξαν ἵσταν ἡ δέουσα, συνέβη (Thuc.), συνέπιπτε, συνέηκει (Hdt.), προσήκει. Cp. 1985.

c. With adjectives, especially such as are positive in form but have a comparative force and denote a deficiency or the like (1063); as ἡμεῖς γὰρ ἔτι νεοὶ ὥστε τοσοῦτον πρᾶγμα διελέσθαι *for we are still too young to decide so important a matter* P. R. 314 b. So with ἰδιώτης, ὀλιγός, ψυχρός, γέρων; and with ἰκανός, ἀδύνατος (and with δύνασθαι).

2272. On the absolute infinitive with ὡς (less often with ὥστε) see 2012.

ὥστε (ὡς) WITH A FINITE VERB

2273. Any form used in simple sentences may follow ὥστε (rarely ὡς) with a finite verb. ὥστε has no effect on the mood of a finite verb.

a. ὡς is found especially in Xenophon.

2274. ὥστε *so that* with the indicative states the *actual* result of the action of the leading verb. This is especially common in narrative statements with the aorist tense. The negative is οὐ.

ἐπιπίπτει χιῶν ἀπλοτος ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους *an immense amount of snow fell so that it buried both the arms and the men* X. A. 4. 4. 11, εἰς τοσοῦτον ὕβρεως ἤλαθον ὥστ' ἔπεισαν ἡμᾶς ἐλαύνειν αὐτὸν *they reached such a pitch of insolence that they persuaded you to expel him* 1. 16. 9 (cp. 2258 a), οὕτω σκαῖδς εἰ . . . ὥστ' οὐ δύνασαι κτλ. *are you so stupid that you are not able, etc.* D. 18. 120 (of a definite fact; with μὴ δύνασθαι the meaning would be *so stupid as not to be able*, expressing a characteristic). So after the locution τοσοῦτου δέω, as τοσοῦτου δέω περὶ τῶν μὴ προσηκόντων ἰκανός εἶναι λέγειν, ὥστε δέδοικα κτλ. *I am so far from able to speak about that which does not refer to my case that I fear, etc.* L. 17. 1. ὡς is very rare: νομίζω οὕτως ἔχειν ὡς ἀποστήσονται αὐτοῦ αἱ πόλεις *I consider that it is the case that the cities will revolt from him* X. H. 6. 1. 14.

a. So when ὥστε introducing an independent sentence practically has the force of οὐδὲν, τοίνυν, τοιγαροῦν *and so therefore, consequently*. Thus καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν ὥστ' οἱ Ἕλληες ἐφρόντιζον *and on the next day he did not come; consequently the Greeks were anxious* X. A. 2. 3. 25. Cp. 2275. This use appears sometimes with the infinitive: ὥστ' ἐμὲ ἐμάντων ἀνερωτᾶν *and so I kept asking myself* P. A. 22 e.

2275. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, a clause with ὥστε is coordinate rather than subordinate, and ὥστε has the force of καὶ οὕτως.

ὥστε θάρρει *and so be not afraid* X. C. 1. 3. 18, ὥστε . . . μὴ θαυμάσῃς *and so do not wonder* P. Phae. 274 a, ὥστε πόθεν ἴσασιν; *and so how do they know?* D. 29. 47.

2276. ὥστε (ὡς) occurs rarely with the participle (instead of the infinitive) by attraction to a preceding participle (And. 4. 20, X. C. 7. 5. 46, D. 10. 40, 58. 23).

2277. ὥστε (ὡς) may be used with a past tense of the indicative with ἂν (potential indicative and unreal indicative).

τοιούτων τι ἐποίησεν ὡς πᾶς ἂν ἔγνωσεν ἀσμένῃ ἤκουσε *she made a movement so that every one could recognize that she heard the music with pleasure* X. S. 9. 3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὀρμώμενος ὁ Κλέων τῷ στρατῷ *everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force* T. 5. 6.

2278. ὥστε (ὡς) is used rarely with the optative without ἂν (by assimilation to a preceding optative) and with the potential optative with ἂν.

εἰ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. *if some one should pay such attention to your wife as to make her love him better than yourself* X. C. 5. 5. 30 (cp. 2266), τοσοῦτου δέος ἐλέου τινὸς ἀξίος εἶναι ὥστε μισηθείης ἂν δικαίτατ' ἀνθρώπων *you are so far unworthy of compassion that you would be detested most justly of all men* D. 37. 49, ὡς ἂν X. Ag. 6. 7, X. C. 7. 5. 37, 7. 5. 81.

CLAUSES WITH ἔφ' ᾧ AND ἔφ' ᾧτε INTRODUCING A PROVISO

2279. ἔφ' ᾧ and ἔφ' ᾧτε on condition that, for the purpose of take the infinitive or (less often) the future indicative, and may be introduced, in the principal clause, by the demonstrative ἐπὶ τούτῳ. Negative μή.

αἰρεθέντες ἔφ' ᾧτε συγγράψαι νόμους having been chosen for the purpose of compiling laws X. H. 2. 3. 11, ἔφασαν ἀποδώσειν (τοὺς νεκροὺς) ἔφ' ᾧ μὴ καίειν τὰς οἰκίας the barbarians said they would surrender the dead on condition that he would not burn their houses X. A. 4. 2. 19, ἀφιέμεν σε, ἐπὶ τούτῳ μέντοι, ἔφ' ᾧτε μηκέτι . . . φιλοσοφείν we release you, on this condition however, that you no longer search after wisdom P. A. 29 c. Future indicative: ξυνέβησαν ἔφ' ᾧτε ἐξέλθωσιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς they made an agreement on condition that they should depart from the Peloponnesus under a truce and never set foot on it again T. 1. 103.

a. These constructions do not occur in Homer. The future indicative is used by Herodotus and Thucydides on the analogy of relative clauses equivalent to consecutive clauses. These authors also use ἐπὶ τοῖσδε for ἐπὶ τούτῳ.

CONDITIONAL CLAUSES

2280. A condition is a supposition on which a statement is based. A conditional sentence commonly consists of two clauses:

The protasis: the conditional, or subordinate, clause, expressing a supposed or assumed case (*if*).

The apodosis: the conclusion, or principal clause, expressing what follows if the condition is realized. The truth or fulfilment of the conclusion depends on the truth or fulfilment of the conditional clause.

a. The protasis has its name from πρότασις, lit. stretching forward, that which is put forward (in logic, a premiss); the apodosis, from ἀπόδοσις, lit. giving back, return; i.e. the resuming or answering clause.

2281. The protasis usually precedes, but may follow, the apodosis.

2282. The protasis is introduced by εἰ *if*.

a. Homer has also αἰ, which is an Aeolic (and Doric) form.

2283. With the subjunctive mood, εἰ commonly takes ἄν (Epic εἰ κε or εἰ κε, not ἔάν).

a. There are three forms, ἔάν, ἦν, ἄν. ἔάν is the ordinary form in Attic prose and inscriptions; ἦν appears in Ionic and in the older Attic writers (the tragic poets and Thucydides); ἄν, generally in the later writers (sometimes together with ἔάν), very rarely in Attic inscriptions. In Plato ἄν is commoner than ἔάν. Xenophon has all three forms.

b. ἦν is from εἰ + ἄν, ἄν from ἦ (another form of εἰ) + ἄν. The etymology of ἔάν is uncertain: either from ἦ + ἄν or from εἰ + ἄν.

2284. The particle ἄν is used in the apodosis: (1) with the optative, to denote possibility (cp. 1824); (2) with the past tenses of the indicative, to denote either the non-fulfilment of the condition (1786) or, occasionally, repetition (1790).

2285. The apodosis may be introduced by δέ or ἀλλά, less often by αὐτάρ. See under Particles. ἦν δέ *as it is, as it was* corrects a supposition contrary to fact. The apodosis sometimes has τότε, τότε δὴ, οὕτως (Hom. τῶ) comparable to Eng. *then, in that case* in the conclusion of conditional sentences.

2286. The negative of the protasis is μή because the subordinate clause expresses something that is *conceived* or *imagined*. μή negatives the conditional clause *as a whole*. On οὐ adherescent in protasis, see 2698.

The negative of the apodosis is οὐ, in case the principal clause states the conclusion as a *fact* on the supposition that the protasis is true; μή, when the construction requires that negative (2689).

2287. The indicative, subjunctive, and optative moods, and the participle may stand in protasis and apodosis. The imperative and infinitive may be used in the apodosis. The future optative is not used in conditional sentences except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

2288. Instead of a formal conditional sentence the two members may be simply coördinated, the protasis having the form of an independent clause.

σμίκερόν λαβὲ παράδειγμα, καὶ πάντα εἰσεὶ ἃ βούλομαι take an insignificant example, and you will know what I mean P. Th. 154 c, πράττεται τι τῶν ὑμῶν δοκούντων συμφέρον· ἀφωσος Ἀισχίνης something is going on (of a kind) that seems to be to your advantage. Aeschines is dumb. D. 18. 198. Cp. "Take with you this great truth, and you have the key to Paul's writings" (Channing); "Petition me, perhaps I may forgive" (Dryden). Cp. 1839.

CLASSIFICATION OF CONDITIONAL SENTENCES

A. CLASSIFICATION ACCORDING TO FORM

2289. Conditional sentences may be classified according to *form* or *function* (i.e. with reference to their meaning). Classified according to form, all conditional sentences may be arranged with regard to the form of the protasis or of the apodosis.

Protasis: εἰ with the indicative.

ἔάν (rarely εἰ) with the subjunctive.

εἰ with the optative.

Apodosis: with ἄν, denoting what *would (should) be* or *have been*.

without ἄν, not denoting what *would (should) be* or *have been*.

B. CLASSIFICATION ACCORDING TO FUNCTION

2290. Greek possesses a great variety of ways to join protasis and apodosis, but certain types, as in English, are more common than others and have clear and distinct meanings. In the case of some of the less usual types the exact shade of difference cannot be accurately known to us; as indeed to the Greeks themselves they were often used with no essential difference from the conventional types. In the following classification only the ordinary forms are given.

ACCORDING TO TIME

2291. This is the only functional distinction that characterizes all conditional sentences. Here are included also 2292, 2295, 2296.

1. Present

Protasis: a primary tense of the indicative.

Apodosis: any form of the simple sentence.

εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς if you do this, you do well.

2. Past

Protasis: a secondary tense of the indicative.

Apodosis: any form of the simple sentence.

εἰ ταῦτα ἐποίεις, καλῶς ἐποίεις if you were doing this, you were doing well, εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας if you did this, you did well.

3. Future

a. Protasis: *εἰάν* with the subjunctive.

Apodosis: any form expressing future time.

εἰάν ταῦτα ποιῆς (ποιήσης), καλῶς ποιήσεις if you do this, you will do well.

b. Protasis: *εἰ* with the future indicative.

Apodosis: any form expressing future time.

εἰ ταῦτα ποιήσεις, πείσει if you do this, you will suffer for it.

c. Protasis: *εἰ* with the optative.

Apodosis: *ἄν* with the optative.

εἰ ταῦτα ποιήης (ποιήσειας), καλῶς ἄν ποιήης (ποιήσειας) if you should (were to) do this, you would do well.

According to Fulfilment or Non-fulfilment

2292. Only one class of conditional sentences distinctly expresses non-fulfilment of the action.

1. Present or Past

Protasis: *εἰ* with the imperfect indicative.

Apodosis: *ἄν* with the imperfect indicative.

εἰ ταῦτα ἐποίεις, καλῶς ἄν ἐποίεις if you were (now) doing this, you would be doing well; if you had been doing this, you would have been doing well.

2. Past

Protasis: *εἰ* with the aorist indicative.

Apodosis: *ἄν* with the aorist indicative.

εἰ ταῦτα ἐποίησας, καλῶς ἄν ἐποίησας if you had done this, you would have done well.

N. — Greek has no special forms to show that an action *is* or *was* fulfilled, however clearly this may be implied by the context. Any form of conditional sentence in which the apodosis does not express a rule of action may refer to an impossibility.

According to Particular or General Conditions

2293. A particular condition refers to a definite act or to several definite acts occurring at a definite time or at definite times.

2294. A general condition refers to any one of a series of acts that may occur or may have occurred at any time.

2295. General conditions are distinguished from particular conditions only in present and past time, and then only when there is no implication as to the fulfilment of the action. General conditions have no obligatory form, as any form of condition may refer to a rule of action or to a particular act; but there are two common types of construction:

1. Present

Protasis: *εἰάν* with the subjunctive.

Apodosis: present indicative.

εἰάν ταῦτα ποιῆς (ποιήσης), σέ ἐπαινῶ if ever you do this, I always praise you.

2. Past

Protasis: *εἰ* with the optative.

Apodosis: imperfect indicative.

εἰ ταῦτα ποιήης (ποιήσειας), σέ ἐπῆνον if ever you did this, I always praised you.

2296. But equally possible, though less common, are:

εἰ ταῦτα ποιεῖς, σέ ἐπαινῶ and εἰ ταῦτα ἐποίεις, σέ ἐπῆνον.

TABLE OF CONDITIONAL FORMS

2297. In this Grammar the ordinary types of conditional sentences are classified primarily according to *time*. The Homeric and other more usual variations from the ordinary forms are mentioned under each class, the less usual Attic variations are mentioned in 2355 ff. The following table shows the common usage:

TIME	FORM	PROTASIS	APODOSIS
PRESENT	Simple	εἰ with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	εἰ with imperfect indicative	imperfect indicative with ἄν
	General	εἰ with subjunctive	present indicative or equivalent
PAST	Simple	εἰ with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	εἰ with aorist or imperfect indicative	aorist or imperfect indicative with ἄν
	General	εἰ with optative	imperfect indicative or equivalent
FUTURE	More Vivid	εἰ with subjunctive	fut. indic. or equivalent
	Emotional	εἰ with future indicative	fut. indic. or equivalent
	Less Vivid	εἰ with optative	ἄν with optative

PRESENT AND PAST CONDITIONS

First Form of Conditions

SIMPLE PRESENT AND PAST CONDITIONS

2298. Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability. The protasis has the indicative, the apodosis has commonly the indicative, but also any other form of the simple sentence appropriate to the thought.

εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς *if you do this, you do well.*

εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας *if you did this, you did well.*

a. This form of condition corresponds to the logical formula *if this is so, then that is so; if this is not so, then that is not so; if A = B, then C = D*. The truth of the conclusion depends solely on the truth of the condition, which

is not implied in any way. In these conditions something is supposed to be true only in order to draw the consequence that something else is true.

b. The conditional clause may express what the writer knows is physically impossible. Even when the supposition is true according to the real opinion of the writer, this form of condition is employed. In such cases εἰπερ is often used for εἰ. Both εἰ and εἰπερ sometimes have a causal force (2246); cp. *si quidem* and *quia*.

c. The simple condition is particular or general. When the protasis has εἰ τις and the apodosis a present indicative, the simple condition has a double meaning referring both to an individual case and to a rule of action. When a present general condition is distinctly expressed, εἰ with the subjunctive is used (2337.)

2299. There are many possible combinations of present and past conditions with different forms of the protasis and apodosis. Protasis and apodosis may be in different tenses, and present and future may be combined.

2300. The apodosis may be the simple indicative or any other form of the simple sentence appropriate to the thought.

a. **Simple Indicative:** εἰ τοῦτ' ἔχει καλῶς, ἐκείνο αἰσχρῶς *if this is excellent, that is disgraceful* Aes. 3. 188, εἰ μὲν (Ἀσκληπιδίος) θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής· εἰ δ' αἰσχροκερδής, οὐκ ἦν θεοῦ *if Asclepius was the son of a god, he was not covetous; if he was covetous, he was not the son of a god* P. R. 408 c, εἰ τέ τι ἄλλο . . . ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι, πάντων . . . μετέσχομεν *and if any other danger befell the Greeks, we took our share in all* T. 3. 54, ἦ καλὸν . . . τέχνημα ἄρα κέκτησθαι, εἰπερ κέκτησθαι *in truth you do possess a noble art, if indeed you do possess it* P. Pr. 319 a, εἰπερ γε Δαρείου . . . ἐστὶ παῖς . . . , οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι *if indeed he is a son of Darius, I shall not gain this without a battle* X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοῦς ἔρκους ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει *assuming that Clearchus broke the truce contrary to his oath, he has his deserts* 2. 5. 41, εἰ δὲ δύο ἐξ ἐνὸς ἀγῶνος γεγένησθον, οὐκ ἐγὼ αἰτιος *but if two trials have been made out of one, I am not responsible* Ant. 5. 85.

b. **Indicative with ἄν** (unreal indicative, 1786): καίτοι τότε . . . τὸν Ὑπερείδην, εἰπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν *and yet, if indeed his present charge against me is true, he would have had more reason for prosecuting Hyperides than he now has for prosecuting my client* D. 18. 223 (here ἂν ἐδίωκεν implies εἰ ἐδίωκεν, 2303). So also an unreal indicative without ἄν, 1774: τοῦτο, εἰ καὶ τᾶλλα πάντ' ἀποστεροῦσιν . . . ἀποδοῦναι προσήκει *even if they steal everything else, they should have restored this* D. 27. 37. In the above examples each clause has its proper force.

c. **Subjunctive of exhortation or prohibition** (cp. the indicative δεῖ or χρῆ with the infinitive, 1807): ὅθεν δὲ ἀπελιπομεν ἐπαπέλωμεν, εἰ σοι ἡδομένῳ ἐστὶν *but let us return to the point whence we digressed, if it is agreeable to you* P. Ph. 78 b, εἰ μὲν ἴστε με τοιοῦτον . . . μηδὲ φωνῆν ἀνάσχησθε *if you know that I am such a man . . . do not even endure the sound of my voice* D. 18. 10.

d. **Optative of wish** (cp. the indicative ἐλπίζω): κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ *may I perish most vilely, if I do not love Xanthias* Ar. Ran. 579.

e. **Potential optative:** θαυμάζομι ἂν εἰ οἶσθα *I should be surprised if you*

know P. Pr. 312 c. The potential optative (or indicative with *ἄν*, above b) sometimes suggests an inference (cp. the indicative *δοκεῖ* and inf. with *ἄν*). Thus, *εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ* for *if they mean this, I must admit* (it seems to me that I must admit) *that I am an orator, but not after their style* P. A. 17 b (cp. *τοῦτό γέ μοι δοκεῖ καλὸν εἶναι, εἰ τις οἶός τ' εἴη παιδεύειν ἀνθρώπους* *this seems to me a fine thing, if any one should be able to train men* 19 e), *εἰ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεῶν ἄρχοιτε* for *if they were right in revolting, you must be wrong in holding your empire* T. 3. 40 (cp. *οὐκ ἄρα χρὴ ὑμᾶς ἄρχειν*).

f. Imperative (cp. the indicative *κελεύω* *order*, *ἀπαγορεύω* *forbid*): *εἰ τις ἀντιλέγει, λεγέτω* if *any one objects, let him speak* X. A. 7. 3. 14.

2301. If the protasis expresses a *present intention* or *necessity*, the future indicative may be used.

εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ἂν ἂν Κύρος διδώ, τί κωλεῖ καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύρον προκαταλαβεῖν; but *if we are going to trust any guide that Cyrus may give us, what hinders our also ordering Cyrus to occupy the heights in advance in our behalf?* X. A. 1. 3. 16, *αἶρε πλήκτρον, εἰ μαχεῖ* *raise your spear if you mean (are going) to fight* Ar. Av. 759. The future here has a modal force and expresses something besides futurity; hence it is equivalent to *μέλλεις μαχεῖσθαι* (1959), but not to *ἔαν μάχη* (2323) or to *εἰ μαχεῖ* (a threat, 2328), both of which refer to future time. The periphrasis with *μέλλω* and the present or future infinitive is more common in prose.

Second Form of Conditions

PRESENT AND PAST UNREAL CONDITIONS

2302. In present and past unreal conditions the protasis implies that the supposition cannot or could not be realized because contrary to a known fact. The apodosis states what *would be* or *would have been* the result if the condition *were* or *had been* realized.

2303. The protasis has *εἰ* with the imperfect, aorist, or pluperfect indicative; the apodosis has *ἄν* with these past tenses. The protasis and apodosis may have different tenses. Unreal conditions are either particular or general.

2304. The imperfect refers to present time or (sometimes) to a continued or habitual past act or state. The imperfect may be conative.

εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις if *you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well*.

The implied opposite is a present (*ἀλλ' οὐ ποιεῖς* but *you are not doing this*) or an imperfect (*ἀλλ' οὐκ ἐποίεις* but *you were not doing this*).

The imperfect of past time emphasizes the continuance of the action.

2305. The aorist refers to a simple occurrence in the past.

εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας if *you had done this, you would have done well*.

The implied opposite is an aorist (*ἀλλ' οὐκ ἐποίησας* but *you did not do this*).

2306. The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion.

εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης if *you had finished doing this* (now or on any past occasion), *you would have done well*.

The implied opposite is a perfect (*ἀλλ' οὐ πεποιήκας* but *you have not done this*) or a pluperfect (*ἀλλ' οὐκ ἐπεποιήκης* but *you had not done this*).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

2307. In reference to *past* time, the imperfect or aorist is used according as either tense would be used in an affirmative sentence not conditional. The pluperfect is commonly used when the perfect would have been used of present time.

2308. In the form of the protasis and the apodosis of unreal conditions there is nothing that denotes unreality, but, in the combination, the unreality of the protasis is always, and that of the apodosis generally, implied. The past tenses of the indicative are used in unreal conditions referring to present time, because the speaker's thought goes back to the past, when the realization of the condition was still possible, though at the time of speaking that realization is impossible.

2309. Same Tenses in Protasis and Apodosis. — a. Imperfect of present time: *ταῦτα δὲ οὐκ ἂν ἐδύνατο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο* but *they would not be able to do this, if they were not also following a temperate diet* X. C. 1. 2. 16.

b. Imperfect of past time: *οὐκ ἂν ὄν νήσων . . . ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν* accordingly *he would not have ruled over islands, if he had not possessed also some naval force* T. 1. 9. Present and past combined: *εἰ μὴ τότε ἐπόνουν, νῦν ἂν οὐκ εὐφραίνεσθην* if *I had not toiled then, I should not be rejoicing now* Philemon 153.

c. Aorist of past time: *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* *Agasias would not have done this, if I had not ordered him* X. A. 6. 6. 15.

2310. Different Tenses in Protasis and Apodosis — a. Imperfect and Aorist: *εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι* if *I had known this before, I would not even have accompanied you* X. A. 7. 7. 11.

N. — With an imperfect of present time in the protasis, *εἴπον ἄν*, *ἀπεκρίνάμην ἄν* and like verbs, denote an act in present time (*I should at once say*). Thus, *εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν* if *thou wert not my father, I would say (would have said) thou wast unwise* S. Ant. 755. Often in Plato, as *εἰ μὲν*

οὐδ' σὺ με ἠρώτῃς τι τῶν νῦν δὴ, εἶπον ἄν κτλ. *if now you were asking me any one of the questions with which we are now dealing, I should say etc.*, P. Euth. 12 d, cp. P. G. 514 d, X. A. 7. 6. 23.

b. **Imperfect and Pluperfect**: καὶ τὰλλ' ἂν ἄπαντ' ἀκολουθῶς τούτοις ἐπέκρᾶκτο, εἰ τις ἐκείθερό μοι and *everything else would have been effected consistently with what I have said, if my advice had been followed* D. 19. 173.

c. **Aorist and Imperfect**: εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεῖᾳ *if you had not come, we should now be marching against the king* X. A. 2 1. 4.

d. **Aorist and Pluperfect**: εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλῃ *if I had long ago essayed to meddle with politics, I should long ago have perished* P. A. 31 d, εἰ μὴ ψῆφος μετέπεσεν, ὑπερώριστ' ἂν *if one vote had been transferred to the other side, he would have been transported across the borders (and now be in exile)* Aes. 3. 252.

e. **Pluperfect and Imperfect**: ἡ πόλις ἐλάμβανεν ἂν δίκην, εἰ τι ἠδίκητο *the State would inflict punishment, if it had been wronged* Ant. 6. 10.

f. **Pluperfect and Aorist**: οὐκ ἂν παρέμεινα, εἰ ἐλελύμην *I should not have stayed, if I had been free* Ant. 5. 13.

2311. Homeric Constructions.—In Homer the imperfect in unreal conditions refers only to past time. The apodosis may have *κέ* or *ἄν* with the optative.

a. The present unreal condition with *εἰ* with the optative in the protasis and *ἄν* with the optative in the apodosis (in form like a less vivid future condition in Attic) is very rare (Ψ 274). In B 80, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with *κέν* and the optative).

b. Past unreal conditions have, in the protasis, the imperfect or aorist indicative; in the apodosis, either the imperfect or aorist indicative with *ἄν* or *κέ* or the aorist or present optative with *κέ*. Thus, καὶ νύ κεν ἐνθ' ἀπόλοιτο . . . Αἰνείας, εἰ μὴ ἄρ' ἔξθ' ὤβησε . . . Ἀφροδίτη and *here Aeneas had perished, if Aphrodite had not quickly observed him* E 311.

2312. Unreal conditions with ἄν and the optative in apodosis (cp. 2311) in Attic are rare and some are suspected. Either the common reading is at fault (X. M. 3. 5. 8), or we have a simple condition with a potential optative (2300 e), as in And. 1. 57, L. 6. 39, I. 4. 102. In εἰ μὲν τοίνυν τοῦτ' ἐπεχείρουσιν λέγειν . . . , οὐκ ἔσθ' ὅστις οὐκ ἂν εἰκότως ἐπιτιμήσειέ μοι *if now I were attempting to say this, there would be no one who would not censure me with good reason* (D. 18. 206) the implied conclusion is οὐκ ἂν ἦν ὅστις κτλ.

a. The optative in protasis and apodosis occur in E. Med. 568 (present unreal). Hdt. uses the potential optative occasionally (e.g. 7. 214) where English uses a past expression.

UNREAL CONDITIONS—APODOSIS WITHOUT ἄν

2313. ἄν may be omitted in the apodosis of an unreal condition when the apodosis consists of an imperfect indicative denoting unfulfilled obligation, possibility, or propriety. Such are the impersonal expressions *ἔδει*, *χρῆν*, *ἐξῆν*, *εἰκόσ ἦν*, *καλόν ἦν*, etc., with the infinitive, the action of which is (usually) not realized.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) αἰτιῶσθαι αὐτόν *if he were doing this (as he is not), one ought to (might) blame him.*

εἰ ταῦτα ἐποίησε, ἔδει (ἐξῆν) αἰτιάσασθαι (or αἰτιῶσθαι) αὐτόν *if he had done this (as he did not), one ought to (might) have blamed him.*

a. Here *ἔδει* and *ἐξῆν* are auxiliaries and the emphasis falls on the infinitive. The impersonal verb has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus *ἔδει αἰτιῶσθαι αὐτόν* is virtually equivalent to *δικαίως ἂν ἤτιάτο*, and *εἰκόσ ἦν αἰτιάσασθαι αὐτόν* to *εἰκότως ἂν ἤτιάθη* *he would properly have been blamed.*

b. *ἔδει*, *χρῆν*, etc., may be used in simple sentences (1774 ff.) without any protasis either expressed or implied. But a protasis may often be supplied in thought.

2314. The present infinitive generally expresses what *would necessarily, possibly, or properly be done* now. The aorist, and sometimes the present, infinitive expresses what *would necessarily, possibly, or properly have been done* in the past.

a. **Present infinitive of present time**: *χρῆν δὴπον, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις ὄσιν αὐτοῖς ἐγὼ κακὸν πρόποτέ τι ξυμβούλευσα, νῦν αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν* *if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me* P. A. 33 d.

b. **Present infinitive of past time**: εἰ τινα (προῖκα) ἐδίδου, εἰκόσ ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι *if he had given any dowry, that which was actually delivered would naturally have been attested by those who claimed to have been present* Is. 3. 28.

c. **Aorist infinitive of past time**: εἰ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἐξῆν αὐτῷ . . . μισθῶσαι τὸν οἶκον *if he had wished to be just in regard to the children, he might properly have let the house* L. 32. 23.

2315. With the same impersonal expressions, ἄν is regularly used when the obligation, possibility, or propriety, and not the action of the verb dependent on *ἔδει*, etc., is denied. Here the main force of the apodosis falls on the necessity, possibility, or propriety of the act.

εἰ ταῦτα ἐποίει, ἔδει (ἐξῆν) ἂν αἰτιῶσθαι αὐτόν *if he were doing this (as he is not), it would be necessary (possible) to blame him*; but, as the case now stands, it is not necessary (possible). Thus, εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα . . . ἄγων ἱκανά, οὐδὲν ἂν ἔδει ὦν μέλλω λέγειν *if we knew for certain that he would return with a sufficient number of vessels, there would be no need to say what I am going to say (but there is need)* X. A. 5. 1. 10, ταῦτα εἰ μὲν δι' ἀσθένειαν ἐπάσχομεν, στέργειν ἂν ἦν ἀνάγκη τὴν τύχην *if we had suffered this because of our weakness, we should have (necessity would compel us) to rest content with our lot* L. 33. 4.

2316. With ἄν, it is implied that the obligation does (or did) not exist; without ἄν, it is implied that the action of the dependent infinitive is (or was)

not realized. Thus the first sentence in 2315, without *ἄν*, would mean: *if he were doing this* (as he is not), *one ought to blame him*; but, as the case now stands, one does not blame him.

2317. *ἔβουλόμην*, or *ἔβουλόμην ἄν*, with the infinitive may stand in the apodosis. Cp. 1782, 1789.

2318. *ἄν* is regularly omitted in an apodosis formed by the imperfect of *μέλλω* and the infinitive (usually future) to denote an unfulfilled past intention or expectation (cp. the Lat. future participle with *eram* or *fui*). Cp. 1895 a, 1960.

ἦ μάλα δὴ Ἀγαμέμνωνος . . . φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον, εἰ μὴ . . . ἔειπες in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken v 383 (*periturus eram, nisi dixisses*).

2319. *ἄν* may be omitted with the aorist of *κινδυνεύω* run a risk when the emphasis falls on the dependent infinitive.

εἰ μὴ δρόμῳ μάλιστα ἐξεφύγοιεν εἰς Δελφοῦς, ἐκινδυνεύσαμεν ἀπολέσθαι if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished: *ἄν ἀπωλόμεθα*) Aes. 3. 123. Contrast *εἰ μέντοι τότε πλείους συνέλέγησαν, ἐκινδύνευσεν ἄν διαφθαρήναι πολλὸν τοῦ στρατεύματος* if they had mustered in larger force at this time, a large part of the troops would have been in danger of being destroyed X. A. 4. 1. 11.

2320. Some expressions containing a secondary tense of the indicative without *ἄν*, and not followed by a dependent infinitive, are virtually equivalent to the apodosis of an unreal condition.

τοῦτ' εἰ μὴ ὠμολόγουν ἂ οὐτος ἐβούλετο, οὐδεμῶ ζηνία ἔνοχος ἦν but if they had not acknowledged to him what he wished, he would have been (lit. was) liable to no penalty L. 7. 37.

a. Imperfects (not impersonal) without *ἄν* are often emended, as *ἡσχύνόμην μέντοι* (some editors *μέντ' ἄν*), *εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην* I should, however, be ashamed, if I had been deceived by any one who was an enemy X. A. 7. 6. 21. Cp. "Tybalt's death was woe enough, if it had ended there" (Shakesp.). Cases like 1895 a do not belong here.

FUTURE CONDITIONS

2321. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms of future conditions:

More Vivid Future conditions.

Less Vivid Future conditions.

A variety of the first class is the Emotional Future (2328).

Future conditions may be particular or general (2293, 2294).

2322. The difference between the More Vivid Future and the Less Vivid Future, like the difference between *if I (shall) do this* and *if I should do this*, depends on the mental attitude of the speaker. With the Vivid Future the

speaker sets forth a thought as prominent and distinct in his mind; and for any one or more of various reasons. Thus, he may (and generally does) regard the conclusion as more likely to be realized; but even an impossible (2322 c) or dreaded result may be expressed by this form if the speaker chooses to picture the result vividly and distinctly. The More Vivid Future is thus used whenever the speaker clearly desires to be graphic, impressive, emphatic, and to anticipate a future result with the distinctness of the present.

The Less Vivid Future deals with suppositions less distinctly conceived and of less immediate concern to the speaker, mere assumed or imaginary cases. This is a favourite construction in Greek, and is often used in stating suppositions that are merely possible and often impossible; but the form of the condition itself does not imply an expectation of the speaker that the conclusion may possibly be realized. The difference between the two forms, therefore, is not an inherent difference between *probable* realization in the one case and *possible* realization in the other. The same thought may often be expressed in either form without any essential difference in meaning. The only difference is, therefore, often that of temperament, tone, or style.

a. *ἔάν* with the subjunctive and *εἰ* with the optative are rarely used in successive sentences. In most such cases the difference lies merely in the degree of distinctness and emphasis of the expression used; but where the speaker wishes to show that the conclusion is expected or desired, he uses *ἔάν* with the subjunctive rather than the other form. Thus, *εἰ οὖν ἴδοιεν καὶ νῦν καθάπερ τοὺς πολλοὺς ἐν μεσημβρίᾳ μὴ διαλεγόμενους, ἀλλὰ νυστάζοντας καὶ κηλουμένους ὑφ' αὐτῶν δι' ἀργίαν τῆς διανοίας, δικαίως ἄν καταγελάσεν . . . ἔάν δ' ὄρωσι διαλεγόμενους . . ., τὰχ' ἄν δοίεν ἀγασθέντες* if now they should see that we, like the many, are not conversing at noon-day but slumbering and charmed by them because of the indolence of our thoughts, they would rightly laugh at us; but if they see us conversing, they will, perhaps, out of admiration make us gifts P. Phae. 250 a.

b. Cases of both forms in successive sentences are I 135, Hdt. 8. 21, 9. 48; P. Cr. 51 d, Ph. 105 b, Phae. 259 a, Pr. 330 c-331 a, D. 4. 11, 18. 147-148. In D. 18. 178 both the desired and the undesired alternative have *ἔάν* with the subjunctive.

c. Impossibilities may be expressed by *ἔάν* with the subjunctive. Thus, *τί οὖν, ἂν ἐπιπῶσι οἱ νόμοι; what, then, if the laws say?* P. Cr. 50 c; cp. P. Eu. 299 b, R. 610 a, 612 b (opt. in 359 c, 360 b), Ar. Aves 1642, E. Or. 1593, Phoen. 1216. Cp. 2329 a.

Third Form of Conditions

MORE VIVID FUTURE CONDITIONS

2323. More vivid future conditions have in the protasis *ἔάν* (*ἤν*, *ἄν*) with the subjunctive; in the apodosis, the future indicative or any other form referring to future time.

ἔάν ταῦτα ποιῆς (ποιήσης), καλῶς ποιήσεις if you do this, you will do well.

2324. This form of condition corresponds to the use of *shall* and *will* in conditional sentences in older English ("if ye shall ask . . . I will do it": St. John).

Modern English substitutes the present for the more exact future in ordinary future conditions of this class; and often uses *shall* in the protasis with an emotional force. The English present subjunctive, although somewhat rarely used in the modern language, corresponds more nearly to the Greek subjunctive ("if she be there, he shall not need": Beaumont and Fletcher).—Since *if you do this* may be expressed in Greek by *ἂν ταῦτα ποιῆς* or *εἰ ταῦτα ποιήσεις* (2328), and by *εἰ ταῦτα ποιεῖς* (2298), the difference in meaning is made clear only by the apodosis. The form *ἂν ταῦτα ποιῆς* in vivid future conditions must be distinguished from the same form in present general conditions (*if ever you do this*, 2337). *ἂν ταῦτά σοι δοκῆ, ποιεῖ* may be particular or general: *if (or if ever) this seems good to you, do it*.

2325. The present subjunctive views an act as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the protasis as completed before the action of the principal clause (cp. the Lat. future perfect). Ingressive aorists (1924) retain their force in the subjunctive.

2326. The apodosis of the more vivid future condition is the future indicative or any other form of the simple sentence that refers to future time.

a. Future Indicative: *ἂν ζητῆς καλῶς, εὐρήσεις* *if you seek well, you shall find* P. G. 503 d, *ἂν δ' ἔχωμεν χρήμαθ', ἔξομεν φίλους* *if we have money, we shall have friends* Men. Sent. 165, *χάριν γε εἶσομαι, ἂν ἀκούητε* *I shall be grateful if you listen* P. Fr. 310 a, *ἂν αὐτῷ διδώς ἀργύριον καὶ πειθῆς αὐτόν, ποιήσει καὶ σέ σοφόν* *if you give him money and persuade him, he will make you too wise* 310 d, *ἢν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν* *for if we take this, they will not be able to remain* X. A. 3. 4. 41, *ἂν κύκλου ἐπὶ τῆς περιφερείᾳς ληφθῆ δύο τυχόντα σημεῖα, ἢ ἐπὶ τὰ σημεῖα ἐπιζευγνυμένη εὐθεία ἐντὸς πεσεῖται τῷ κύκλῳ* *if any two points be taken in the circumference of a circle, the straight line which joins them shall fall within the circle* Euclid 3. 2.

b. Primary Tenses of the indicative other than the future. Present (1879): *ἢν θάνῃς σύ, παῖς δδ' ἐκφεύγει μόρον* *if thou art slain, you boy escapes death* E. And. 381, *διδῶσ' ἐκὼν κτείνειν ἑαυτόν, ἢν τὰδε ψευσθῆ λέγων* *freely he offers himself to death, if he lies in speaking thus* (δίδωσι = he says that he is ready) S. Phil. 1342. **Aorist:** see 1934, and cp. *εἰ μὲν κ' ἀθι μένων Τρώων πῶλιν ἀμφιμάχωμαι, ὄλετο μὲν μοι νόστος* *if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 413. **Perfect:** see 1950. Cp. "if I shall have an answer no directlier, I am gone": Beaumont and Fletcher.

c. Subjunctive of exhortation, prohibition, or deliberation, and with μή (μή οὐ) of doubtful assertion (1801). Thus, *μηδ' ἂν τι ὠνώμαι, ἔφη, ἢν πωλῆ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι, ὀπίσσω πωλεῖ*; *even if I am buying something, said he, am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1. 2. 36, *κἂν φαινόμεθα ἀδίκᾳ αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη ὑπολογίζεσθαι κτλ.* *and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc.* P. Cr. 48 d.

d. Optative of wish, or potential optative with ἄν ('something may happen' instead of 'something will happen'). Thus, *ἢν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χροῖου,*

. . . *κάκιστ' ἀπολοίμην* *if ever in the future I take them away from you, may I perish most vilely!* Ar. Ran. 586, *ἂν κατὰ μέρος φυλάττωμεν . . . , ἦπτον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμοι* *if we keep guard by turns, the enemy will (would) be less able to harry us* X. A. 5. 1. 9. See also 2356 a.

e. Imperative, or infinitive for the imperative (2013): *ἢν πῶλεμον ἀρήσθε, μηκέτι ἔχετε δεῦρο ἀνευ ὄπλων* *if you choose war, do not come here again without your arms* X. C. 3. 2. 13, *σὺ δ', ἂν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναι* *but if you can find anything better from any quarter, try to communicate it to me too* P. Crat. 426 b.

2327. Homeric Constructions.—**a.** *εἰ* alone without *κέ* or *ἄν* with the subjunctive with no appreciable difference from *εἰ κε* (*ἄν*): *εἰ περ γὰρ σε κατακτάνῃ, οὐ σ' . . . κλαύσομαι* *for if he slay thee, I shall not bewail thee* X 86. This construction occurs in lyric and dramatic poetry, and in Hdt., as *δυστάλαινα τᾶρ' ἐγώ, εἰ σου στερηθῶ* *wretched indeed shall I be, if I am deprived of thee* S. O. C. 1443. In Attic prose it is very rare and suspected (T. 6. 21).

b. Subjunctive with *κέ* in both protasis and apodosis (the anticipatory subjunctive, 1810): *εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* *and if he do not give her up, then will I seize her myself* A 324.

c. *εἰ* (*αἰ*) *κε* with the future in protasis (rare): *σοὶ . . . θειδὸς ἔσσειται, εἰ κ' Ἀχιλλῆος . . . ἐταῖρον . . . κύνας ἐλκήσουσιν* *it will be a reproach unto thee, if the dogs drag the companion of Achilles* P 557. Some read here the subjunctive.

2328. Emotional Future Conditions.—When the protasis expresses strong feeling, the future indicative with *εἰ* is commonly used instead of *ἂν* with the subjunctive, and may often be rendered by *hall*. The protasis commonly suggests something undesired, or feared, or intended independently of the speaker's will; the apodosis commonly conveys a threat, a warning, or an earnest appeal to the feelings. The apodosis is generally expressed by the future indicative, but other forms of 2326 are possible.

εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ *if thou speakest thus, thou wilt be hated by me* S. Ant. 93, *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοὶ κακὰ* *if you won't hold your tongue, there's trouble in store for you* E. frag. 5, *ἀποκτενεῖς γὰρ, εἰ με γῆς ἔξω βαλεῖς* *for thou wilt slay me if thou shalt thrust me out of the land* E. Phoen. 1621, *εἰ ὄδε στρατευσόμεθα, οὐ δυνήσμεθα μάχεσθαι* *if we keep the field thus, we shall not be able to fight* X. C. 6. 1. 13, *ἀθλιώτατος ἂν γενοίμην* (potential optative), *εἰ φηγὰς ἀδίκως καταστήσομαι* *I should become most wretched, were I to be driven unjustly into exile* L. 7. 41.

a. When *εἰ* with the future indicative is directly contrasted with *ἂν* with the subjunctive, the former usually presents the unfavourable, the latter the favourable, alternative. Thus,

ἢν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν . . . , εἰ δέ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς παραχᾶς καταστήσομεν ἡμᾶς αὐτοῦς *if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion* I. 6. 107. Cp. X. C. 4. 1. 15, Ar. Nub. 586–591, L. 27. 7, I. 12. 237, 15. 130, 17. 9, D. 8. 17, 18. 176, 27. 20–22. Both constructions are rarely used in successive clauses with-

out any essential difference (X. Ap. 6). *ἔάν* with the subjunctive, when used in threats or warnings, is a milder form of statement than *εἰ* with the future (Hdt. 1. 71). An unfavourable alternative *may* thus be expressed by *ἔάν* with the subjunctive (A 135-137, Hdt. 3. 36, Aes. 3. 254).

b. *εἰ* with the future indicative may have a modal force like that of *δεῖ* or *μέλλω* (*am to, must*) with the infinitive: *βαρεία (κῆρ), εἰ τέκνον δαίξω hard is fate, if I must slay my child* A. Ag. 208. The future of present intention (2301) is different.

Fourth Form of Conditions

LESS VIVID FUTURE CONDITIONS

2329. Less vivid future conditions (*should . . . would* conditions) have in the protasis *εἰ* with the optative, in the apodosis *ἄν* with the optative.

εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς OI *εἰ ταῦτα ποιήσεαι, καλῶς ἄν ποιήσεαι* if you should do this, you would do well.

εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς θου wouldst be unendurable shouldst thou be prosperous A. Pr. 979, *εἰ δ' ἀναγκαῖον εἴη ἀδικεῖν ἢ ἀδικεῖσθαι, ἐλοίμην ἄν μᾶλλον ἀδικεῖσθαι ἢ ἀδικεῖν but if it should be necessary to do wrong or be wronged. I should prefer to be wronged than to do wrong* P. G. 469 c, *δεινὰ ἄν εἴην εἰργασμένος, . . . εἰ λιποῖμι τὴν τάξιν I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. Anything physically impossible may be represented as supposable, hence this construction may be used of what is contrary to fact. Thus, *φατῆ δ' ἄν ἡ θανούσῃ γ' εἰ φωνήν λάβοι the dead would speak if gifted with a voice* S. El. 548. Cp. A. Ag. 37, P. Pr. 361 a, Eu. 299 d, and see 2311 a, 2322 c.

2330. Conditional sentences of this class arose partly from optatives of wish (1814, 1815), partly from potential optatives (1824). Cp. *εἴθ' ὣς ἡβώοιμι . . . τῷ κε τάχ' ἀντήσειε μάχης . . .* "Εκτωρ would that I were thus young . . . in that case Hector would soon find his combat H 157; see also ξ 193.

2331. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). (The future optative is never used except to represent a future indicative in indirect discourse.) The perfect (rare) denotes completion with resulting state. In Hdt. 7. 214 it is used vaguely of the past: *εἰδείη μὲν γὰρ ἄν . . . ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὠμίληκώς εἴη* for *Onetes might know of this path . . . if he had been well acquainted with the country.*

2332. English *would* is equivocal, being used either in the translation of *ἄν* with the optative or of *ἄν* with the past indicative (2302). Thus, cp. *εἰ τις σε ἤπερο . . . , τί ἄν ἀπεκρίνω; if any one had asked you . . . , what would you have replied?* with *εἰ οὖν τις ἡμᾶς . . . ἔροιτο . . . , τί ἄν αὐτῷ ἀποκρίναίμεθα; if then some one should (were to) ask us . . . , what would (should) we reply to him?* P. Pr. 311 b, d. *If I were* may be used to translate both *εἰ* with the optative and *εἰ* with the past indicative. English shows examples of *were* in the protasis

followed by *would, shall, will, is (was, etc.)*. *Were* occurs also in apodosis ("should he be roused out of sleep to-night, it were not well": Shelley).

2333. The apodosis has the optative without *ἄν* in *wishes*.

εἰ μὲν συμβουλεύοιμι ἂ βέλτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο if I should give the advice that seems best to me, may many blessings fall to my lot X. A. 5. 6. 4.

On the optative with *εἰ* followed by other forms of the apodosis, see 2359.

2334. Homeric Constructions. — a. In the protasis, *εἰ κε (εἰ ἄν)* with the optative with the same force as *εἰ* alone. This use is exclusively Homeric. Thus, *οὐ μὲν γὰρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἰ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθολίμην* for *I could not suffer anything worse, not even if I should learn of my father's death* T 321. On *εἰ ἄν* in Attic, see 2353.

b. In the apodosis, a primary tense of the indicative: the present (*ἦ* 52), the future (I 388), the future with *κέ* (*u* 345: but this may be the aorist subjunctive).

c. In the apodosis, the hortatory subjunctive (*Ψ* 893), the subjunctive with *ἄν* or *κέ* (A 386).

d. In the apodosis, the optative without *ἄν* not in a wish, but with the same force as the optative with *ἄν*. See T 321 in a.

e. For *κέ* with the optative in the apodosis where we should expect, in Homeric and Attic Greek, a past indicative with *ἄν* (*κέ*) in an unreal condition, see 2311 b.

GENERAL CONDITIONS

2335. General conditions refer indefinitely to any act or series of acts that are supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The *if* clause has the force of *if ever (whenever)*, the conclusion expresses a repeated or habitual action or a general truth.

2336. Any simple or unreal condition of present or past time, or any future condition, may refer to a customary or frequently repeated act or to a general truth. But for the present and past only (when nothing is implied as to fulfilment) there are two forms of expression: either a *special* kind of conditional sentence or (less frequently) the *simple* condition, as regularly in English and in Latin:

Present. Protasis: *εἰάν* (= *εἰάν ποτε*) with the subjunctive; apodosis: the present indicative (2337).

Protasis: *εἰ* (= *εἰ ποτε*) with the present indicative; apodosis: the present indicative (2298 c, 2342).

Past. Protasis: *εἰ* with the optative; apodosis: the imperfect indicative (2340).

Protasis: *εἰ* with the imperfect; apodosis: the imperfect (2298 c, 2342).

a. By reason of the past apodosis, the optative in the protasis refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative refer distinctly to the past.

b. The present subjunctive and optative view the action as continuing (not completed); the aorist subjunctive and optative, as simply occurring (completed). The tenses of the protasis have no time of themselves, but usually the action of the present is relatively contemporaneous with, the action of the aorist relatively antecedent to, the action of the main verb.

c. The indicative forms in the protasis are more common in temporal and relative sentences. Observe that it is the character of the *apodosis* alone which distinguishes the special kind of general condition from the two forms of future conditions.

Fifth Form of Conditions

PRESENT GENERAL CONDITIONS

2337. Present general conditions have, in the protasis, *ἐάν* (*ἤν*, *ἄν*) with the subjunctive; in the apodosis, the present indicative or an equivalent. *ἐάν ταῦτα ποιῆς (ποιήσης), σὲ ἐπαινώ* if ever you do this, I always praise you. The conclusion holds true of any time or of all time.

ἦν δ' ἔγγυς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν but if death draws near, no one wishes to die E. Alc. 671, *γελάδ' ὁ μῶρος, κἄν τι μὴ γελοῖον ᾗ* the fool laughs even if there is nothing to laugh at Men. Sent. 108, *ἐὰν ἴσους ἴσα προστεθῆ, τὰ δλα ἐστὶν ἴσα* if equals be added to equals, the wholes are equal Euclid, Ax. 2.

2338. The gnomic aorist is equivalent to the present indicative in apodosis. *ἦν δέ τις τούτων τι παραβαίῃ, ζημίαν ἀποῖς ἐπέθεσαν* but if any one ever transgresses any one of these regulations, they always impose punishment upon them (him) X. C. 1. 2. 2.

2339. Homer and Pindar prefer *εἰ* to *ἐάν* or *εἰ κε* (A 81); and this *εἰ* is sometimes found in Attic poetry (S. Ant. 710). *ἄν* is more often absent in general conditions than in vivid future conditions.

Sixth Form of Conditions

PAST GENERAL CONDITIONS

2340. Past general conditions have, in the protasis, *εἰ* with the optative; in the apodosis, the imperfect indicative or an equivalent. *εἰ ταῦτα ποιούης (ποιήσεας), σὲ ἐπῆγνον* if ever you did this, I always praised you.

εἰ ποῦ τι ὄρῃ βρωτόν, διεδίδου if ever he saw anything to eat anywhere, he always distributed it X. A. 4. 5. 8, *εἰ δέ τις καὶ ἀντίποι, εὐθὺς . . . ἐτεθνήκει* but if any one even made an objection, he was promptly put to death T. 8. 66, *εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῖεν, ἐπέκειντο* if the Athenians advanced, they retreated; if they retired, they fell upon them 7. 79, *ἐρίμῃ δ' εἰ τι καλὸν πράττειεν, παρίστατο δ' εἰ τις συμφορὰ συμβαίνοι* he honoured them if ever

they performed some noble action, and stood by them in times of misfortune (lit. if any misfortune befell) X. Ag. 7. 3.

a. The optative is here sometimes called the *iterative optative*. This mood has however no iterative force in itself, the idea of repetition being derived solely from the context. In Homer the iterative optative after *εἰ* (found only Ω 768) is an extension of the iterative optative in temporal clauses where this use originated.

2341. The iterative imperfect or aorist with *ἄν* (1894, 1933): *εἰ δέ τις ἀτῶ περὶ τοῦ ἀντιλέγοι . . . , ἐπὶ τὴν ὑπόθεσιν ἐπανήγειν ἄν πάντα τὸν λόγον* if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point X. M. 4. 6. 13, *εἰ τις ἀτῶ δοκοῖη . . . βλάκεύειν, ἐκλεγεόμενος τὸν ἐπιτήδειον ἐπαισειν ἄν* if ever any one seemed to be lagging, he would always pick out the likely man and strike him X. A. 2. 3. 11. These cases are not to be confused with the apodoses of unreal conditions.

INDICATIVE FORM OF GENERAL CONDITIONS

2342. Present: protasis, *εἰ* with the present; apodosis, the present. Past: protasis, *εἰ* with the imperfect; apodosis, the imperfect.

The protasis usually has *εἰ τις*, *εἰ τι* (cp. *ὅστις*, *ὅ τι*) with the indicative, as *εἰ τις δύο ἢ καὶ τι πλείους ἡμέρας λογίζεται, μάταιός ἐστιν* if ever any one counts upon two or even perchance on more days, he is rash S. Tr. 944, *λευθέρως δέ . . . πολιτεύομεν . . . , οὐ δὲ ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, ἔχοντες* we are tolerant in our public life, not being angry at our neighbour if he acts as he likes T. 2. 37, *τὰ μὲν ἀγώγιμα, εἰ τι ἦγον, ἐξαιρούμενοι φύλακας καθίστασαν* taking out the cargoes, if the vessels carried anything, they appointed guards X. A. 5. 1. 16, *εἰ τίς τι ἐπηρώτῃ, ἀπεκρίνοντο* if ever anybody asked any questions (for additional information) they answered T. 7. 10, *ἐμίσει οὐκ εἰ τις κακῶς πάσχων ἡμῖν, ἀλλ' εἰ τις εὐεργετούμενος ἀχάριστος φαίνοιτο* (2340) he hated not the man who, on suffering ill, retaliated, but him who seemed ungrateful though he had received kindness X. Ag. 11. 3.

DIFFERENT FORMS OF CONDITIONAL SENTENCES IN THE SAME SENTENCE

2343. The same period may show different forms of conditional sentences according to the exigency of the thought.

ταῦτό τοῖνον τοῦτ' ἄν ἐποίησε Φίλιππος, εἰ τινα τούτων εἶδε δίκην δόντα, καὶ νῦν, ἄν ἴδῃ, ποιήσει this very same thing then Philip would have done, if he had seen any one of these men being punished; and will do so now, if he sees it D. 19. 138, *εἰ οὖν ἐπιθυμῆς εὐδοκιμεῖν . . . , πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἶδέναι ἃ βούλει πράττειν. ἐὰν γὰρ τοῦτῳ διενέγκῃς τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἄν θαυμάσαιμι εἰ πάνυ ῥαδίως τύχοις ὧν ἐπιθυμῆς* if then you desire to enjoy an honourable fame . . . , try to acquire as far as possible the knowledge of what you wish to do; for if, differing in this regard from other men, you attempt to deal with affairs of state, I should not be surprised if you were to attain the object of your ambition with great ease X. M. 3. 6. 18.

VARIATIONS FROM THE ORDINARY FORMS AND MEANINGS OF CONDITIONAL SENTENCES

MODIFICATIONS OF THE PROTASIS

2344. Substitutions for the Protasis. — For the protasis with *εἰ* there may be substituted a participle, often in the genitive absolute (2067, 2070), an adverb, a prepositional phrase, a relative clause (2560), or some other single word or phrase. The present participle represents the imperfect, as the perfect represents the pluperfect.

πῶς δὴ τὰ δίκης οὐσίας (= εἰ δίκη ἐστίν) ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρα αὐτοῦ δῆσας; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὐ γὰρ ἦν μοι δῆπου βιωτὸν τοῦτο ποιήσαντα (= εἰ ἐποίησα) for of course life had not been worth living if I had done this D. 21. 120, οὐ γὰρ ἂν ἐβλήθη ἀτρεμίζων καὶ μὴ διατρέχων (= εἰ ἠτρέμιζε καὶ μὴ διέτρεχε) for he would not have been hit if he had been keeping quiet and not running across Ant. 3. β. 5, δικάως ἂν ἀπέθανον I should justly (i.e. if I had met with my deserts) have been put to death D. 18. 209, ἐμοὶ δὲ ἀρκούν ἂν ἐδοκεῖ εἶναι for myself (i.e. if I had to decide) it would seem to be sufficient T. 2. 35, διὰ γε ὑμᾶς αὐτῶν (= εἰ ὑμεῖς αὐτοὶ μόνοι ἦτε) πάλαι ἂν ἀπολώλειτε if you had been left to yourselves, you would have perished long ago D. 18. 49, δλοῦμαι μὴ μαθῶν (= ἔἂν μὴ μάθω) I shall be undone if I don't learn Ar. Nub. 792, νικῶντες (= εἰ νικῶεν) μὲν οὐδένα ἂν κατακάνοιεν, ἠττηθέντων (= εἰ ἠττηθείεν) οὐδεὶς ἂν λειφθείη should they be victorious they would kill no one, but if defeated no one would be left X. A. 3. 1. 2, οὕτως (= εἰ οὕτως ἔχοιεν) γὰρ πρὸς τὸ ἐπιέναι τοῖς ἐναντίοις εὐψυχότατοι ἂν εἴεν for thus they would be most courageous in regard to attacking the enemy T. 2. 11, οὐδ' ἂν δικαίως ἐς κακὸν πέσομι τι nor should I justly come to any trouble S. Ant. 240.

a. Sometimes the protasis has to be supplied from what precedes (example in 1825); or from a main clause with *ἀλλά*, which follows: οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν· ἀλλ' Ἡφαιστος ἔρυτο (= εἰ μὴ ἔρυτο) nor would he himself have escaped black fate; but Hephaestus guarded him E 23 (cp. X. A. 3. 2. 24–25).

2345. Verb of the Protasis Omitted. — The verb of the protasis is usually omitted when the apodosis has the same verb. The protasis is often introduced by *εἴ τις*, *εἴ ποτε*, *εἴπερ* (ποτέ).

εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἀξιὸς ἐστὶ θαυμάζεσθαι if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6, φημι δεῖν . . . τῷ πολέμῳ προσέχειν, εἴπερ ποτέ (ἔδει), καὶ νῦν I say that we must now, if ever, apply ourselves to the war D. 1. 6.

2346. So with certain special phrases:

a. *εἰ μὴ* (if not) except: οὐ γὰρ . . . ὁρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5, οὐ γὰρ ἂν ποτε ἐξηύρον ὀρθῶς τὰ μετέωρα πράγματα, εἰ μὴ κρεμάσας τὸ νόημα for I could never have discovered aright things celestial, except by suspending the intellect Ar. Nub. 229. So *ἔἂν μὴ* D. 24. 45 (in a decree).

b. *εἰ μὴ εἰ* (if not if, unless if) except if: ἐπράχθη τε οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ εἰ τι πρὸς τοὺς περιούσιους τοὺς αὐτῶν ἐκάστοις and nothing noteworthy

was done on their part except it might be (lit. except if there was done) something between each of them and his neighbours T. 1. 17. Here *εἰ μὴ* is adverbial.

c. *εἰ μὴ διὰ* (if not on account of) except for: (οὐ) Μιλτιάδην . . . εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν; did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there? P. G. 516 e. With *εἰ μὴ διὰ* the ellipsis (which was not conscious to the Greeks) is to be supplied by the negated predicate of the main clause (here οὐκ ἐνέπεσεν).

d. *εἰ δὲ μὴ* (but if not = si minus, sin aliter) otherwise, in alternatives, introduces a supposition opposed to something just said: ἀπῆρει τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μὴ, πολεμήσειεν ἔφη αὐτοῖς he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: εἰ μὴ ἀποδοῖεν) he said that he should make war upon them X. H. 1. 3. 3.

N. 1. — *εἰ δὲ μὴ* often occurs even where the preceding clause is negative and we expect *εἰ δέ*, as *μὴ ποιήσης ταῦτα· εἰ δὲ μὴ . . . αἰτιάων ἔξεις do not do this; but if you do, you will have the blame X. A. 7. 1. 8.* Conversely *εἰ δέ*, where we expect *εἰ δὲ μὴ*, as *εἰ μὲν βούλεται, ἐψέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποίετω if he wishes, let him boil me; otherwise, let him do whatever he wishes P. Eu. 285 c.*

N. 2. — *εἰ δὲ μὴ* is used where (after a preceding *ἔάν*) we expect *ἔάν δὲ μὴ*, as *ἔάν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε· εἰ δὲ μὴ, ἀντιτελέετε if I seem to you to speak the truth, agree with me; otherwise, oppose me P. Ph. 91 c.*

N. 3. — The verb of the apodosis of the first of the alternatives is often omitted: *ἔάν μὲν ἐκὼν πείθεται (scil. καλῶς ἔξει)· εἰ δὲ μὴ . . . εὐθύνουσι ἀπειλαῖς if he willingly obeys (it will be well); otherwise they straighten him by threats P. Pr. 325 d.*

2347. On *ὡς εἰ* in comparative conditional clauses see 2484.

2348. In the Homeric *εἰ δ' ἄγε* come now, well! *εἰ* probably has the force of an interjectional or demonstrative adverb (cp. Lat. *eia age*). Thus, *εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι come now! I will nod assent to thee with my head A 524.*

2349. Omission of the Protasis. — The potential optative, and the indicative, with *ἄν* stand in independent sentences; in many cases a protasis may be supplied either from the context or generally; in other cases there was probably no conscious ellipsis at all; and in others there was certainly no ellipsis. Cp. 1785, 1825.

ποῦ δὴτ' ἂν εἴεν οἱ ξένοι; where, pray (should I inquire) would the strangers be found to be? S. El. 1450, ἀριθμὸν δὲ γράψαι . . . οὐκ ἂν ἐδυνάμην ἀκριβῶς but to give the number accurately I should not be able (if I were trying) T. 5. 68, δεῖν ὄν ἦν ψεύσασθαι it had been terrible to break my word (if it had been possible) D. 19. 172.

MODIFICATIONS OF THE APODOSIS

2350. The apodosis may be expressed in a participle or infinitive with or without *ἄν* as the construction may require; cp. 1846, 1848.

αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτως περιγενομένου (= περιγενοίμην) ἂν τῶν ἀντιστασιωτῶν he asked him for pay for two thousand mercenaries and for three months, stating that thus he would get the better of his

adversaries X. A. 1. 1. 10. (Here οὕτως represents the protasis, 2344.) οὐδενὸς ἀντειπόντος διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν ἐκκλησίαν no one spoke in opposition because the assembly would not have suffered it (= εἰ ἀντίπε, οὐκ ἂν ἠρέσχετο ἡ ἐκκλησία) X. H. 1. 4. 20, εἰ (Τεγεῖα) σφίσι προσγένουτο, νομίζοντες ἅπανσαν ἂν ἔχειν Πελοπόννησον they thought that, if Tegea too should come over to them, they would have the whole of the Peloponnese T. 5. 32. (See 2616). The future is rare (1847).

2351. Verb of the Apodosis Omitted.—The verb of the apodosis is often omitted, and especially when the protasis has the same verb (cp. 2345). Here a potential optative with ἂν is represented by ἂν alone (1764 a, 1766 a). Thus, εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τοῦτ' ἂν (φαίην εἶναι) if I should say that in any respect I am wiser than any one, (I should say) in this P. A. 29 b. Also in other cases, as τί δὴτ' ἂν (λέγεις), ἔτερον εἰ πύθου Σωκράτους φροντισμα; what then would (you say), if you should hear another exegogitation of Socrates? Ar. Nub. 154. On ὥσπερ εἰ, ὥσπερ ἂν εἰ, ὡς εἰ, see 1766 a, 2478, 2484.

2352. Omission of the Apodosis.—a. When the conclusion is *it is well* (καλῶς ἔχει) or the like, it is often omitted. So often when the second of alternative opposing suppositions is expressed by εἰ δὲ μή (2346 d, n. 3). Cp. "yet now, if thou wilt forgive this sin, — : and if not, blot me . . . out of thy book" (Exodus 32. 32).

b. When we should introduce the conclusion by *know that* or *I tell you*: εἰ καὶ οἷε με ἀδικοῦντά τι ἄγεσθαι, οὔτε ἔπαιον οὐδένα οὔτε ἔβαλλον if you possibly think that I was taken for some wrong-doing, know that I neither struck nor hit any one X. A. 6. 6. 27. Here the apodosis might be introduced by σκέψασθε, ἐνθυμήθητε, etc.

c. Sometimes when the protasis is merely parenthetical: ὁ χρῦσός, εἰ βούλοιο τᾶληθῆ λέγειν, ἔκτεινε τὸν ἐμὸν παῖδα it was the gold—wouldst thou only tell the truth—that slew my child E. Hec. 1206.

d. In passionate speech for rhetorical effect (aposiopēsis, 3015): εἰ περ γὰρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στυφελίξαι· ὁ γὰρ ποτὸν φέρετατός ἐστιν for if indeed the Olympian lord of the lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful A 581.

e. There is properly no omission of an apodosis after clauses with εἰ, εἰ γάρ, εἴθε, etc., in wishes (see 1816). In such clauses it is often possible to find an apodosis in an appended final clause: ποτανᾶν εἰ μέ τις θεῶν κρίσαι, διπτόταμον ἵνα πόδιν μόλω if only some one of the gods were to make me winged so that I might come to the city of twin rivers! E. Supp. 621.

PROTASIS AND APODOSIS COMBINED

2353. εἰ and ἂν both in Protasis.—The potential optative with ἂν or the unreal indicative with ἄν, standing as the apodosis in the conditional clause with εἰ, is the apodosis of another protasis expressed or understood.

a. **Potential Optative.**—ἀλλὰ μὴν εἰ γε μηδὲ δοῦλον ἀκρατῆ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτὸν γε φυλάξασθαι τοιοῦτον γενέσθαι; and yet indeed if we would not accept even a slave who was intemperate, how is it not right for a man (the master) to guard against becoming so himself? X. M. 1. 5. 3. Here δεξαίμεθα is

the protasis with εἰ; and also, with ἂν, the apodosis to an understood protasis (e.g. if we should think of so doing). The verb of the protasis may be contained in a participle, as εἰ δὲ μηδεὶς ἂν ὑμῶν ἀξιώσει ζῆν ἀποστερούμενος τῆς πατρίδος, προσήκει κτλ. but if no one of you should think life worth having if he were to be deprived of his country, it is right, etc. I. 6. 25. Such clauses form simple present conditions (if it is true that we would accept, etc.). The verb following the compressed condition stands usually in the present, at times in the future, indicative. X. C. 3. 3. 55: θαυμάζοιμι ἂν . . . εἰ ἂν ὠφελήσεται is an exception.

b. **Unreal Indicative.**—εἰ τοίνυν τοῦτο ἰσχυρὸν ἦν ἂν τοῦτ' ἐκμήριον . . . κἀμοὶ γεέσθω τεκμήριον if then this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too D. 49. 58. This is a present condition (if it is true that this would, etc.) except in so far as the unexpressed protasis refers to the past. Such conditions may also be past.

N. 1.—The real protasis is: *if it is (or was) the case that something could now (or hereafter) be (or could have been), it follows that.*

N. 2.—In some of these cases, εἰ has almost the force of ἐπει since (D. 49. 58).

2354. εἰ, εἴαν, on the chance that.—εἰ or εἴαν may set forth the motive for the action or feeling expressed by the apodosis, and with the force of *on the chance that, in case that, in the hope that, if haply.*

After primary tenses in the apodosis, we have εἰ with the indicative or εἴαν (πως) with the subjunctive; after secondary tenses, εἰ with the optative or, occasionally, εἴαν (πως) with the subjunctive. Homer has sometimes the optative after primary tenses. The reference is to the future as in final clauses.

The protasis here depends, not on the apodosis proper, but on the idea of purpose or desire suggested by the thought. The accomplishment of the purpose may be desired or not desired, and by the subject either of the apodosis or of the protasis.

νῦν αὐτ' ἐγχείη πειρήσομαι, αὐτὸν κε τύχωμι but now I will make trial with my spear on the chance (in the hope) that I may hit thee E 279, ἀκουσον καὶ ἐμοῦ, εἴαν σοι ἔτι ταῦτά δοκῆ listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτόν going into Asia to the king in the hope that somehow they might persuade him T. 2. 67, πρὸς τὴν πόλιν, εἰ ἐπισηθοῖεν, ἐχώρουν they advanced toward the city on the chance that they (the citizens) should make a sally 6. 100.

N.—This use is to be distinguished from that of εἰ ἄρα if perchance, εἰ μὴ ἄρα unless perchance (often ironical).

a. This construction should be distinguished from cases like ἐπιβουλεύουσιν . . . ἐξελεῖν . . . ἦν δύνωνται βιάσασθαι they planned to get out, if they might make their way by force T. 3. 20, where we have implied indirect discourse (ἐξέλθωμεν, ἦν δυνώμεθα βιάσασθαι).

b. Homer uses this construction as an object clause in dependence on οἶδα, εἶδον, or on a verb of saying. Thus τίς δ' οἶδ', εἰ κέν οἱ σὺν δαίμονι θῦμόν ὀρνῶ παρειπών; who knows if, perchance, with God's help I may rouse his spirit by persuasion? O 403 (i.e. the chances of rousing his spirit, if haply I may), εἰσipes, εἴ πως . . . ὑπεκπροφύγοιμι Χάρυβδιν tell me if haply I shall (might) escape Charybdis μ 112. Here the apodosis is entirely suppressed. Observe that this construction is not an indirect question.

LESS USUAL COMBINATIONS OF COMPLETE PROTASIS AND
APODOSIS

2355. In addition to the ordinary forms of correspondence between protasis and apodosis (2297), Greek shows many other combinations expressing distinct shades of feeling. Most of these combinations, though less frequent than the ordinary forms, are no less "regular." Shift of mental attitude is a known fact of all speech, though the relation of cause to effect must not be obscured. A speaker or writer, having begun his sentence with a protasis of one type, may alter the course of his thought: with the result that he may conclude with an apodosis of another form, in some cases even with an apodosis "unsymmetrical" with the protasis and logically dependent upon a protasis that is only suggested by the form actually adopted. Since either protasis or apodosis may choose the form of expression best suited to the meaning, the student should beware of thinking that conditional sentences invariably follow a conventional pattern, departure from which is to be counted as violation of rule. Some combinations are less usual than others: most of the more common variations from the ordinary type have been mentioned under the appropriate sections, and are here summarized (2356-2358). Special cases are considered in 2359-2365.

2356. The optative with *ἄν* (the potential optative) may be used as the apodosis of

εἰ with the indicative in Simple Present and Past conditions (2300 e),

εἰ with the past indicative in Unreal conditions in Homer (rarely in Attic, 2312),

εἰ with the future indicative in Emotional Future conditions (2328),

εἰ with the optative in Less Vivid Future conditions (2329). In Present conditions (2353): *εἰ λέγοιμ' ἄν supposing I would say*, whereas *εἰ λέγοιμ* means *supposing I should say*.

εἴαν with the subjunctive in More Vivid Future conditions (2326 d).

a. When the protasis is a future indicative or a subjunctive, the optative with *ἄν* sometimes seems to be merely a mild future and to have no potential force. Thus, *ἢν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἄν ἀποδοίην οὐδ' ἄν ὀβολὸν οὐδενί* if then you learn this unjust reason for me, I will not pay even an obol to anybody Ar. Nub. 116.

2357. The subjunctive of exhortation, prohibition, or deliberation, the optative of wish, and the imperative, may be used as the apodosis of

εἰ with the indicative in Simple Present and Past conditions (2300 c, d, f),

εἰ with the future indicative in Emotional Future conditions (2328),

εἴαν with the subjunctive in More Vivid Future conditions (2326 c-e).

2358. The unreal indicative with or without *ἄν* may be used as the apodosis of

a. *εἰ* with the indicative in Simple Present and Past conditions (2300 b). So after *εἰ* with the future denoting present intention or necessity that something shall be done (2301), as *εἰ γὰρ γυναῖκες εἰς τὸδ' ἤξουσιν θράσους . . . , παρ' οὐδέν*

αὐταῖς ἢν ἄν δλλύναι πόσει for if women are to reach this height of boldness, it would be as nothing for them to destroy their husbands E. Or. 566.

b. *εἰ* with the past indicative in Present and Past Unreal conditions (2302).

εἰ with the Optative, Apodosis a primary tense of the Indicative, etc.

2359. *εἰ* with the optative (instead of *εἴαν* with the subjunctive) is not infrequent in the protasis with a primary tense of the indicative, a subjunctive, or an imperative, in the apodosis. The reference is usually either to general present time (with the present indicative), or to future time. When the apodosis contains a present indicative it frequently precedes the protasis.

a. Compare the analogous usage in English commonly with *should, would*: "There is some soul of goodness in things evil, would men observingly distil it" (Shakespeare). "If you should die, my death shall follow yours" (Dryden). "I shall scarcely figure in history, if under my guidance such visitations should accrue" (Disraeli). "If he should kill thee . . . , he has nothing to lose" (Sedley). "But if an happy soil should be withheld . . . think it not beneath thy toil" (Phillips).

2360. Present Indicative.—a. In general statements and maxims. The apodosis is sometimes introduced by a verb requiring the infinitive.

ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν for it is the part of prudent men to remain quiet if they should not be wronged T. 1. 120, *εἰ τι τυγχάνοι κακόν, εἰς ὄμματ' εὖνον φωτὸς ἐμβλέψαι γλυκύ (ἔστιν)* if any ill betide, 'tis sweet to look into the face of a loyal friend E. Ion 731, *τί δεῖ καλῆς γυναῖκος, εἰ μὴ τὰς φρένας χρηστὰς ἔχοι;* what boots the beauty of a woman if she have not a mind that is chaste? E. fr. 212.

b. The present indicative sometimes has the force of an emphatic future. Thus, *πάντ' ἔχεις, εἰ σε τούτων μοῖρ' ἐφίκοιτο καλῶν* thou hast all things, should the portion of these honours come to thee Pindar, Isthm. 4 (5). 14. Present and future occur together in Ant. 4. a. 4.

c. Other examples of the present: Hom. I 318, a 414, e 484, η 51, θ 138, ξ 56; Hesiod Op. 602 (*εἰ κε*); Pind. Pyth. 1. 81, 8. 13, Isthm. 2. 33; Bacchylides 5. 187; Hdt. 1. 32; S. Ant. 1032, O. T. 249; E. Hec. 786, fr. 212, 253 (v.l.); T. 2. 39, 3. 9, 4. 59, 6. 86; X. C. 1. 6. 43, H. 6. 3. 5, 6. 5. 52, O. 1. 4, 1. 5; P. A. 19 e, Cr. 46 b, Pr. 316 c, 329 a, b, L. 927 c; Isocr. 14. 39; D. 18. 21, 20. 54, 20. 154, 24. 35; Antiphanes fr. 324.

2361. Future Indicative.—*εἰ σώσαιμι σ', εἴση μοι χάριν; should I save thee, wilt thou be grateful to me?* E. frag. 129, *τί τῷ πλήθει περιγενήσεται εἰ ποιήσαιμεν ἃ ἐκείνοι προστάτουσιν;* what profit will there be for the people, if we should do what they enjoin? L. 34. 6.

a. Other examples: Hom. I 388, K 222, T 100 (B 488, ρ 539, ἄν (κέ) with fut. or subj.); Pind. Ol. 13. 105; S. O. T. 851; Ant. 4. a. 4; T. 1. 121; P. Meno 80 d, Ph. 91 a, L. 658 c; Isocr. 2. 45, 9. 66; Aristotle, Nic. Eth. 1095 b. 6, 1100 b. 4; Lucian, Timon 15.

2362. Perfect Indicative (very rare).—*εἰ . . . διδάξειεν ὡς οἱ θεοὶ ἅπαντες τὸν*

ταιοῦτον θάνατον ἡγοῦνται ἀδικον εἶναι, τί μᾶλλον ἐγὼ μεμάρθηκα . . . τί ποτ' ἐστὶν τὸ δσιον; *if he should prove that all the gods consider such a death unjust, how have I learned anything more of the nature of piety?* P. Euth. 9 c.

2363. Subjunctive (very rare). — εἰ δὲ βούλοί γε, καὶ τὴν μαντικὴν εἶναι συγχορήσωμεν ἐπιστήμην τοῦ μέλλοντος ἔσεσθαι *but if you will, let us agree that mantich too is a knowledge of the future* P. Charm. 173 c. Cp. X. O. 8. 10; A 386 (ἀν with subj.), Ψ 893, δ 388 (?).

2364. Imperative. — εἰ τις τάδε παραβαίνοι . . . , ἐναγῆς ἔστω *if any one transgresses these injunctions, let him be accursed* Aes. 3. 110 (quoted from an ancient imprecation), τὸ μὲν δὴ ἀργύριον, εἰ μὴ τις ἐπίσταιτο αὐτῷ χρῆσθαι, οὕτω πόρρω ἀπωθείσθω ὥστε μηδὲ χρήματα εἶναι *but as regards money then, if a man does not know how to use it, let him remove it so far from his consideration as not to be regarded even as property* X. O. 1. 14. Cp. P. Hipp. M. 297 e, L. 642 a.

2365. An unreal indicative in conjunction with εἰ and the optative is very rare.

εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέρῃαν ξίφος μεθείμεν, δυσκλεῆς ἂν ἦν φόνος (for ἂν εἶη) *for if we should draw the sword upon a purer woman, foul were the murder* E. Or. 1132. Cp. L. 10. 8, X. C. 2. 1. 9 (text doubtful) and X. Ven. 12. 22, P. Alc. 1, 111 e, Lyc. 66.

TWO OR MORE PROTASES OR APODOSES IN ONE SENTENCE

2366. A conditional sentence may have several protases and one apodosis or one protasis and several apodoses. Two such protases or apodoses are coördinate or one of the two is subordinate to the other.

2367. Two coördinated protases with a single apodosis, or two coördinated apodoses with a single protasis, may refer to the same time or to different times.

εἰ δὲ μήτ' ἔστι (τι βέλτιον) μήτ' ἢν μήτ' ἂν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ τήμερον, τί τὸν σύμβουλον ἐχρῆν ποιεῖν; *but if there neither is nor was any better plan, and if yet even to-day no one can suggest any, what was it the duty of the statesman to do?* D. 18. 190, καὶ γὰρ ἂν καὶ ὑπερφυῆς εἴη, εἰ κατὰ μὲν τῶν Ὀλυθίων προδόδων πολλὰ καὶ δεῖν' ἐψηφίσασθε, τοὺς δὲ παρ' ἡμῖν αὐτοῖς ἀδικούντας μὴ κολάζοντες φαίνοισθε *and in fact it would be actually monstrous if, whereas you have passed many severe votes against the betrayers of the Olynthians, you appear not to punish the wrongdoers in your midst* D. 19. 267, εἰ ἐγὼ ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ' ἂν ἡμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἔμεινον *if I had tried to engage in politics, I should have long ago perished and benefited neither you nor myself at all* P. A. 31 d.

2368. When two or more protases are not coördinated in the same sentence, one is of chief importance and any other protasis is subordinate to it. Such protases may follow each other or one may be added after the apodosis; and may show the same or a different modal form.

ἀξιοῦμεν, εἰ μὲν τινα δρᾶτε σωτηρίαν ἡμῖν (ἐσομένην), ἔὰν διακαρτερῶμεν πολεμοῦντες, διδάξαι καὶ ἡμᾶς κτλ. *if you see any safety for us if we persist in making war, we beg that you will inform us too what it is* X. H. 7. 4. 8 (here ἔὰν διακαρτερῶμεν

depends on εἰ δρᾶτε); ἔὰν δὲ ἡδέα πρὸς λυπηρά (ιστῆς), ἔὰν μὲν τὰ ἀνιαρὰ ὑπερβάλληται ὑπὸ τῶν ἡδέων, ἔὰν τε τὰ ἐγγύς ὑπὸ τῶν πόρρω ἔὰν τε τὰ πόρρω ὑπὸ τῶν ἐγγύς, ταύτην τὴν πρᾶξιν πρᾶκτέον ἐν ἧ ἂν ταῦτ' ἐνῆ. ἔὰν δὲ τὰ ἡδέα ὑπὸ τῶν ἀνιαρῶν, οὐ πρᾶκτέα *but if you weigh pleasures against pains, if on the one hand what is painful is exceeded by what is pleasurable (whether the near by the distant or the distant by the near), you must adopt that course of action in which this is the case; if on the other hand the pleasurable (is exceeded) by the painful, the former must not be adopted* P. Pr. 356 b (here to ἔὰν ἡδέα ιστῆς are subordinated ἔὰν μὲν and ἔὰν δέ, and to ἔὰν μὲν are subordinated ἔὰν τε . . . ἔὰν τε); εἰ δέ σε ἡρόμην ἐξ ἀρχῆς τί ἐστί καλόν τε καὶ αἰσχρόν, εἰ μοι ἄπερ νῦν ἀπεκρίνω, ἄρ' οὐκ ἂν ὀρθῶς ἀπεκρίσο; *but if I had asked you at the start what beauty and ugliness is—if you had answered me as you have now done, would you not have answered me rightly?* P. Hipp. M. 289 c; ἦν μὲν πόλεμον αἰρήσθε, μηκέτι ἤκετε δεῦρο ἄνευ ὄπλων, εἰ σωφροεῖτε *if you choose war, come no more hither without arms if you are wise* X. C. 3. 2. 13, εἰ μετὰ Θηβαίων ἡμῖν ἀγωνιζομένοις οὕτως εἴμαρτο πρᾶξαι, τί χρῆν προσδοκᾶν εἰ μηδὲ τοῦτους ἔσχομεν συμμάχους ἀλλὰ Φιλίππῳ προσθέντο; *if it was decreed by fate that we should fare thus with the Thebans fighting on our side, what ought we to have expected if we had not even secured them as allies but they had joined Philip?* D. 18. 195.

a. A second protasis may be added to the first protasis to explain or define it. Thus, καὶ οὐ τοῦτο λέξων ἔρχομαι ὡς πολὺ μὲν ἐλάττους πολὺ δὲ χείρονας ἔχων ὄμως συνέβαλεν· εἰ γὰρ ταῦτα λέγοιμι, ἄγασίλαδ' ἂν μοι δοκῶ ἀφρονα ἀποφαίνειν καὶ ἔμεινον μῶρον, εἰ ἐκαινοίην τὸν περὶ τῶν μεγίστων ἐκτῆς κινδυνεύοντα *and I am not going to say that he made the engagement in spite of having much fewer and inferior troops; for if I should maintain this, I think that I should be proving Agesilaus senseless and myself a fool, if I should praise the man who rashly incurs danger when the greatest interests are at stake* X. Ag. 2. 7.

CONCESSIVE CLAUSES

2369. Concessive clauses are commonly formed by καὶ in conjunction with the εἰ or ἔάν of conditional clauses: καὶ εἰ (κει), καὶ ἔάν (κᾶν) *even if, εἰ καί, ἔάν καί although*.

2370. Such concessive clauses are conditional, but indicate that the condition which they introduce may be granted without destroying the conclusion. The apodosis of concessive clauses thus has an adversative meaning, i.e. it states what is regarded as true notwithstanding (ὄμως) what is assumed in the protasis.

2371. Concessive clauses have the construction of conditional clauses. The protasis, if negative, takes μή.

2372. καὶ εἰ (even if) clauses. — καὶ εἰ commonly implies that the conclusion must be true or must take place even in the extreme, scarcely conceivable, case which these words introduce (even supposing that, even in the case that). In such cases the speaker does not grant that the alleged condition really exists. On κᾶν εἰ see 1766 b.

κεἶ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον *even if I have no confidence, yet the*

deed must be done A. Ch. 296, *καὶ ἂν μὴ ἡμεῖς παρακελευώμεθα, (ἡ πόλις) Ἰκανῶς ἐπιμελήσεται* and even if we do not use exhortations, the city will take sufficient care P. Menex. 248 d, *γελάδ' ὁ μῶρος, κἄν τι μὴ γέλοιοι ἢ the fool laughs even if there is nothing to laugh at* Men. Sent. 108, *Μῦσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη . . . , καὶ εἰ σὺν τεθρίπποις βούλοιντο ἀπιέναι the king would give many guides to the Mysians even supposing they should want to depart with four-horse chariots* X. A. 3. 2. 24.

2373. The *καὶ* of *καὶ εἰ* may mean simply *and*, as *καὶ τὰδ' εἴσεται Κρέων* and if Creon learns this S. Ant. 229.

2374. Some scholars hold that the difference between *καὶ εἰ* and *εἰ καὶ* is that *καὶ εἰ* concedes a supposition and is used of an assumed fact, while *εἰ καὶ* concedes a fact and is used of an actual fact. But this distinction cannot be supported. *καὶ εἰ* sometimes differs from *εἰ καὶ* only in being more emphatic. When an actual fact is referred to, we expect *εἰ καὶ*; but *καὶ εἰ* sometimes occurs, as *ἴσως τοι, καὶ βλέποντα μὴ ᾗθου, θανόντ' ἂν οἰμώξειαν perhaps, though they did not miss him when alive, they will lament him now that he is dead* S. Aj. 962, cp. *πιστέον, καὶ μηδὲν ἡδύ although it is in no wise sweet, I must obey* S. O. T. 1516.

2375. *εἰ καὶ* (*although*) clauses. — *εἰ καὶ* commonly admits that a condition exists (*granting that*), but does not regard it as a hindrance. The condition, though it exists, is a matter of no moment so far as the statement in the principal clause is concerned.

εἰ καὶ τυραννεῖς king though thou art S. O. T. 408, *πόλις μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷα νόσφ σέεστιν though thou canst not see, thou yet dost feel with what a plague our city is afflicted* S. O. T. 302, *εἰ καὶ τῷ σμικρότερον δοκεῖ εἶναι although it seems too unimportant to some* P. Lach. 182 c.

2376. The verb is omitted in *εἰ καὶ γελοιότερον εἰπεῖν* though the expression be ridiculous P. A. 30 c (cp. 944).

2377. The *καὶ* of *εἰ καὶ* may go closely with a following word. Here the meaning is either *also* or *indeed*; as *εἰ καὶ δυνήσκει γε* if thou shalt also be able (besides having the will) S. Ant. 90, *δεινόν γ' εἶπας, εἰ καὶ ζῆς θανῶν a strange thing truly hast thou uttered, if, though slain, thou indeed livest* S. Aj. 1127. Where trajection is assumed (*εἰ μὴ καὶ* for *εἰ καὶ μὴ*) the *καὶ* is intensive, as *εἰ μὴ καὶ νῦν . . . ἀλλά* if not already . . . at least T. 2. 11. 6, *εἰ μὴ καὶ δέδρακεν unless he has actually done it* 6. 60. 3.

2378. *εἰ (ἂν)* *καὶ* not infrequently means *even if* in prose as well as poetry. *εἴλετο μάλλον συνειδέναί ἡμᾶς, ἢν', εἰ καὶ βούλοιο κακὸς εἶναι, μὴ ἐξεῖη αὐτῷ he preferred rather that you should know of it, in order that, even if he should wish to be base, it might not be possible* L. 20. 23, *ἀλλ' εἰ καὶ μηδὲν τούτων ὑπῆρχεν ἡμῖν, οὐδ' ὡς χαλεπὸν ἐστι γυνῶναι περὶ αὐτῶν ὁπότεροι τάληθῆ λέγουσιν but even if I had none of these points to rely on, even so it is not difficult to find out which tells the truth* D. 41. 15. Cp. also Ant. 5. 27, And. 1. 21, L. 31. 20; Is. 11. 23. D. 16. 24, Aes. 3. 211. *εἰ καὶ* for *καὶ εἰ* is especially common in Isocrates, who does not use *καὶ εἰ* or *καὶ εἰ* except in 21. 11. Demosthenes is not fond of *καὶ εἰ*, and often substitutes *κἄν εἰ* for it (19. 282, 24. 109, 45. 12). Cp. 1766 b.

2379. *εἰ (ἂν)* sometimes has a concessive force (X. Eq. 1. 17). *εἴπερ (ἂν)περ*

has, rarely in Attic, a sort of concessive meaning (P. Euth. 4 b), and especially when the truth of a statement is implicitly denied or doubted. Cp. L. 16. 8.

2380. *ἐπεὶ*, usually with a following *γέ*, is sometimes translated *although*, where a speaker is strictly giving the reason for his statement of a fact (or for something in that statement) and *not* for the fact itself. Here there is a thought in the speaker's mind which is suppressed. Thus, *αἰσχύνουμην ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φᾶσι τῶν ἀνθρώπων for my part I should be ashamed to acknowledge this (and I say this for myself) since there are many men who do assert it* P. Pr. 333 c.

2381. Negative concessive clauses have *οὐδ' (μηδ')* *εἰ* or *εἰ μὴ* *not even if*. Here *not (οὐ, μη)* belongs to the leading clause, while *even (-δέ, cp. καὶ)* belongs to the dependent clause. The negative is frequently repeated in the leading clause.

οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους even if all the Persians should come, we should not exceed the enemy in numbers X. C. 2. 1. 8, *μὴ θορυβήσῃτε, μηδ' ἂν δόξω τι ὑμῖν μέγα λέγειν do not raise a disturbance, even if I seem to you to be speaking presumptuously* P. A. 20 e. Cp. 2382.

2382. The idea of concession or opposition is often expressed by the participle alone (2066) or by the participle with *καίπερ* or *καὶ ταῦτα* (2083). The negative is *οὐ*. In negative concessive sentences we find also the participle with *οὐδέ (μηδέ)*, *οὐδέ (μηδέ) περ*.

οὐδέ πεπονθὼς κακῶς ἐχθρὸν εἶναι μοι τοῦτον ὁμολογῶ not even though I have been ill-treated do I admit that he is my enemy D. 21. 205, *γυναικὶ πείθου μηδὲ τάληθῆ κλύων listen to a woman, even if thou dost not hear the truth* E. fr. 440.

TEMPORAL CLAUSES

2383. Temporal clauses are introduced by conjunctions or relative expressions having the force of conjunctions

A. Denoting time usually *the same* as that of the principal verb: *ὅτε, ὅποτε, ἡνίκα, ὀπηνίκα when*; *ὁσάκις as often as*; *ἕως, μέχρι (rarely ἄχρι), ὅσον χρόνον so long as*; *ἕως, ἐν ᾧ (rarely ἐν ὅσῳ and ἔστε) while*.

N. 1. — *ἕως* means *so long as* in reference to actions that are coextensive; *while*, in reference to actions not coextensive.

N. 2. — *ἡνίκα, ὀπηνίκα* have the force of *what time, at the moment when, when*, (rarely *while*), and are more precise than *ὅτε*.

N. 3. — Poetic or Ionic are *εὔτε (= ὅτε) when*, *ἡμος* (only with the indicative) *when*, *ὅπως when* (*ὅπως* in Hdt. of antecedent action), *ὄφρα so long as*. Hom. has *εἰος* (i. e. *ἦος*) or *εἰως* for *ἕως*.

N. 4. — *ἔστε* is used (rarely) in lyric, Sophocles, Euripides, Herodotus, Xenophon.

B. Denoting time usually *prior* to that of the principal verb: *ἐπεὶ, ἐπειδὴ after, after that* (less exactly *when*); *ἐπεὶ πρῶτον, ὡς* (or *ἐπεὶ*) *τάχιστα, ἐπειδὴ τάχιστα* (rarely *ὅπως τάχιστα*) *as soon as*; *ἐξ οὗ* (rarely *ἐξ ὧν*), *ἐξ ὅτου, ἀφ' οὗ since, ever since*; *ὡς when, as soon as, since*.

N. — *ἐπειτε* *after* is very common in Herodotus.

C. Denoting time *subsequent* to that of the principal verb:

ἕως, ἕσπε, μέχρι, μέχρι οὐ (rarely ἄχρι), ἄχρι οὐ *until*: followed by a finite verb.

πρὶν, πρότερον ἢ *before, until*: followed by a finite verb or by an infinitive.

N. — Homer has also ὄφρα (also final), εἰς ὅτε (κε), εἰς ὃ (κε). Herodotus has εἰς ὃ, ἕως οὐ, εἰς οὐ *until*. ὀππότε with the optative in Homer after a past tense of a verb of *waiting* or *expecting* means *for the time when* (H 414). ἕσπε (first in Hesiod) is rare in lyric, tragedy, Herodotus, and Plato, very common in Xenophon. — μέχρι is avoided by the orators. — μέχρι and ἄχρι take the articular infinitive in Demosthenes. — τέως for ἕως is rare (2171).

2384. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions, as ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἕως . . . τέως (μέχρι τούτου). So also ἐπεὶ . . . τότε, ὡς (ὅτε) . . . ἐνταῦθα, etc.

2385. Some temporal conjunctions also denote *cause*:

ὅτε, ὀπότε, ἐπεὶ, εὐτε (poet.), ἐπειδή *since, whereas, ὡς because*. ὡς means also *as, as to*, rarely, in prose, *in order that*. ἕως in Homer has in part become a final conjunction (2419); for the Attic use, see 2420.

2386. A temporal sentence and a conditional sentence may occur in close conjunction without marked difference of signification.

ὅταν δὲ νοσήσωσιν, ὑγιεῖς γενόμενοι σφίζονται· ἐὰν τέ τις ἄλλη συμφορὰ καταλαμβάνῃ αὐτοὺς, τὰ ἐναντία ἐπιγιγνώμενα δύνησιν *whenever they fall ill, they are saved by regaining their health; and if ever any other calamity overtakes them, the reversal to prosperity that follows is to their benefit* Ant. 2. β. 1.

2387. A temporal conjunction is often used in Greek where English employs a conditional or a concessive conjunction.

οὐκ ἂν ἔγωγε Κρονίου ἄσπον ἰκοίμην, . . . ὅτε μὴ αὐτὸς γε κελύοι *I would not draw nearer to Cronus' son unless (lit. when not) he should himself bid me* Ξ 248.

2388. The time denoted by a temporal clause is not always solely contemporaneous, antecedent, or subsequent to that of the principal clause, but may overlap with the time of the principal clause (before and at the same time, at the same time and after, until and after).

ἐπεὶ δὲ ἠσθένει Δαρείου καὶ ὑπώπτετε τελευτῆν τοῦ βίου, ἐβούλετο τῷ πατρὶ παρῆναι *when Darius was ill and suspected that his life was coming to an end, he wished his two sons to be with him* X. A. 1. 1. 1 (here the situation set forth by ἠσθένει and ὑπώπτετε occurred both before and after the time indicated in ἐβούλετο), τοιαῦτα ἐποίει ἕως διεδίδου πάντα ἃ ἔλαβε κρέα *he kept doing thus until he saw that (and so long as) he was distributing all the meat he had received* X. C. 1. 3. 7 (the imperfect is rare with ἕως or πρὶν *until*), ὁ δ' ἐν τε τῷ παρόντι πρὸς τὰ μνημόματα ἀπελογεῖτο καὶ ἐτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι *he both defended himself then and there against the charges and offered to be tried before he sailed* T. 6. 29.

a. Conjunctions of antecedent action usually take the aorist, rarely the imperfect except when that tense represents overlapping action, as in T. 5. 72. 3. Cp. T. 1. 13. 5 with 1. 5. 1.

b. A verb of aoristic action is used: in the temporal clause when complete priority, in the main clause when complete subsequence, is to be clearly marked.

2389. Clauses introduced by relative adverbs (or conjunctions) of time, have, in general, the same constructions as clauses introduced by relative pronouns (340, 2493 ff.) and by relative adverbs of place and manner. Temporal clauses are treated separately for the sake of clearness.

a. Temporal clauses introduced by a word meaning *until* differ from ordinary conditional relatives in some respects, as in the use of the optative in implied indirect discourse (2408, 2420); and in the frequency of the absence of ἄν (2402).

b. Strictly ὅτε, ἐνθα, ὡς, etc., are *subordinating conjunctions* when the clause introduced by them fixes the time, place, or manner of the main clause; but are *relative adverbs* when they serve only to define the antecedent and introduce a clause merely supplementary to the main clause.

2390. Temporal clauses are either *definite* or *indefinite*.

2391. A temporal clause is definite when the action occurs at a definite point of time (negative οὐ, except when the special construction requires μή). Definite temporal clauses usually refer to the present or to the past.

2392. A temporal clause is indefinite when the action (1) occurs in the indefinite future, (2) recurs an indefinite number of times, (3) continues for an indefinite period. The same clause may have more than one of these meanings. (3) is rare. The negative is μή. Indefinite temporal clauses refer either to the future or to general present or past time.

2393. The same temporal conjunction may refer either to definite or to indefinite time; sometimes with a difference of meaning.

2394. When the time is definite, the indicative is used; when indefinite, the subjunctive with ἄν, the optative, or (rarely) the indicative.

Temporal conjunctions with the subjunctive take ἄν. (For exceptions, see 2402, 2412, 2444 b.) ἄν is not used with the optative except when the optative is potential, 2406, 2421 (cp. 2452).

INDICATIVE TEMPORAL CLAUSES REFERRING TO PRESENT OR PAST TIME

2395. Present or past temporal clauses take the indicative when the action is marked as a *fact* and refers to a definite occasion (negative οὐ). The principal clause commonly has the indicative, but may take any form of the simple sentence.

A. Temporal clauses denoting the *same* time as that of the principal verb (2383 A).

ὅτε ταῦτα ἦν, σχεδὸν μέσαι ἡσαν νύκτες *it was about midnight when this was taking place* X. A. 3. 1. 33, cp. 1. 1. 1, cited in 2388, ἡνίκα δὲ δειλὴ ἐγγίγντο, ἐφάνη κοινοτρός *but when it was getting to be afternoon, a cloud of dust appeared* 1. 8. 8, μέχρι ἀπὸ τοῦ ἴσου ἠγοῦντο, προθύμως εἰσόμεθα *as long as they led on equal terms we followed willingly* T. 3. 10, ὅσον χρόνον ἐκαθέζετο . . . ἀμφὶ τὴν περὶ τὸ φρούριον οἰκονομίαν, . . . ἀπῆγον ἵππους *as long as he was employed with regulations about the fortress, they kept bringing horses* X. C. 5. 3. 25, ἐν ᾧ ὠπλίζοντο, ἦγον . . . οἱ σκοποὶ *while they were arming, the scouts came* X. A. 2. 2. 15, ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πρᾶγμάτων *'while there is opportunity, take our public policy in hand'* D. 1. 20.

N. μέμνημαι, οἶδα, ἀκούω often take ὅτε *when* instead of ὅτι *that*. Thus, μέμνημαι ὅτε ἐγὼ πρὸς σέ ἦλθον *I remember when (that) I came to you* X. C. 1. 6. 12. ἡνίκα (and ἦμος in poetry) has a similar use. οἶδα ὅτε, ἀκούω ὅτε are probably due to the analogy of μέμνημαι ὅτε, originally *I remember (the moment) when*.

B. Temporal clauses denoting time *prior* to that of the principal verb (2383 B).

ἐπεὶ δ' ἐξῆλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο *but after he came out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5 (observe that the aorist, and not the pluperfect, is commonly used to denote time previous to that of the main verb; cp. 1943), ἐπειδὴ δὲ ἐτελεύτησε Δαρείος . . ., Τισσαφέρνης διαβάλλει τὸν Κύρον *after Darius died Tissaphernes calumniated Cyrus* 1. 1. 3, ὡς τάχιστα ἕως ὑπέφαιεν, ἐθούοντο *as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9, ἐξ οὗ φίλος εἶναι προσποιεῖται, ἐκ τούτου ἡμᾶς ἐξηπάτηκεν *ever since Philip pretended to be friendly, from that time on he had deceived you* D. 23. 193. (On *ever since* expressed by the dative of the participle, see 1498.)

C. Temporal clauses denoting time *subsequent* to that of the principal verb (2383 C).

ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ *they waited until the generals arrived* X. H. 1. 1. 29, λοιδοροῦσι τὸν Σωτηρίδαν ἕστε ἠνάγκασαν . . . πορεύεσθαι *they kept reviling Soteridas until they forced him to march on* X. A. 3. 4. 49, καὶ ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο *and they kept doing this until darkness came on* 4. 2. 4, τοὺς Ἕλληνας ἀπελύσατο δουλείᾳς ὥστ' ἐλευθέρους εἶναι μέχρι οὗ πάλιν αὐτοὶ αὐτοὺς κατεδούλωσαντο *she released the Greeks from slavery so as to be free until they enslaved themselves* P. Menex. 245 a.

2396. When the principal verb is a past indicative with ἄν and denotes non-fulfilment, a temporal clause has, by assimilation of mood, a past tense of the indicative denoting non-fulfilment.

ὀπνηκ' ἐφαίνετο ταῦτα πεποικώς . . ., ὡμολογεῖτ' ἄν ἡ κατηγορίᾳ τοῖς ἔργοις αὐτοῦ *if it appeared that he had ever done this, his form of accusation would tally with his acts* D. 18. 14 (here *whenever* would make the condition ambiguous), ἐβασάνιζον ἄν μέχρι οὗ αὐτοῖς ἐδόκει *they would have kept questioning them under torture as long as they pleased* 53. 25, οὐκ ἄν ἐπαυόμην . . . ἕως ἀπεπειράθην τῆς σοφίας ταυτησί *I would not cease until I had made trial of this wisdom* P. Crat. 396 c. See 2185 b.

2397. The negative is μή only when the temporal relation is regarded as conditional.

ὅποτε τὸ δίκαιον μὴ οἶδα, ὅ ἐστι, σχολῇ εἶσομαι εἶτε ἀπερὴ τις οὖσα τυγχάνει εἶτε καὶ οὐ *when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue* P. R. 354 c.

TEMPORAL CLAUSES REFERRING TO THE FUTURE

2398. The future indicative is rarely used in temporal clauses; and when used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὅ τι χρὴ ποιεῖν ἔξετε *at that time, when you will not be able to do even what is necessary* D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. ὅτε with the future indicative has thus been almost entirely displaced by ὅταν with the subjunctive.

b. For the future with κέ in θ 318 the subjunctive is probably correct.

2399. Temporal clauses referring indefinitely to the future take either the subjunctive with ἄν or the optative without ἄν.

a. The addition of ἄν produces the forms ὅταν, ὁπόταν; ἐπᾶν, ἐπὴν (both rare in Attic), ἐπειδᾶν. ἕως ἄν, μέχρι ἄν, ἔστ' ἄν mean *as long as* or *until*. ὡς *when* scarcely ever takes ἄν (for ὡς ἄν *while* ἕως ἄν is general in S. Aj. 1117, Ph. 1330).

b. The temporal conjunctions have here, in general, the same constructions as conditional ἔάν or εἰ. Thus ὁπόταν = ἔάν ποτε, ὁπότε = εἰ ποτε.

2400. The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present usually sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb.

a. The present may denote time antecedent when the verb has no aorist, and in the case of some other verbs: Thus, (ὁ πόλεμος) ὅς λυπήσει ἕκαστον, ἐπειδὴν παρῇ *the war which will afflict every one when it comes* D. 8. 35, ἐπειδὴν ἀκούῃ . . . ἐτέρους κρίνοντας, τί καὶ ποιήσῃ; *when he hears that they are prosecuting other men, what should he then do?* 19. 138.

FUTURE TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

2401. Temporal clauses referring to the future take the subjunctive with ἄν in sentences corresponding to more vivid future conditions. The principal clause has the future indicative or any form of the verb referring to the future except the simple optative. The negative is μή.

ἡνίκα δ' ἄν τις ἡμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ἡμῶν μαχοῦμεθα *but when any one wrongs you, we will fight in your defence* X. C. 4. 4. 11, ὅταν μὴ σθένω, πιπᾶσομαι *when my strength fails, I shall cease* S. Ant. 91, ἐπειδὴν ἅπαντ' ἀκούσητε, κρινατε *when you have heard everything, decide* D. 4. 14, ἐμοὶ . . . δοκεῖ, ἐπᾶν τάχιστα ἀριστήσωμεν, ἵνα *in my judgment we must go as soon as we have breakfasted* X. A. 4.

6. 9, *μέχρι δ' ἂν ἐγὼ ἤκω*, *αὶ σπονδαὶ μενόντων* *but until I return, let the armistice continue* 2. 3. 24, *λέξω . . . ἕως ἂν ἀκούειν βούλησθε* *I will speak so long as you wish to listen* D. 21. 130, *περιμένετε ἕστ' ἂν ἐγὼ ἔλθω* *wait until I come* X. A. 5. 1. 4, *μὴ ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν γένωνται* *let us not wait until the enemy outnumber us* X. C. 3. 3. 46, *οὐκ ἀναμένομεν* (present as emphatic future) *ἕως ἂν ἡ ἡμετέρα χῶρα κακῶται* *we do not wait until our land shall be ravaged* 3. 3. 18. The present subjunctive is rare with *ἕως* until, and marks overlapping action (here = *ἕως ἂν ἴδωμεν κακουμένην*).

2402. The subjunctive without *ἂν* (*κέ*) is sometimes found in poetry and in Herodotus; in Attic prose only with *μέχρι*, *μέχρι οὐ* until (and *πρίν*, 2444 b). Thus, *ἐβούλευσαν δεσμοῖς αὐτοῦς φυλάσσειν μέχρι οὐ τι ζυμβῶσιν* *they decided to guard them in fetters until they should reach some agreement* T. 4. 41. The omission of *ἂν* is more common after temporal conjunctions than after *εἰ* (2327 a) and in writers later than Homer lends an archaic colouring to the style.

2403. The principal clause may be a potential optative, which is at times nearly equivalent to the future: *ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποτ' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει* *so long as a single Athenian is left, I never would recommend the city to make peace* D. 19. 14.

FUTURE TEMPORAL CLAUSES WITH THE OPTATIVE

2404. Temporal clauses referring to the future in sentences corresponding to less vivid future conditions usually take the optative without *ἂν*. An optative referring to the future stands in the principal clause (2186 b). The negative is *μή*.

τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι *may I die, when I shall no longer care for these delights* Mimnermus 1. 2, *πεινῶν φάγοι ἂν ὅπότε βούλοιο* *when hungry he would eat whenever he wished* X. M. 2. 1. 18, *εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅπότε ἀποδημοῖς, ἐπιμελίσθαι τῶν σῶν, τί ἂν ποιήσῃς; should you desire to induce one of your friends to care for your interests when you were away from home, what would you do?* 2. 3. 12, *δέοιτό γ' ἂν αὐτοῦ μένειν, ἕως ἀπέλθοις* *he would beg him to remain until you should depart* X. C. 5. 3. 13 (here the temporal clause depends on *μένειν*, itself dependent on *δέοιτο ἂν*).

2405. The optative with *ἂν* (*κέ*) in Homer, where Attic would have the simple optative, is potential or virtually equivalent to a future. Thus, *αὐτίκα γάρ με κατακτείνεειν Ἀχιλλεύς . . . , ἐπὴν γόου ἐξ ἔρον εἶην* *for let Achilles slay me forthwith, when I have satisfied my desire for lamentation* Ω 227. Cp. I 304, δ 222, *ἕως κε β 78* (potential), *εἰς δ κε Ο 70* (elsewhere this expression always takes the subjunctive in Homer).

2406. The potential optative or indicative (with *ἂν*) having its proper force may appear in temporal clauses (cp. 2353).

φυλάξῃς . . . τὸν χειμῶν' ἐπιχειρεῖ, ἤνικ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι *by watching for winter to set in he begins his operations when we are unable (he thinks) to reach the spot* D. 4. 31. Cp. 2405.

2407. The principal clause rarely has the present or future indica-

tive, when the temporal clause has the optative without *ἂν* (cp. 2360, 2361, 2573 b, c).

φρονήσεως δεῖ πολλῆς πρὸς τοὺς πολλοὺς πλείους . . . , ὅπότε καιρὸς παραπέσοι *when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own* X. Hipp. 7. 4, *αἰπὸ οἱ ἐσσεῖται . . . νῆας ἐνκρήσαι, ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι αἰθόμενον δᾶλόν νῆεσσι* *hard will it be for him to fire the ships unless (when . . . not) Kronion himself hurl upon the ships a blazing brand* N 317.

a. Homer has *ἂν* (*κέ*) with the subjunctive; as *οὐκ ἂν τοι χαλίσμη κίθαρς . . . , ὅτ' ἐν κοίρῃσι μιγέλης* *thy cithern will not avail thee when thou grovellest in the dust* Γ 55.

2408. After a secondary tense introducing indirect discourse (real or implied) the optative may represent the subjunctive with *ἂν* as the form in which the thought was conceived.

παρήγγειλαν, ἐπειδὴ δειπνήσαιεν . . . πάντας ἀναπαύσθαι καὶ ἔπεσθαι ἤνικ' ἂν τις παραγγέλλῃ *they issued orders that, when they had supped, all should rest and follow when any one should give the command* (= *ἐπειδὴ δειπνήσητε . . . ἀναπαύσθε*) X. A. 3. 5. 18, *ἐπιμείναι κελεύσαντες ἕστε βουλευσάμενοι, ἔθθοντο οὐδένῃ* *them to wait until they had taken counsel, they proceeded to sacrifice* (= *ἐπιμείνατε ἕστ' ἂν βουλευσώμεθα*) 5. 5. 2, *ἔδοξεν αὐτοῖς . . . προῖέναι . . . , ἕως Κύρου συμμείξειαν* *they resolved to keep advancing until they should join Cyrus* (= *πρωόμεν ἕως ἂν συμμείξωμεν*) 2. 1. 2.

TEMPORAL CLAUSES IN GENERIC SENTENCES

2409. If the leading verb denotes a repeated or customary action or a general truth, a temporal clause takes the subjunctive with *ἂν* after primary tenses, the optative after secondary tenses. The negative is *μή*. Cp. 2336.

a. A present tense denotes action continuing (not completed) and is of the same time as that of the leading verb; an aorist tense denotes action simply occurring (completed) and time usually antecedent to that of the leading verb when the action of the dependent clause takes place before the action of the main clause. In clauses of contemporaneous action the aorist denotes the same time as that of the main verb; in clauses of subsequent action, time later than that of the main verb.

b. *ὥς* is rare in these temporal clauses (Hdt. 1. 17, 4. 172; *ὅκως* with the optative occurs in 1. 17, 1. 68).

c. On Homeric similes with *ὥς ὅτε*, *ὥς ὅπότε*, see 2486.

2410. In temporal sentences of indefinite frequency the temporal clause has the subjunctive with *ἂν* when the principal clause has the present indicative, or any other tense denoting a present customary or repeated action or a general truth. Cp. 2337.

μαυρόμεθα πάντες ὅπταν ὀργιζώμεθα *we are all mad whenever we are angry* Philemon 184, *φωνή τις, ἥ, ὅταν γένηται, αἰεὶ ἀποτρέπει με* *a kind of voice which,*

whenever it comes, always deters me P. A. 31 d, *δταν σπεύδῃ τις αὐτός, χῶ θεὸς συνάπτεται whenever a man is eager himself, God too works with him* A. Pers. 742, *ἔως ἂν σφίξῃται τὸ σκάφος . . ., χρῆ και ναύτην και κυβερνήτην . . . προθύμους εἶναι . . ., ἐπειδὴν δ' ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδὴ as long as the vessel remains in safety, both sailor and pilot exert themselves; but when the sea has overwhelmed it, their efforts are fruitless* D. 9. 69, *ποιούμεν ταυθ' ἐκάστοθ' . . . ἔως ἂν αὐτὸν ἐμβάλωμεν ἐς κακόν we do this on each occasion until we plunge him into misfortune* Ar. Nub. 1458.

2411. The verb of the main clause may stand in the participle, or in other tenses than the present indicative: *καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα (πόλεμον) αἶε μέγιστον κρίνοντων although men always consider the present war the greatest so long as they are engaged in it* T. 1. 21, *δταν δ' ἐτέρφω ταῦτα παραδῶ, καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty* Aes. 3. 233, *πολέμιοι . . . ἦδη δταν . . . καταδουλώσονται τινας, πολλοὺς δὴ βελτίους ἠνάγκασαν εἶναι enemies ere now have forced improvement upon those whom they have enslaved* X. O. 1. 23 (cp. 2338), *πολλάκις ἐθαύμασα τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν δταν ἐνδύμηθῶ κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc.* L. 12. 41.

2412. *ἂν* (κέ) is frequently omitted in Homer, and occasionally in lyric and dramatic poetry and in Herodotus, e.g. *ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνὴρ ἀβουλος but whenever a man commits an error, that man is no longer heedless* S. Ant. 1025.

2413. The present indicative is very rarely used instead of the subjunctive with *ἂν* in temporal clauses of indefinite frequency. Thus, *περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε (δτου conj.) δικάζονται, δεῖ παρὰ τῶν κατηγορῶν πυθέσθαι with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers* L. 22. 22. Cp. 2342.

2414. In temporal sentences of indefinite frequency the temporal clause has the optative when the principal clause has the imperfect or any other tense denoting a past customary or repeated action.

ἐθήρηνεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο ἐαυτὸν he was wont to hunt on horseback, whenever he wanted to exercise himself X. A. 1. 2. 7, *ὅποτε ὤρᾳ εἴη ἀρίστου, ἀνέμενεν αὐτοὺς ἔστε ἐμφάγοιέν τι whenever it was breakfast time, he used to wait until they had eaten something* X. C. 8. 1. 44, *περιεμένομεν ἐκάστοτε ἔως ἀνοιχθεῖ τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθεῖ, εἰσῆμεν we used to wait about on each occasion until the prison was opened; but when(ever) it was opened, we used to go in* P. Ph. 59 d. Observe that *ἀνοιχθεῖ* marks a repeated past action (*until it was regularly opened*) and represents the thought of the subject (*until it should be opened*, cf. 2420; i.e. direct = *ἔως ἂν ἀνοιχθῆ*).

2415. The optative is rare after a primary tense, and occurs only when that tense includes a reference to the past (ω 254; cp. 2573). — *ὅτε κεν* with the optative occurs once (I 525).

2416. Other tenses than the imperfect in the principal clause: *ἀλλ' ὅτε δὴ . . .*

ἀνᾶλξεν Ὀδυσσεύς, στάσκειν, ὑπαὶ δὲ ἴδεσκε κτλ. (cp. 495) but whenever Odysseus arose, he always kept his position and looked down Γ 215, *ὅποτε προσβλέπει τινας τῶν ἐν ταῖς τάξεσιν, εἶπεν ἂν κτλ. whenever he looked toward any of the men in the ranks, he would say, etc.* X. C. 7. 1. 10. Cp. 2341.

2417. The indicative (cp. 2342) is rare in temporal clauses of past indefinite frequency, as *καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμοι αὐτοὺς δφεςθαι ἔμελλον they both sang and danced whenever the enemy were likely to look at them* X. A. 4. 7. 16. So with *ὁσάκις* referring to particular events of repeated occurrence, as *ὁσάκις κεχορήγηκε . . . νεύκηκε as often as he has been choregus, he has gained a victory* X. M. 3. 4. 3.

TEMPORAL CLAUSES DENOTING PURPOSE

2418. Temporal conjunctions denoting limit as to duration (*so long as, while*) or limit as to termination (*until, till*) may imply purpose.

a. So *ἔως till, against the time when, in order that*, *πρὶν before, in order that not*. *δφρα* (poet.) is usually final (*in order that*) rather than temporal (*so long as, while, till, up to the time that*). Sometimes in post-Homeric Greek *ἔως* and the subjunctive (with or without *ἂν*) has a touch of purpose.

2419. In the *Odyssey* *ἔως*, usually with the aorist optative after a secondary tense, is almost a final conjunction. Thus, *δῶκεν . . . ἔλαιον εἰως χυρλώσαιτο she gave olive oil that (against the time when) she might anoint herself* ζ 79. So δ 799, ε 385, τ 307. In ι 375 the present optative expresses durative action (*θερμαινοῖτο gradually get hot*).

2420. After a secondary tense *ἔως* with the aorist optative sometimes in Attic prose implies an *expectation, hope, or purpose* on the part of the subject of the main verb that the action of the temporal clause may be attained. Since such optatives are due to the principle of indirect discourse, the subjunctive with *ἂν*, denoting mere futurity, might have been used instead.

σπονδᾶς ἐποίησαντο ἔως ἀπαγγελθεῖν τὰ λεχθέντα they made a truce (which they hoped would last) until the terms should be announced X. H. 3. 2. 20 (here we might have had *ἔως ἂν ἀπαγγελθῆ*), *τὰ ἄλλα χωρία εἶχον μένοντες ἔως σφίσι κάκεινοι ποιήσειαν (= ἂν ποιήσωσι) τὰ εἰρημένα they retained the other places, waiting until they (the Lacedaemonians) on their part should have performed for them (the Athenians) what had been agreed on* T. 5. 35. Compare *ἔως ἂν ταῦτα διαπράξωται φυλακὴν . . . κατέλιπε he left a garrison (to remain there) until they should settle these matters* X. H. 5. 3. 25 (here *ἔως διαπράξαιτο* might have been used). Other examples are L. 13. 25, Is. 1. 10, 7. 8 (*ἔως οὐ?*), X. H. 4. 4. 9, D. 27. 5, 29. 43 (*τέως*), 33. 8; cp. also Ar. Eq. 133. Present optative in T. 3. 102, X. H. 5. 4. 37.

2421. *ἔως ἂν* with the optative occurs rarely where it might be thought that the simple optative or *ἂν* with the subjunctive should be used. Many editors emend, but *ἂν* may generally be defended as potential, expressing the conviction of the agent. Thus, *εἰλεσθε ἀνδρας εἰκοσι· τούτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἔως ἂν οἱ νόμοι τεθεῖεν you elected twenty men whose duty it should be to care for the State until such a time as in all probability the laws would be made* And. 1. 81. Cp. S. Tr. 687, I. 17, 15, P. Ph. 101 d. So *δταν* A. Pers. 450, *πρὶν ἂν* X. H. 2. 3. 48, 2. 4. 18.

SUMMARY OF THE CONSTRUCTIONS OF ἕως AND OF OTHER WORDS MEANING BOTH *SO LONG AS* AND *UNTIL*

ἕως *so long as, while*

Temporal Limit as to Duration (during the time when)

2422. Indicative, when the action of the temporal clause denotes definite duration in the present or past. The present often connotes cause (*while, now that, because*). The imperfect is used of past action: the main clause has the imperfect usually, but the aorist occurs (T. 5. 60).

2423. Subjunctive (present) with ἄν, when the action lies in the

a. Future, and the verb of the main clause is future indicative or an equivalent form.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2424. The present optative (of future time) is very rare: in dependence on a past tense (X. H. 5. 4. 37, Aristotle, Athen. Pol. 28 end); by regular assimilation (2186 b) in a *less* vivid condition (P. Th. 155 a).

ἕως *until, till*

Temporal Limit as to Termination (up to the time when)

2425. Indicative, of a definite present or past action. The present connotes cause. The aorist is normally used of past action: the main verb is usually imperfect, but the aorist occurs (I. 17. 12).

a. Of a future action the future is very rare: X. C. 7. 5. 39 (ἐς δ' Hdt. 9. 58).

2426. Subjunctive with ἄν, when the action lies in the

a. Future, and the main clause contains a verb referring to the future (except the optative without ἄν). The tense is usually the aorist: the present marks overlapping.

b. Present, and the verb of the main clause states a present customary or repeated action or a general truth.

2427. Optative (usually aorist), when the action lies in the

a. Future, and depends on an optative with ἄν.

b. Past, and depends on a secondary tense expressing or implying indirect discourse. Here the optative represents ἄν with the subjunctive after a primary tense.

c. Past, and the verb of the main clause states a past customary or repeated action.

N.—The present optative in b is rare; the future optative occurs only in X. H. 4. 4. 9, where some read the aorist.

2428. Conjunctions meaning *until* may have, as an implied or expressed

antecedent, μέχρι τούτου *up to the time*. Thus, μέχρι τούτου Λασθένης φίλος ὠνομάζετο, ἕως προὔδωκεν Ὀλυνθον *Lasthenes was called a friend (up to the time when) until he betrayed Olynthus* D. 18. 48.

2429. With conjunctions meaning *until*, when the principal clause is affirmative, it is implied that the action of the verb of the principal clause continues only up to the time when the action of the verb of the *until* clause takes place. Thus, in the passage cited in 2428, it is implied that Lasthenes ceased to be called a friend after he had betrayed Olynthus.

a. When the principal clause is negative, it is implied that the action of the verb of the principal clause does not take place until the action of the *until* clause takes place; as in οὐ πρότερον ἐπαύσαντο ἕως τῆν πόλιν εἰς στάσεις κατέστησαν *they did not stop until they divided the city into factions* L. 25. 26. In sentences like δεῖ μὴ περιμένειν ἕως ἂν ἐπιστῶσιν *we must not wait until they are upon us* (I. 4. 165), by reason of the meaning of περιμένειν the action of the principal clause ceases before the action of the *until* clause takes place.

GENERAL RULE FOR ΠΡΙΝ BEFORE, UNTIL

2430. πρίν is construed like other conjunctions meaning *until* except that it takes the infinitive as well as the indicative, subjunctive, and optative.

2431. After an affirmative clause πρίν usually takes the infinitive and means *before*.

2432. After a negative clause πρίν means *until*, and usually takes the indicative (of definite time), the subjunctive or optative (of indefinite time). Cf. 2455.

a. The subjunctive or optative is never used with πρίν unless the principal clause is negative.

b. When the principal clause is negative, πρίν is construed like ἕως and other words for *until* (οὐ πρίν = ἕως).

2433. When the principal clause is affirmative, the clause with πρίν simply adds a closer definition of the time. When the principal clause is negative, πρίν defines the time as before, but the closer definition serves also as a condition that must be realized before the action of the principal clause can be realized. Thus, μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε *do not go away until you hear* X. A. 5. 7. 12 (*i.e. without hearing = ἔὰν μὴ ἀκούσῃτε*). Cp. οὔτε γὰρ εἰρήνην οἶόν τε βεβαίαν ἀγαγεῖν, ἢ μὴ κοινῇ τοῖς βαρβάροις πολεμήσωμεν, οὐθ' ὁμοῦσαι τοὺς Ἕλληνας, πρίν ἂν . . . τοὺς κινδύνους πρὸς τοὺς αὐτοὺς ποιησώμεθα *neither is it possible to make a lasting peace unless we war in common against the barbarians, nor can the Greeks attain unanimity of sentiment until we encounter our perils in the front of the same enemies* I. 4. 173.

2434. πρίν is used with the aorist or (less often) with the imperfect indicative only when πρίν is equivalent to ἕως *until*; but, when the verb of the main clause is negated, πρίν may be translated by *before* or *until*. When πρίν must be rendered by *before*, it takes the infinitive.

ταῦτα ἐποιοῦν πρὶν Σωκράτης ἀφίκετο *I was doing this until Socrates arrived* (rare even in poetry; cp. 2441 c).

οὐ ταῦτα ἐποιοῦν πρὶν Σωκράτης ἀφίκετο *I was not doing this until* (or *before*) *Socrates arrived.*

ταῦτα ἐποιοῦν πρὶν Σωκράτην ἀφικέσθαι (not Σωκράτης ἀφίκετο) *I was doing this before Socrates arrived.*

2435. It is correct to say οὐ ποιήσω τοῦτο πρὶν ἂν κελεύσης, ποιήσω (or οὐ ποιήσω) τοῦτο πρὶν κελεύσαι, but incorrect to say ποιήσω τοῦτο πρὶν ἂν κελεύσης.

2436. The action of an infinitive introduced by πρὶν before may or may not (according to the sense) actually take place at some time later than the action of the leading verb. The clause with πρὶν signifies merely that the action of the infinitive had not taken place at the time of the leading verb.

2437. The clause with πρὶν may precede or follow the correlated clause. Cp. 2455.

2438. πρὶν is originally a comparative adverb meaning *before*, i.e. *sooner* or *formerly*; and seems to be connected with πρό, πρότερον *before*. The adverbial force survives in Attic only after the article, as ἐν τοῖς πρὶν λόγοις *in the foregoing statements* T. 2. 62. The adverbial and original use appears also in Homer wherever πρὶν occurs with the indicative, the anticipatory (futural) subjunctive (1810), or the optative with κέ. Thus, τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν *but her I will not release; sooner shall old age come upon her* A 29, οὐδέ μιν ἀνστήσεις· πρὶν καὶ καλὸν ἄλλο πάθησθα *nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction* Ω 551.—From this early coördination was developed the construction of the conjunction πρὶν with the finite moods; but in general only after Homer, who never uses the indicative, and the optative only once (Φ 580), with πρὶν. The required sense was given by ἔως or πρὶν γ' ὄρε δή. A finite mood was first used of the future, and after negative clauses (οὐ πρότερον πρὶν like οὐ πρότερον ἔως).—Homer commonly uses the infinitive with πρὶν meaning *before* and *until*. Here the infinitive (as with ὥστε) simply states the abstract verbal notion, and thus has no reference to differences of time or mood; πρὶν being used almost like πρό before as πρὶν ἰδεῖν = πρὸ τοῦ ἰδεῖν *before seeing* (first in Xenophon). This early use with the infinitive was, with some restrictions, retained in Attic, where the infinitive may sometimes be used instead of the finite verb. πρὶν came more and more to take the subjunctive with ἂν and to assume conditional relations (cp. 2433); while the use with the infinitive was more and more confined to cases where the leading verb was affirmative.

2439. The comparative idea in πρὶν explains its negative force: an event A happened before another event B, i.e. A occurred when B had *not yet* (οὐπω) occurred. Because of its negative force πρὶν commonly takes the aorist in all the moods. The aorist has an affinity for the negative because it marks simple and total negation of an action regarded in its mere occurrence; whereas the imperfect with a negative denotes resistance or refusal (1896) in respect of an action regarded as continuing. When πρὶν takes the present in any mood the actions of the correlated clauses usually overlap. The present occurs chiefly in the prose writers of the fourth century.

2440. πρότερον or πρόσθεν may be used in the principal clause as a forerunner of πρὶν. Examples in 2441, 2444, 2445.

a. Homer has πρὶν . . . πρὶν B348. Attic has also φθάνω . . . πρὶν, as φθήσονται πλεύσαντες πρὶν τὴν ξυμφορὰν Χίους αἰσθῆσθαι *they will succeed in making their voyage before the Chians hear of the disaster* T. 8. 12.

πρὶν WITH THE INDICATIVE

2441. πρὶν in Attic prose takes the indicative of a definite past action when the verb of the principal clause is negative or implies a negative, rarely when it is affirmative.

οὔτε τότε Κόρυς ἰέναι ἤθελε πρὶν ἢ γυνὴ αὐτὸν ἔπεισε *nor was he willing then to enter into relations with Cyrus until his wife persuaded him* X. A. 1. 2. 26, οὐ πρότερον ἐπαύσαντο πρὶν τὸν τε πατέρ' ἐκ τοῦ στρατοπέδου μετεπέμψαντο καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀπέκτειναν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον *they did not stop until they sent for his father from the camp, put some of his friends to death and expelled others from the city* I. 16. 8, οὐ πρόσθεν ἐπαύσαντο πρὶν ἐξεπολιόρκησαν τὸν Ὀλουρον *they did not cease from hostilities until they had captured Olurus by siege* X. H. 7. 4. 18, οὐδ' ὥς . . . ἤξιωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν . . . πρὶν γε δὴ . . . ἀνὴρ Ἀργίλιος μνηστῆς γίγνεται (historical present = aorist) *not even under these circumstances did they think it right to take any severe measures against him, until finally a man of Argilus turned informer* T. 1. 132.

a. The tense in the πρὶν clause is usually the aorist (the tense of negation, 2439, and of prior action); rarely the imperfect (of contemporaneous, overlapping action), as D. 9. 61. The historical present is also used as an equivalent of the aorist. The principal clause usually has a secondary tense of the indicative. πρὶν with the indicative is not common until Herodotus and the Attic writers.

b. The verb of the principal clause may be *virtually* negative, as τοὺς . . . Ἀθηναίους λανθάνουσι πρὶν δὴ τῇ Δήλῳ ἔσχον *they escaped the notice of the Athenians (i.e. οὐχ ὄρωνται) until they reached Delos* T. 3. 29. Cp. T. 3. 104, X. A. 2. 5. 33. Observe that οὐ παύομαι (2441) is not regarded as *virtually* affirmative.

c. The verb of the principal clause is affirmative in prose only in T. 7. 39, 7. 71, Aes. 1. 64. In all of these cases the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the πρὶν clause.

d. The use in Herodotus is the same as in Attic prose. Homer has the indicative (after affirmative or negative clauses) only with πρὶν γ' ὄρε *until*. In the drama πρὶν with the indicative is rare. Euripides uses it only after affirmative clauses. When πρὶν is = ἔως it often takes δὴ.

2442. A πρὶν clause, depending on a past tense denoting non-fulfilment, itself denotes non-fulfilment and takes a past indicative by assimilation (2185 b).

χρῆν τοίνυν Λεπτίνην μὴ πρότερον τιθέναι τὸν ἑαυτοῦ νόμον πρὶν τοῦτον ἔλῴσε *Leptines ought not then to have proposed his own law until (before) he had repealed this* D. 20. 96. Cp. 2455 b.

πρίν WITH THE SUBJUNCTIVE

2443. *πρίν* with the subjunctive and *ἄν* refers to the future or to general present time.

2444. (I) *πρίν* takes the subjunctive with *ἄν* to denote a future action anticipated by the subject of the leading verb. The principal clause is negative, and contains any verb referring to the future except the simple optative.

οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρίν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἀρξῶσιν States will not cease from evil until philosophers become rulers in them P. R. 487 e, *μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε* do not go away until you hear (shall have heard) X. A. 5. 7. 12, *οὐ χρὴ μ' ἐνθένδε ἀπελθεῖν πρίν ἂν δῶ δίκην* I must not depart hence until I have suffered punishment 5. 7. 5, *μηδένα φίλον ποιῶ πρίν ἂν ἐξετάσῃ* πῶς κέχρηται τοῖς πρότερον φίλοις make no one your friend until you have inquired how he has treated his former friends I. 1. 24, *μὴ ποτ' ἐπαινήσῃς πρίν ἂν εἰδῆς ἄνδρα σαφηνέως* never praise a man until you have come to know him well Theognis 963. Observe that the last two examples contain a general truth.

a. The aorist subjunctive is usual (the tense of negation, 2439, and of action prior to that of the principal clause); much less common is the present subjunctive (usually of contemporaneous, overlapping action) as X. C. 2. 2. 8 (2446).

b. Homer does not use *κέ* or *ἄν* in this construction since *πρίν* is here adverbial and its clause is simply coördinated. But Hom. has *πρίν γ' ὅτ' ἄν*. The subjunctive without *ἄν* occurs occasionally as an archaism in Hdt. and the dramatic poets. In Attic prose especially in Thuc. (e.g. 6. 10, 29, 38); but *ἄν* is often inserted by editors.

c. The leading verb is rarely the optative with *ἄν* (as a form of future expression): *οὐκ ἂν ἀπέλθοιμι πρίν παντάπασιν ἡ ἀγορὰ λυθῆ* (cp. b) I will not go away until the market is entirely over X. O. 12. 1.

2445. (II) After a negative clause of present time that expresses a customary or repeated action or a general truth, *πρίν* takes the subjunctive with *ἄν*.

οὐ πρότερον παύονται πρίν ἂν πείσωσιν οὓς ἠδίκησαν they do not cease to endure until they have won over those whom they have wronged P. Ph. 114 b.

a. The leading verb may stand in another tense than the present indicative, as *οὐδεὶς πώποτε ἐπέβητο* (empiric aorist, 1930) *πρότερον δῆμον καταλύσει πρίν ἂν μείζον τῶν δικαστηρίων ἰσχύσῃ* no one has ever attempted the subversion of the people until he became superior to the courts of justice Aes. 3. 235.

2446. After a secondary tense in actual or implied indirect discourse, *πρίν* with the subjunctive and *ἄν* is common instead of the optative without *ἄν* (2449).

εἶπον μηδένα τῶν ὀπίσθεν κινεῖσθαι πρίν ἂν ὁ πρόσθεν ἡγήται I ordered that none in the rear should move until the one before him led the way X. C. 2. 2. 8 (here *πρίν* ἡγοῖτο is possible).

2447. The principal clause may be affirmative in form, but virtually negative.

ἀισχρὸν (= οὐ καλὸν οἱ οὐ δεῖν) δ' ἡγοῦμαι πρότερον παύσασθαι πρίν ἂν ὑμεῖς περὶ αὐτῶν ὅτι ἂν βούλησθε ψηφίσῃσθε I consider it base (i.e. I do not consider it to be honourable) to stop until you have voted what you wish L. 22. 4. Cf. Thuc. 6. 38, D. 38. 24, E. Heracl. 179.

πρίν WITH THE OPTATIVE

2448. *πρίν* with the optative is used only in indirect discourse or by assimilation to another optative.

2449. (I) The optative without *ἄν* follows *πρίν* to denote an action anticipated in the past when the principal clause is negative and its verb is in a secondary tense. The optative is here in indirect discourse (actual or implied) and represents *ἄν* with the subjunctive, which is often retained (2446). Cp. 2420.

ἀπηγόρευε μηδένα βάλλειν πρίν Κύρος ἐμπλησθεῖη θηρῶν he forbade any one to shoot until Cyrus should have had his fill of hunting X. C. 1. 4. 14 (= *μηδεὶς βαλλέτω πρίν ἂν Κύρος ἐμπλησθῆ*), *οἱ Ἠλείοι . . . ἐπειθον (αὐτοῦς) μὴ ποιεῖσθαι μάχην πρίν οἱ Θηβαῖοι παραγένοιτο* the Eleians persuaded them not to engage in battle until the Thebans should have come up X. H. 6. 5. 19 (= *μὴ ποιεῖτε μάχην πρίν ἂν παραγένωνται*).

a. In indirect discourse the infinitive is preferred (2455 d).

2450. (II) By assimilation of mood, *πρίν* may take the optative when the negative principal clause has the optative. Cp. 2186 b.

εἰ ἔλκοι τις αὐτόν . . . καὶ μὴ ἀείη πρίν ἐξεγκύσειεν ἐς τὸ τοῦ ἡλίου φῶς κτλ. if one should drag him and not let him go until he had dragged him out into the sunlight, etc. P. R. 515 e.

2451. The optative with *πρίν* in clauses of customary or repeated action seems not to be used.

2452. *πρίν ἄν* with the optative is rare and suspected (cp. 2421).

πρίν WITH THE INFINITIVE

2453. *πρίν* takes the infinitive in Attic especially when the principal clause is affirmative. The infinitive must be used, even with negative clauses, when *πρίν* must mean only *before* (and not *until*).

a. The infinitive is obligatory in Attic when the action of the *πρίν* clause does not take place or is not to take place (cp. *ὥστε μὴ* with the infinitive).

b. The infinitive takes the accusative when its subject is different from that of the principal clause.

c. The usual tense is the aorist, the tense of negation (2439) and of the simple occurrence of the action. Less frequent is the present (chiefly in Xenophon), of action continuing, repeated, or attempted (*before undertaking to*,

before proceeding to). The perfect, of action completed with permanent result, is rare.

οὐ καὶ πρὶν ἐμὲ εἰπεῖν ὄριον εἰδότες who know even before I say anything at all D. 18. 50, σύνιστε μὲν καὶ πρὶν ἐμὲ λέγειν you know as well as I do even before I proceed to set forth in detail the matter of my speech Aes. 1. 116, ἀπεγράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν they turned back to the city before they attempted to scale the wall T. 3. 24.

2454. When the principal clause is affirmative, πρὶν before regularly takes the infinitive.

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρὶν τινὰ αἰσθῆσθαι τῶν πολεμίων Chirisophus ascended the height before any of the enemy perceived him X. A. 4. 1. 7, πρὶν καταλύσαι τὸ σπράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη before the army halted for breakfast, the king appeared 1. 10. 19, πέμψας, πρὶν ἐν Τεγέᾳ αὐτὸς εἶναι, πρὸς τὸν ἄρχοντα τῶν ξένων, ἐκέλευε κτλ. lit. before he himself arrived at Tegea, sending to the commander of the mercenaries, he gave orders, etc. X. H. 5. 4. 37 (αὐτός, by attraction to the subject of πέμψας).

2455. When the main clause is negative, πρὶν sometimes takes the infinitive in Attic, and generally means before, rarely until. When before and after are contrasted, until is out of place, and the πρὶν clause often precedes.

a. In reference to present or past time: πρὶν ὡς Ἄφροβον εἰπεῖν μίαν ἡμέραν οὐκ ἐχρήρευεν before she came to Aphobus she was not a widow a single day D. 30. 33, πρὶν μὲν τοῦτο πράξει Λεωκράτην ἄδηλον ἦν ὅποιοί τινες ἐτύγγανον, νῦν δὲ κτλ. before Leocrates did this, it was uncertain what sort of men they were; but now, etc. Lyc. 135, πρὶν ἀνάγεσθαι με εἰς τὴν Αἴνον . . . οὐδεὶς ἠτιάσατό με before I proceeded to set sail for Aenus no one accused me Ant. 5. 25.

b. In reference to action unfulfilled: οὐς (λόγους) εἰ τις ἐπέδειξεν αὐτοῖς πρὶν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν . . . δυσκόλως πρὸς σὲ διετέθησαν and if any one had shown these words to them before I discussed them, it is inevitable that they would have been discontented with you I. 12. 250.

c. In reference to future time: οὐχ οἶόν τ' ἐστὶν αἰσθῆσθαι πρὶν κακῶς τινὰ παθεῖν ὑπ' αὐτῶν it is not possible to perceive this before some suffer injury at their hands I. 20. 14, καὶ μοι μὴ θορυβήσῃ μηδεὶς πρὶν ἀκοῦσαι and let no one raise a disturbance before he hears D. 5. 15 (cp. ὅπως μὴ θορυβήσῃ μηδεὶς πρὶν ἂν ἅπαντα εἴπω D. 13, 14).

N. — With verbs of fearing, the positive being the thing dreaded; as δέδοικα μὴ πρὶν πόνους ὑπερβάλλῃ με γῆρας πρὶν σὰν χαρίεσσαν προσιδεῖν ὄρᾳ I fear lest old age overcome me with its troubles before I live to behold thy gracious beauty E. fr. 453.

d. Infinitive instead of the optative after a leading verb in a secondary tense: ἐκέλευον μηδαμῶς ἀποτρέπεσθαι πρὶν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χῶρᾳν they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians X. H. 6. 5. 23 (here the optative might stand in indirect discourse to represent the subjunctive with ἄν), οὐτ' αὐτὸς ποτε πρὶν ἰδρῶσαι δεῖπνον ἤπειτο neither was he ever accustomed to take his supper until he got into a sweat by exercise X. C. 8. 1. 38 (for ἰδρώσειε, see 2451).

e. Infinitive after an optative with ἄν in a principal clause: εἰ τίς τινα μηχανῆν

ἔχει πρὸς τοῦτο . . . οὐκ ἂν ποτε λέγων ἀπέποι τοῦ τοιοῦτον πρὶν ἐπὶ τέλος ἐλθεῖν; if ever any lawgiver should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end? P. L. 769 e. Here the subjunctive with ἄν is permitted.

2456. The lyric poets and Herodotus use πρὶν with the infinitive as it is used in Attic prose and poetry. Homer has the infinitive after affirmative or negative clauses alike (before and until), and often where a finite verb would be used in Attic; as ναῖε δὲ Πηδαῖον πρὶν ἐλθεῖν υἱὰς Ἀχαιῶν he dwelt in Pedaeon before the sons of the Achaeans came N 172, οὐ μ' ἀποτρέψει πρὶν χαλκῶ μαχέσασθαι (= Attic ἂν μαχέσῃ) thou shalt not dissuade me until thou hast fought with the spear T 257; often in correspondence with the adverbial πρὶν, as οὐδέ τις ἔτλη πρὶν πιεῖν, πρὶν λείψαι nor durst any man (sooner) drink before he had offered a libation H 480.

2457. ἢ πρὶν than before, with a past tense suppressed after ἢ, occurs first in Xenophon (C. 5. 2. 36, 7. 5. 77).

πρότερον ἢ, πρόσθεν ἢ, πρὶν ἢ, πάρος

2458. πρότερον ἢ sooner than, before is used especially in Herodotus and Thucydides. (a) With the indicative: οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς . . . ἐσφάλσαν they did not succumb before they were overthrown by themselves T. 2. 65. (b) With the infinitive: τὰς δ' ἄλλᾶς πόλεις ἔφη ἀδικεῖν, αἳ ἐς Ἀθηναίους πρότερον ἢ ἀποστήναι ἀνήλουν he said the other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45. (c) With the subjunctive (without ἄν) rarely (T. 7. 63). Chiefly in Hdt.

2459. So πρόσθεν ἢ sooner than, before: ἀπεκρίνατο . . . ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν he answered that they would die before (sooner than that) they would surrender their arms X. A. 2. 1. 10. ὕστερον ἢ later than takes, by analogy, the infinitive once in Thuc. (6. 4). For ὕστερον ἢ with finite form cf. T. 1. 60. 3.

2460. πρὶν ἢ sooner than, before with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); and in Hdt. also with the indicative (6. 45) and subjunctive (7. 10 η, without ἄν). πρὶν ἢ is rare and suspected in Attic (X. C. 1. 4. 23); but is common in late Greek.

2461. πάρος before in Homer takes the infinitive (Z 348).

CLAUSES OF COMPARISON

2462. Clauses of comparison (as clauses) measure an act or state qualitatively or quantitatively with reference to an act or state in the leading clause.

a. Comparative clauses with ἢ than are used in disjunctive coördinated sentences. See under Particles (2863).

2463. Comparative clauses of quality or manner are introduced by ὡς as, ὥσπερ, καθάπερ just as, ὅπως, ἢ, ὅπη, ἢπερ as. The principal clause may contain a demonstrative adverb (οὕτως, ὡδε so). ὥσπερ may be correlated with δ αὐτός.

ὡς, etc., are here properly conjunctive relative adverbs of manner, some uses of which fall under conditional relative clauses.

a. Other comparative conjunctive adverbs are ὥστε *as* (poetic and Ionic), ἥντε, εὔτε *as, like as* (Epic). Demonstrative adverbs in Epic are ὡς, τῶς, τοίως, αὔτως, ὡσαύτως.

b. On other uses of ὡς, etc., see under Particles (2990 ff.). On ὡς, ὡσπερ with a participle, see 2086, 2087.

2464. The verb of the comparative clause is commonly omitted if it is the same as the verb of the leading clause. Thus, εἰν σοι ξυδοκῆ ὡσπερ ἐμοί *if it seems good also to you as (it seems) to me* P. Ph. 100 c.

2465. The subject of a comparative clause with ὡς or ὡσπερ, the verb of which is omitted, is often attracted into the case (usually the accusative) of the other member of the comparison. Thus, οὐδαμῷ γὰρ ἔστιν Ἀγώρατον Ἀθηναῖον εἶναι ὡσπερ Θρασύβουλον *it is in no wise possible for Agoratus to be an Athenian as Thrasybulus is* (= Θρασύβουλος Ἀθηναῖός ἐστι) L. 13. 72. Attraction into the dative is less common: Κῦρος ἤδετο . . . ὡσπερ σκύλακι γενναίῳ ἀνακλάζοντι *he was delighted with Cyrus, who set up a cry like a young and noble dog* (= σκύλαξ γενναῖος ἀνακλάζει) X. C. 1. 4. 15.

a. Usually, however, we have the nominative with the verb omitted: πέπεισμαί σε μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι ἢ ζῆν ὡσπερ ἐγώ *I am persuaded that you would prefer to die rather than live as I live* X. M. 1. 6. 4.

2466. Comparative clauses of quality are often fused with the leading clause by the omission of the preposition in the correlated member of the comparison, but only when ὡς precedes. Cp. 1673.

2467. The antecedent clause may contain a wish: οὐτῶ (ὡς) . . . ὡς (which may be omitted); as οὕτω νικήσαιμι τ' ἐγώ και νομιζομένη σοφός, ὡς ἡμᾶς ἠγούμενος εἶναι θεᾶτᾶς δεξιούς . . . πρώτους ἤξιωσ' ἀναγεῖσθ' ἡμᾶς *as surely as I thought it proper to let you first taste this comedy because I thought you were clever spectators, so surely may I win and be accounted a master* Ar. Nub. 520. Cp. N 825, Ar. Thesm. 469.

2468. Comparative clauses of quantity or degree are introduced by ὅσῳ, ὅσον *in proportion as*. The principal clause usually contains the corresponding demonstratives τοσοῦτῳ, τοσοῦτον (τόσῳ, τόσον are usually poetic).

a. Greek, like Latin, uses the adjective relative pronoun ὅσος (*quantus*) in the subordinate clause in correlation to τοσοῦτος agreeing with a substantive. Here English uses the conjunctive adverb *as*. So with τοιοῦτος . . . οἷος. — τοσοῦτῳ, τοσοῦτον may be followed by ὡς, ὡστε.

2469. τοσοῦτον . . . ὅσον or ὅσον . . . τοσοῦτον denotes that the action of the main clause takes place in the same degree as the action of the subordinate clause. ὅσῳ . . . τοσοῦτῳ with a comparative or superlative adjective or adverb is equivalent to *the more . . . the more, the less . . . the less*.

2470. The demonstrative antecedent may be omitted, especially when its clause precedes: καὶ χαλεπότεροι ἔσονται ὅσῳ νεώτεροι εἰσιν *and they will be the more severe the younger they are* P. A. 39 d.

2471. One member may contain a comparative, the other a superlative; as ὅσῳ γὰρ ἐτοιμότερα' αὐτῷ (τῷ λόγῳ) δοκοῦμεν χρῆσθαι, τοσοῦτῳ μᾶλλον ἀπιστοῦσι πάντες αὐτῷ *for the more we are thought to excel all others in ability to speak, so much the more do all distrust it* D. 2. 12.

2472. ὅσῳ (ὅσον) may be used without a comparative or superlative when the correlative clause has a comparative or superlative with or without τοσοῦτῳ (τοσοῦτον). Thus, ὡσπερ ἐν ἵπποις, οὕτω και ἐν ἀνθρώποις τισιν ἐγγίγνεται, ὅσῳ ἂν ἐκπλεα τὰ δέοντα ἔχωσι, τοσοῦτῳ ὑβριστέροις εἶναι *as it is in the nature of horses, so it is in the case of certain men: in so far as they have their wants satisfied, the more they are wanton* X. Hi. 10. 2. ὅσῳ may stand for the logical εἶναι in τοσοῦτῳ Σύρων κακίων ἐγένετο, ὅσῳ Σύροι ἐφυγον *he proved himself a greater coward than the Syrians all the more because they fled* X. C. 6. 2. 19.

2473. The correlated clauses may be fused when both ὅσῳ (ὅσον) and τοσοῦτῳ (τοσοῦτον) are omitted and the predicate of the subordinate clause is a comparative or superlative with a form of εἶναι. Thus, ἐνδεεστέροις γὰρ οὖσι ταπεινότεροις αὐτοῖς οἴονται χρῆσθαι *for the more indigent they are so much the more submissive do they expect to find them* X. Hi. 5. 4 (= ὅσῳ ἐνδέεστεροί εἰσι, τοσοῦτῳ ταπεινότεροις).

EXAMPLES OF COMPARATIVE CLAUSES

2474. The moods in comparative clauses are used with the same meaning as in conditional clauses or other conditional relative clauses.

2475. Indicative: in assertions and statements of fact: ἔρξον ὅπως θέλεις *do as thou wilt* Δ 37, ὡς δὲ πρὸς τὴν οὐσίαν ἤρμωπτεν, οὕτως ἐκάστοις προσέταττον *but as was suitable to their property, so they gave directions to each* I. 7. 44, ἔστιν γὰρ οὕτως ὡσπερ οὗτος ἐνέπει *for it is so even as he says* S. Tr. 475, ὅσον αἱ κατὰ τὸ σῶμα ἡδοναὶ ἀπομαραινόνται, τοσοῦτον αὖξονται αἱ περὶ τοὺς λόγους ἐπιθυμίαι *in proportion as the pleasures of the body wane the appetite for philosophical conversation increases* P. R. 328 d, ἦκεν ἄγων στρατιᾶν ὅσῳ πλείστην ἐδύνατο *he came with an army as large as possible* T. 7. 21 (cp. 1087).

a. With ἂν and the potential or unreal indicative: εἰσπηδήσαντες . . . θάπτον ἢ ὡς τις ἂν φερο *jumping in quicker than (as) one could think* X. A. 1. 5. 8, ὡσπερ οὖν, εἰ ἀληθῆ ἦν ταῦτα ἃ μου κατηγορήσαν, ἐμοί ἂν ὠργίζεσθε . . ., οὕτως ἀξιῶ κτλ. *for just as you would be angry with me if their accusations against me were true, so I beg, etc.* And. 1. 24.

2476. Subjunctive with ἂν. — a. Of future time, as ἀλλ' ἄγεθ', ὡς ἂν ἐγώ εἶπω, πειθώμεθα *but come, as I shall direct, let us obey* B 139, ὅπως γὰρ ἂν τοὺς ἄλλους πρὸς σαυτὸν διαθῆς. οὕτω και σὺ πρὸς ἐκείνους ἔξεις *for as you dispose others towards yourself, so you too will feel towards them* I. 2. 23, τοῖς αὐτοῖς ἐνεχέσθω καθάπερ ἂν τὸν Ἀθηναῖον ἀποκτείνῃ *let him be subject to the same penalties just as if he kills the Athenian* D. 23. 41, ἐν τοῖς ἀργυρείοις ὅσῳ περ ἂν πλείους ἐργάζωνται, τόσῳ πλείονα τὰγαθὰ εἰρήσουσι *in silver mines the larger the number who coöperate, so much the more abundant will be the riches they find* X. Vect. 4. 32, οὐκοῦν ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῷ χάριν, τοσοῦτῳ ἀδικώτερος ἂν εἴη; *then will he be the more unjust in proportion to the greatness of the benefits he*

has received and for which he does not return proper gratitude? X. M. 2. 2. 3 (cp. 2326 d).

b. Of present time, as in general conditions: τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουληθῆ, πάντων γίγνεται for the end of all events happens as God wills D. 18. 92, τοσοῦτ' χαλεπώτερον ἀκούειν τῶν λεγομένων, ὅσ' περ ἂν αὐτῶν τις ἀκριβέστερον ἐξετάξῃ τὰς ἀμαρτίας it is the more difficult for them to pay heed to what is said in proportion to the precision with which their errors are scrutinized I. 11. 3.

2477. Optative. — a. With ἂν (potential): ἔστι μείζω τὰ κείνων ἔργα ἢ ὡς τῷ λόγῳ τις ἂν εἴποι their deeds are too great for any one to tell in words D. 6. 11, ὥσπερ αὐτοὶ οὐκ ἂν ἀξιόσκατε κακῶς ἀκούειν ὑπὸ τῶν ἡμετέρων παιδῶν, οὕτω μὴδὲ τοῦτ' ἐπίτρεπε περὶ τοῦ πατρὸς βλασφημεῖν just as you yourselves would not think it right to be ill spoken of by your children, even so do not permit him either to utter slanders about his father D. 40. 45.

b. With ἂν, as in less vivid future conditions: ὅσ' δὲ πρεσβύτερος γίγνεται, μᾶλλον αἰεὶ ἀσπάξοιτο ἂν (χρήματα) the older he grows, the more he would always respect wealth P. R. 549 b.

c. The optative without ἂν in indirect discourse may represent ἂν with the subjunctive of direct discourse; as νομίζων, ὅσ' μὲν θάπτον ἔλθοι, τοσοῦτ' ἀπαρασκευαστοτέρῳ βασιλεὶ μαχεῖσθαι, ὅσ' δὲ σχολαιώτερον, τοσοῦτ' πλέον συναγείρεσθαι βασιλεὶ στρατεύμα in the belief that, the more quickly he advanced, the more unprepared for battle would the king be, while the slower he advanced, the greater would be the army that was collecting for the king X. A. 1. 5. 9 (direct = ὅσ' ἂν θάπτον ἔλθω . . . μαχοῦμαι, ὅσ' ἂν σχολ. ἔλθω τοσοῦτ' πλέον συναγέρεται).

d. Without ἂν, of past time, as in general conditions. Thus, ξυνετίθεσαν ὡς ἕκαστὸν τι ξυμβαίνει they put the stones together as each happened to fit T. 4. 4. — Also after a present tense: εἰκὴ κράτιστον ζῆν, ὅπως δύναϊθ' τις 'tis best to live at hazard, as one may S. O. T. 979 (cp. 2573).

2478. ὥσπερ εἰ (ὥσπερ εἰ), ὥσπερ ἂν εἰ (ὥσπερ ἂν εἰ) just as if (= just as would be the case, if) form a combination of a comparison and a condition, and are used with the indicative imperfect (of past time) or aorist or with the optative (commonly when τις is the subject). ὥσπερ (ἂν) here represents the suppressed apodosis to the condition with εἰ. In some cases the ellipsis may easily be supplied, but it was usually unconscious.

a. When ὥσπερ ἂν has its own verb it is used like for instance, as ὥσπερ ἂν (1766 a), εἰ τις με ἔροιτο . . ., εἶποιμ' ἂν for instance, if any one were to ask me, I should say P. G. 451 a.

b. With ὥσπερ εἰ, ὥσπερ ἂν εἰ cp. καθάπερ εἰ, καθάπερ ἂν εἰ.

2479. ὥσπερ εἰ I marvel that of a city speaking another tongue thou dost as truly tell as (thou wouldst tell) if thou hadst always been dwelling therein A. Ag. 1201.

2480. ὥσπερ ἂν εἰ is more common than ὥσπερ εἰ. Thus, πρὸς μόνους τοῦς προγόνους τοῦς ἡμετέρους συμβαλόντες ὁμοίως διεφθάρησαν, ὥσπερ ἂν (διεφθάρησαν) εἰ πρὸς ἅπαντας ἀνθρώπους ἐπολέμησαν in contending against our ancestors alone they were destroyed as completely as if they had waged war against all mankind

I. 4. 69, βουία γὰρ μοι δοκοῦσι πάσχειν ὥσπερ (ἂν τις πάσχοι) εἰ τις πολλὰ ἐσθίων μῆδέποτε ἐμπίπλαιτο for they seem to me to be in the same condition as if any one for all his eating were never to be filled X. S. 4. 37, ἠσπάξετο αὐτὸν ὥσπερ ἂν (ἀσπάξοιτο) εἰ τις . . . πάλαι φιλῶν ἀσπάξοιτο he greeted him as one would do who had long loved him X. C. 1. 3. 2.

a. With a participle ὥσπερ ἂν εἰ is sometimes used with much the same force as ὥσπερ, the εἰ being added by a confusion of constructions. Thus, ὥσπερ ἂν εἰ καὶ κατακλυσμὸν γεγενῆσθαι τῶν πρᾶγμάτων ἠγούμενοι as if you believed that there had been also a revolution in politics D. 18. 214; lit. as (you would think) if you believed (for ὥσπερ ἂν ἠγούμενοι or ὥσπερ ἂν εἰ ἠγείσθε). Cp. 1766 a. Similarly ὥσπερ εἰ has virtually the force of ὥσπερ alone (2087).

SIMILES AND COMPARISONS

2481. ὡς, ὡς εἰ, ὡς εἴ τε as if, ὡς ὄτε, ὡς ὁπότε as when are often used in poetry in similes and comparisons.

a. The present and aorist indicative and subjunctive (usually without ἂν) are regularly used. The optative occurs only with ὡς εἰ or ὡς εἴ τε. The verb of the apodosis may sometimes be supplied from the main clause, and the sense may be satisfied in other cases by supplying as happens, as is the case; but as early as Homer the ellipsis was probably unconscious, as it is in English as if, as when. Hence ὡς εἰ, ὡς ὄτε are scarcely to be distinguished from ὡς.

b. The tense of the main clause may be primary or secondary without influence on the construction. Cp. 1935 and 1935 a.

2482. ὡς (ὡς τε) is followed by the indicative present (less often aorist) or by the subjunctive. Thus, ὡς δὲ πατήρ οὐ παιδὸς ὀδύρεται ὄστ' ἑα καίων . . ., ὡς Ἀχιλεὺς ἐτάροιο ὀδύρετο ὄστ' ἑα καίων and as a father waileth when he burneth the bones of his son, so Achilles wailed as he burned the bones of his comrade Ψ 222.

2483. ὡς is common in Homer with the subjunctive (without ἂν) depending on the verb of the introductory clause, which is usually past. The simile may begin with ὡς or with a demonstrative (οἱ or τοὺς) after which ὡς τε is placed. Thus, ὡς δὲ λέων μῆλοισιν ἀσημάντοισιν ἐπελθὼν . . . κακὰ φρονέων ἐνορούση, ὡς μὲν Θρήικας ἀνδρᾶς ἐπέφχετο Τυδέος υἱὸς and as a lion, coming on flocks without a shepherd, with evil purpose leaps upon them, so the son of Tydeus attacked the men of Thrace K 485, οἱ δ', ὡς τ' αἰγυπιοὶ . . . πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται, ὡς οἱ κεκλήγοντες ἐπ' ἀλλήλοισιν βρυσσαν and they, like vultures who contend with loud screams on a lofty cliff, even so they rushed screaming against each other II 429. After the subjunctive with ὡς or ὡς ὄτε an independent indicative may follow (M 167, II 296).

2484. ὡς εἰ, commonly ὡς εἴ τε, in Homer is used rarely with the indicative and subjunctive, more frequently with the optative; but usually without any finite verb. Thus, λαοὶ ἔπονθ' ὡς εἴ τε μετὰ κτίλον ἔσπετο μῆλα the soldiers followed as sheep follow after the ram N 492 (the only occurrence in Homer of the indicative), καὶ με φίλησ' ὡς εἴ τε πατήρ δὲν παῖδα φίλησῃ and he loved me as a father loveth his son I 481 (the only occurrence in Homer of the subjunctive), βόκησε δ' ἄρα σφίσι θυμὸς ὡς ἔμεν, ὡς εἰ πατρίδ' ἰκοίαιτο and their feeling seemed to be as (it would be) if they had come to their own country κ 416 (the optative

occurs only after a past tense, except A 389, a negative present); τὼ δέ οἱ δόσε λαμπέσθην ὡς εἴ τε πυρὸς σέλας and his eyes flashed like gleaming fire T 366.

2485. Attic poetry does not use the Epic and Lyric ὡς εἴ τε for ὡς εἴ. In Attic ὡς εἴ (ὡσεὶ) is practically equivalent to ὡς as, like; thus, ἀλλ' ὄν εὐνοία γ' αἰδῶ, μήτηρ ὡσεὶ τις πιστά but at any rate I speak in good-will at least as some faithful mother S. El. 234.

2486. ὡς ὅτε, ὡς ὅποτε are used with the indicative (present or aorist) or the subjunctive (as in general conditions). With the subjunctive ἄν is generally absent in Homer; but ὡς δ' ὅτ' ἄν (never κέν) occurs. The clause with ὡς ὅτε, ὡς ὅποτε generally precedes the main clause. ὡς ὅτε without appreciable difference from ὡς in Ἐριφύλλῳ, ὄρκιον ὡς ὅτε πιστόν, δόντες Οἰκλείδῃ γυναικᾶ ἔχοντες having given to the son of Oecles Eriphyle to wife, as a sure pledge Pind. Nem. 9. 16.

2487. A relative pronoun referring to a substantive accompanied by ὡς, ὥστε as often takes the subjunctive (without ἄν). Thus, ὁ δ' ἐν κοιτησι χαμᾶι πέσεν ἀγχιρὸς ὡς, ἢ ῥά τ' ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφόκη λείη and he fell to the ground amid the dust like a poplar that has grown up smooth in the lowland of a great marsh Δ 483.

ADJECTIVE CLAUSES (RELATIVE CLAUSES: 2488-2573)

2488. Relative clauses correspond to attributive adjectives (or participles), since like adjectives they serve to define substantives. Like adjectives, too, they often have the value of substantives and stand in any case.

ὃν γὰρ θεοὶ φιλοῦσιν (= ὁ θεοφιλής), ἀποθνήσκει νέος for whom the gods love, dies young Men. Sent. 425, ἡ τίγω δῆθ' οἱ μ' ἐφύσαν; (= τῶν με φύσαντων) am I to embrace him who begat me? E. Ion 560, σὺν τοῖς θησαυροῖς οἷς ὁ πατήρ κατέλιπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθείσι) with the treasures which my father left X. C. 3. 1. 33, ἐν αὐτοῖς οἷς ἐτίμασθε (= ἐν αὐταῖς ταῖς τιμαῖς) in the very honours which you received D. 19. 238, ὦν ἔλαβεν ἅπῃσι μετέδωκεν it shared with all what it received I. 4. 29.

2489. Relative clauses are introduced by relative pronouns or by relative adverbs of time, place, or manner (cp. 340, 346), and refer to an antecedent expressed or implied in the main clause.

a. Temporal clauses, which are like relative clauses in many respects, have been treated in 2389 ff. On relatives used as indirect interrogatives and as exclamations, see 2668 ff., 2685 ff.

2490. Many relative clauses are equivalent to coördinate clauses (e.g. 2553). In such cases the relative has the force of a demonstrative or personal pronoun with a connective (καί, ἀλλά, δέ, γάρ, οὖν, ἄρα, etc.). Thus, πῶς οὖν ἂν ἐνοχος εἴη τῇ γραφῇ; ὅς (= οὗτος γάρ) . . . φανερός ἦν θεραπεύων τοὺς θεοὺς how then could he be subject to the indictment? For he manifestly worshipped the gods X. M. 1. 2. 64. Greek often uses here the demonstrative (contrast ταῦτα δὲ εἰπὼν with quae cum dixisset).

2491. A relative must often be resolved into a conjunction and a pronoun (2555).

2492. A truly subordinate relative clause may precede the main clause or be incorporated into it (2536). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. Thus, ὅ τι βούλεται, τοῦτο ποιεῖτω whatever he wants, that let him do P. Eu. 285 e.

2493. ὅς who and the other simple relatives (e.g. οἷος, ὅσος) refer to a particular and individual person or thing.

ἦν τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὅς οὔτε στρατηγὸς οὔτε στρατιώτης ὦν συνηκολούθει there was in the army one Xenophon, an Athenian, who accompanied it though he was neither general nor soldier X. A. 3. 1. 4.

a. On the relation of the relative ὅς to the demonstrative ὅς, see 1113, 1114.
b. ὅς is often used instead of ὅστις (or οἷος) especially with ἄν or μή. Cp. 2508. ὅς whoever with the indicative generally adds (in prose) δὴ ποτε, δὴ ποτ' ὄν (339 e).

2494. ὅ (sometimes ᾶ) at the beginning of a sentence may have the force of as to what (cp. quod), suggesting the matter to which it pertains.

ὁ δ' ἐρήλωσας ἡμᾶς, ὡς τοὺς μὲν φίλους . . . εὖ ποιεῖν δυνάμεθα . . ., οὐδὲ ταῦθ' οὕτως ἔχει as to what excited your envy of us — that we are able to benefit our friends — not even is this as you suppose X. Hi. 6. 12. The postponed antecedent may be omitted (X. A. 6. 1. 29).

a. An introductory relative clause with ὅ may stand in apposition to an entire clause that follows. Thus, ὁ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἐώρακεν ἀνθρώπων what is most wonderful, no one whatsoever ever saw Socrates drunk P. S. 220 a. (So with an infinitive, I. 14. 18.) The main clause, following such a relative clause, may be introduced by ὅτι or γάρ. Thus, ὁ μὲν πάντων θαυμαστότατον ἀκούσαι, ὅτι ἐν ἑκαστον ὦν ἐπηγέσαμεν ἀπόλλυσι τὴν ψυχὴν what is most wonderful of all to hear, (that) each one of the things we approved ruins the soul P. R. 491 b. Cp. 994, 995.

2495. ὅσπερ the same as (qui quidem) is especially definite and denotes identity (338 c). ὅς γε (quippe qui) is causal (2555 a).

2496. ὅστις whoever and the other compound relatives (e.g. ὁποῖος, ὁπόσος) denote a person or thing in general, or mark the class, character, quality, or capacity of a person (less often of a thing).

μακάριος ὅστις οὐσίᾳ καὶ νοῦν ἔχει happy is the man who possesses property and sense Men. Sent. 340.

a. After a negative expressed or implied, ὅστις (not ὅς) is used because of its general meaning. So οὐκ ἔστιν ὅστις, τίς ἔστιν ὅστις; οὐδεὶς ἔστιν ὅστις (rarely οὐτίς ἔστιν ὅς), πᾶς ὅστις (plural usually πάντες ὅσοι). Cp. 2557.

b. ἐξ ὅτου is common for ἐξ οὗ since. In Ionic (and Thuc. 6. 3) ὅστις is used of a definite object. Cp. Hdt. 1. 7, 2. 99.

2497. οἷος of such sort as to, proper for, and ὅσος of such amount as

to, enough for, denote result and commonly take the infinitive (negative μή).

καλόν τε (δοκεῖ) εἶναι ἢ ἐπιστήμη καὶ οἶον ἀρχειν τοῦ ἀνθρώπου knowledge seems to be both a noble thing and able to command *man* P. Prot. 352 c, ὅσον μόνον γεύσασθαι ἐαυτῷ καταλιπὼν leaving himself only enough to taste X. A. 7. 3. 22. So οἶός τε able to (for τοιοῦτος οἶός τε); thus, συμβουλευεῖν οἶοί τ' ἐσόμεθα we shall be able to give counsel P. G. 455 d.

a. On clauses with οἶος or ὅσος following a main clause after which we supply a verb of reflection, see 2687.

b. ὅσος is used elliptically in ὅσαι ἡμέραι (ὁσημέραι) daily, ὅσα ἔτη yearly.

2498. Local clauses are introduced by the relative adverbs οὐ, ὅπου, ἐνθα, ἵνα (usually poetic, but sometimes in Plato) where, οἶ, ὅποι, ἐνθα whither, ὅθεν, ὁπόθεν, ἐνθεν whence, ἧ, ὅπη which way, where, whither. ὅθι and ὁπόθι where are Epic and Lyric, ἧχι where is Epic. ἐνθα and ἐνθεν are also demonstratives (there, thence).

2499. With names of things the relative adverbs ἐνθα, η, ὅθεν, οἶ, οὐ are often used instead of the relative pronouns preceded by ἐν, εἰς, ἐξ. Thus, πλησίον ἦν ὁ σταθμὸς ἐνθα (= εἰς δὲν) ἔμελλε καταλθεῖν the stopping-place was near where he intended to make a halt X. A. 1. 8. 1, ἐν τῷ σταθμῷ . . . ὅθεν (= ἐξ οὐ) ὠρῶντο at the stopping-place whence they set out 2. 1. 3. A relative adverb may also refer to a personal antecedent, as καταβαίνειν πρὸς τοὺς ἄλλους ἐνθα τὰ ὄπλα ἔκειντο to descend to the others where the armed force was stationed X. A. 4. 2. 20.

2500. On comparative clauses of manner introduced by ὡς, ὥσπερ etc., see 2463 ff.

CONCORD OF RELATIVE PRONOUNS

2501. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε this is the man who came, αὐτὴ ἐστὶν ἡ γυνὴ ἣν ἐζητοῦμεν this is the woman whom we were looking for, λαβὼν τοὺς ἰππέας οἱ ἦσαν αὐτῷ taking the cavalry which he had, ἔχων τοὺς ὀπλιτᾶς ὧν ἐστρατήγει having the hoplites which he commanded, τριῶν θυρῶν οὐσῶν, ἃς ἔδει με διελθεῖν there being three doors through which I had to go.

a. If the main clause as a whole is regarded as the antecedent, the relative stands in the neuter singular with or without a demonstrative. Thus, πλεῖν ἐπὶ Σελινόυντα πάσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν to sail for Selinus with all their force, for which purpose especially they had been sent T. 6. 47.

b. The person of the verb in a relative clause, in which the relative pronoun is the subject, is regularly determined by the person of the antecedent pronoun expressed or implied. Thus, οὐκ οἶδ' ὅστις ἀνθρώπος γεγέννημαι I do not know what sort of a person I have become X. C. 1. 4. 12, καὶ οἰκία γε πολλὴ μείζων ἢ ἡμετέρᾳ τῆς ἐμῆς, οἱ γε οἰκία χρῆσθε γῆ τε καὶ οὐρανῷ and your habitation is much larger than mine since you occupy both heaven and earth as a habitation 5. 2. 15. The third person rarely follows a vocative (P 248).

2502. Variations from the law of agreement are, in general, the same as in the case of other pronouns (926).

a. The construction according to sense (950, 1013) often occurs, as φίλον θάλος, δὲν τέκον αὐτῇ my dear child, whom I myself bore X 87; so with collective nouns, as τὰ δέξαντα πλήθει, οἵπερ δικάσουσι what is approved by the multitude, who will judge P. Phae. 260 a.

b. A relative in the plural may follow a singular antecedent denoting a whole class: θησαυροποιὸς ἀνὴρ, οὐς . . . ἐπαινεῖ τὸ πλῆθος a man who lays up a store, the class of men which the multitude approves P. R. 554 a. This construction is less common in prose than in poetry; as ἡ μάλα τις θεὸς ἔνδον, οἱ οὐρανὸν εὐρὺν ἔχουσιν in truth there is within some one of the gods who occupy the wide heaven τ 40.

c. A relative in the singular having a collective force may have its antecedent in the plural; as τοὺτους ἐπαινεῖν, ὃς ἀν' ἐκῶν μηδὲν κακὸν ποιῆ to commend those who voluntarily do nothing evil P. Pr. 345 d, ᾤτινι ἐντυγχάνοιν . . . πάντας ἔκτεινον they slew all whom they met X. A. 2. 5. 32. Here ὃς with the indicative is rare.

d. The relative may stand in the neuter, in agreement with the notion implied in the antecedent rather than with the antecedent itself; as διὰ τῆν πλεονεξίαν, ὃ πάσα φύσις διώκειν πέφυκεν ὡς ἀγαθόν for the sake of profit, a thing which every nature is inclined to pursue as a good P. R. 359 c.

e. The relative may agree in gender and number, not with the antecedent but with a following predicate noun. This is common with verbs of naming; as λόγοι μὴν εἰσιν ἐν ἐκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν; assuredly there are propositions in each of us which we call hopes? P. Phil. 40 a, εἶπεν ὅτι . . . διαγεγένηται πρᾶττων τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος, ἦν περ νομίζοι καλλίστην μελέτην ἀπολογίᾳ εἶναι he said that he had continued to do what was just and to refrain from what was unjust, which he thought was the best practice for his defence X. M. 4. 8. 4.

f. A relative may agree with a predicate noun when it follows that noun immediately and not its own substantive: καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; and justice among men, how is not that something beautiful, which civilizes all human things? P. L. 937 d.

THE ANTECEDENT OF RELATIVE CLAUSES

2503. The demonstrative antecedents of the relative pronouns are commonly: οὗτος . . . ὅς, τοιοῦτος . . . οἶος, τοσοῦτος . . . ὅσος, τηλικούτος . . . ἡλικός, etc.

a. The antecedent of ὃς is often τοιοῦτος (1249). The antecedent of ὃς, ὅσπερ, οἶος, may be ὁμοίος, παραπλήσιος, ἴσος.

2504. On comparative clauses of degree with τοσοῦτῳ . . . ὅσῳ, etc., see 2468 ff.

2505. Definite and Indefinite Antecedent.—The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. A *definite* antecedent refers to a definite or particular person, thing, time, place, or manner. When the antecedent is definite, the relative clause takes any form that occurs in an independent sentence (921); with *οὐ* as the negative, unless the particular construction requires *μή*.

b. An *indefinite* antecedent refers to an indefinite person, thing, time, place, or manner. When the antecedent is indefinite, the relative clause commonly has a conditional force, and, if negative, takes *μή* like the protasis of a conditional sentence.

2506. In general when the relative clause has the indicative, the antecedent is either definite (negative *οὐ*) or indefinite (negative *μή*). When the relative clause has the subjunctive with *ἄν* or the optative (not in a wish), the antecedent is indefinite (negative *μή*).

DEFINITE: ταῦτα ἃ βούλεται πράττει *he does what he wants (i.e. the particular thing he wants to do).* Negative ταῦτα ἃ οὐ βούλεται πράττει.

INDEFINITE: ταῦτα ἅτινα βούλεται πράττει *he does whatever he wants (i.e. if he wants to do anything, he does it);* negative ταῦτα ἅτινα μή βούλεται πράττει. So ταῦτα ἅτινα ἄν βούληται πράττει *whatever he wants to do, that he always does,* ταῦτα ἅτινα βούλοιο ἔπραττε *whatever he wanted to do, that he always did,* ταῦτα ἅτινα ἄν βούληται πράξει *whatever he wants to do, that he will do,* ταῦτα ἅτινα βούλοιο, πράττοι ἄν *whatever he might want to do, that he would (will) do.* In the last four sentences the negative of the relative clause is *μή*.

2507. When the verb of the relative clause stands in the indicative, the distinction between a definite and indefinite antecedent is commonly clear only in negative sentences.

ἃ μή οἶδα οὐδὲ οἶομαι εἰδέναι *whatever I do not know (= εἰ τινα μή οἶδα) I do not even think I know* P. A. 21 d. Here ἃ οὐκ οἶδα would mean the *particular things I am ignorant of,* and would have no conditional force whatever. So in οὐκ οἶδ'· ἐφ' οἷς γὰρ μή φρονῶ σιγᾶν φιλῶ *I do not know; for I am wont to be silent in matters which I do not understand* S. O. T. 569.

2508. When the antecedent is definite, the simple relatives (*ὅς, οἷος, ὅσος,* etc.) are used; when indefinite, the compound relatives (*ὅστις, ὁποῖος, ὁπόσος,* etc.) are used, but the simple relatives are often employed instead. When the antecedent is indefinite, *ὅς* usually has the subjunctive with *ἄν* or the optative; while *ὅστις* is preferred to *ὅς* if the verb is indicative (2569).

2509. Omission of the Antecedent to a Relative.—The demonstrative pronoun antecedent to a relative is often omitted: either when it is in the same case as the relative, or in a different case from the relative. The omission occurs when the antecedent expresses the general idea of person or thing, and often when the relative clause precedes.

ἐγὼ δὲ καὶ (οἱτοί) ὧν κρατῶ μενούμεν *but I and those whom I command will remain* X. C. 5. 1. 26, καλὸν τὸ θνήσκειν οἷς (for τοῦτοις οἷς) ὕβριν τὸ ζῆν φέρει *death is sweet to those to whom life brings contumely* Men. Sent. 291, λέγω πάντας

εἰσφέρειν ἀφ' ὧν (for ἀπὸ τοσούτων ὧν) ἕκαστος ἔχει *I say that all must contribute according to the ability of each (from such means as each man has)* D. 2. 31.

2510. In general statements in the subjunctive with *ἄν* or the indicative, the relative, referring to a person, is often without an antecedent and has the force of *εἰ τις*. In such cases the main clause contains a substantive or a neuter adjective with *ἐστὶ* (which is commonly omitted), and the relative is the subject of the sentence or in apposition to it.

συμφορᾷ δ', ὅς ἄν τύχη κακῆς γυναικὸς *it is a calamity if a man gets a bad wife* E. fr. 1056, καὶ τοῦτο μείζον τῆς ἀληθείας κακόν, ὅστις τὰ μὴ προσόντα κέκτηται κακὰ *and this is a misfortune exceeding the reality, if a man incurs the blame for evils that are not his doing* E. Hel. 271, ὅστις . . . πρὸς θεῶν κακοῦται, βαρὺ *if a man suffers ill-usage from the gods, it is grievous* E. Hel. 267.

a. The antecedent may be a genitive of quality (1320). Thus, ἀπῶρων ἐστὶ . . . , οἵτινες ἐθέλουσι δι' ἐπιπορκίᾳς . . . πράττειν *it is the characteristic of men without resources to wish (lit. who wish) to accomplish their purposes by perjury* X. A. 2. 5. 21 (here ἐθέλειν alone might be expected, but οἵτινες ἐθέλουσι follows as if ἀποροὶ εἰσιν had preceded), τοῦτο ἡγοῦμαι μέγα τεκμήριον ἀρχόντος ἀρετῆς εἶναι ᾧ ἄν (= ἑάν τιμι or αὐτῷ) ἐκόντες ἔπωνται *I regard this as striking testimony to the merit of a ruler if men follow one (him) of their own free will* X. O. 4. 19.

2511. The antecedent of a neuter relative is often omitted, leaving the relative with the force of a conjunction. So ἐξ οὗ and ἀφ' οὗ *since*, ἐν ᾧ *while*, εἰς ᾧ *till*, μέχρι (ἄχρι) οὗ *until*. ἀπθ' ὧν and ἐξ ὧν *because* (cp. οὐνεκα, ὁδούνεκα), ἐφ' ᾧ *on condition that* (2279).

2512. A demonstrative adverb may be suppressed: ἀξω ἡμᾶς ἔνθα (for ἐκείσε ἔνθα) τὸ πρᾶγμα ἐγένετο *I will bring you to the spot where the affair took place* X. C. 5. 4. 21, ἀποκλείοντες ὅθεν (for ἐκείθεν ὅθεν) ἄν τι λαβεῖν ἢ *shutting them out from places whence it may be possible to take anything* X. M. 2. 1. 16.

2513. ἔστιν ὅστις, εἰσὶν οἷ. — The antecedent is omitted in the phrases ἔστιν ὅστις (rarely ὅς) *there is some one who, somebody*, plural εἰσὶν οἷ *some* (less often ἔστιν οἷ), ἦσαν οἷ (of the past).

ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; *is there then any one who wishes to be harmed by his companions?* P. A. 25 d, οὔτε . . . ἔστιν οὐτ' ἔσται ὅπῃ ἐγὼ καταλείψω τὸν ἐμὸν οἶκον *there neither is nor will there be any one to whom I may leave my property* X. C. 5. 4. 30, εἰσὶ δὲ καὶ οἷ . . . φεύγουσιν *some horses too run away* X. Eq. 3. 4, εἰσὶ δ' αὐτῶν οὐς οὐδ' ἄν παντάπασι διαβαίητε *and some of them you would not be able even to cross at all* X. A. 2. 5. 18, ἦσαν δὲ οἷ καὶ πῦρ προσέφερον *and some brought firebrands too* 5. 2. 14, ἔστιν ὅπῃ . . . πλείω ἐπιτρέπεις ἢ τῇ γυναικί; *is there any one to whom you entrust more than to your wife?* X. O. 3. 12, ἔστιν οἷ καὶ ἐτύγχανον καὶ θωράκων καὶ γέρρων *some hit both the cuirasses and wicker-shields* X. C. 2. 3. 18. ἔστιν οἷ is not an example of 961, but due to the analogy of ἔστιν ὅτε (ἐνίοτε), ἔστιν οἷ, etc.

2514. The oblique cases of εἰσὶν οἷ *there are those who = some* (ἐνιοί) are regularly formed by ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς (or οὓστινας), which are used also of the past and future.

πλήν Ἴωνων . . . και ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and some other nations* T. 3. 92, ἀύχμοι ἔστι παρ' οἷς μεγάλοι *great droughts among some* 1. 23, ἔστι μὲν οὖς αὐτῶν κατέβαλον *some of them they struck down* X. H. 2. 4. 6, ἔστιν ἃ και πόλιστα εἶλεν *he captured also some towns* T. 1. 65.

a. Xenophon also uses ἦν οἷ; thus, τῶν δὲ πολεμίων ἦν οἷς ὑποσπῆνδους ἀπέδοσαν *there were some of the enemy whom they restored under a truce* X. H. 7. 5. 17.

2515. Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὐ (ὅπου) *somewhere, sometimes*, ἔστιν ἢ *in some way*, ἔστιν ὅτε and ἐνίοτε (= ἔνι ὅτε, cp. 175 b) *sometimes*, ἔστιν ὅπως *somehow* (in questions = *is it possible that?*), οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*).

ἔστι δ' οὐ σιγή λόγου κρείσσων γένοιτ' ἂν *but sometimes silence may prove better than speech* E. Or. 638, ἔστιν ὅτε και οἷς (2514) βέλτιον τεθνᾶναι ἢ ζῆν *sometimes and for some people it is better to die than to live* P. Ph. 62 a, οὐκ ἔσθ' ὅπως . . . ἂν ἡμᾶς ἔτι λάθοι *it is not possible that he should elude us again* A. Vesp. 212, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is not possible that he will not attack us* X. A. 2. 4. 3.

2516. οὐδὲν οἶον (with the inf.) *there is nothing like* stands for οὐδὲν ἔστι τοιοῦτον, οἶόν ἔστι. Thus, οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν *there is nothing like questioning him* P. G. 447 c.

2517. Relative not repeated. — If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is either omitted or its place is taken by αὐτός (less frequently by οὗτος or ἐκεῖνος) or a personal pronoun. Here, instead of a repeated relative, we have an independent sentence coordinated with the relative clause.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεύειν καθιστάναι, και (ᾧ) ἐδώκαμεν και (παρ' οὐ) ἐλάβομεν πιστὰ . . . ἡμᾶς κακῶς ποιεῖν πειρᾶται *Ariæus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us* X. A. 3. 2. 5, ποῦ δὴ ἐκεῖνος ἔστιν ὁ ἀνὴρ ὃς συνεθήρᾳ ἡμῖν και σύ μοι μάλα ἐδόκει θαυμάζειν αὐτόν; *where, pray, is that man who used to hunt with us and whom you seemed to me to admire greatly?* X. C. 3. 1. 38, και νῦν τί χρὴ δρᾶν; ὅστις ἐμφανῶς θεοῖς ἐχθαίρομαι, μῖσει δὲ μ' Ἑλλήνων στρατός *and now what must I do? Since I (lit. I who) am manifestly hateful to the gods, and the army of the Greeks hates me* S. Aj. 457. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

a. The relative is sometimes repeated as in English (X. A. 1. 7. 3, T. 2. 43. 2, 44. 1).

2518. If the demonstrative would have to stand in the nominative, it is commonly omitted unless the demands of emphasis require its presence: (τέχνας) ἃς ἐπιστήμας μὲν πολλάκις προσείπομεν διὰ τὸ ἔθος, δέονται δὲ ὀνόματος ἄλλου *arts which we have often called sciences because it is usual to do so, but they require another name* P. R. 533 d (here αὐται, not αἱ, is the subject).

2519. Preposition not repeated. — A preposition governing a relative pronoun is usually omitted if it stands in the same case as the preceding noun or pronoun before which the preposition has already been used. See 1671.

2520. Verb omitted. — The verb of a relative clause is often omitted when it belongs also to the main clause.

φίλους νομίζουσ' οὐσπερ ἂν πόσις σέθεν (νομίση φίλους) *regarding as friends those whom thy husband so regards* E. Med. 1153. Or the verb of the main clause may be omitted: τὰ γὰρ ἄλλα (ἐποίει) ὅσαπερ και ὑμεῖς ἐποιεῖτε *for the rest he did just what you too were doing* X. C. 4. 1. 3.

2521. Transition from a relative to an independent clause sometimes occurs.

(ἰχθύων) οὓς οἱ Σύριοι θεοὺς ἐνόμιζον και ἀδικεῖν οὐκ ἔβαν, οὐδὲ τὰς περιστέρᾶς *fish which the Syrians regard as gods and which they will not permit to be injured, nor do they permit the doves to be injured* X. A. 1. 4. 9.

2522. Attraction. — A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. A demonstrative pronoun to whose case the relative is attracted, is usually omitted if unemphatic. Cp. "Vengeance is his, or whose he sole appoints:" Milton.

a. Genitive. — ἀξιοι τῆς ἐλευθερίας ἧς (for ἦν) κέκτησθε *worthy of the freedom which you possess* X. A. 1. 7. 3, πρὸ τῶν κακῶν ὧν (for ἃ) οἶδα *instead of the evils which I know* P. A. 29 b, ἀφ' ὧν (for τούτων ἃ) ἴστε *from what you know* D. 19. 216, Μήδων ὄσων (for ὄσους) ἐώρακα . . . ὁ ἐμὸς πάππος κάλλιστος *my grandfather is the handsomest of all the Medes I have seen* X. C. 1. 3. 2, μὴ ὑποκειμένων οἶων δεῖ θεμελιῶν (for τοιούτων οἶα δεῖ ὑποκεῖσθαι) *if the foundations were not as they ought to be* X. Eq. 1. 2.

b. Dative. — φοβόμην ἂν τῷ ἡγεμόνι ᾧ (for ὃν) δόηξιν *I should fear to follow the leader whom he might give* X. A. 1. 3. 17, ἐπαινώ σε ἐφ' οἷς (for ἐπι τούτοις ἃ) λέγεις *I commend you for what you say* 3. 1. 45, οἷς (for τούτοις ἃ) ἠτύχησαν ἐν Λεύκτροις οὐ μετρίως ἐέχρηστο *they had not used with moderation the success they gained at Leuctra* D. 18. 18.

2523. A relative in the nominative or dative is very rarely attracted. Thus, βλέπτεσθαι ἀφ' ὧν (for ἀπὸ ἐκείνων ἃ) ἡμῖν παρεσκευάσται *to be harmed by what has been prepared by us* T. 7. 67, ὀλίγοι ὧν (for τούτων οἷς) ἐγὼ ἐντετεύχηκα *a few of those whom I have met with* P. R. 531 e.

2524. The pronouns subject to attraction are ὅς, οἷος, ὅσος, but not ὅστις (except in 2534). Attraction is not necessary, and takes place only (but not always) when the relative clause is essential to complete the meaning of the antecedent. When the relative clause is added merely as a remark, attraction does not take place. An attracted relative clause virtually has the force of an attributive adjective.

2525. Predicate nouns follow the case of the relative attracted to an antecedent expressed or omitted (2531 b).

2526. An omitted antecedent to which the relative has been attracted may afterward be supplied in the main clause. Thus, ἀφ' ὧν (for ἀπὸ τούτων ἃ) . . . προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει from what he begs and borrows, from that he lives D. 8. 26.

2527. Before βούλει, which with the relative is treated almost like one word (cp. *quibus*), attraction to various cases from the accusative is rare. Thus, οἷα τούτων δς (for δν) βούλει εἰργασταί such deeds as any one you please of these has done P. G. 517 a; cp. P. Crat. 432 a, Phil. 43 d.

2528. Attraction takes place also in the case of relative adverbs; as διεκομίζοντο θέν (for ἐκεῖθεν οἱ) ὑπεξέβεντο παῖδας they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

2529. Case of the Relative with Omitted Antecedent.—When the antecedent is omitted the relative either retains its own case or is attracted.

2530. When the omitted antecedent is nominative or accusative, the relative retains its own case. Thus, οἱς μάλιστα τὰ παρόντα ἀρκεῖ (οὔτοι) ἥκιστα τῶν ἀλλοτρῶν ὀρέγονται those who are best satisfied with what they have, covet least what is their neighbour's X. S. 4. 42, στυγῶν μὲν ἢ (= ἐκείνην ἢ) μ' ἔτικτεν hating her who bore me E. Alc. 338.

2531. When the omitted antecedent is genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case.

a. **Genitive:** ὧν (for τούτων οἱς) ἐντυγχάνω πολὺ μάλιστα ἀγαμαί σέ of those whom I meet with, I admire you by far the most P. Pr. 361 e, δηλοῖς δὲ καὶ ἐξ ὧν (for ἐκ τούτων ἃ) ζῆς you show it also by the life you lead D. 18. 198. But εἰδέναι τὴν δύναμιν (τούτων) ἐφ' οὓς ἂν ἴωσιν to discover the strength of those against whom they are to proceed X. A. 5. 1. 8. Cp. E. Ion 560 (in 2488) where οἱ = τούτων οἱ.

b. **Dative:** τοῦτο δ' ὁμοίον ἐστίν φ (for τούτῳ δ) νῦν δὴ ἐλέγετο this is like that which was said just now P. Ph. 69 a, ἐμμένομεν οἱς (for τούτοις ἃ) ὠμολογήσαμεν δικαίους οὖσιν ἢ οὐ; do we abide by what we agreed was just, or not? P. Cr. 50 a. But διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι (τούτοις) παρ' ὧν λάβοιεν τὸν μισθὸν because it is necessary for them to give lessons to those from whom they expect to receive their fee X. M. 1. 2. 6.

2532. The relatives οἶος, ὅσος, ἡλικός, ὅστις δῆ, ὅστισιν (and some others) and a following nominative with the copula may be attracted to the case of the antecedent. Thus, χαριζόμενος τοιούτῳ ἀνδρὶ ὅος σὺ εἶ showing favour to such a man as you are is commonly condensed to χαριζόμενος οἷω σοι ἀνδρὶ (X. M. 2. 9. 3). Here the whole relative clause (with copula omitted) is attracted. The antecedent, if expressed, is often incorporated (2536) in the relative clause.

πρὸς ἀνδρας πολμηροὺς οἰους καὶ Ἀθηναίους (for οἰοὶ καὶ Ἀθηναῖοι εἰσι) to bold men such as the Athenians T. 7. 21, ἀνίστη Ἀγριαῖνας . . . καὶ ἄλλα ὅσα ἔθνη Παιονικά he called out the Agrianes and all the other Paeonian tribes 2. 96, χεῖμῶνος ὄντος

οἶον λέγεις when the weather is such as you describe X. A. 5. 8. 3, ἀνέλαμψεν οἰκίᾳ . . . θρου δὴ ἐνάψαντος (for ἐνάψαντός τις οἶος ὅστις δὴ ἦν) the house burst into flames, some one or other having set it on fire 5. 2. 24.

a. οἶος is often attracted with superlatives: ὄντος πάγου οἶον δεινοτάτου (for τοιούτου οἶος ἐστὶ δεινότατος) when the frost was tremendous P. S. 220 b. Cp. 1087.

b. The article may appear in this construction with οἶος and ἡλικός, the relative clause being treated like a substantive: τοῖς οἶοις ἡμῖν τοῦ ὅσος X. H. 2. 3. 25.

c. The subject of the relative clause rarely stands in the nominative, not being attracted along with οἶος. Thus, κιναιδῶν οἰουςπερ σὺ rascals just like you Aes. 2. 151. This occurs only when the number of the subject is different from that of the attracted relative. When the article precedes, as in Σόλων ἐμίσει τοὺς οἶος οὗτος ἀνθρώπους Solon detested men like him (D. 19. 254), editors generally read τοὺς οἶους οὗτος.

2533. Inverse Attraction.—An antecedent nominative or (oftener) accusative may be attracted to the case of the relative. The attracted antecedent is often prefixed for emphasis to the relative clause, which thus separates it from the verb it governs or by which it is governed. Cp. *urbem quam statuo vestra est*, and “Him (= he whom) I accuse, By this, the city ports hath enter'd” (Shakespeare), where the antecedent is attracted into the case of the (omitted) relative.

τάσδε (for αἷδε) δ' ἄσπερ εἰσορᾶς . . . χωροῦσι but the women whom thou seest are coming S. Tr. 283, πολιτεῖαν (for πολιτεῖᾳ) οἷᾶν εἶναι χρὴ παρὰ μόνους ἡμῖν ἐστὶν we alone have an ideal constitution (lit. such as ought to be) I. 6. 48, ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπραγότες εἶεν they said that the Lacedaemonians had gained all they asked for X. H. 1. 4. 2.

a. The main clause may contain a resumptive demonstrative pronoun; as τὸν ἀνδρα τοῦτον, ὃν πάλαι ζητεῖς . . . οὗτός ἐστιν ἐνθάδε this man whom you have long been searching for, this man is here S. O. T. 449.

b. The rare cases of the inverse attraction of the dative are suspected or admit another explanation (E. Med. 12, S. El. 653, X. Hi. 7. 2).

c. So with adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἂν ἀφίκη ἀγαπήσουσί σε and elsewhere, wherever you go, they will love you P. Cr. 45 c.

2534. οὐδείς ὅστις οὐ every one (lit. nobody who not) for οὐδείς ἐστὶν ὅστις οὐ, commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενός ὅτου οὐ, οὐδενὶ ὅτω οὐ, οὐδένα ὄντινα οὐ.

οὐδενός θρου οὐχὶ ἀλογώτερον than which there is nothing more irrational P. Charm. 175 c, οὐδενὶ ὄτω οὐκ ἀποκρινόμενος replying to every one P. Men. 70 c, περὶ ὧν οὐδένα κινδύνον ὄντων οὐχ ὑπέμειναν οἱ πρόγονοι for which our ancestors underwent every danger D. 18. 200.

a. Cp. οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὴν μέγιστον his power was much greater than any Hellenic power Hdt. 7. 145 (= οὐδαμὰ ἐστὶ τῶν), οὐδαμῶς ὡς οὐ φήσομεν ἴτι can in no wise be that we should say no P. Pol. 308 b.

2535. ὅσος preceded by an Adjective.—Here the subject of the relative clause is identical with that of the main clause, and is omitted together with the

copula: χρήματα ἔλαβε θαυμαστὰ ὄσα (for θαυμαστὸν ἔστιν ὄσα) *he received a wonderful amount of money* P. Hipp. M. 282 c, μετὰ ἰδρωτός θαυμαστοῦ ὄσου (for θαυμαστὸν ἔστιν μεθ' ὄσου) *with an astonishing amount of sweat* P. R. 350 d. So θαυμασίως ὡς (for θαυμαστὸν ἔστιν ὡς) P. Ph. 92 a.

2536. Incorporation. — The antecedent taken up into the relative clause is said to be incorporated. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

2537. A nominative, accusative, or vocative antecedent, when incorporated, usually conforms to the case of the relative.

εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετῆν, ἀληθῆς (for ἔστιν ἡ ἀρετὴ ἀληθῆς, ἣν) *if the virtue which you were speaking of before, is real* P. G. 503 c, εἰς δὲ ἣν ἀφίκοιτο κώμην μεγάλη ἦν (for ἡ κώμη εἰς ἣν) *the village at which they arrived was large* X. A. 4. 4. 2, κλυθί μεν, δ χθιζὸς θεός ἤλυθε (for θεός δ or ὦ θεός) *hear me thou that camest yesterday in thy godhead* β 262.

a. An accusative antecedent is incorporated in the accusative when the verb of the relative clause takes the accusative. Thus, οὐκ ἀπεκρύπτετο ἦν εἶχε γνώμην (for τὴν γνώμην ἦν) *he did not conceal the opinion he had* X. M. 4. 4. 1, μηδ' . . . ἀφέλησθε ὑμῶν αὐτῶν ἦν διὰ παντός ἀεὶ τοῦ χρόνου δόξαν κέκτησθε καλὴν (for τὴν καλὴν δόξαν ἦν) *do not deprive yourselves of the fair fame which you have enjoyed throughout all time* D. 20. 142.

b. An accusative antecedent may be incorporated as nominative, genitive, or dative, e.g. εἰ τίνα ὀρῶν . . . κατασκευάζοντα ἦς ἀρχοὶ χώρᾱς (for τὴν χώρᾱν ἦς ἀρχοὶ) *if ever he saw any one improving the district which he governed* X. A. 1. 9. 19.

2538. A genitive or dative antecedent, when incorporated, usually attracts the relative to its own case.

περὶ δ' οὐ πρότερον . . . ἔθηκε νόμον διελθῶν (for τοῦ νόμου δν) *dealing in detail with the law which he formerly passed* D. 24. 61, ἐπορεύετο σὺν ἣ εἶχε δυνάμει (for σὺν τῇ δυνάμει ἦν) *he advanced with what force he had* X. H. 4. 1. 23. Even when the antecedent is omitted, the attraction takes place: πρὸς ᾧ εἶχε συνέλεγε . . . στρατεύματα (for πρὸς τούτῳ τῷ στρατεύματι δ) *he was collecting an army in addition to that which he had* X. H. 4. 1. 41.

a. But a genitive or dative antecedent, when incorporated, is attracted into the case of a nominative relative. Thus, ἐν δικαστηρίοις καὶ ὄσοι ἄλλοι δημόσιοι σύλλογοι (sc. εἰσι) *in courts and all the other public assemblies* P. Phae. 261 a (for τοσοῦτοις ἄλλοις συλλόγοις, ὄσοι δημόσιοι εἰσι).

b. When an antecedent in the genitive or dative is incorporated, the place of the antecedent is usually taken by a demonstrative pronoun in the genitive or dative. Thus, οὐδέ νυ τῶν περ μέμνηται, ὄσα δὴ πάθομεν κακά *nor do you remember all the evils we suffered* Φ 441.

OTHER PECULIARITIES OF RELATIVE CLAUSES

2539. Appositives to the antecedent may be drawn into the relative clause as the nearest construction or for the sake of emphasis. Thus, εἰρήσει τοὺς . . . δικάστας, οἵπερ καὶ λέγονται ἐκεῖ δικάζειν, Μίνως τε καὶ Ῥαδάμανθους κτλ. *he will find the judges, who are said to pronounce judgment there, Minos and Rhadamanthys, etc.* P. A. 41 a.

2540. A substantive, usually with the article, is often taken over into the relative clause, to explain, by a necessary addition, the idea conveyed by that clause; and stands in the same case as the relative. Thus, εἰ μανθάνεις δ βοῦλομαι λέγειν τὸ εἶδος *if you understand the class I wish to describe* P. R. 477 c, οὔτε αὐτοὶ οὔτε οὓς φάμεν ἡμῶν παιδευτέον εἶναι τοὺς φύλακας *neither ourselves nor the guardians whom we say we must instruct* 402 c.

2541. The antecedent may be reserved for the main clause, which follows the relative clause. Thus, καθ' οὓς μὲν ἀπήχθην, οὐκ ἔνοχος εἰμι τοῖς νόμοις *I am not subject to the laws in virtue of which I was arrested* Ant. 5. 85.

2542. An attributive adjective, or an attributive genitive belonging to a substantive standing in the main clause, may be placed either in the relative clause (if either is emphatic) or in the main clause. Two adjectives may be divided between the two clauses. The substantives may remain in the main clause or be transferred to the relative clause. Thus, τὸ τεῖχοςμα δ ἦν αὐτόθι τῶν Συρακοσίων αἰρούσι *they captured the fort of the Syracusans which was there* T. 7. 43, ὧν ἐγὼ ἤθελον τούτῳ ταύτην ἦτις εἶη μεγίστη πίστις δοῦναι *of which I was willing to offer to the plaintiff the assurance that was most solemn* D. 52. 12, ἐπιδείξει . . . τὴν δικαίαν ἦτις ἐστὶν ἀπολογία *to show what the fair line of defence is* 19. 203, ἔφριξεν δὲ μάχῃ . . . ἐγχείησιν μακρῆς, ἃς εἶχον ταμείχροας *and the battle bristled with the long spears, the flesh-piercing spears, which they grasped* N 339.

a. From the transference of superlatives to the relative clause arise such expressions as ἡγαγον συμμαχούς ὀπίσθους πλείστους ἐδυνάμην (1087). Similarly ὡς τάχιστα (scil. δύνασαι or the like) *as soon as, as soon as possible, ἐπεὶ (ὅτε) τάχιστα as soon as.*

2543. A participial or subordinate clause depending on a following main clause may be joined to a preceding clause containing the antecedent of the relative. Thus, ἔφη εἶναι ἄκρον δ εἰ μή τις προκαλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν *he said that there was a height which would be impossible to pass, unless it was seized in advance* X. A. 4. 1. 25. The case of the relative may be not that required by its own verb, but that of an omitted pronoun dependent on a participle or a subordinate verb inserted in the relative clause. Thus, καταλαμβάνουσι τεῖχος . . . δ ποτε Ἀκαρνᾶνες τευχισάμενοι κοινῷ δικαστηρίῳ ἐχρῶντο (for ᾧ ἐχρῶντο τευχισάμενοι αὐτό) *they seized a fortress which the Acarnanians once built and used as a common place of judgment* T. 3. 105.

2544. When the relative clause contains a verb of naming, the main clause is fused with the relative clause. Thus, ἔνθα καλεῖται Ἀρτέμιδος τέμενος (for ἔνθα τέμενος ἐστι, δ καλεῖται Ἀρτέμιδος) *where there is a precinct of Artemis* Simonides 107.

USE OF THE MOODS IN RELATIVE CLAUSES

2545. The ordinary uses of the moods in relative clauses are as follows:

- a. The present and past tenses of the indicative without $\delta\upsilon$ express a fact or the assumption of a fact. The future indicative is used to denote purpose, present intention, or an intended result.
- b. The indicative with $\delta\upsilon$ denotes unreality.
- c. The subjunctive with $\delta\upsilon$ expresses a possible or supposed fact in future time or a generality in present time. The subjunctive without $\delta\upsilon$ is used in indirect questions (1805 b).
- d. The optative without $\delta\upsilon$ expresses a wish, a possibility less distinctly conceived, or a generality in past time.
- e. The optative with $\delta\upsilon$ is potential, and is used either in conditional relative clauses with an optative in the main clause, or alone, as $\mu\iota' \epsilon\sigma\tau\iota\nu \epsilon\lambda\pi\iota\varsigma$, $\eta \mu\acute{o}\nu\eta \sigma\omega\theta\epsilon\iota\mu\epsilon\nu \delta\upsilon$ *there is one hope by which alone we may be saved* E. Hel. 815.
- f. The imperative occurs in relative clauses (1842, 2553).
- g. The infinitive occurs in relative clauses in indirect discourse (2631).

THE USE OF THE MOODS IN CERTAIN RELATIVE CLAUSES

2546. An extension of the deliberative subjunctive not infrequently occurs in relative clauses after such expressions as $\delta\upsilon\kappa \epsilon\chi\omega$, $\delta\upsilon\kappa \epsilon\sigma\tau\iota$, etc., which usually denote baffled will, the existence of an obstacle to carrying out an act desired by the speaker or some one else. The subjunctive is much less common after the positive $\epsilon\chi\omega$ *I have the means*. The pronoun or adverb introducing such clause is an interrogative that has taken on the function of a relative.

2547. The subjunctive here follows primary tenses; the optative follows secondary tenses.

a. $\delta\upsilon \tau\omicron\upsilon\tau\omicron \delta\acute{\epsilon}\delta\omicron\iota\kappa\alpha \mu\eta \delta\upsilon\kappa \epsilon\chi\omega \delta \tau\iota \delta\acute{\omega} \epsilon\kappa\acute{\alpha}\sigma\tau\omega \tau\acute{\omega}\nu \phi\iota\lambda\omega\nu . . .$, *ἀλλὰ μὴ οὐκ ἔχω ἰκανοὺς οἷς δῶ* *I do not fear that I shall not have something to give to each of my friends, but that I shall not have enough friends to give to* X. A. 1. 7. 7, $\delta\upsilon\chi \epsilon\zeta\omicron\upsilon\sigma\iota\nu \epsilon\kappa\epsilon\iota\nu\omicron\iota \delta\pi\omicron\iota \phi\acute{\upsilon}\gamma\omega\sigma\iota\nu$ *they will not have any place whither to escape* 2. 4. 20, $\delta\upsilon\kappa\acute{\epsilon}\tau' \epsilon\iota\sigma\iota\nu \epsilon\lambda\pi\iota\delta\epsilon\varsigma \delta\pi\omicron\iota \tau\rho\alpha\pi\acute{\omicron}\beta\omicron\mu\epsilon\nu\omicron\varsigma \theta\acute{\alpha}\nu\alpha\tau\omicron\nu . . .$ $\phi\acute{\upsilon}\gamma\omega$ *I have no longer any hopes to which I may turn and escape death* E. Or. 722, $\xi\zeta\epsilon\iota \delta \tau\iota \lambda\acute{\epsilon}\gamma\eta$ *he will be able to say something* L. 6. 42.

b. $\delta\upsilon\delta\acute{\epsilon}\nu\alpha \gamma\acute{\alpha}\rho \epsilon\iota\chi\omicron\nu \delta\sigma\tau\iota\varsigma . . .$ $\tau\acute{\alpha}\varsigma \epsilon\mu\acute{\alpha}\varsigma \epsilon\pi\iota\sigma\tau\omicron\lambda\acute{\alpha}\varsigma \pi\acute{\epsilon}\mu\psi\epsilon\iota\epsilon$ *for I had no one to bring my letter* E. I. T. 588.

c. Attic never, or rarely, has the positive forms $\epsilon\chi\omega \delta \tau\iota \delta\upsilon$, $\epsilon\sigma\tau\iota\nu \delta\varsigma \delta\upsilon$ (K 170), $\pi\acute{\epsilon}\mu\pi\omega \delta\sigma\tau\iota\varsigma \delta\upsilon$, with the potential optative.

2548. The subjunctive with $\kappa\acute{\epsilon}$ in Homer does not involve *will* in $\delta\upsilon\kappa \epsilon\sigma\theta' \omicron\upsilon\tau\omicron\varsigma \acute{\alpha}\nu\eta\rho . . .$ $\delta\upsilon\delta\acute{\epsilon} \gamma\epsilon\nu\eta\tau\alpha\iota$, $\delta\varsigma \kappa\epsilon\nu \Phi\alpha\iota\acute{\eta}\kappa\omega\nu . . .$ $\epsilon\varsigma \gamma\alpha\iota\alpha\nu \Upsilon\eta\tau\alpha\iota$ *that man lives not nor will ever be born who shall come to the land of the Phaeacians* § 202; cp. δ 756, Ψ 345. Φ 103 involves a different aspect of *will* from that in 2547 a.

2549. The deliberative future (1916) occurs in relative clauses; as $\delta\pi\omega\varsigma \mu\omicron\lambda\omicron\upsilon\mu\epsilon\theta' \epsilon\varsigma \delta\acute{\omicron}\mu\omicron\upsilon\varsigma \delta\upsilon\kappa \epsilon\chi\omega$ *I do not know how we are to go home* S. O. C. 1742.

The deliberative subjunctive is more common; as $\delta\upsilon\kappa \epsilon\chi\omega \delta \tau\iota \chi\rho\eta\acute{\sigma}\omega\mu\alpha\iota \tau\omicron\iota\varsigma \lambda\acute{\omicron}\gamma\omicron\iota\varsigma$ *I am not able to deal with your argument* P. Eu. 287 c.

2550. In a few cases the future is used like the subjunctives of 2547 a; and may be explained as a dependent deliberative future. Thus, $\delta\upsilon \gamma\acute{\alpha}\rho \tau\iota\varsigma \theta\rho\mu\omicron\varsigma \epsilon\sigma\tau\iota\nu$, $\delta\upsilon\delta' \delta\pi\omicron\iota \pi\lambda\acute{\epsilon}\omega\nu \epsilon\zeta\epsilon\mu\pi\omicron\lambda\acute{\omicron}\theta\eta\sigma\epsilon\iota \kappa\acute{\epsilon}\rho\delta\omicron\varsigma$ *for there is no harbour, nor is there any place to which a man may voyage and sell his wares at a profit* S. Ph. 303, $\acute{\alpha}\nu\theta\acute{\omicron}\nu \gamma\acute{\alpha}\rho \sigma\epsilon \delta\epsilon\iota \pi\rho\omicron\mu\eta\theta\acute{\epsilon}\omega\varsigma \delta\tau\omega \tau\rho\acute{\omicron}\pi\omega \tau\eta\varsigma \delta' \epsilon\kappa\kappa\upsilon\kappa\lambda\iota\sigma\theta\eta\sigma\epsilon\iota \tau\acute{\upsilon}\chi\eta\varsigma$ *for thou thyself hast need of forethought whereby thou shalt extricate thyself from this trouble* A. Pr. 86.

2551. $\delta\upsilon\kappa \epsilon\sigma\tau\iota\nu \delta\varsigma$ ($\delta\pi\omega\varsigma$, $\delta\pi\omicron\upsilon$, $\acute{\omega}\varsigma$) are used with the future indicative to introduce statements as regards the future. Thus, $\delta\upsilon \gamma\acute{\alpha}\rho \tau\iota\varsigma \epsilon\sigma\tau\iota\nu \delta\varsigma \pi\acute{\alpha}\rho\omicron\upsilon\theta' \alpha\lambda\eta\theta\epsilon\alpha\iota \tau\eta\nu \sigma\eta\nu \acute{\alpha}\chi\rho\epsilon\iota\omicron\nu \delta\upsilon\nu\alpha\mu\iota\nu \acute{\alpha}\nu\tau' \epsilon\upsilon\rho\upsilon\sigma\theta\acute{\epsilon}\omega\varsigma$ *there is no one who will prefer thy feeble power rather than Eurystheus* E. Heracl. 57, $\delta\upsilon\kappa \epsilon\sigma\theta' \delta\pi\omega\varsigma \delta\psi\epsilon\iota \sigma\acute{\upsilon} \delta\epsilon\upsilon\rho' \epsilon\lambda\theta\acute{\omicron}\nu\tau\alpha \mu\epsilon \theta\omicron\upsilon$ *will in no wise (lit. it is not possible how thou shalt) see me coming here* S. Ant. 329. The indicative present or aorist is also used in statements as regards the present or past. All these indicatives may be dependent deliberatives. Cp. 2557.

2552. The optative without $\delta\upsilon$ (probably potential) occurs in Attic poetry after $\delta\upsilon\kappa \epsilon\sigma\tau\iota\nu \delta\sigma\tau\iota\varsigma$ ($\delta\pi\omega\varsigma$, $\delta\pi\omicron\iota$) and the interrogative $\tau\iota\varsigma \epsilon\sigma\tau\iota\nu \delta\varsigma$ ($\delta\sigma\tau\iota\varsigma$) and $\epsilon\sigma\theta' \delta\pi\omega\varsigma$. Thus, $\delta\upsilon\kappa \epsilon\sigma\tau\iota\nu \delta\sigma\tau\iota\varsigma \pi\lambda\eta\nu \epsilon\mu\omicron\upsilon \kappa\epsilon\iota\rho\alpha\iota\tau\acute{\omicron} \nu\iota\nu$ *there is no one except myself who could cut it* A. Ch. 172, $\delta\upsilon\kappa \epsilon\sigma\theta' \delta\pi\omega\varsigma \lambda\acute{\epsilon}\xi\alpha\iota\mu\iota \tau\acute{\alpha} \psi\epsilon\upsilon\delta\eta \kappa\alpha\lambda\acute{\alpha}$ *I could not (lit. there is no way how I could) call false tidings fair* A. Ag. 620, $\tau\iota\varsigma \tau\acute{\omega}\nu\delta' . . .$ $\delta\omega\mu\acute{\alpha}\tau\omega\nu \epsilon\chi\epsilon\iota \kappa\rho\acute{\alpha}\tau\omicron\varsigma$, $\theta\sigma\tau\iota\varsigma \xi\acute{\epsilon}\nu\omicron\upsilon\varsigma \delta\acute{\epsilon}\xi\alpha\iota\omicron$; *who has authority in this house that might receive guests?* Ar. Thesm. 871, $\epsilon\sigma\tau' \omicron\upsilon\nu \delta\pi\omega\varsigma$ *Ἀλκῆστις ἐς γῆρας μῦθοι; is there a way by which Alcestis might reach old age?* E. Alc. 52. The potential optative with $\delta\upsilon$ occurs after these expressions (E. Alc. 80, S. O. C. 1168, P. Lach. 184c). Attic does not use the optative with $\delta\upsilon$ after the positive form $\epsilon\sigma\tau\iota\nu \delta\pi\omega\varsigma$ ($\delta\sigma\tau\iota\varsigma$).

CLASSES OF RELATIVE CLAUSES

2553. Ordinary Relative Clauses define more exactly a definite antecedent, and show the mood and the negative of simple sentences.

Indicative: $\tau\alpha\upsilon\tau' \epsilon\sigma\tau\iota\nu \acute{\alpha} \epsilon\gamma\omega \delta\acute{\omicron}\omicron\mu\alpha\iota$ *this is what I want* X. A. 7. 2. 34, $\delta \delta\acute{\omicron}\sigma\tau\acute{\alpha}\nu\alpha \gamma\epsilon\nu\eta \beta\rho\omicron\tau\acute{\omega}\nu$, $\omicron\iota\varsigma \mu\eta \mu\acute{\epsilon}\tau\rho\iota\omicron\varsigma \acute{\alpha}\iota\omega\nu$ *alas, ill-starred races of men, whose destiny is beyond due measure* S. Ph. 179, $\theta\theta\epsilon\nu \omicron\upsilon\nu \beta\acute{\rho}\zeta\sigma\tau\alpha \mu\alpha\theta\eta\sigma\epsilon\sigma\theta\epsilon \pi\epsilon\rho\iota \acute{\alpha}\upsilon\tau\acute{\omega}\nu$, $\epsilon\nu\tau\epsilon\upsilon\theta\epsilon\nu \eta\mu\acute{\alpha}\varsigma \kappa\alpha\iota \epsilon\gamma\omega \pi\rho\acute{\omega}\tau\omicron\nu \pi\epsilon\iota\rho\acute{\alpha}\sigma\omicron\mu\alpha\iota \delta\iota\delta\acute{\alpha}\sigma\kappa\epsilon\iota\nu$ *I will first try to inform you (lit.) from the source from which you will most easily learn about them* D. 27. 3, $\pi\alpha\rho' \epsilon\mu\acute{\epsilon} \acute{\alpha}\phi\iota\kappa\acute{\omicron}\mu\epsilon\nu\omicron\varsigma \omicron\upsilon \pi\epsilon\iota\sigma\tau\epsilon\alpha\iota \acute{\alpha}\pi\epsilon\rho \acute{\alpha}\nu \epsilon\pi\alpha\theta\epsilon\nu \acute{\alpha}\lambda\lambda\omega \tau\omega \sigma\upsilon\gamma\gamma\epsilon\nu\theta\epsilon\nu\omicron\varsigma \tau\acute{\omega}\nu \sigma\omicron\phi\iota\sigma\tau\acute{\omega}\nu$ *in coming to me he will not meet with the treatment he would have suffered had he consorted with any other of the sophists* P. Pr. 318 d.

Subjunctive: $\text{Ἄνυτος ὅδε παρεκαθέζετο, ᾧ μεταδόμεν τῆς ζητήσεως Anytus has taken his seat here (lit.) to whom let us give a share in the investigation P. Men. 89 e, $\kappa\lambda\acute{\upsilon}\omega\nu \delta\theta\omicron\upsilon\nu\epsilon\kappa\alpha . . .$ $\mu\eta\tau\eta\rho \delta' \acute{\epsilon}\nu \omicron\iota\kappa\omicron\iota\varsigma$ $\cdot \acute{\alpha}\nu \sigma\acute{\upsilon} \mu\eta \delta\epsilon\iota\sigma\eta\varsigma$ *hearing that our mother is in the house, (lit.) of whom have thou no fear* S. El. 1309.$

Optative : *ομοιαι ἀν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν* *I think we should endure such things as I pray the gods may inflict upon our enemies* X. A. 3. 2. 3, *δόρατα ἔχοντες . . . ὅσα ἀνὴρ ἀν φέροι μόλις having spears, such as a man could carry with difficulty* 5. 4. 25, *ἀρξομαι δ' ἐντεῦθεν ὅθεν . . . ἐγὼ τάχιστα* ἀν διδάξαιμι *I will begin at (from) that point where I can most quickly inform you* D. 29. 5. The potential optative without ἀν is very rare (2552).

Imperative : *πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοισιν δέλτοις φρενῶν* *I will tell thy wandering, which do thou inscribe in the tablets of thy memory* A. Pr. 788. On οἷσθ' ὃ δρᾶσον, see 1842 a.

a. Ordinary relative clauses are explanatory, and (in sense) are equivalent to independent coördinated clauses. See 2490.

b. Homer has *κέ* or *ἀν* with the future : *παρ' ἐμοὶ γε καὶ ἄλλοι, οἳ κέ με τιμήσουσι* *I have others by my side who will honour me* A 175.

2554. Relative Clauses of Purpose (Final Relative Clauses) regularly take the future indicative, even after past tenses (negative *μή*). The antecedent of final relative clauses is usually indefinite. *ὅς* is commoner than *ὅστις*. (The construction with the future participle is more frequent: 2065).

φημι δὴ δεῖν ἡμᾶς . . . πρεσβεῖαν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ *I say that we must send an embassy, which will inform some of this and incite others* D. 2. 11, *πέμψον τιν' ὅστις σημανεῖ* *send some one who will announce* E. I. T. 1209, *ἔδοξε τῷ δήμῳ τριάκοντα ἀνδρας ἐλέσθαι, οἳ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύουσι* *the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government* X. H. 2. 3. 2. So in local clauses : *κρύψω τὸδ' ἔγχος . . . ἔνθα μή τις ὄψεται* *I will hide this sword where no one shall see it* S. Aj. 659.

a. After a secondary tense the future optative occurs rarely : *οἱ δὲ τριάκοντα ἤρῃθησαν μὲν ἐπεὶ τάχιστα τὰ μακρὰ τεύχη . . . καθῆρέθη· αἰρεθέντες δ' ἐφ' ᾧτε ξυγγράψαι νόμους, καθ' οὓσιν πολιτεύουσι κτλ.* *the thirty were chosen as soon as the long walls were destroyed; and having been chosen for the purpose of codifying the laws, according to which they were to conduct the government, etc.* X. H. 2. 3. 11. In local clauses : S. O. T. 796.

b. A past purpose may be expressed by *ξεμελλον* and the infinitive. Thus, *ναύαρχον προσέταξαν Ἀλκιδᾶν, ὃς ξεμελλεν ἐπιπλεύσασθαι* *they appointed Alcidas as admiral who was to sail in command* T. 3. 16.

c. Homer uses the subjunctive (with *κέ*, except Γ 287) after primary tenses, the optative after secondary tenses. Thus, *μάντις ἐλεύσεται, ὃς κέν τοι εἴπῃσιν ὀδδὸν* *a seer will come to tell thee the way* κ 538, *ἀγγελον ἦκαν ὃς ἀγγεῖλαιε γυναικί* *they sent a messenger to tell the woman* ο 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

2555. Relative Clauses of Cause take the indicative (negative *οὐ*). *ὅς* is more common than *ὅστις*.

θαυμαστὸν ποιεῖς, ὃς (= ὅτι σὺ) ἡμῖν . . . οὐδὲν δίδως *you do a strange thing in giving us nothing* X. M. 2. 7. 13, *Λοξία δὲ μέμφομαι, ὅστις μ' ἐπάρᾳς ἔργον ἀνοσιώτατον τοῖς μὲν λόγους ὑφῆρᾶνε κτλ.* *I blame Loxias, who after inciting me to*

a deed most unhallowed, cheered me with words, etc. E. Or. 285. So when the relative is a dependent exclamation (*οἷος* = *ὅτι τοιοῦτος*, etc., 2687).

a. *γε* is often added to *ὃς* or *ὅστις*.

b. *μή* is used when there is also an idea of characteristic (*of such a sort*) or condition (perhaps to avoid a harsher form of statement). Cp. 2705 g.

2556. Relative Clauses of Result (Consecutive Relative Clauses) usually take the indicative (for *οἷος*, *ὅσος* with the infinitive see 2497). The negative is *οὐ* when the relative clause approximates *ὥστε* (*οὐ*) with the indicative, as is generally the case when the main clause is negative, expressed or implied. Here *ὅστις* is commoner than *ὃς*. The negative is *μή* when the relative clause expresses an intended (2557) or anticipated (2558) result, where *ὥστε μή* with the infinitive would be less precise.

τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; who is so mad that he does not wish to be a friend to you? X. A. 2. 5. 12, *οὐδὲν γὰρ οὕτω βραχὺ ὄπλον ἐκάτεροι εἶχον ᾧ οὐκ ἐξικνούντο ἀλλήλων* *for each side did not have weapons so short that they could not reach each other* X. H. 7. 5. 17.

a. The indicative with ἀν and the optative with ἀν are rare. Thus, *τίς δ' ἦν οὕτως . . . μισαθήναιος, ὅστις ἐδυνήθη ἀν ἀπακτον αὐτὸν ὑπομείναι λείν;* *who was such a hater of Athens that he could endure to see himself not at his post?* Lyc. 39, *τίς οὕτως ἰσχυρὸς, ὃς . . . ῥῆγαι δύναιτ' ἀν μαχόμενος στρατεύεσθαι* *who is so vigorous that he could carry on war while battling with cold?* X. C. 6. 1. 15. A potential optative with *ὃς* follows a potential optative in P. R. 360 b.

2557. The indicative is normal in consecutive relative clauses introduced by *οὐκ ἔστιν ὅστις* (*οὐ*), *οὐδεὶς ἔστιν ὅστις* (*οὐ*), *οὐκ ἔστιν ὅπως* (*οὐ*), *εἰσὶν οἳ, ἔστιν οἷς*, etc.

οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτὸν φιλεῖ *there is no one who does not love himself* Men. Sent. 407, *οὐκ ἔστιν ὅπως ἤβην κτήσῃ πάλιν ἀθθι* *in no way canst thou regain thy youth* E. Heracl. 707. See 2551.

a. The indicative with ἀν and the optative with ἀν also occur. Thus, *οὐ γὰρ ἦν ὅ τι ἀν ἐποιεῖτε* *for there was nothing that you could have done* D. 18. 43, *ὧν οὐκ ἔστιν ὅστις οὐχ ἀν καταφρονήσειεν* *whom every one would despise* I. 8. 52.

b. On the subjunctive and optative without ἀν, see 2546, 2547, 2552.

2558. The future indicative is often used to express an intended result (negative *μή*).

ἀνόητον ἐπὶ τοιοῦτους λέγει ὧν κρατήσᾳς μή κατασχῆσει τις *it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them* T. 6. 11, *οἵτοι δὲ τοιαῦτ' . . . ὑποσχέσονται, ἐξ ὧν μηδ' ἀν ὅτι οὐδ' ἢ κινήσονται* *these men shall make promises in consequence of which the Athenians will not better themselves under any circumstances (lit. even if anything occurs)* D. 19. 324.

2559. The future indicative is especially common when the main clause contains an idea of *ability, capacity, or characteristic*, and the relative clause denotes what is to be expected of the subject.

ικανοί ἐσμεν . . . ὑμῖν πέμψαι ναῦς τε καὶ ἀνδρας οἷτινες συμμαχοῦνται τε καὶ τὴν ὁδὸν ἠγήσονται (cp. ὥστε συμμαχεσθαι) *we are able to send you ships and men who will fight with you and direct your journey* X. A. 5. 4. 10, οὔτε πλοῖα ἔστι τὰ ἀπάξοντα οὔτε σῖτος ᾧ θρεψόμεθα μένοντες *we have neither ships to convey us away nor provisions to feed us while we remain* 6. 5. 20, δεῖται τις ὅστις αὐτὸν ὀνήσει *he needs some one to improve him* P. Eu. 306 d, (ἔδει) ψήφισμα νικήσαι τοιοῦτο δι' οὗ Φωκεῖς ἀπολοῦνται *a bill had to be passed of such a character as to destroy the Phocians* D. 19. 43.

2560. Conditional Relative Clauses may be resolved into *if* clauses, ὅς (ὅστις) corresponding to εἰ τις and ὅς (ὅστις) ἄν to εἰάν τις. The negative is μή.

a. The antecedent of conditional relative clauses is indefinite (2505 b).

b. Such relative clauses, like temporal clauses, correspond in form to the protases of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. ὅς ἄν is always generic, εἰάν may be particular in prose.

2561. The correspondence in construction between the common forms of conditional, temporal, and conditional relative, sentences is shown by the following table:

	Present		
Simple :	εἰ (ὄτε, ὅ) τι	ἔχει	δίδωσι
Unreal :	εἰ (ὄτε, ὅ) τι	εἶχεν	ἔδιδου ἄν
General :	εἰάν τι (ὄταν τι, ὅ τι)	ἔχῃ	δίδωσι
	Past		
Simple :	εἰ (ὄτε, ὅ) τι	εἶχεν (ἔσχεν)	ἔδιδου (ἔδωκε)
Unreal :	εἰ (ὄτε, ὅ) τι	ἔσχεν (εἶχεν)	ἔδωκεν (ἔδιδου) ἄν
General :	εἰ (ὄτε, ὅ) τι	ἔχοι	ἔδιδου
	Future		
More Vivid :	εἰάν τι (ὄταν τι, ὅ τι ἄν)	ἔχῃ	δώσει
Less Vivid :	εἰ (ὄτε, ὅ) τι	ἔχοι	διδόη (δοίη) ἄν

N. — English cannot always, without obscurity, use a relative to translate ὄτε or ὅ τι with an unreal indicative; in such cases *when(ever)* or *whatever* are best rendered by *if ever*. Cp. 2396.

PRESENT AND PAST CONDITIONAL RELATIVE CLAUSES

First Form

SIMPLE PRESENT AND PAST CONDITIONAL RELATIVES

2562. Simple present and past conditional relative clauses have the present or past indicative. The main clause has the indicative or any other form of the simple sentence (cp. 2298, 2300).

οὐ γὰρ ἂν πράττουσιν οἱ δίκαιοι, ἀλλ' ἂν (= εἰ τινα) μὴ πράττουσι, ταῦτα λέγεις *for it is not what the just do, but what they do not do, that you keep telling us*

X. M. 4. 4. 11, τῶν Ἑλλήνων οἱ (= εἰ τινες) μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθειον *those of the Greeks who happened not to be in rank ran into their ranks* X. A. 2. 2. 14, διέβαλλεν αὐτὸν ὅ τι εἰδύνατο *he slandered him all he could* 6. 1. 32, ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξέφευξαν *they killed all of the Athenians who had not escaped by swimming* T. 2. 90, ὃ δέ γε μὴδὲν κακὸν ποιεῖ οὐδ' ἄν τινος εἴη κακοῦ αἰτιῶν; *and that which produces no evil cannot be the cause of any evil either?* P. R. 379 b, ἂ μὴ προσήκει μήτ' ἔκουε μήθ' ὄρα *neither hear nor behold that which becometh thee not* Men. Sent. 39, ὅστις ζῆν ἐπιθύμει, πειράσθω νικᾶν *whoever longs to live, let him strive to conquer* X. A. 3. 2. 39.

a. Since the antecedent of these clauses is indefinite, simple present conditional relative clauses with the present indicative in the main clause often have the value of *general* conditions. But general clauses with ὅς (μή) usually take the subjunctive or optative (2567, 2568), and those with ὅστις (μή) the indicative (2569).

2563. If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used.

ἐν τούτῳ κекωλῦσθαι (1950) ἐδόκει ἐκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται *each thought that progress was surely impeded in any undertaking in which he was not going to take part in person* (= ἐν τούτῳ κекωλῦται ᾧ μὴ παρέσομαι) T. 2. 8. Cp. P. Th. 186 c. More common is μέλλω with the present or future infinitive: ἔλοισθ' ὅ τι . . . ἀπάσι συνόσειν ὑμῖν μέλλει *may you adopt whatever course is likely to be of advantage to you all* D. 3. 36.

a. Elsewhere the future indicative is not regular in conditional relative sentences.

Second Form

PRESENT AND PAST UNREAL CONDITIONAL RELATIVES

2564. Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with ἄν (cp. 2303).

οὔτε γὰρ ἄν αὐτοὶ ἐπεχειροῦμεν πράττειν ἂν (= εἰ τινα) μὴ ἠπιστάμεθα κτλ. *for (if that were so) neither should we ourselves be undertaking (as we are) to do what we did not understand, etc.* P. Charm. 171 e, οἱ παῖδες ὑμῶν, ὅσοι (= εἰ τινες) ἐνθάδε ἦσαν, ὑπὸ τούτων ἄν ὑβρίζοντο (if that were so) *your children, as many of them as were present (but none were present), would be insulted by these men* L. 12. 98, ὅπτερα τούτων ἐποίησεν, οὐδενὸς ἄν ἤττιον πλούσιοι ἦσαν *whichever of these things he had done, they would be no less rich than any one* 32. 23.

FUTURE CONDITIONAL RELATIVE CLAUSES

Third Form

MORE VIVID FUTURE CONDITIONAL RELATIVES

2565. Conditional relative clauses that vividly anticipate the realization of a future event take the subjunctive with ἄν. The main clause has the future indicative or any other form referring to the future.

$\tau\tilde{\omega}$ ἀνδρὶ δὲ ἂν (= εἰάν τινα) ἔλθῃσθε πείσομαι *I will obey whatever man you may choose* X. A. 1. 3. 15, οἷς (for ἂ) ἂν οἱ ἄλλοι ἐργάζωνται, τοῦτοις σὺ χρῆσῃ *whatever others acquire by labour, that you shall enjoy* X. M. 2. 1. 25, πειράσομαι δ τι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν *I will try to do you all the good I can* X. A. 6. 1. 33, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροᾶσονται οἱ νέοι *wherever I go the young men will listen to my speaking* P. A. 37 d, ἀποκρίναι δ τι ἂν σε ἐρωτῶ *answer whatever I ask you* L. 12. 24, ἔπειθε δπρ ἂν τις ἡγήται *follow where any one may lead you* T. 2. 11, ὡς ἂν (= εἰάν πως) ἐγὼ εἶπω, πειθόμεθα *let us all obey as I shall bid* B 139. Potential optative: ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούληθ' ἰδῆν *so that you can get off in any suit you please* Ar. Nub. 1151.

a. The future indicative is scarcely ever used in a conditional relative clause of this sort (T. 1. 22 ὅσοι βουλήσονται; cp. 1913).

b. Homer has some cases of the subjunctive without $\kappa\acute{\epsilon}$ or $\delta\upsilon$ (e.g. N 234). Homer sometimes uses the future with $\kappa\acute{\epsilon}$ or $\delta\upsilon$ in the main clause: ὁ δὲ κεν κεχολώσεται, ἂν κεν ἰκωμαι *and he will be wroth to whom I shall come* A 139.

Fourth Form

LESS VIVID FUTURE CONDITIONAL RELATIVES

2566. Conditional relative clauses that set forth less vividly the realization of a future event take the optative. The main clause has the optative with $\delta\upsilon$.

ὀκνοῖην ἂν εἰς τὰ πλοῖα ἐμβάλειν ἂ (= εἰ τινα) ἡμῖν Κύρος δοίη *I should hesitate to embark in the vessels that Cyrus might give us* X. A. 1. 3. 17, δ δὲ μὴ ἀγαπήσῃ, οὐδ' ἂν φιλοῖ *nor could he love what he does not desire* P. Lys. 215 b.

a. The main clause has the optative without $\delta\upsilon$ in wishes: δῶρα θεῶν ἔχοι, ὅττι διδοῖεν *may he keep the gifts of the gods whatever they may give* σ 142.

b. Homer sometimes uses $\kappa\acute{\epsilon}$ or $\delta\upsilon$ in the relative clause (φ 161).

GENERAL CONDITIONAL RELATIVE CLAUSES

Fifth Form

PRESENT GENERAL CONDITIONAL RELATIVES

2567. Present general conditional relative clauses have $\delta\upsilon$ with the subjunctive. The main clause has the present indicative or an equivalent.

νέος δ' ἀπὸλλυθ' ὄντιν' (= εἰ τινα) ἂν φιλήθῃ θεός *'he dieth young, whome'er a god doth love'* Stob. Flor. 120. 13, οὖς (= εἰ τινὰς) ἂν ὁσῶ φιλοκινδύνως ἔχοντας πρὸς τοὺς πολεμῖους, τιμᾶ *whomever he sees zealous of danger in the face of the enemy, these he honours* X. H. 6. 1. 6, γαμοῦσι τε ὀπόθεν ἂν βούλωνται, ἐκδιδοῦσι τε εἰς οὖς ἂν ἐθέλωσι *they both get a wife from whatever family they please and give their daughters in marriage to whomsoever they choose* P. R. 613 d, πατρὶς γὰρ ἐστὶ παῖς ἢν' ἂν πράττη τις εὖ *for every land is a man's own country wheresoever he fares well* Ar. Plut. 1151.

a. Gnomic aorist in the main clause: ὅς κε θεοῖς ἐπιπέιθηται, μάλα τ' ἔκλυον αὐτοῦ *whoever obeys the gods, him they most do hear* A 218.

b. The subjunctive without $\delta\upsilon$ ($\kappa\acute{\epsilon}$) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, ἀνθρώπους ἐφορᾷ καὶ τίνεται ὅς τις ἀμάρτη *he watches over men and punishes whoever transgresses* ν 214, τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' ἀθάλαττοι *but those griefs pain the most which are seen to be self-sought* S. O. T. 1231. Cases of the sort appear in Hdt., but are very rare in Attic prose, e.g. T. 4. 18. The subjunctive without $\delta\upsilon$ ($\kappa\acute{\epsilon}$) is much commoner in Homer than in the corresponding clauses with $\epsilon\iota$ (2339).

c. The apodosis here usually expresses a general truth, less often iterative action. In 2568 the apodosis refers to iterative action, usually on the part of designated individuals.

Sixth Form

PAST GENERAL CONDITIONAL RELATIVES

2568. Past general conditional relative clauses have the optative. The main clause has the imperfect or an equivalent.

ἄει πρὸς ᾧ (= εἰ πρὸς τινα) εἴη ἔργω, τοῦτο ἔπράττει *whatever work he was engaged in, that he always performed* X. H. 4. 8. 22, ἔπράττει ἂ δόξειεν αὐτῷ *he always did whatever he pleased* D. 18. 235, πάντας . . . ὄσους λάβοιεν διέφθειρον *they used to destroy as many as they captured* T. 2. 67, ἐθήρα ὅπου περ ἐπιτυγχάνοιεν θηρίους *he used to hunt wherever they fell in with large game* X. C. 3. 3. 5, ἀέκραγον . . . ἰκετεύουσαι πάντας ὅψ ἐντυγχάνοιεν μὴ φεύγειν *they screamed out, entreating all they met not to flee* X. C. 3. 3. 67.

a. An iterative tense with $\delta\upsilon$ in the main clause: δπρ μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα . . . , ἐπανήγαγεν ἂν τὸ κέρασ, *when the squadron was about to take breakfast, he would draw back the wing* X. H. 6. 2. 28.

INDICATIVE FORM OF GENERAL CONDITIONAL RELATIVE CLAUSES

2569. The present indicative instead of the subjunctive with $\delta\upsilon$ occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after ὅστις, which is itself sufficiently general in meaning.

οὔτινες πρὸς τὰς ξυμφορὰς γνώμη ἥκιστα λυποῦνται, ἔργω δὲ μάλιστα ἀντέχουσι *those who in feeling are least depressed at misfortunes, in action resist them most* T. 2. 64, ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπιφθονον λαμβάνει, ὀρθῶς βουλευέται *he counsels wisely who incurs envy in a great cause* 2. 64, ὅστις δὲ πλούτων ἢ εὐγένειαν εἰσιδῶν γαμεί πονηρᾶν, μῶρὸς ἐστίν *whoever fixes his gaze on wealth or noble lineage and weds a wicked woman, is a fool* E. El. 1097, δ τι καλὸν φίλον ἄει *whatsoever is fair is dear forever* E. Bacch. 881.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν, οὐ πόνων ὑφίετο *whenever he thought that he could benefit his country in any respect, he did not shrink from toil* X. Ag. 7. 1. Cp. X. A. 1. 1. 5, 1. 9. 27.

2570. The indicative is generally used in parenthetical or appended relative clauses with ὅστις (ὅστις ποτέ). Thus, δουλεύομεν θεοῖς, δ τι ποτ' εἰσὶν οἱ θεοὶ *we serve the gods, whatever those gods are* E. Or. 418.

τῷ ἀνδρὶ δὲ ἂν (= εἰν τινα) ἔλθῃσθε πείσομαι *I will obey whatever man you may choose* X. A. 1. 3. 15, οἷς (for ἂ) ἂν οἱ ἄλλοι ἐργάζωνται, τοῦτοισι σὺ χρήσῃ *whatever others acquire by labour, that you shall enjoy* X. M. 2. 1. 25, πειράσομαι ὅτι ἂν δύνωμαι ὑμᾶς ἀγαθὸν ποιεῖν *I will try to do you all the good I can* X. A. 6. 1. 33, ὅποι ἂν ἔλθω, λέγοντος ἐμοῦ ἀκροῦσονται οἱ νέοι *wherever I go the young men will listen to my speaking* P. A. 37 d, ἀπὸ κριναὶ ὅτι ἂν σε ἐρωτῶ *answer whatever I ask you* L. 12. 24, ἔπεσθε ὅπῃ ἂν τις ἡγήται *follow where any one may lead you* T. 2. 11, ὡς ἂν (= εἰν πως) ἐγὼ εἶπω, πειθώμεθα *let us all obey as I shall bid* B 139. Potential optative: ὥστ' ἀποφύγοις ἂν ἦντιν' ἂν βούλη δίκην *so that you can get off in any suit you please* Ar. Nub. 1151.

a. The future indicative is scarcely ever used in a conditional relative clause of this sort (T. 1. 22 σοὶ βουλήσονται; cp. 1913).

b. Homer has some cases of the subjunctive without *κέ* or *ἂν* (e.g. N 234). Homer sometimes uses the future with *κέ* or *ἂν* in the main clause: ὁ δὲ κεν κεχολώσεται, ἂν κεν ἴκωμαι *and he will be wroth to whom I shall come* A 139.

Fourth Form

LESS VIVID FUTURE CONDITIONAL RELATIVES

2566. Conditional relative clauses that set forth less vividly the realization of a future event take the optative. The main clause has the optative with *ἂν*.

ὀκνοῖν ἂν εἰς τὰ πλοῖα ἐμβαλεῖν ἂ (= εἰ τινα) ἡμῖν Κύρος δόλη *I should hesitate to embark in the vessels that Cyrus might give us* X. A. 1. 3. 17, ὁ δὲ μὴ ἀγαπήνῃ, οὐδ' ἂν φιλοῖ *nor could he love what he does not desire* P. Lys. 215 b.

a. The main clause has the optative without *ἂν* in *wishes*: δῶρα θεῶν ἔχοι, ὅττι δίδοιεν *may he keep the gifts of the gods whatever they may give* σ 142.

b. Homer sometimes uses *κέ* or *ἂν* in the relative clause (φ 161).

GENERAL CONDITIONAL RELATIVE CLAUSES

Fifth Form

PRESENT GENERAL CONDITIONAL RELATIVES

2567. Present general conditional relative clauses have *ἂν* with the subjunctive. The main clause has the present indicative or an equivalent.

νέος δ' ἀπόλλυθ' ὄντιν' (= εἰ τινα) ἂν φιλήῃ θεός 'he dieth young, whome'er a god doth love' Stob. Flor. 120. 13, οὐς (= εἰ τινος) ἂν ὀργῇ φιλοκινδύνως ἔχοντας πρὸς τοὺς πολεμίους, τίμῃ *whomever he sees zealous of danger in the face of the enemy, these he honours* X. H. 6. 1. 6, γαμοῦσί τε ὀπθῆν ἂν βούλωνται, ἐκδιδοῦσί τε εἰς οὐς ἂν ἐθέλωσι *they both get a wife from whatever family they please and give their daughters in marriage to whomsoever they choose* P. R. 613 d, πατρις γὰρ ἐστὶ πᾶσ' ἐν' ἂν πράττη τις εὖ *for every land is a man's own country wheresoever he fares well* Ar. Plut. 1151.

a. Gnostic aorist in the main clause: ὅς κε θεοῖς ἐπιπειθήται, μάλα τ' ἔκλυον αὐτοῦ *whoever obeys the gods, him they most do hear* A 218.

b. The subjunctive without *ἂν* (*κέ*) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, ἀνθρώπους ἐφορᾷ καὶ τίνεται ὅς τις ἀμάρτη *he watches over men and punishes whoever transgresses* ν 214, τῶν δὲ πημονῶν μάλιστα λυποῦσ' αἱ φανῶσ' ἀθάλατοι *but those griefs pain the most which are seen to be self-sought* S. O. T. 1231. Cases of the sort appear in Hdt., but are very rare in Attic prose, e.g. T. 4. 18. The subjunctive without *ἂν* (*κέ*) is much commoner in Homer than in the corresponding clauses with *εἰ* (2339).

c. The apodosis here usually expresses a general truth, less often iterative action. In 2568 the apodosis refers to iterative action, usually on the part of designated individuals.

Sixth Form

PAST GENERAL CONDITIONAL RELATIVES

2568. Past general conditional relative clauses have the optative. The main clause has the imperfect or an equivalent.

ἄει πρὸς ᾧ (= εἰ πρὸς τινι) εἴη ἔργῳ, τοῦτο ἐπράττεν *whatever work he was engaged in, that he always performed* X. H. 4. 8. 22, ἐπράττεν ἂ δόξειεν αὐτῷ *he always did whatever he pleased* D. 18. 235, πάντας . . . ὄσους λάβοιεν διέφθειρον *they used to destroy as many as they captured* T. 2. 67, ἐθήρα ἄου περ ἐπιτυγχάνοιεν θηρίοι *he used to hunt wherever they fell in with large game* X. C. 3. 3. 5, ἀνέκραγον . . . ἱκετεύουσαι πάντας ὅψ ἐντυγχάνοιεν μὴ φεύγειν *they screamed out, entreating all they met not to flee* X. C. 3. 3. 67.

a. An iterative tense with *ἂν* in the main clause: ὅπῃ μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα . . . , ἐπανήγαγεν ἂν τὸ κέρας, *when the squadron was about to take breakfast, he would draw back the wing* X. H. 6. 2. 28.

INDICATIVE FORM OF GENERAL CONDITIONAL RELATIVE CLAUSES

2569. The present indicative instead of the subjunctive with *ἂν* occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after *ὅστις*, which is itself sufficiently general in meaning.

οἵτινες πρὸς τὰς ξυμφορὰς γνώμη ἥκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσι *those who in feeling are least depressed at misfortunes, in action resist them most* T. 2. 64, ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλευέται *he counsels wisely who incurs envy in a great cause* 2. 64, ὅστις δὲ πλοῦτον ἢ εὐγένειαν εἰσιδὼν γαμῆι πονηρᾶν, μῶρός ἐστιν *whoever fixes his gaze on wealth or noble lineage and weds a wicked woman, is a fool* E. El. 1097, ὅτι καλὸν φίλον ἄει *whatsoever is fair is dear forever* E. Bacch. 881.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: ὅπου ᾤετο τὴν πατρίδα τι ὠφελήσειν, οὐ πόνων ὑφίετο *whenever he thought that he could benefit his country in any respect, he did not shrink from toil* X. Ag. 7. 1. Cp. X. A. 1. 1. 5, 1. 9. 27.

2570. The indicative is generally used in parenthetical or appended relative clauses with *ὅστις* (*ὅστις ποτέ*). Thus, δουλεύομεν θεοῖς, ὅτι ποτ' εἰσὶν οἱ θεοὶ *we serve the gods, whatever those gods are* E. Or. 418.

a. The subjunctive with *ἄν* is also used when the reference is to future time or to general present time. Cp. Aes. 1. 127, D. 4. 27.

LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

2571. The potential optative with *ἄν* in the main clause with the indicative (2562) or subjunctive (2565) in the relative clause.

2572. Indicative with *ἄν* or potential optative with *ἄν* in the relative clause.

ὄντιν' ἄν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε . . . , οὗτος . . . τῶν ἰσῶν ἂν αἴτιος ἦν κακῶν ὄσων περ καὶ οὗτος whomsoever you might have appointed to this post, such a one would have been the cause of as many evils as this man has been D. 19. 29, τὰς δ' ἐπ' Ἰλλυρίους . . . καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείᾳς *I omit his expeditions against the Illyrians and many others* (lit. *whithersoever*) *one might speak of* D. 1. 13. Cp. X. Ag. 2. 24.

2573. The optative in the relative clause with the present or future indicative or the imperative in the main clause (cp. 2359). With the present this occurs especially in general statements and maxims. The main clause is often introduced by a verb requiring the infinitive.

ἀλλ' ὃν πόλις στήσῃς, τοῦδε χρὴ κλύειν but whomever the State might appoint, him we must obey S. Ant. 686, τοῦ μὲν αὐτὸν λέγειν, ἃ μὴ σαφῶς εἶδῃ, εἰργεσθαι δεῖ *one should refrain from saying oneself what one does not know for certain* X. C. 1. 6. 19.

a. The present indicative sometimes may have the force of an emphatic future (§ 286). Sometimes the optative indicates a case that is not likely to occur; as *ἀλλῶ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέξοι you are ready to be wroth with another, supposing any one do such things* Ψ 494.

b. Other examples of the present: Homer P 631 (doubtful); Theognis 689; Aes. Pr. 638; Soph. O. T. 315, 979; Lys. 12. 84; Xen. C. 2. 4. 10, 7. 5. 56, H. 3. 4. 18, 7. 3. 7; Plato Charm. 164 a, Eu. 292 e (doubtful), L. 927 c. Temporal: S. Tr. 92, P. R. 332 a.

c. The future indicative occurs in τ 510 (temporal N 317); the perfect indicative in Δ 262 and ω 254 (temporal); the aorist imperative in X. C. 1. 4. 14.

DEPENDENT SUBSTANTIVE CLAUSES (2574-2635)

2574. A subordinate clause may play the part of a substantive in relation to the main clause. Such clauses are generally the object, sometimes the subject, of the verb of the main clause.

εἶπεν ὅτι οὐ πόλεμον ποιησόμενοι ἦκουεν he said that they had not come to wage war X. A. 5. 5. 24, *ἐπῆρσον ὅπως τις βοήθεια ἦξει they were managing how some reinforcements should come* T. 3. 4, *δέδοικα μὴ . . . ἐπιλαθώμεθα τῆς οἰκαδε ὁδοῦ I am afraid lest we may forget the way home* X. A. 3. 2. 25; *ἐλέγετο ὅτι . . . Πῶλος ὄσον οὐ παρέη it was said that Polus had all but arrived* 7. 2. 5.

2575. There are four main divisions of substantive clauses.

1. **Dependent Statements:** subordinate clauses stating that something *is*; as *λέγει ὡς οὐδὲν ἔστιν ἀδικώτερον φήμης he says that nothing is more unjust than talk about a man's character* Aes. 1. 125.

2. **Dependent Clauses of will or desire:** subordinate clauses denoting that something *should be* or *should be done*. These clauses have been treated under the following divisions:

a. Dependent clauses after verbs of *effort* (2209).

b. Dependent clauses after verbs of *fearing* (2221).

N.—On dependent voluntative clauses with the accusative and infinitive (indirect petition), see 1991 ff.

3. **Dependent Questions:** subordinate clauses asking a question; both parts of the sentence together forming a *statement*; as *ἠρώτω ὃ τι ἔστι τὸ πρᾶγμα I asked what the matter was* X. A. 5. 7. 23.

4. **Dependent Exclamations:** subordinate clauses setting forth an exclamation; both parts of the sentence together forming a *statement*; as *διαθεώμενος αὐτῶν ὅσῃν μὲν χώρᾳν καὶ οἶαν ἔχουεν observing how great the extent of their territory was and how excellent its quality* X. A. 3. 1. 19.

DEPENDENT STATEMENTS

2576. Dependent statements, or subordinate clauses stating that something *is*, are expressed in various ways:

1. By an infinitive, with or without an accusative (explained in 1972 ff., 2016 ff.). Thus, *νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους for I think that you are both fatherland and friends to me* X. C. 1. 3. 6, *οἶμαι εἶδέναι I think that I know* P. Pr. 312 c.

2. By a participle, with or without an accusative (explained in 2106 ff.). Thus, *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα for they did not know that he was dead* X. A. 1. 10. 16, *μέμνημαι ἀκούσᾶς I remember that I heard* X. C. 1. 6. 6.

3. By *ὅτι* or *ὡς* (and some other conjunctions) with the indicative or optative. On this form of dependent statement see 2577 ff., and under Indirect Discourse.

a. In any form of substantive clause the subject of the subordinate verb may be made the object of the principal verb (2182).

b. A clause with *ὅτι* (*ὡς*) may precede the principal clause. Cp. 2586.

DEPENDENT STATEMENTS INTRODUCED BY ὅτι OR ὡς

2577. The conjunctions *ὅτι* or *ὡς* that introduce dependent statements in the indicative and optative

After verbs of *saying, knowing, perceiving, showing, etc.*

After verbs of *emotion (rejoicing, grieving, wondering), etc.*

Or such dependent statements contain an explanation of the main clause or of a word in that clause, no special verb introducing the conjunction.

τοῦτο ἀξιὸν ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχησάντων, ὅτι τὸν . . . φόβον διέλυσαν τῶν Ἑλλήνων it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks P. Menex. 241 b.

2578. The conjunctions introducing dependent statements are *ὄτι* (Homeric also *ὄττι*, *ὄ* and *ὄτε*), *ὡς*, *διότι*, *ὅπως* (rarely), *οὐνεκα* and *ὀθούνεκα* (both poetic).

a. *ὄτι* meaning *that* was originally, like Hom. *ὄ*, perhaps an accusative of the inner object (cognate): *ὄρῳ δ νοσεῖς* lit. *I see what sickness you are sick* (= *ἦν νόσον νοσεῖς*). But by the time of Homer both *ὄ* and *ὄτι* had become mere formal conjunctions. Hom. *ὄτε* *that* seems to be a weakened *ὄτε* *when*; but this is disputed.

b. *διότι* originally = *διὰ τοῦτο*, *ὄτι* *on account of this, that* = *because* (as T. 1, 52); then = *ὄτι* *that* in IIdt. and in Attic after Isocrates, who uses *διότι* for *ὄτι* to avoid hiatus.

c. *ὡς* strictly an old ablative of *ὄς* (2989) meaning *how, in what way*, as in exclamatory clauses and indirect questions. The meaning *how* (cp. *how that*) may be seen in *οἶδα γὰρ ὡς μοι δδάδυσται κλυτὸς ἐνοσίγαιος* for *I know how (that) the famed earth-shaker has been wroth against me* ε 423, and also in Attic (And. 2. 14; I. 2. 3, 3. 10, 16. 11, 16. 15; Aes. 2. 35; D. 24. 139). The development of *ὡς* *how* to *ὡς* *that* followed from the use of *ὡς* after verbs signifying *to see, perceive, know*, and the like. Cp. "he sayed how there was a knight."

d. *ὅπως* (2929) *that* is common in Herodotus (*ὄκως*), rare in Attic, most used in poetry and Xenophon. From its original use in indirect questions *ὅπως* *how* gradually acquired the meaning *that*. Thus, *ἀλλ' ὅπως μὲν . . . ἐγὼ ἀχθομαι ὑμᾶς τρέφων, μηδ' ὑπονοεῖτε* *do not even entertain the thought that I am annoyed at maintaining you* X. C. 3. 3. 20.

e. *οὐνεκα* = *οὐ ἔνεκα*, for *τοῦτου ἔνεκα*, *ὄ*, properly causal: *on account of* (as regards) *this, that*, and then = *that*, even in Homer (*Odyssey* and A 21) and later in poetry. Thus, *ἐξάγγελλε . . . οὐνεκ' Οιδίποδος τοιαῦτ' ἔνειμε παῖσι τοῖς αὐτοῦ γέρᾳ* *announce that Oedipus has distributed such honours to his sons* S. O. C. 1393.

f. *ὀθούνεκα* = *ὄτου ἔνεκα*, for *τοῦτου ἔνεκα*, *ὄτι*; and then = *that*. It is found only in tragedy, as *ἀγγελλε . . . ὀθούνεκα τέθηκ' Ὀρέστης* *report that Orestes is dead* S. El. 47.

2579. Some verbs of *saying* are followed either by *ὄτι* or *ὡς* or by an infinitive (2017). In most cases the choice is optional with the writer. Affirmative clauses usually take the infinitive or *ὄτι*; but *ὡς* is apparently preferred to *ὄτι* when a writer wishes to mark a statement as an opinion, a pretext, as untrue, and so when the main clause is negative, or when the subordinate clause is negative (or both are negative). Thus, *νομίζουσιν οἱ ἐκέλευθ' ἀνθρώποι . . . ὡς ὁ Ἥφαιστος χαλκεῖ* *the local belief is that Hephaestus is working at his forge* T. 3. 88, *διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθὲς ἐν νῶ ἔχουσιν* *slanderosly attacking them on the score that their intentions were not sincere* 5. 45, *πολλάκις ἐθαύμασα τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην ὡς ἄξιός ἐστι θανάτου* *I have often wondered with what possible arguments the accusers of Socrates succeeded in convincing the Athenians that he deserved death* X. M. 1. 1. 1, *οὐ τοῦτο λέγω ὡς οὐ δεῖ ποτε καὶ ἐλάττωι ἔτι μορῶι ἵναί* *I do not say (this) that it is not ever necessary to attack the enemy with a still smaller detachment* X. C. 5. 4. 20. *ὄτι* may be used of an untrue statement designed to create belief (S. El. 43).

a. Dependent statements in the optative in indirect discourse after verbs of *saying* are chiefly post-Homeric.

2580. Verbs of *thinking* almost always take the infinitive (2018) but *ὡς* occurs; as once with *νομίζω* T. 3. 88 (2579), *ἐλπίζω* 5. 9, *οἴομαι* X. H. 6. 3. 12, *ὑπολαμβάνω* X. C. 8. 3. 40. *ὄτι* is very rare (with *οἴομαι* in P. Ph. 87 c). *λογίζομαι* (*ὄτι*) is a verb of *saying*.

a. *μαρτυρῶ* with *ὄτι* (*ὡς*) expresses reality; with the infinitive it denotes uncertainty.

2581. Verbs of intellectual perception usually take *ὄτι* (*ὡς*); less often the participle, which is normal after verbs of physical perception. A verb of physical perception, if followed by *ὄτι* (*ὡς*), virtually becomes a verb of intellectual perception.

2582. Many verbs take *ὄτι* (*ὡς*) or the participle either in indirect discourse or not in indirect discourse (2106-2115). Here the construction with the finite verb is less dependent than that with the participle; but the meaning is essentially the same in Attic. Many verbs take *ὄτι* (*ὡς*), the infinitive, or the participle, often without great difference in meaning in Attic (2123-2145).

2583. *ὄτι* (*ὡς*), when separated from its clause by another clause, may be repeated. Thus, *ἔλεγεν ὄτι, εἰ μὴ καταβήσονται . . . , ὄτι κατακαύσει . . . τὰς κώμας* *he said that, if they did not descend, he would burn their villages to the ground* X. A. 7. 4. 5.

2584. The personal *δῆλός εἰμι ὄτι*, *λανθάνω ὄτι*, etc. are often used instead of the impersonal *δῆλόν ἐστιν ὄτι*, *λανθάνει ὄτι*, etc. Thus, *ὄτι πονηρότατοι εἰσιν οὐδὲ σὲ λανθάνουσιν* *not even you fail to perceive that they are the very worst* X. O. 1. 19.

2585. *δῆλον ὄτι* (*δηλοῦντι*) *evidently*, *οἶδ' ὄτι* (*εὐ οἶδ' ὄτι*) *surely*, *εὐ ἴσθι ὄτι* *be assured* are so often used parenthetically and elliptically as to become mere formal expressions requiring no verb. *ὄτι* here loses all conjunctive force. Thus, *ἔχει δὴ οὕτως δῆλον ὄτι τούτων περὶ* *the case then stands clearly thus about these matters* P. G. 487 d, *οὐτ' ἂν ὑμεῖς οἶδ' ὄτι ἐπαύσασθε* *nor assuredly would you have ceased* D. 6. 29, *καὶ πάντων οἶδ' ὄτι φησάντων γ' ἂν* (for *καὶ οἶδ' ὄτι πάντες φήσαιεν γ' ἂν*) *and all assuredly would say* 9. 1.

a. Plato (*Sophistes* and *Leges*) uses *δῆλον (ἐστίν) ὡς* for *δῆλον ὄτι*.

2586. *ὄτι* (and by analogy *ὡς*) are often attached loosely to the main clause with the meaning *as a proof (in support) of the fact that*. Thus, *ὄτι δ' οὕτω ταῦτ' ἔχει, λέγε μοι τὸ τοῦ Καλλισθένου ψήφισμα* *as a proof of the fact that this is so, read me the bill of Callisthenes* D. 18. 37.

2587. Verbs of *emotion* (*to rejoice, grieve, be angry, wonder*, etc.) take *ὄτι* (*ὡς*) with a finite verb (negative *οὐ*), but more commonly the participle (2100) when the subject is not changed.

a. Hom. prefers *ὄτι*, *ὡς* to the participle or infinitive.

b. The accusative and infinitive with verbs of *emotion* are rare; as with *θαυμάζω* E. Alc. 1130. (*θαυμάζω* may be followed by a dependent question: D. 37. 44).

c. On verbs of *emotion* with *εἰ* instead of *ὄτι*, *ὡς* (negative, generally *μή*), see 2247. On the use in dependent exclamations, see 2687.

2588. *μέμνημαι*, *οἶδα*, *ἀκούω* and like verbs, may take *ὄτε* instead of *ὄτι* (2395 A. n.). Cp., in Homer, Φ 396, π 424.

INDIRECT DISCOURSE

2589. The words or thoughts of a person may be quoted in direct or indirect form after verbs, or other expressions, of *saying* or *thinking*.

a. In reporting a speech, in making a quotation, or in dialogue, a verb of *saying* is often repeated (P. Pr. 310 b, 345 c, X. A. 7. 6. 5-6). So also in such cases as Πάνθεια εἶπεν, ἀλλὰ θάρρει, ἔφη, ὦ Κῦρε X. C. 7. 3. 13.

2590. (I) Direct Discourse (Oratio Recta). — In a *direct* quotation the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker.

Μεγαρέες ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα, ἀπικόμενος δὲ ὁ κήρυξ πρὸς αὐτοὺς ἔλεγε τάδε. “Μεγαρέες λέγουσι. ‘ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοὶ εἴμεν τὴν Περσέων ἵππων δέκεσθαι μούνοι.’” *the Megarians sent a herald to the generals of the Greeks, and on his arrival the herald spoke as follows: “The Megarians say: ‘we, oh allies, are not able to sustain the attack of the Persian cavalry by ourselves.’”* Hdt. 9. 21; and often in Hdt. (cp. 3. 40, 3. 122, 5. 24, 7. 150, 8. 140).

a. Direct quotation may, in prose, be introduced by *ὅτι*, which has the value of quotation marks. Thus, οἱ δὲ εἶπον ὅτι ἱκανοὶ ἐσμεν *but they said (that) “we are ready”* X. A. 5. 4. 10. So usually when the finite verb is omitted; as ἀπεκρίνατο ὅτι οὐ *he answered (that) “no”* 1. 6. 7. The use of direct speech introduced by *ὅτι* is, in general, that of familiar style. The first example is Hdt. 2. 115. *ὡς* for *ὅτι* is very rare (Dinarchus 1. 12, 1. 102). Cp. “the emperor sends thee this word *that*, if thou love thy sons, let Marcus . . . , or any one of you, chop off your hand” Shakesp. *Tit. Andr.* 3. 1. 151.

2591. (II) Indirect Discourse (Oratio Obliqua). In an *indirect* quotation the words or thoughts are given at second hand with certain modifications to indicate that the words or thoughts are reported.

a. The original form may be preserved except that there is a change from the first or second person to the third person: so πάντ' ἐθέλει δόμεναι H 391 reporting πάντ' ἐθέλω δόμεναι H 364. In such cases there is no grammatical dependence.

b. The narrator may report in dependent form the words or thoughts of a person from the point of view of that person. This is the common form of indirect discourse.

c. The narrator may report in dependent form the words or thoughts of a person from his own point of view. See 2624.

2592. The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* take either *ὅτι* or *ὡς* and a finite verb or the infinitive (2017, 2579).

b. Most verbs of *thinking* and *believing* take the infinitive (2018, cp. 2580).

c. Most verbs of *knowing*, *perceiving*, *hearing*, *showing* take the participle (2106, 2110), but admit the construction with *ὅτι* or *ὡς*. Some are followed by the infinitive (2123 ff.).

d. On the construction of verbs of *hoping*, *promising*, and *swearing*, see 1868, 1990, 2024.

2593. Indirect discourse is said to be *implied* in subordinate clauses dependent on verbs which involve an idea of *saying* or *thinking* (2622).

2594. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 2614, 2615, etc.

2595. Clauses standing in indirect discourse are substantive clauses, and usually *object* of the leading verb; its *subject*, when that verb is passive or intransitive. The infinitive in substantive clauses after verbs of *saying* and *thinking* retains the *time* of the corresponding finite verb of direct discourse.

2596. Indirect questions (2677) have the constructions of indirect discourse.

GENERAL PRINCIPLES OF INDIRECT DISCOURSE

2597. Simple and compound sentences, and principal clauses of complex sentences, introduced by *ὅτι* or *ὡς* are treated as follows:

2598. (I) After *primary* tenses, the original mood and tense are retained, except that the person of the verb may be changed.

2599. (II) After *secondary* tenses, primary tenses of the indicative and all subjunctives *may* be changed to the same tense of the optative; but an indicative denoting unreality (with or without *ἄν*) is retained. Imperfects and pluperfects are generally retained (2623 b).

2600. The verb of simple and compound sentences, and of principal clauses of complex sentences, when introduced by a verb taking the infinitive or participle, passes into the infinitive or participle in the corresponding tense. *ἄν* is kept, if it was used in the direct form. But note 1847.

2601. Subordinate clauses of complex sentences introduced by *ὅτι* or *ὡς* are treated as follows:

2602. (I) Subordinate clauses of a sentence introduced by a leading verb in a *primary* tense, *must* remain unchanged in mood and tense.

2603. (II) If subordinate clauses are introduced by a leading verb in a *secondary* tense, all primary tenses of the indicative and all subjunctives (with or without *ἄν*) *may* be changed to the corresponding tenses of the optative without *ἄν*. All secondary tenses of the indicative (with or without *ἄν*) remain unchanged.

2604. Verbs standing in subordinate clauses of sentences introduced by a leading verb requiring the participle or the infinitive, follow the rules of 2602, 2603.

2605. The principal and subordinate clauses of the direct form retain the names *principal* and *subordinate* in indirect discourse though the whole clause in which they stand itself depends on the verb introducing the indirect discourse (the *leading* verb).

2606. The change from direct to indirect discourse is almost always a change of *mood*, not of *tense*. The time of a participle introducing indirect discourse is determined by that of the leading verb. The *person* of the verb is often changed.

2607. ἄν of the direct form is retained in indirect discourse except when a dependent subjunctive with ἄν becomes optative after a secondary tense. Here εἰάν, ὅταν, ἐπειδάν, ἕως ἄν, etc., become εἰ, ὅτε, ἐπειδή, ἕως, etc.

2608. The same negative (οὐ or μή) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle μή takes the place of οὐ (2723 ff., 2730, 2737).

2609. No verb ever becomes subjunctive by reason of indirect discourse. The subjunctive (with or without ἄν) may, after a secondary tense, become optative without ἄν.

2610. No verb can be changed to the optative in indirect discourse except after a secondary tense, and since, even after a secondary tense, indicatives or subjunctives may be retained for vividness, no verb *must* become optative by reason of indirect discourse.

2611. All optatives with or without ἄν in the direct form are retained (with or without ἄν) in indirect discourse introduced by ὅτι or ὡς. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without ἄν), but remain unchanged in subordinate clauses.

a. The optative in indirect discourse may represent either the indicative or the subjunctive after a secondary tense.

b. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (2623 b) indicative; (3) the present subjunctive with or without ἄν; (4) the present optative.

2612. The imperative is commonly replaced in indirect discourse by a periphrasis with χοῖναί. Cp. 2633 b.

2613. The retention of the mood of direct discourse, where either the direct or indirect form is possible, lies solely in the option of the writer or speaker. The vivid form reproduces the time and situation in which the quoted words were used. The vivid form is preferred by some writers, as Thucydides; the indirect form by others, as the orators, Plato, and Xenophon.

SIMPLE SENTENCES IN INDIRECT DISCOURSE

1. Indicative and Optative after ὅτι or ὡς

2614. After primary tenses, the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστής εἰμι *he says that I am an insolent person* L. 24. 15 (= ὑβριστής εἶ), ἀλλ' ἐνοεῖν χρὴ τοῦτο μὲν, γυναῖχ' ὅτι ἐφύμεν *but we must remember on the one hand that we were born women* S. Ant. 61, οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἴποι *he replied that he would say nothing of this* X. A. 5. 6. 37 (= ἂν εἴποιμι).

2615. After secondary tenses, an indicative without ἄν usually becomes optative, but may be retained unchanged. An indicative with ἄν and an optative with ἄν are retained.

a. Optative for Indicative. — ἔγνωσαν ὅτι κενὸς ὁ φόβος εἶη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστὶ), ἔλεξαν ὅτι πέμψει σφᾶς ὁ Ἰνδῶν βασιλεὺς *they said that the king of the Indians had sent them* X. C. 2. 4. 7 (= ἔπεμψεν ἡμᾶς), ἠγγέλθη ὅτι ἠττημένοι εἰεν οἱ Λακεδαιμόνιοι . . . καὶ Πείσανδρος τεθναίη *it was reported that the Lacedaemonians had been defeated and that Peisander was dead* X. H. 4. 3. 10 (= ἠττημένοι εἰσι and τέθνηκε).

N. — The first example of the optative in indirect discourse is later than Homer (*Hymn to Aphrodite* 214). Aeschylus has four cases. See 2624 c.

b. Direct Form Retained. — διήλθε λόγος ὅτι διώκει αὐτοὺς Κύρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρίναμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμψομεν). See also 2623, 2625.

2. Infinitive and Participle

2616. The infinitive and participle are used in indirect discourse to represent the finite verb of direct discourse.

ὕπασπευον ἐπὶ βασιλῆᾷ λέγειν *they suspected that they were to go against the king* X. A. 5. 1. 8 (= ἔμεν), ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* T. 4. 28 (= ἄξω, ἀποκτενῶ), οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* X. A. 1. 10. 16 (= ὅτι τέθνηκε).

For examples of the infinitive, see 1846, 1848, 1849, 1867, 2022; for examples of the participle, see 1846, 1848, 1874, 2106, 2112 b.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

2617. When a complex sentence passes into indirect discourse, its principal verb is treated like the verb of a simple sentence and stands either in a finite mood (after ὅτι or ὡς) or in the infinitive or in the participle.

2618. After primary tenses, all subordinate verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδὴν τις ἀγαθὸς ὦν τελευτήσῃ, μεγάλην μοῖραν καὶ τιμὴν ἔχει *they say that, when a good man dies, he enjoys great esteem and honour* P. Crat. 398 b, προλέγω ὅτι, ὅποτερ' ἂν ἀποκρίνηται, ἐξελεγχθήσεται *I tell you in advance that, whichever answer he makes, he will be confuted* P. Eu. 275 e, παραδείγμα σαφὲς καταστήσατε, ὅς ἂν ἀφιστήται θανάτῳ ζημιωσόμενον *give plain warning that whoever revolts shall be punished with death* T. 3. 40 (= ὅτι ζημιώσεται).

2619. After secondary tenses, all subordinate verbs in the present, future, or perfect indicative, and all subjunctives, are usually changed to the corresponding tenses of the optative, or they are retained. Subjunctives with ἄν lose ἄν on passing into the optative.

a. Optative for Indicative and Indicative Retained. — εἶπε . . . ὅτι ἄνδρα ἀγοί . . . ὄν εἶρξαι δέοι *he said that he was bringing a man whom it was necessary to lock up* X. H. 5. 4. 8 (= ἀγω, δεῖ), Κύρος . . . τῷ Κλεάρχῳ ἐβόᾳ ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη *Cyrus shouted to Clearchus to lead his troops against the enemy's centre because the king was there* X. A. 1. 8. 12 (= ἐστὶ), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσονται *for they said that they knew well that they would come* X. H. 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγεν ὅτι ἔτοιμος εἶη ἡγεῖσθαι αὐτοῖς . . . εἰς τὸ Δέλτα . . ., ἔνθα πολλὰ κἀγαθὰ λήψονται *he said that he was ready to be their leader to the Delta, where they would obtain an abundance of good things* X. A. 7. 1. 33 (= ἔτοιμός εἰμι, λήψεσθε), ἔλεγον ὅτι . . . ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοῦς, ἔαν σπονδαὶ γένωνται, ἀξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια *they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies* 2. 3. 6 (= ἦκομεν, ἦμας, ἔξετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω *he said I might think myself well off if I saved my life* L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

N. — Except in the future the change to the optative of the indicative after εἰ is rare: as προσήλθον λέγων ὅτι . . . ἔτοιμός εἰμι, εἰ τινα βούλοιο (= βούλει), παραδοῦναι βασανίζειν *I went and said that I was ready to give up the slaves to be tortured, if he wished any one of them* L. 7. 34, εἶπεν ὅτι Δέξιππον μὲν οὐκ ἐπαινόη, εἰ ταῦτα πεποιηκώς εἶη *he said that he did not commend Dexippus, if he had done this* X. A. 6. 6. 25 (= ἐπαινώ, εἰ πεποίηκε).

b. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξειτο, εἰ μὴ σιωπήσειεν *he said that he would smart for it unless he kept quiet* X. H. 2. 3. 56 (= οἰμώξει, ἔαν μὴ σιωπήσῃ), οὐκ ἔφασαν ἰέναι, ἔαν μή τις αὐτοῖς χρήματα διδῷ *they refused to go unless a largess were given them* X. A. 1. 4. 12 (= οὐκ ἴμεν), εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὅποτε ἀπάγοι τὸ στράτευμα *he said that they intended to attack him when he led his forces away* X. C. 7. 5. 2 (= μέλλουσι, σοί, ὅποτε ἀπάγῃ), τοὺς ἵππους ἐκέλευε φυλάττειν μένοντας τοὺς ἀγαγόντας ἕως ἂν τις σημαίῃ *he ordered that those who brought the horses should guard them and wait until orders were given* 4. 5. 36, ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιο ἕως ἔλθοιεν οὓς πέμψει *he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc.* X. Ages. 1. 10 (= ἔαν σπείσῃς ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω, διαπράξομαι).

2620. Subordinate verbs in the imperfect, aorist (but see 2623 c, N. 3), or pluperfect indicative, and all optatives, remain unchanged.

ἐπιστεῖλαι δὲ σφίσι αὐτοῖς τοὺς ἐφόρους . . . εἰπεῖν ὡς ὦν μὲν πρόσθεν ἐποίουν μέμφοιντο αὐτοῖς κτλ. *they reported that the ephors enjoined them to say that they blamed them for what they had done before* X. H. 3. 2. 6 (= ἐποίειτε, μεμφόμεθα ἡμῖν), ἤλπιζον τοὺς Σικελοὺς ταύτη, οὓς μετέπεμψαν, ἀπαντήσασθαι *they expected that the Sicels whom they had sent for would meet them here* T. 7. 80, εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ ὁμήρους λάβοι *he said that he would enter into negotiations if he should receive hostages* X. H. 3. 1. 20 (ἐλθοιμ' ἂν, εἰ λάβοιμι). See 2623 a, 2625.

2621. The following table shows where, after εἶπεν ὅτι or ἔφη, the optative (and infinitive after ἔφη) may be substituted for the indicative or subjunctive in conditional sentences in indirect discourse.

DIRECT	INDIRECT	
	εἶπεν ὅτι	ἔφη
εἴ τι ἔχω, δίδωμι	εἴ τι ἔχοι, διδοίη	(διδόναι)
εἴ τι εἶχον, ἐδίδουν	εἴ τι εἶχεν, ἐδίδου	(διδόναι)
εἴ τι ἔσχον, ἔδωκα	εἴ τι ἔσχεν, δοίη*	(δοῦναι)
ἔάν τι ἔχω, δώσω	εἴ τι ἔχοι, δώσοι	(δώσειν)
εἴ τι ἔξω, δώσω	εἴ τι ἔξοι, δώσοι	(δώσειν)
ἔάν τι ἔχω, δίδωμι	εἴ τι ἔχοι, διδοίη	(διδόναι)

* The combination of aorist indicative and aorist optative is unusual.

In the following sentences there is no change of mood after ὅτι:

εἴ τι εἶχον, ἐδίδουν ἂν	εἴ τι εἶχεν, ἐδίδου ἂν	(διδόναι ἂν)
εἴ τι ἔσχον, ἔδωκα ἂν	εἴ τι ἔσχεν, ἔδωκεν ἂν	(δοῦναι ἂν)
εἴ τι ἔχοιμι, διδοίην ἂν	εἴ τι ἔχοι, διδοίη ἂν	(διδόναι ἂν)

Temporal and relative sentences (cp. 2561) are converted in the same way. For an infinitive representing an imperative in the apodosis, see 2633 c.

IMPLIED INDIRECT DISCOURSE

2622. Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another person* and not a statement of the writer or speaker. Implied indirect discourse appears only after secondary tenses, and in various kinds of dependent clauses.

a. Conditional clauses, the conclusion being implied in the leading verb. Thus, after a verb of *emotion*, οἱ δ' ᾤκτιρον εἰ ἀλώσουτο *others pitied them if they should be captured* X. A. 1. 4. 7. The original form was 'we pity them thinking what they will suffer *εἰ ἀλώσονται if they shall be captured.*' In other *εἰ* clauses, as τὰ χρήματα τῷ δῆμῳ ἔδωκεν, εἰ πως τελευτήσειεν ἅπαις *he gave his property to the people in case he died childless* And. 4. 15 (i.e. that the people might have it, in case he should die: direct ἔαν τελευτήσῃ, and here ἔαν τελευτήσῃ might have been used).

b. Temporal clauses implying purpose, expectation, or the like (cp. 2420). Thus, *σπονδὰς ἐποιήσαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα* they made a truce (which they agreed should continue) *until what had been said should have been reported* X. H. 3. 2. 20 (ἕως ἂν ἀπαγγελθῆ would be the direct form). Cp. *ἕως δ' ἂν ταῦτα διαπράξωνται, φυλακὴν . . . κατέλιπε* he left behind a guard (which he intended should remain) *until they should settle these matters* 5. 3. 25.

c. Causal clauses. See 2242.

d. Ordinary relative clauses. Thus, *ἔρπετο παῖδα, τὸν Εὐάδνᾳ τέκoi* he asked for the child which *Evadna had borne* Pindar, Ol. 6. 49. Here relative and interrogative are not sharply distinguished.

e. Clauses depending on an infinitive especially when introduced by a verb of will or desire, e.g. *command, advise, plan, ask, wish* (1991, 1992). Here the infinitive expressing command, warning, wish, is not itself in indirect discourse. The negative is *μή*. Thus, *ἀφικνούνται* (historical present) *ὡς Σιτάλκην . . . βουλόμενοι πείσαι αὐτόν, εἰ δύναιντο, . . . στρατεύσαι ἐπὶ τὴν Ποτειδαίαν* they came to *Sitalces with the desire of persuading him (if they could) to make an expedition against Potidaea* T. 2. 67 (= *ἔαν δυνώμεθα*), cp. 2633 a.

f. Clauses of purpose and object clauses after verbs of effort admit the alternative constructions of indirect discourse.

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

2623. Past Tenses in Indirect Discourse. — The following rules govern *past tenses* in indirect discourse.

a. The potential indicative with *ἂν*, the indicative in a condition denoting unreality with *ἂν* or without *ἂν* (as *ἐχρῆν, ἔδει*, etc.), always remain unchanged in order to prevent confusion with the optative of the direct form.

ἀπελογοῦντο ὡς οὐκ ἂν ποτε οὕτω μῶροι ᾔσαν . . . εἰ ᾔδεσαν they pleaded that they never would have been so foolish, if they had known X. H. 5. 4. 22 (= *οὐκ ἂν ἦμεν, εἰ ᾔσμεν*), (*ἔλεγον*) *ὅτι κρείττον ἦν αὐτῷ τότε ἀποθανεῖν* he said that it would have been better for him to die then L. 10. 25 (= *κρείττον ἦν μοι*).

b. The imperfect and pluperfect in simple sentences usually remain unchanged after secondary tenses to prevent ambiguity; but when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In subordinate clauses both tenses are retained unaltered.

ἤκουσεν ὅτι πολλὰκις πρὸς τὸν Ἰνδὸν οἱ Χαλδαῖοι ἐπορεύοντο he heard that the Chaldaeans often went to the Indian king X. C. 3. 2. 27, *εἶχε γὰρ λέγειν καὶ ὅτι μόνου τῶν Ἑλλήνων βασιλεὶ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαντο* (cp. c) *ἐπὶ βασιλεῖᾳ* for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king X. H. 7. 1. 34 (= *συνεμαχόμεθα, ἐστρατευσάμεθα*), *τὰ πεπραγμένα διηγούντο, ὅτι αὐτοὶ μὲν . . . πλείον, τὴν δὲ ἀναίρεσιν τῶν ναυᾶγων προστάξαιεν* they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks X. H. 1. 7. 5 (= *ἐπλόμεν, προσετάξαμεν*).

N. — The change to the optative is not made when the time of the action of imperfect (and pluperfect) is earlier than that of a coördinated verb in the same quoted sentence; as *ἔλεγεν τ' ὡς φιλαθήναιος ἦν καὶ τὰν Σάμω πρώτος κατεῖποι* he said that he both had been a lover of Athens and that (afterwards) he was the first to tell what had happened at Samos Ar. Vesp. 282.

c. The aorist indicative without *ἂν* in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause, N. 3) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive.

ἀπεκρίναμην αὐτῷ ὅτι . . . οὐ λάβοιμι I answered him that I did not take D. 50. 36 (= *οὐκ ἔλαβον*), *τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατήρ αὐτῷ ἔδωκεν* he said that he would use his own money that his father had given him X. H. 1. 5. 3 (= *χρήσομαι, ἔδωκεν*).

N. 1. — The retention of the aorist indicative is here the essential point of difference between subordinate clauses and principal clauses or simple sentences.

N. 2. — In a subordinate clause the time of the aorist usually expresses an action prior to that of the leading verb.

N. 3. — In causal clauses with *ὅτι* or *ὡς* a dependent aorist indicative may become aorist optative; as *εἶχε γὰρ λέγειν . . . ὡς Λακεδαιμόνιοι διὰ τοῦτο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἐβλήσαιεν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτόν* for he was able to say that the Lacedaemonians had gone to war with them (the Thebans) for the reason that they (the Thebans) had not been willing to attack him (the Persian king) in company with Agesilaus X. H. 7. 1. 34 (direct *ἐπολέμησαν ἡμῖν, ὅτι οὐκ ἠβλήσαμεν*). Rarely in temporal clauses with *ἐπεὶ* (X. C. 5. 3. 26).

2624. Inserted Statement of Fact. — When the present or perfect indicative would have stood in the direct discourse, a past tense of historical narration is often used as a *statement of fact* by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse after a secondary tense from the point of view of the subject of the leading verb.

ᾔδει ὅτι οὐχ οἶόν τ' ἦν αὐτῇ σωθῆναι she knew that it was not possible for her to be saved Ant. 1. 8 (= *οὐχ οἶόν τ' ἐστὶ ἐμοὶ σωθῆναι*). With *ἦν* the sentence virtually has the force of *οὐχ οἶόν τ' ἦν σωθῆναι καὶ ᾔδει* she could not be saved and she knew it). So *ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτόν, εἰ ἀνδρας διέφθειρεν* they said that he was not freeing Greece in the right way if he put men to death T. 3. 32 (= *ἐλευθεροῖς, διαφθείρεις*), *τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἰκάδε* he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1. 2. 2 (= *ἦν καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγάγω*), *ἀποθανῶν ἐδήλωσεν ὅτι οὐκ ἀληθῆ ταῦτα ἦν* he showed by his death that this was not true L. 19. 52 (= *ἐστὶ*), *ἔφη εἶναι παρ' ἑαυτῷ ὅσον μὴ ἦν ἀνηλωμένον* he said that he had in his possession all that had not been expended D. 48. 16 (= *παρ' ἐμοὶ ἐστὶν ὅσον μὴ ἔστιν ἀνηλωμένον*), *ἐν πολλῇ δὲ ἀπορίᾳ ᾔσαν οἱ Ἕλληνες*,

ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν *the Greeks were accordingly in great perplexity on reflecting that they were at the king's gates* X. A. 3. 1. 2 (*i.e.* they were there in fact and they knew it).

a. The use of past tenses of historical narration instead of present tenses of direct discourse occurs, in simple sentences, especially after verbs of *knowing*, *perceiving*, *showing*, and verbs of *emotion* (rarely after verbs of *saying* w. ὅτι).

b. Such inserted statements of fact are often difficult to distinguish from indicatives in indirect discourse; and the two forms of expression may occur in the same sentence (X. C. 4. 2. 35-36). The common explanation of the use of the imperfect and pluperfect for the present and perfect is that Greek had the same assimilation of tense as English.

c. Except in indirect questions, the optative of indirect discourse is unknown to Homer. (*εἰπεῖν ὡς* ἔλθοι ω 237 may be considered as interrogative.) After primary or secondary tenses Homer employs, in the dependent clause, the same past tense that would have been used in an independent clause, from the point of view of the speaker, and not the tense which would have been used in direct discourse from the point of view of the subject of the main clause. Thus, γίνωσκον δ (= ὅτι) δὴ κακὰ μῆδετο *I knew that he was planning evil* γ 166 (*i.e.* κακὰ ἐμῆδετο καὶ ἐγίνωσκον *he was planning evil and I knew it*). In Attic we should commonly have μῆδεταί or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἐμελλόν and the infinitive, as οὐδὲ τὸ ἦδη, δ οὐ πείσσεσθαι ἐμελλεν *nor did he know this, that she had no thought to comply* γ 146.

d. That this use of statements of fact standing outside indirect discourse is optional only, is seen from a comparison of the first example in 2624 with καλῶς γὰρ ἦδεν ὡς ἐγὼ ταύτη κράτιστός εἰμι *for he knew full well that I am first-rate in this line* Ar. Vesp. 635 and with ἦδει αὐτὸν ὅτι μέσον ἔχει τοῦ Περσικοῦ στρατεύματος *he knew that he held the centre of the Persian army* X. A. 1. 8. 21.

2625. An optative with or without ἄν is regularly retained after ὅτι (ὡς).

εἰδασκον ὡς . . . συνεστρατεύοντο ὅποι ἡγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατεύεμεθα, ὅποι ἡγοίσθε, cp. 2568), ἀπεκρίνατο . . . ὅτι πρόσθεν ἄν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἄν ἀποθάνοιμεν, παραδοίμεν).

2626. In some cases the optative with ἄν in temporal and relative sentences is used to represent the subjunctive with ἄν; but many scholars expel ἄν.

παρήγγειλαν αὐτοῖς μὴ πρότερον ἐπιτίθεσθαι πρὶν ἄν τῶν σφετέρων ἢ πέσοι τις ἢ τρωθείη *they gave orders to them that they should not attack before some one of their number had either fallen or been wounded* X. H. 2. 4. 18. Cp. 2421.

2627. An optative occasioned by indirect discourse may stand after a *primary* tense when it is implied that the thought quoted has been expressed in the past.

λέγει ὁ λόγος ὅτι Νεοπτόλεμος Νέστορα ἔροιτο *the story goes that Neoptolemus asked Nestor* P. Hipp. M, 286 b. This may be expressed by λέγεται εἰπεῖν ὅτι. Cp. λέγεται εἰπεῖν ὅτι βούλοιο *it is reported that he said that he wished* X. C. 1. 4. 25.

a. The historical present is a secondary tense: οἱ δὲ πεμφθέντες λέγουσι Κόρυς ὅτι μίσοιεν τοὺς Ἀσσυρίους *and those who had been sent told Cyrus that they hated the Assyrians* X. C. 4. 2. 4.

2628. Indirect discourse may be introduced by ὅτι (ὡς) and then pass into the infinitive as if the introductory verb had required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοιτα μὲνοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (= νομίξοι) καταλιπεῖν *she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination* X. C. 1. 3. 13.

a. It is unusual to have the infinitive first, and then ὅτι (T. 5. 65).

b. One and the same clause may even begin with ὅτι (ὡς) and then (sometimes after a parenthesis) be continued by an infinitive, less often by a participle. Thus, ἀκούω ὅτι (omitted in one Ms.) καὶ συνθηρετᾶς τινας τῶν παιδῶν σοι γενέσθαι αὐτοῦ *I hear too that some of his sons became your companions in the chase* X. C. 2. 4. 15. Continuation with a participle in T. 4. 37.

2629. An optative dependent on ὅτι (ὡς) may be followed, in a parenthetical or appended clause (often introduced by γὰρ or οὖν), by an *independent* optative, which is used as if it itself directly depended on ὅτι (ὡς).

ἔλεγον πολλοὶ . . . ὅτι παντὸς ἀξία λέγοι Σεύθης· χειμῶν γὰρ εἴη καὶ οὔτε οὐκαθε ἀποπλεῖν τῷ ταῦτα βουλομένῳ δυνατόν εἶη κτλ. *many said that what Seuthes said was of much value; for it was winter and neither was it possible for any one who so desired to sail home, etc.* X. A. 7. 3. 13 (here we might have had χειμῶνα γὰρ εἶναι by 2628).

a. Such an independent optative may also follow an infinitive in indirect discourse (L. 13. 78), an indicative after ὅτι (Is. 8. 22), or a participle (Is. 9. 5). After an optative in indirect discourse the appended clause may contain an indicative (X. A. 6. 2. 10, I. 17. 21).

2630. An infinitive in indirect discourse may follow a sentence which merely *involves* the idea of indirect statement.

ὁ δὲ αὐτοῦς εἰς Λακεδαίμονα ἐκέλευεν ἵνα· οὐ γὰρ εἶναι κύριος αὐτὸς *he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act* X. H. 2. 2. 12.

2631. In subordinate temporal and relative clauses the infinitive is often used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of *saying*. In some cases ἔφη may be mentally inserted.

ἔφη . . . ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεψυγμένην καταλαμβάνειν τὴν θύραν *he said that, when he arrived at the house of Agathon, he found the door open* P. S. 174 d (= ἐπειδὴ ἐγενόμην, καταλαμβάνω). See also the sentence quoted in 1228 b, end. So οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἄν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *and they said that Ariaeus said that there were many Persians better than himself, who would not endure*

his being king X. A. 2. 2. 1 (= πολλοὶ εἰσι ἐμαντοῦ βελτίους, οἱ οὐκ ἂν ἀνδρῶσχοινο ἐμοῦ β.). Here the relative is equivalent, in sense, to καὶ τούτους. The infinitive occurs even in clauses with εἰ (T. 4. 98, and often in Hdt.), and with διότι (Hdt. 3. 55).

a. The infinitive is rare in such relative clauses as διορίζουσι σαφῶς ἐν οἷς ἐξεῖναι ἀποκτινύναι *they make a clear distinction in cases where it is permitted to kill* D. 23. 74.

2632. For the sake of variation, a mood of the direct form may be used in the same sentence with a mood of the indirect. The main verb may be kept in the direct form, while the subordinate verb becomes optative, or, less often, the subordinate verb may be retained in the direct form though the main verb becomes optative.

οὗτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς . . . εἶπεν *these said that Cyrus was dead but that Ariaeus had fled* X. A. 2. 1. 3 (here we might have had τεθνήκοι or πέφευγε), αἱ δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασάγγην *and they replied that he was not there but was a parasang distant* 4. 5. 10 (here we might have ἐστὶ or ἀπέχοι), ἐδόκει δὴλον εἶναι ὅτι αἰρήσονται αὐτὸν εἰ τις ἐπιψηφίξοι *it seemed to be clear that they would elect him if any one should put it to vote* X. A. 6. 1. 25 (here we might have αἰρήσοινο or εἰαν ἐπιψηφίξῃ), ἔλεξας . . . ὅτι μέγιστον εἶη μαθεῖν ὅπως δεῖ ἐξεργάζεσθαι ἕκαστα *you said that it was essential to learn how it is necessary to conduct each process* X. O. 15. 2 (here ἐστὶ or δέοι might have been used), παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, . . . ἀναπαύεσθαι καὶ ἐπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ *they gave orders that, when they had supped, they should rest and follow when any one gave the command* X. A. 3. 5. 18 (here we might have had ἐπειδὴν δειπνήσωσι or ἥνικα παραγγέλλοι). Other examples 2619. Subjunctive (in some Mss.), then optative: X. A. 7. 7. 57.

2633. The idea conveyed by an imperative or a hortatory (or even deliberative) subjunctive of direct discourse may be set forth in the infinitive by a statement as to what ought to be.

a. In an infinitive dependent on a verb of *will* or *desire* (such as *ask, command, advise, forbid*, etc. 1992) which does not properly take the construction of indirect discourse.

εἰς δὲ δὴ εἶπε (1997) . . . στρατηγούς μὲν ἐλέσθαι ἄλλους *and some one urged that they choose other generals* X. A. 1. 3. 14 (cp. ἔλεσθε or ἔλωμεν), ἀπηγόρευε μηδένα βάλλειν *he forbade any one to shoot* X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω).

N. — Here may be placed the infinitive after ἡγοῦμαι, νομίζω, οἴομαι in the sense of *δοκῶ I think it proper* (or *necessary*); as *ᾤοντο ἀπιέναι they thought that they should retire* X. H. 4. 7. 4 (cp. ἀπίωμεν).

b. In an infinitive dependent on ἔφη χρῆναι (δεῖν), as *ἔφη . . . χρῆναι πλεῖν ἐπὶ Συρακοῦσας he said that they ought to sail to Syracuse* T. 4. 69.

c. In the simple infinitive, as τὰς μὲν ἐπιστολὰς . . . ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γινώσκουν ὅ τι βούλονται . . . εἰ οὖν τι βούλονται σαφῆς λέγειν, πένψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτὸν *they read the dispatches, in which of much besides therein written to the Lacedaemonians the substance was that the king did not understand what they wanted; if therefore*

they wished to make explicit statements, let them send men to him in company with the Persian T. 4. 50. Cp. T. 1. 27. 1 μένειν = μενέτω.

2634. Long sentences (and even some short complex sentences), or a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek, which resists the formal regularity of Latin. Some long speeches in indirect discourse do, however, appear, e.g. Andoc. 1. 38–42, Thuc. 6. 49, Xen. C. 8. 1. 10–11, Plato R. 614 b (the entire *Symposium* is given in reported form). To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek has various devices.

a. ἔφη (ἔλεξε, εἶπεν, ἤρετο) is repeated, e.g. T. 7. 48.

b. The indirect form is abandoned for the direct form, e.g. X. A. 1. 3. 14, 1. 9. 25, 4. 8. 10; often with a change, or repetition, of the verb of *saying* (X. A. 5. 6. 37, X. H. 2. 1. 25).

c. ἔφη χρῆναι (δεῖν) or ἐκέλευσε is inserted or repeated (T. 6. 49. 4).

N. 1. — Transition from direct to indirect discourse is rare (X. A. 7. 1. 39, cp. X. C. 3. 2. 25).

N. 2. — An interrogative clause always depends immediately on the introductory verb, hence such clauses do not occur in the course of a long sentence in indirect discourse.

2635.

EXAMPLES OF INDIRECT DISCOURSE

ἔφη γὰρ εἶναι μὲν ἀνδράποδόν οἱ ἐπὶ Λαυρίῳ, δεῖν δὲ κομισασθαι ἀποφορᾶν. ἀναστὰς δὲ πρῶ ψευστῆς τῆς ὥρας βαδίζειν· εἶναι δὲ πανσέληνον. ἐπεὶ δὲ παρὰ τὸ προπύλαιον τοῦ Διονύσου ἦν, ὄραν ἀνθρώπους πολλοὺς ἀπὸ τοῦ Ὀιδείου καταβαίνοντας εἰς τὴν ὀρχήστρᾶν· δεισᾶς δὲ αὐτούς, εἰσελθὼν ὑπὸ τὴν σκιᾶν καθέζεσθαι μετὰ τοῦ κίονος καὶ τῆς στήλης ἐφ' ἧ ὁ στρατηγὸς ἐστὶν ὁ χαλκοῦς. ὄραν δὲ ἀνθρώπους τὸν μὲν ἀριθμὸν μάλιστα τριακοσίου, ἐστᾶναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνὰ εἴκοσιν· ὄραν δὲ αὐτῶν πρὸς τὴν σελήνην τὰ πρόσωπα τῶν πλείστων γινώσκειν. καὶ πρῶτον μὲν, ὡς ἄνδρες, τοῦθ' ὑπέθετο δεινότατον πρᾶγμα, οἶμαι, ὅπως ἐν ἐκεῖνῳ εἶη ὄντινα βούλοιο Ἀθηναίων φάναι τῶν ἀνδρῶν τούτων εἶναι, ὄντινα δὲ μὴ βούλοιο, λέγειν ἔτι οὐκ ἦν. ἰδὼν δὲ ταῦτ' ἔφη ἐπὶ Λαύριον εἶναι, καὶ τῇ ὑστεραῖα ἀκούειν ὅτι οἱ Ἕρμαί εἶεν περιεκομμένοι· γινώμει οὖν

For Dioclesides said that he had a slave at Laurium, and that he had to fetch a payment due him. Rising early he mistook the time and set out, and there was a full moon. When he was by the gateway of the sanctuary of Dionysus, he saw a body of men coming down from the Odeum into the orchestra, and through fear of them he betook himself into the shade and sat down between the column and the block on which the Bronze General stands. He saw about three hundred men, some standing round about in groups of fifteen, others in groups of twenty. On seeing them in the moonlight he recognized the faces of most. In the first place, gentlemen, he has concocted this most extraordinary tale, in order, as I believe, that it might be in his power to include among these men any Athenian he wished, or to

εὐθὺς ὅτι τούτων εἴη τῶν ἀνδρῶν τὸ ἔργον. ἤκων δὲ εἰς ἄστὺ ζητηγᾶς τε ἤδη ἡρημέτους καταλαμβάνειν καὶ μὴνῦτρα κекηρῦμένα ἑκατὸν μνᾶς. — Andocides 1. 38.

exclude any he did not wish. On seeing this he said he went to Laurium, and on the day after heard that the statues of Hermes had been mutilated. So he knew forthwith that it was the work of these men. On his return to the city he found that commissioners of inquiry had already been appointed and that a hundred minae had been offered as a reward.

INTERROGATIVE SENTENCES (QUESTIONS)

2636. Questions are either direct (independent) or indirect (dependent). Thus, τίς ἔλεξε ταῦτα; *who said this?* ἐρωτῶ ὅστις ἔλεξε ταῦτα *I ask who said this.*

2637. Questions may have the assertive form with the interrogation expressed simply by the tone of the voice, or may be introduced by an interrogative pronoun, adjective, adverb, or particle.

a. A question gains in animation and has its emphatic part clearly marked if the interrogative word is placed late in the sentence. Thus, ἡδέα δὲ καλεῖς οὐ τὰ ἡδονῆς μετέχοντα; *you call pleasant, do you not, that which participates in pleasure?* P.Pr. 351 d, τὸ πεινῆν ἔλεγεσ πρότερον ἢ ἀνιᾶρὸν εἶναι; *did you say that to be hungry was pleasant or painful?* P. G. 496 c.

2638. *Yes and No Questions* (or sentence-questions) are asked by the verb (whether a given thing *is* or *is done*). Such questions are commonly introduced by an interrogative particle. *Pronoun-questions* (or word-questions) are asked by an interrogative pronoun, adjective, or adverb (*who, what, where, when, how*).

a. A sentence-question may follow a word-question; as τί δοκοῦσιν ὑμῖν, ὧ ἄνδρες; ἀρά γε ὁμοίως ὑμῖν περὶ τῶν ἀδικούντων γιγνώσκεις κτλ.; *what do you think of your ancestors, gentlemen of the jury? Do they seem to entertain the same sentiments with yourselves about wrong-doers?* Lyc. 119.

2639. *Deliberative Questions* ask what *is to be done* or what *was to be done*. Questions asking what *is to be done* in the present or future are expressed by the deliberative subjunctive (negative μή, 1805), by δεῖ or χρῆ and the infinitive, by the verbal in -τέον with ἐστί (1808) or by the deliberative future (1916). Questions asking what *was to be done* are expressed by χρῆν (ἐχρήν) or ἔδει with the infinitive, or by the verbal in -τέον with ἦν. In *direct* questions the optative is not used to denote what *was to be done*.

2640. *Rhetorical Questions* are questions asked for effect and not for information, since the speaker knows the answer in advance and either does not wait for, or himself gives, the answer. Thus, ἀλλ' οὐκ ἔστι ταῦτα πόθεν; *but this is not so. How can it be?* D. 18. 47, τί οὖν αἴτιον εἶναι ὑπολαμβάνω; ἐγὼ ὑμῖν ἐρῶ *what then do I regard as the explanation? I will tell you* P. A. 40 b. Such questions are often introduced by μή (2651 b). Other examples 2636 a, 2641.

a. *Rhetorical questions* awaken attention and express various shades of emotion; and are often used in passing to a new subject. Such questions are very rare in Lysias, somewhat frequent in Plato, common in Isaeus, highly developed in Demosthenes. The rhetorical question is much more favoured in Greek than in English.

DIRECT (INDEPENDENT) QUESTIONS

2641. Any form of statement (2153) may be used as a direct question. The interrogative meaning may be indicated only by the context, or it may be expressed by placing an emphatic word first or by the use of certain particles (2650, 2651).

ἐγὼ οὐ φημι; *I say no?* P. G. 446 e, οὐ γὰρ ἀπεκρινάμην ὅτι εἴη ἡ καλλίστη; *for did I not answer that it was the noblest art?* 448 e, Ἕλληνες ὄντες βαρβάροις δουλεύσομεν; *shall we, who are Greeks, be subject to barbarians?* E. fr. 719, ἡγούμεθά τι τὸν θάνατον εἶναι; *do we regard death as anything?* P. Ph. 64 c. Cp. 1831, 1832.

2642. Questions which cannot be answered by *yes* or *no* are introduced by interrogative pronouns, adjectives or adverbs (340, 346), usually without any interrogative particle, and may have any form of the simple sentence.

τί οὖν κελεύω ποιῆσαι; *what then do I urge you to do?* X. A. 1. 4. 14, πόσον . . . ἀπεστὶν ἐνθένδε τὸ στράτευμα; *how far distant from here is the army?* X. C. 6. 3. 10, πῶς εἶπας; *what (lit. how) did you say?* P. G. 447 d, τί ἂν αὐτῷ εἶπες; *what would you have said to him?* P. R. 337 c.

2643. An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence. Thus, τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐδάνδρου; *for what act then did you condemn Evander?* D. 21. 176, (Ὀλύμπιοι) οὐ τί πεπονηκότος αὐτοῖς Φιλίππου πῶς αὐτῷ χρώνται; *for whom what has Philip done and how do they treat him?* 23. 107. Cp. 2147 d. On τί παθῶν see 2064 a.

2644. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct pronoun-question, though the construction of the clause remains unaltered. Thus, ἐπειδὴ περὶ τίνος Ἀθηναῖοι διανοοῦνται βουλευέσθαι, ἀνίστασαι συμβουλευῶν; *when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice?* P. Alc. I. 106 c, πόθ' ἂ χρῆ πράξετε; ἐπειδὴν τί γένηται; *when will you do what you ought to do? in what event? (lit. when what shall have happened?)* D. 4. 10.

a. Here belong the elliptical phrases ἴνα τί, ὡς τί (scil. γένηται, 946), ὅτι τί (scil. γίγνεται). Thus, ἴνα τί ταῦτα λέγεις; *why (lit. that what shall happen?) do you say this?* P. A. 26 d, ἔτι καὶ τοῦτ' αὐτῷ προσθήσετε; ὅτι τί; *will you give him this distinction too in addition? for what reason?* D. 23. 214.

2645. Two questions may be condensed into one in an interrogative sentence by placing an interrogative between the article and its noun. Thus, ἐγὼ οὖν τὸν ἐκ ποῖας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *am I waiting for a general to do this? From what city?* X. A. 3. 1. 14.

2646. Two or more interrogative pronouns, without a connective, may occur in the same sentence (question within a question). Thus, ἀπὸ τούτων τίς τίνας αἴτιός ἐστι γενήσεται φανερόν *from this it will become clear who is chargeable with*

what D. 18. 73, *ἐπειδὴν τις τινα φιλή, πρότερος ποτέρου φίλος γίνεται; whenever one person loves another, which one is the lover of which?* P. Lys. 212 a.

2647. With a substantive and the article or with a demonstrative pronoun an interrogative pronoun may be used as a predicate adjective. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 116J).

ποῖον τὸν μῦθον εἶπες; what is the word that thou hast uttered? A 552 (lit. the word being what? In fuller form = *ποῖός ἐστιν ὁ μῦθος ὃν εἶπες;*), *τις ὁ πρόθεος αὐτοῦς ἔκετο; what is this longing that has come upon them?* S. Ph. 601, *οἷτος δὲ τις . . . κραεῖ; who is this man who holds sway?* S. O. C. 68, *τίνας τοῦσδ' εἰσορώ; who are these I see?* E. Or. 1347, *διὰ σοφίαν τινα τοῦτο τὸ δνομα ἔσχηκα. ποῖαν δὴ σοφίαν ταύτην; thanks to a kind of wisdom I obtained this name. (Thanks to) this wisdom being what? (that is, what is this wisdom?)* P. A. 20 d.

2648. *τις, τί, ποῖος* referring to something mentioned before may take the article; as A. *πάσχει δὲ θαυμαστόν.* B. *τὸ τί;* A. *A strange thing is happening to him.* B. *(The) what?* Ar. Pax 696, A. *νῦν δὴ ἐκεῖνα ἤδη . . . δυνάμεθα κρίνειν.* B. *τὰ ποῖα;* A. *Now at last we are able to decide those matters.* B. *(The) what matters?* P. Phae. 277 a.

2649. *τις, ποῖος* as adjective pronouns, and *πῶς* etc., when followed by *οὐ*, have the force of an affirmative assertion. Thus, *ποῖους λόγους οὐκ ἀνηλώσαμεν; what arguments did we not expend?* I. 8. 67 (= *πάντας*), *τί κακὸν οὐχί;* = *pān kakón* in 2147 d.

QUESTIONS INTRODUCED BY INTERROGATIVE PARTICLES

2650. *ἦ* and *ἄρα* introduce questions asking merely for information and imply nothing as to the answer expected (neither *yes* nor *no*).

ἦ τέθνηκεν Οἰδίπου πατήρ; is Oedipus' father really dead? S. O. T. 943, *ἦ λέγω (delib. subj.); shall I tell you?* X. C. 8. 4. 10, *ἦ καὶ οἶκοι τῶν πλουσιῶν ἦσθα; were you really one of the rich men when you were at home?* 8. 3. 36.

ἄρ' εἰμὶ μάντις; am I a prophet? S. Ant. 1212, *ἄρ' Ὀδυσσέως κλύω; can it be that I am listening to Odysseus?* S. Ph. 976, *ἄρα ἐθελήσειεν ἂν ἡμῖν διαλεχθῆναι; will he really be willing to talk with us?* P. G. 447 b.

a. *ἄρα* is from *ἦ* + *ἄρα*. *ἦ* is chiefly poetic. Homer uses *ἦ*, not *ἄρα*. Both particles denote interest on the part of the questioner (often = *really? surely?*).

2651. *οὐ, ἄρ' οὐ, οὐκοῦν* expect the answer *yes (nonne)*, *μή, ἄρα μή, μῶν* (= *μή οὐν*) expect the answer *no (num)*.

a. *οὐχ οὕτως ἔλεγες; did you not say so?* P. R. 334 b (i.e. 'I think you did, did you not?'), *ἄρ' οὐχ ὕβρις ταδε; is not this insolence?* S. O. C. 883, *οὐκοῦν . . . εἰ σοι δοκοῦσι βουλευέσθαι; do they not then seem to you to plan well?* X. C. 7. 1. 8. *οὐκοῦν οὐ* expects the answer *no*.

b. *μή τι νεώτερον ἀγγέλλεις; no bad news, I hope?* P. Pr. 310 b, *ἄρα μή ἀσχυνοῦμεν; surely we are not ashamed, are we? (or can it be that we should be ashamed?)* X. O. 4. 4, *μή ἀποκρίνωμαι; am I not to answer?* P. R. 337 b, *μῶν τί σε ἀδικεῖ; surely he has not wronged you, has he? (or can it be that, etc.)* P. Pr. 310 d. *μῶν οὐ* expects the answer *yes*.

c. *μῶν* is confined to Attic. Since the fact of its composition was lost, we find *μῶν οὐν* (A. Ch. 177) and *μῶν μή* (P. Lys. 208 e).

d. *οὐ* after *μή* or *ἄρα μή* belongs to a single word, not to the sentence (P. Men. 89 c, Lys. 213 d). On *μή* or *μή οὐ* with the subjunctive in half-questions, see 1801.

e. *ἄρα* placed before *οὐ* or *μή* gives greater distinctness to the question. *οὐ* questions ask concerning facts; *μή* questions imply uncertainty or even apprehension, but sometimes are asked merely for effect.

f. *οὐί που; οὐί τί που; οὐί δή; οὐί δή που* mean *surely it is not so?* Here the negative belongs to the sentence.

2652. *ἄλλο τι ἢ; is it anything else than?* and *ἄλλο τι; is it not?* are used as direct interrogatives. Thus, *ἄλλο τι ἢ οὐδὲν κωλύει παρεῖναι; there's nothing to hinder our passing, is there?* (lit. *is there anything else the case than this that nothing prevents, etc.*) X. A. 4. 7. 5, *ἄλλο τι φιλεῖται ὑπὸ θεῶν; is it not loved by the gods?* P. Euth. 10 d. Cp. *τί γὰρ ἄλλο ἢ κινδυνεύσεις ἐπιδειξάι κτλ.; for what other risk will you run than that of showing, etc.?* (= *for what else will you do than that you will very likely show?*) X. M. 2. 3. 17.

2653. *εἶτα* and *ἔπειτα* (more emphatic *κᾶτα, κᾶπειτα*) introduce questions expressing surprise, indignation, irony, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him. Thus, *εἶτα πῶς οὐκ εὐθὺς ἐπήγειράς με; then why did you not rouse me at once?* P. Cr. 43 b.

2654. *ἀλλά (ἀλλ' ἦ)* introduces a question opposed to an expressed or implied thought of the speaker (especially an objection). Thus, *ἦτρον τί σε καὶ ἐπεὶ μοι οὐκ ἐδίδους ἔπαιον; ἀλλ' ἀπῆτρον; ἀλλὰ περὶ παιδικῶν μαχόμενος; ἀλλὰ μεθῶν ἐπαρόρησα; did I ask anything of you and strike you when you would not give it to me? Or did I demand anything back? Or was I quarreling about an object of affection? Or was I the worse for liquor and did I treat you with drunken violence?* X. A. 5. 8. 4, *ἀλλ' ἦ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἦκομεν; but have we arrived, as the proverb says, late for a feast?* P. G. 447 a. Cp. 2785.

2655. *δέ* sometimes introduces a suppressed thought, as an objection. Thus, *εἰπέ μοι, σὺ δὲ δὴ τί τὴν πόλιν ἡμῖν ἀγαθὸν πεποίηκας; tell me, (but) what good, pray, have you done the State?* D. 8. 70.

DIRECT ALTERNATIVE QUESTIONS

2656. Direct alternative questions are usually introduced by *πότερον (πότερα) . . . ἢ whether . . . or* (Lat. *utrum . . . an*).

πότερον δέδρακεν ἢ οὐ; has he done it or not? D. 23. 79, *πότερόν σε τις, Αἰσχίνης, τῆς πόλεως ἐχθρὸν ἢ εὐὸν εἶναι φῆ; shall I say, Aeschines, that you are the enemy of the State or mine?* 18. 124 (*τις φῆ = φῶ*, 1805 c), *πότερα δ' ἡγεί . . . ἀμεινον εἶναι σὺν τῷ σῶ ἀγαθῷ τὰς τιμωρίας ποιεῖσθαι ἢ σὺν τῇ σῇ ζημίᾳ; do you think that it is better to inflict the proper punishments in your own interest or to your own loss?* X. C. 3. 1. 15.

2657. *ἦ* often stands alone without *πότερον* (as *an* without *utrum*). Thus, *ἔλυε τὴν εἰρήνην ἢ οὐ; did he break the peace or not?* D. 18. 71, *ἦν χρήματα πολλὰ*

ἔχῃ, ἔῃς πλουτεῖν ἢ πένητα ποιεῖς; *if he has great wealth, do you let him keep on being rich or do you make him poor?* X. C. 3. 1. 12. So when the first question expresses uncertainty on the part of the questioner; as ἀλλὰ τίς σοι διηγείτο; ἢ αὐτὸς Σωκράτης; *but who told you the story?* (was it some one else) or was it Socrates himself? P. S. 173 a. Cp. 2860.

2658. An alternative question may follow upon a simple direct (or indirect) question. Thus, πόθεν πλεῖθ' ὑγρὰ κέλευθα; ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάγησθε; *whence do ye sail over the watery ways? Or is it perchance on some enterprise or by way of rash adventure that ye rove?* ι 252. Cp. E 85 (cited in 2660).

2659. πότερον (πότερα) may stand alone when the second member of the question is implicit in another sentence. Thus, ἐννοήσατε δὲ κάκεινο, τίνα πρόφασιν ἔχοντες ἂν προσιοίμεθα κακίονες ἢ πρόσθεν γενέσθαι. πότερον ὅτι ἀρχομεν; . . . ἀλλ' ὅτι εὐδαιμονέστεροι δοκοῦμεν νῦν ἢ πρότερον εἶναι; *and consider this too: what pretence should we have for allowing ourselves to become less deserving than heretofore? Is it because we are rulers? Or is it because we seem to be more prosperous than before?* X. C. 7. 5. 83.

2660. πότερον (πότερα) was originally the neuter of πότερος which of the two? placed in front of a double question and later made a part of the first question. Thus, ἐρωτῶ πότερον φιλεῖ ἢ μισεῖ σε *I ask which of the two (is true): does he love or does he hate you?* Cp. Τυδεΐδην δ' οὐκ ἂν γνολῆς ποτέροισι μετείη, ἠὲ μετὰ Τρώεσσι δμῶλοι ἢ μετ' Ἀχαιοῖς *you could not tell on which side Tydides was, whether he consorted with Trojans or with Achaeans* E 85, *τινες κατῆρξαν, πότερον Ἑλληνας, μάχης, ἢ παῖς ἑμὸς; who began the battle—was it the Greeks or my son?* A. Pers. 351, cp. X. C. 1. 3. 2.

2661. ἦ (ἦ) . . . ἦ (ἦε), or ἦ (ἦε) alone, occurs in Homer, who does not use πότερον. Thus, ἦ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* δ 632, ψεύσομαι ἦ ἔτυμον ἐρέω; *shall I speak falsehood or the truth?* K 534.

a. All the ancient grammarians attest the accentuation of these particles as given above. Modern editors often adopt other accents. ἦέ and ἦε are derived from ἦ-φε and ἦ-φε (whence ἦ and ἦ). With this enclitic φε, cp. Lat. -ve.

MOODS IN DIRECT QUESTIONS

2662. The moods used in direct questions are the same as those used in statements.

a. *Indicative* (examples in 2642): sometimes in a past tense with ἄν, as πῶς δὲ πάντες ἐζήλουν ἂν τοὺς τυράννους; *but why should all men envy despotic rulers?* X. Hi. 1. 9, *εἰ τις ἕνα νόμον . . . ἐξαλείψειεν . . . , ἂρ' οὐκ ἂν ἀπεκτείνεατ' αὐτόν; if any one should cancel a single law . . . , would you not have put him to death?* Lyc. 66. On τί οὐ or τί οὐν οὐ with the aorist, see 1936.

b. *Subjunctive*: in deliberative questions (2639). On the anticipatory subjunctive in τί πάθω, see 1811.

c. *Optative* (potential), as τίς φράσειεν ἄν; *who can tell?* E. I. T. 577. Without ἄν this optative is rare, as τίς λέγοι; *who can tell?* A. Ch. 595. Cp. 1821 a.

INDIRECT (DEPENDENT) QUESTIONS

2663. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (340, 346), or by certain interrogative particles (2671, 2675).

2664. The interrogatives of the direct question may be retained in an indirect question. But it is more common to use the indefinite relatives which (in interrogative sentences) are employed only in indirect questions.

ἡρώτων αὐτοὺς τίνας εἶεν *they asked them who they were* X. A. 4. 5. 10 (= *τινες ἐστὶ*); ἡρώτων δ τι ἐστὶ τὸ πρᾶγμα *I asked what the matter was* 5. 7. 23 (= *τί ἐστι*); ἡρώτῃ αὐτὸν πόσον χρῆσιον ἔχοι *he asked him how much money he had* 7. 8. 1 (= *πόσον ἔχεις*); ἡρώτων αὐτὸν τὸ στρατεύμα ὅπως εἴη *they asked him how large the army was* 4. 4. 17 (= *πόσον ἐστὶ*); ἀπορῶν ποῖ τράποιτο ἐπὶ λόφον τινὰ καταφεύγει *being in doubt whither he should turn, he fled to a hill* X. C. 3. 1. 4 (= *ποῖ τράπωμαι*); ἦδει δὲ οὐδεὶς ὅποι στρατεύουσιν *but no one knew where they were going to march* T. 5. 54 (= *ποῦ στρατεύομεν*);

2665. The use of the direct interrogatives is a relic of original juxtaposition, e.g. εἰπέ μοι, ποῖον τι νομίξεις εὐσέβειαν εἶναι; *tell me, what sort of a thing do you think holiness is?* X. M. 4. 6. 2. The interrogative force of the indefinite relatives is derived, not from any interrogative idea in these words, but from the connection in which they stand.

2666. An indirect interrogative is often used in the same sentence after a direct interrogative. Thus, οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι οὐτ' εἰς ποῖον ἂν σκότος ἀποδρατῆ οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποστατῆ *I do not know with what swiftness of foot nor by fleeing to what quarter a man might escape nor into what darkness he might run away nor how he could withdraw into any stronghold* X. A. 2. 5. 7. The indirect form precedes less often, as οὐ γὰρ αἰσθάνομαι σου ὅποιον νόμιμον ἢ ποῖον δίκαιον λέγεις *for I do not perceive what you mean by 'conformable to law' or what you mean by 'just'* X. M. 4. 4. 13.

2667. Two interrogatives may occur in the same sentence without a connective; as πῶς οἶδεν ὅποια ὁποῖοις δυνατὰ κοινωνεῖν; *how does he know what letters are able to unite with what?* P. Soph. 253 a. Cp. 2646.

2668. After verbs of *saying, knowing, seeing, making known, perceiving, etc.* (but not after verbs of *asking*) the simple relatives are found where the indefinite relatives (or the interrogatives) might stand in an indirect question. Where ὅς is so used, it has the force of *οἷος* (cp. *qualis* in such questions); and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking*. The usual forms are e.g. οἶδά σε ὅς εἶ and οὐκ οἶδά σε ὅστις εἶ. But we find οἶδά σε ὅστις εἶ and οὐκ οἶδά σε ὅς εἶ. Thus, πέμπει . . . εἰπὼν ὅς ἦν *he sends . . . telling who he was* X. C. 6. 1. 46 (here ἦν represents the point of view of the writer), ἐκέλευσε . . . δεῖξαι ὅς εἴη *he ordered him to explain who he was* D. 52. 7, μήποτε γνολῆς ὅς εἶ *mayest thou never come to know who thou*

art S. O. T. 1068, ὁρᾷς ἡμᾶς, ὅσοι ἐσμέν; do you see how many there are of us? P. R. 327 c. So with the adverbs ξῖθα, οὐ, ἦ, ὡς, ὅθεν; as τὴν ὁδὸν ἔφραζεν ἦ εἶη he told where the road was X. A. 4. 5. 34. In some cases these sentences may be exclamatory (2685).

a. That the simple relatives are never thus used after verbs of asking indicates that such clauses are not true indirect questions (as in Latin), and that the pronouns have their value as relatives. But some scholars allow an indirect question after all these words except ὅς; and others admit no such limitation.

b. Only in late Greek are the pronouns or adverbs of the indirect form used in direct questions.

c. ὅπως is used occasionally (often in poetry) in the sense of ὡς. Thus, μή μοι φράξ' ὅπως οὐκ εἰ κακός tell me not that (lit. how) thou art not vile S. O. T. 548.

d. The context must sometimes determine whether a sentence is an indirect question or a relative clause. Thus, without the context, οὐκ εἶχον ὅποι ἀποσταίην (X. H. 3. 5. 10) might mean they did not know to whom (= ἡγνύουν πρὸς τίναν) to revolt or they had no allies to whom (= πρὸς οὓς) to revolt. But the present or aorist optative in relative final clauses is rare; cp. 2554 c.

2669. An indirect question may depend (especially in poetry) on an idea involved in the principal verb; or may depend on a verb to be supplied. Thus, ὥστε μ' ὠδίνειν τί φῆς so that I am in travail to know thy meaning S. Aj. 794, ὅποτέρως οὖν σοι . . . ἀρέσκει in whatever way it pleases you (scil. ἡδέως ἂν ἀκούσαιμι) P. R. 348 b.

2670. The indefinite relative is commonly used when a question is repeated by the respondent before his reply. Here you ask? is supplied in thought. Thus, A. ἀλλὰ τίς γάρ εἰ; B. ὅστις; πολίτης χρηστός A. But who are you, pray? B. Who am I? an honest burgher Ar. Ach. 594, πῶς δὴ; φῆσω ἐγώ. ὅπως; φήσει how are you? I will say; How am I? he will say Hippocrates 1. 292 c.

2671. Simple indirect questions are introduced by εἰ whether, less often by ἄρα.

ἔρωτῶντες εἰ λησται εἰσιν asking whether they are pirates T. 1. 5, τοῦτον οἶσθ' εἰ ζῶν κυρεῖ; dost thou know whether he is alive? S. Ph. 444, ἤπερο αὐτὸν εἰ βληθείη he asked him whether he had been struck X. C. 8. 3. 30 (= ἐβλήθης;), φόβος εἰ πείσω δέσποιναν ἐμὴν I am afraid (about the question) whether I can persuade my mistress E. Med. 184 (2234), ἴδωμεν ἄρ' οὐτως γίγνεται πάντα let us see whether everything is thus produced P. Ph. 70 d. With the deliberative subjunctive: ἐπανερομένου Κτησιφώντος εἰ καλέσῃ Δημοσθένην when Ctesiphon was asking if he was to call Demosthenes Aes. 3. 202 (= καλέσω;).

a. εἰ has an affirmative force (whether) or a negative force (whether . . . not). The latter is seen e.g. after verbs expressing uncertainty or doubt, as after οὐκ οἶδα. Thus, εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα I don't know whether I shall do what is right X. A. 1. 3. 5 (i.e. I may possibly not do what is right). The assumption is affirmative in τὰ ἐκπώματα . . . οὐκ οἶδ' εἰ Χρυσάντα τουρψήδω I don't know whether I must not give the cups to Chrysantas here X. C. 8. 4. 16 (i.e. I think I shall give them).

b. The interrogative use of εἰ is derived from the conditional meaning ἴφ, as

in σὺ δὲ φράσαι εἰ με σώσεις but do thou tell me whether thou wilt save me A 83 (i.e. 'if thou wilt save me, tell me so').

2672. εἰν rarely, if ever, means whether, even after verbs of examining, considering (σκοπῶ ἐσκεψάμην, καθορῶ), where its use is best explained by 2354. In form such conditional sentences often approach closely to indirect questions. Thus, cp. σκέψαι . . . εἰν ἄρα καὶ σοὶ συνδοκῆ ἄπερ ἐμοὶ consider if (in case that, on the chance that) you too agree with me (P. Pl. 64 c) with σκέψασθε εἰ ἄρα τοῦτο . . . πεποιθήκασιν οἱ βάρβαροι consider whether the barbarians have (not) done this X. A. 3. 2. 22. Cp. ἀναμνήσκεσθαι εἰν ἀληθῆ λέγω to recall to your recollection if I speak the truth And. 1. 37.

a. Some scholars maintain that, in Greek, if was at an early period confused with whether in such sentences as εἰμι γὰρ ἐς Σπάρτην . . . νόστον πευσόμενος πατρὸς φίλου, ἣν ποῦ ἀκούσω strictly for I will go to Sparta to inquire about the return of my dear father, in the hope that I may hear of it β 359. When the conditional clause was attached to πευσόμενος, ἣν acquired (it is claimed) the force of whether. Cp. ὤχετο πευσόμενος . . . εἰ (v.l. ἦ) ποῦ ἔτ' εἶης he had gone to inquire whether you were still living ν 415. Cp. German ob, once meaning if, now whether.

2673. Homer has ἦν, εἰ κε, αἴ κε with the subjunctive after verbs of knowing, seeing, saying (but not after verbs of asking). Such cases belong under 2354 b.

2674. μή is sometimes translated by whether after verbs of fear and caution; but such dependent clauses with μή are not indirect questions (2221 a). After verbs of seeing, considering and the like (δρῶ, ἐννοῶμαι, ἐρθυμούμαι, σκοπῶ) μή is properly a conjunction and not the interrogative particle. In such clauses there is an idea of purpose or desire to prevent something or a notion of fear that something is or may be done. Thus, φροντίξω μὴ κράτιστον ἦ μοι σιγᾶν I am considering whether it is not best for me to be silent X. M. 4. 2. 39, δρῶμεν μὴ Νικίᾳσ ὀφρατι τι λέγειν let us see whether Nicias is of the opinion that he is saying something important P. Lach. 196 c. That μή does not properly mean whether not (indirect question) is clear from the fact that, in these clauses, it is not used of something that is hoped for. Cp. 2676 b.

INDIRECT ALTERNATIVE QUESTIONS

2675. Indirect alternative questions are introduced by the particles signifying whether . . . or: πότερον (πότερα) . . . ἢ, εἴτε . . . εἴτε, εἰ . . . ἦ, εἰ . . . εἴτε. See also under Particles.

a. πότερον (πότερα) . . . ἦ: Thus, διηρώτῃ τὸν Κύρον πότερον βούλοιο μένειν ἢ ἀπιέναι she asked Cyrus whether he wanted to stay or go away X. C. 1. 3. 15, θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ δῖλα ἢ ὡς διὰ φιλιᾶν δῶρα I wonder whether the king asks for our arms as a conqueror or as gifts on the plea of friendship X. A. 2. 1. 10.

N. — πότερον . . . ἦ may denote that the second alternative is more important than the first. πότερον is omitted when the introductory clause contains the adjective πότερος (X. C. 1. 3. 2).

b. εἴτε . . . εἴτε gives equal value to each alternative. Thus, τὴν σκέψιν ποιώμεθα εἴτε ὠφελίαν εἴτε βλάβην παρέχει let us make the inquiry whether it produces benefit or injury P. Phae. 237 d.

d. Homer has the optative due to indirect discourse only in indirect questions; as *εἶροντο τις εἴη καὶ πόθεν ἔλθοι* they asked who he was and whence he had come p 368. See 2624 c.

2678. After a secondary tense the mood of a direct question may be retained (usually for vividness) in the same sentence with the mood of an indirect question (cp. 2632). Thus, *ὁμοιοὶ ἦσαν θαυμάζειν ὅποι ποτὲ τρέπονται οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν* they seemed to be wondering to what direction the Greeks would turn and what they had in mind X. A. 3. 5. 13, *ἤρετο δὲ τι θαυμάζοι καὶ ὅποιοι αὐτῶν τεθνήσκειν* he asked what it was that he was astonished at and how many of them were dead T. 3. 113 (= τί θαυμάζεις, πόσοι τεθνήσκειν;).

a. In some cases there is no apparent reason (apart from desire for variety) for this use of the indicative and optative in the same sentence. Sometimes the indicative may ask for a statement of fact, the optative request an opinion of the person questioned.

2679. Parallel to 2624 are cases like *ἤδει σπου ἐκείτο ἡ ἐπιστολή* he knew where the letter had been put X. C. 2. 2. 9.

ANSWERS TO YES AND NO QUESTIONS

2680. Yes and No questions may be answered in various ways, e.g. :

a. By repeating the verb or another emphatic word with or without one or more confirmative adverbs. Thus, *φῆς σὺ ἀμείνω πολίτην εἶναι, δὲ σὺ ἐπαινείς, ἢ δὲν ἐγώ;* φημί γὰρ οὐδὲν do you assert that the citizen whom you approve is better than the one I approve? I do say so X. M. 4. 6. 14, *οἶσθ' οὐδὲν ἂ λέξει σοι . . . θέλω;* οὐκ οἶδα dost thou know what I fain would tell thee? No. E. Hec. 999.

b. By ἐγώ, ἐγωγε, οὐκ ἐγώ, οὐκ ἐγωγε, sometimes with νῆ Δία or μὰ Δία.

c. Yes may be expressed by ναί, ναί μὰ τὸν Δία, μάλιστα, φημί, πάνυ γε, πάνυ μὲν οὐδὲν, εἶ γε, ἔστι ταῦτα, ἔστιν οὕτως, ἀληθῆ λέγεις, ἀληθέστατα, ὀρθῶς γε, κομῶδη, etc. No may be expressed by οὐ, οὐκ ἔστιν, οὐ δῆτα, οὐ μὰ Δία, οὐδαμῶς, οὐ φημι, μὴ γάρ, ἤκιστα, ἠκιστὰ γε, etc.

d. In the form of a question: τί μήν; τί γάρ; ἀλλὰ τί; πῶς; πόθεν; πῶς γὰρ οὐ;

EXCLAMATORY SENTENCES

2681. Direct (independent) exclamatory sentences with a verb expressed (or easily supplied) are formed

2682. (I) By the relative pronouns οἷος, ὅσος, or by the relative adverb ὡς in exclamations of wonder. The sentences introduced by these words are commonly associated with vocatives or interjections. Cp. 340.

οἷα ποιεῖς, ὦ ἑταῖρε what are you about, my friend! P. Euth. 15 c, ὦ φίλοι . . . , οἷην τερωλὴν θεοὶ ἤγαγον ἐς τὸδε δῶμα friends, such sport the gods have brought into this house! σ 37, ὅσην ἔχεις τὴν δύναμιν how great your power is! Ar. Pl. 748, ὦ πάππε, ὅσα πράγματα ἔχεις oh grandfather, how much trouble you have! X. C. 1. 3. 4, ὦ φίλταθ' Αἰμον, ὡς σ' ἀτιμάζει πατήρ, oh dearest Haemon, how thy father insults thee! S. Ant. 572, ὡς ἀστεῖος ὁ ἄνθρωπος how charming the man is! P. Ph. 116 d.

a. Exclamatory ὡς may be the relative ὡς; but if it is the demonstrative ὡς, it means properly not how but so. Cp. 2998.

b. Double οἷος (exclamation within an exclamation) marks a strong contrast (cp. 2646) in direct and indirect exclamations. Thus, *οἷα πρὸς οἶων ἀνδρῶν πάσχω* what I suffer and at the hands of what men! S. Ant. 942, *ἀπὸ οἷας . . . ἀυχίματος τοῦ πρώτου ἐς οἷαν τελευτήν καὶ ταπεινότητα ἀφίκατο* from what boasting at first they had come to what a humiliating end T. 7. 75. Triple οἷος in Gorgias, Helen 10.

c. Cp. 2647 for such sentences as *οἷαν ἐχιδναν τήνδ' ἐφῆσας* what a viper is this woman whom thou hast begotten! E. Ion 1262.

d. οὐμ' ὡς is common in expressions of impatience, anger, pity, grief, or fear; as *οὐμ' ὡς καταγελῆς* ah me, how you mock me! Ar. Nub. 1238, *οὐμ' ὡς ξοικας ὄψέ τῃν δίκην ἰδεῖν* ah me, how thou seemest all too late to see the right! S. Ant. 1270, *οὐμ' ὡς δέδοικα* ah me, how I fear! Ar. Pax 173.

2683. (II) By the infinitive (2015, 2036).

2684. Direct exclamations without a verb may be expressed by the vocative or nominative (1288) or by the genitive of cause (1407).

2685. Indirect (dependent) exclamations form subordinate clauses in sentences which, taken as a whole, are statements (2575. 4). They are introduced by οἷος, ὅσος, οἷως, ὡς, οἶ, ἴνα. The negative is οὐ. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by οἷος or ὅσος. But observe that dependent exclamations are not introduced by the direct interrogatives ποῖος, πόσος, πῶς, etc., nor by the indefinite relatives ὁποῖος, ὁπόσος, ὅπως, etc., both of which classes of words may stand in indirect questions.

a. ὁποῖος in L. 30. 4 and ὁπόσος in P. G. 522 a are suspected.

b. The introductory verb is sometimes omitted; as *ὦ μαρῶτατος, ἔν' ὑποδέδδεν* oh the rascal! (to think) where he crept in! Ar. Vesp. 188.

2686. Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (2677). An original indicative remains unchanged after primary tenses of verbs followed by a finite mood, but may become optative after secondary tenses on the principle of indirect discourse.

a. Indicative: *οἷον ἀνδρα λέγεις ἐν κινδύνῳ εἶναι* what a noble man you say is in danger! P. Th. 142 b, *σκόπει . . . ἔν' ἤκει τοῦ θεοῦ μαρτεῦματα* judge to what the oracles of the god have come S. O. T. 953 (cp. *ὦ θεῶν μαρτεῦματα, ἔν' ἔστ' 946*), *τίς οὐκ οἶδεν ἐξ οἶων συμφορῶν εἰς ὅσην εὐδαιμονίαν κατέστησαν;* who does not know into what good fortune they came and after what sufferings? I. 6. 42, *ἐνθ' ἡμῶν οἶον πλοῦν . . . ἀπεστέλλοντο* reflecting on how long a voyage they were on the point of being sent T. 6. 30, *ἐννοηθέντες οἷα τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων καὶ οἷα τῶν τεθναλῶν ὁ ἀρχῶν αὐτῶν* reflecting what they were suffering at the hands of the Assyrians and that their ruler was now dead X. C. 4. 2. 3.

b. Optative: *διαθεώμενος αὐτῶν ὅσην μὲν χώραν καὶ οἷαν ἔχοιεν* observing how great the extent of their country was and how excellent its quality X. A. 3. 1. 19,

ἐπιδεικνύσας οὐὰ εἴη ἡ ἀπορίᾳ pointing out what their difficulty was 1. 3. 13. See also 2687.

2687. Verbs and other words of *emotion* (praise, blame, wonder, etc.) and the expression of its results are often followed by a dependent exclamatory clause with οἶος, ὅσος, ὡς, etc. Here a causal sentence would have *ὅτι τοιοῦτος, ὅτι τοσοῦτος, ὅτι οὕτως*. English generally introduces such clauses by *considering, thinking, upon the reflection how, etc.* Thus, τῶ σ' ἀδ' ὡν δὶω ἀποτεισέμεν, ὅσσα μ' ἔοργας therefore I think now thou shalt in turn atone for all thou hast done unto me Φ 399, ἀπέκλαον . . . τὴν ἐμᾶυτοῦ τύχην, οἴου ἀνδρὸς ἐταίρου ἐστέρημένος εἶην I bewailed my fate considering what a companion I had lost (direct = οἴου ἀνδρὸς ἐταίρου (δντος) ἐστέρημαι) P. Ph. 117 c, μάκαρ ὦ Στρεψιάδες, αὐτὸς τ' ἔφῃς ὡς σοφὸς χοῖον τὸν υἱὸν τρέφεις oh happy Strepsiades, how wise you are yourself and what a son you have! Ar. Nub. 1206, τὸ γῆρας ὕμνοσιν ὄσων κακῶν σφίσιον αἴτιον they rehearse how many evils old age occasions them P. R. 329 b, εὐδαίμων μοι ἀνὴρ ἐφαίνετο . . . ὡς ἀδείως καὶ γενναίως ἐτέλευτᾶ the man seemed to me to be happy so fearlessly and nobly did he die P. Ph. 58 e, ζηλῶ γε τῆς εὐτυχίας τὸν πρέσβυν, οἱ μετέστη ξηρῶν τρόπων I envy the old fellow his fortune, how (lit. whither) he has changed his arid ways Ar. Vesp. 1451.

NEGATIVE SENTENCES

2688. The simple negative particles are οὐ and μή. οὐ is the negative of fact and statement, and *contradicts* or *denies*; μή is the negative of the will and thought, and *rejects* or *deprecates*. The difference between the simple negatives holds true also of their compounds οὔτε μήτε, οἰδέ μηδέ, οὐδεῖς μηδεῖς, etc.

a. τὰ οὐκ ὄντα is *that which does not exist* independently of any opinion of the writer: τὰ οὐκ ὄντα λογοποιεῖν to fabricate what does not actually exist And. 3. 35. τὰ μή ὄντα is *that which is regarded as not existing*, that which is dependent on the opinion of the writer, the whole sum of things that are outside of actual knowledge: τὰ μή ἔόντα οὔτε ὄρᾶται οὔτε γινώσκειται *that which does not exist is neither seen nor known* Hippocrates, de arte § 2; cp. τὸ μή ὄν P. R. 478 b.

b. The rarer οὐχί (οὐ-χί) denies with greater emphasis than οὐ. The form μηκέτι no longer is due to the analogy of οὐκ-έτι.

2689. μή as the negative of will and thought is used in various expressions involving emotion, as commands, prohibitions, wishes, hopes, prayers, petitions, promises, oaths, asseverations, and the like; in expressions marking condition, purpose, effort, apprehension, cautious assertion, surmise, and fear; in setting forth ideality, mere conceptions, abstractions as opposed to reality or to definite facts; in marking ideas as general and typical; when a person or thing is to be characterized as conceived of rather than real. — μή is used not merely when the above notions are apparent but also when they are latent. Greek often conceives of a situation as marked by feeling where English regards it as one of fact; and hence uses μή where we should expect οὐ.

a. μή corresponds to the Sanskrit prohibitive particle mā, which in the Rig Veda is used with the independent indicative of an augmentless aorist or imper-

fect which has the force of the subjunctive; rarely with the optative. In later Sanskrit mā was used with the subjunctive, optative, and imperative.

b. μή was originally used only in independent clauses; but later was employed in subordinate clauses, and with dependent infinitives and participles. On the origin of μή as a conjunction, see 2222. In Homer μή is used especially with the subjunctive, optative, and imperative (*i. e.* in commands and wishes); rarely with the indicative (in μή ὄφελον, in oaths, in questions, after verbs of *fearing* referring to a past event); with the infinitive when used for the imperative after a verb of *saying*, etc. when the infinitive expresses a command or a wish, and when a dependent infinitive is used in an oath; with the participle only in connection with a command (Ξ 48) or a wish (δ 684).

c. In later Greek (Polybius, Lucian, Dio Chrysostomus, etc.) μή has encroached on οὐ, generally by extension of usages occurring rarely in the classical language. Thus Lucian has μή after causal ὡς, ὅτι, διότι, ἐπεὶ; in relative clauses (sometimes οὐδὲν ἔστιν ὅτι μή); with participles of cause (even ἄτε μή) or of concession; with participles without the article following an adjective; with the infinitive after verbs of *saying* and *thinking*. ὅτι μή appears in indirect discourse (complete or partial) where the classical language would use the infinitive or ὅτι with the optative or ὡς with the participle; so after verbs of *saying* and *thinking*, after verbs of *emotion*, and even after verbs of *knowing*.

POSITION OF οὐ AND μή

2690. οὐ and μή are generally placed before the word they negative; but may follow, when emphasis is laid on a particular word, as in contrasts.

ὑπολάβη δὲ μηδεῖς but let no one suppose T. C. 84, οἱ δὲ στρατηγοὶ ἐξήγον μὲν οὐ, συνεκάλεσαν δὲ and the generals did not lead them out, but called them together X. A. 6. 4. 20, ξύμμαχοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίους, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἑλλησιν we became allies, not to the Athenians, for the purpose of enslaving the Greeks, but to the Greeks for the purpose of freeing them from the Mede T. 3. 10, ἀπόλοιτο μὲν μή perish indeed — may he not E. Med. 83.

a. A contrast must be supplied in thought when the negative precedes the article, a relative, a conjunction, or a preposition. Thus, εἰ δὲ περὶ ἡμῶν γνώσεσθε μή τὰ εἰκότα but if you pass upon us a sentence that is unjust T. 3. 57, πολεμῆν δὲ μή πρὸς ὁμοῖαν ἀντιπαρασκευὴν ἀδύνατοι unable to carry on a war against a power dissimilar in character to their own 1. 141, ἀμννούμεθα τοὺς πολεμίους οὐκ εἰς μακρὰν we shall shortly (lit. in no long time) punish the enemy X. C. 5. 4. 21, οὐ κατὰ κόσμον disorderly B 214.

b. The order of the parts of a negative compound may be reversed for strong emphasis; as ἔτ' οὐκ ὦν (= οὐκέτι ὦν) S. Tr. 161, μίαν οὐκ (= οὐδεμίαν) Hdt. 8. 119.

c. The negative may be placed in front of an infinitive when English transfers it to another verb in the sentence; as εἰ βουλόμεθ' ἡμεῖς μή προσποιεῖσθαι πολεμῆν αὐτὸν ἡμῖν if we wish to assume that he is not waging war with us D. 8. 58, ἡμᾶς οὐδ' ἐναλισθῆναι ἐπιτρέπεις you do not permit us even to take up our quarters X. A. 7. 7. 8 (= οὐκ ἐπιτρέπεις = κωλύεις).

οὐ ADHERESCENT

2691. οὐ adherescent (or privative) placed before a verb (or other single word) not merely negatives the meaning of the simple verb but gives it an *opposite* meaning, the two expressing a single negative idea; as οὐ φημι *I deny, I refuse* (not *I say not*). οὐ φημι is preferred to φημι οὐ as *nego* is preferred to *aio non*.

2692. Adherescent οὐ is especially common with verbs of *saying* or *thinking*, but occurs also with many verbs of *will* or *desire*. In such cases οὐ goes closely with the leading verb, forming a *quasi*-compound; whereas it belongs in sense to a following infinitive if an infinitive depends on the leading verb. In Latin actual composition has taken place in *nego, nescio, nequeo, nolo*.

οὐκ ἔφη λέγειν *he refused to go* X. A. 1. 3. 8, οὐ φᾶσιν εἶναι ἄλλην δόξιν *they say that there is no other road* A. 1. 21 (cp. φῆς ἢ οὐ; *yes or no?* P. A. 27 d), τίνας δ' οὐκ ἔσσο δεινὸν λέγειν; *who were those whom he thought ought not to speak?* Aes. 1. 28, ἀ οὐκ ἔατε ἡμᾶς . . . ποιεῖν *what you forbid us to do* X. C. 1. 3. 10, οὐκ ἀξιοῖ . . . φεύγοντα τιμωρεῖσθαι *he said that it was not right to avenge himself on an exile* T. 1. 136.

a. So with οὐ φημι and οὐ φάσκω *deny, refuse* (= ἀπαρνοῦμαι), οὐκ οἴομαι, οὐ νομίζω, οὐ δοκῶ, οὐκ ἐῶ and οὐ κελεύω *forbid (veto)*, οὐκ ἀξιῶ *regard as unworthy*, δὸ *do not expect that, refuse*, οὐκ ὑπισχνοῦμαι *refuse*, οὐ προσποιούμαι *dissimulo*, οὐ συμβουλεύω *dissuade, advise not to*, οὐκ ἐθέλω *am unwilling*, οὐκ ἐπαίνω *disapprove*. This association often persists in participles, as οὐκ ἔων, οὐκ ἐθέλων. Homer has οὐ φημι, φημι οὐ, and οὐ φημι οὐ.

2693. οὐ with the principal verb may be equivalent in sense to μή with a dependent infinitive; as οὐ συμβουλεύων Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα *advising Xerxes not to march against Greece* (= συμβουλεύων μή στρατεύεσθαι) Hdt. 7. 46.

2694. Analogous to this use with verbs is the use of οὐ with adjectives and adverbs.

οὐκ ὀλίγοι = πολλοί, οὐκ ἐλάχιστος = μέγιστος, οὐκ ἦτρον = μάλλον, οὐκ ἦκιστα = μάλιστα, οὐ καλῶς *basely*, οὐκ ἀφανής *famous*, οὐκ εἰκότως *unreasonably*, οὐ περὶ βραχέων *on important matters* (cp. 2690 a), regularly οὐ πᾶν *not at all*, as οὐ πᾶν χαλεπὸν *easy*.

2695. The origin of adherescent οὐ is to be found partly in the unwillingness of the early language to use the negative particle with the infinitive, partly in the preference for a negative rather than a positive assertion, and to the disinclination to make a strong positive statement (*litotes*, as in some of the cases of 2694), and partly in the absence of negative compounds, the development of which in adjectives and participles (2071 a) was in turn restricted by the use of adherescent οὐ.

2696. Adherescent οὐ is often found in a protasis with εἰ and in other constructions where we expect μή.

εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἠθελήσαμεν . . . , οὐκ ἠδικούμεν *but if we refused to revolt from the Athenians, we were not doing wrong* T. 3. 55, εἰ οὐκ ἔα's *if thou forbiddest* S. Aj. 1131 (= εἰ κωλύεις), εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, ἐσώθησαν ἂν *if it had not been that they did not receive Proxenus, they would have been saved* D. 19. 74, εἰ μὲν οὐ πολλοὶ ἦσαν *if they were few* L. 13. 62 (emended by some to οὐν μή). ἔαν οὐ is rare, as ἔαν τε οὐ φῆτε ἔαν τε φῆτε *both if you deny it and if you admit it* P. A. 25 b (cp. L. 13. 76, D. 26. 24).

2697. But μή often does not yield to οὐ, as ἔν τ' ἐγὼ φῶ ἔν τε μὴ φῶ *both if I assent and if I do not* D. 21. 205, οὐκ οἶδ' ὅπως φῶ τούτο καὶ μὴ φῶ *I know not how I shall say this and not say it* E. I. A. 643, ἔαν μὴ . . . ἔατε D. 16. 12, and in many cases where μή goes closely with the following word, as εἰ ἐδίδου κλισίην καὶ μὴ ἀφηρεῖτο *if he were granting a trial and not taking it away* D. 23. 91.

οὐ AFTER εἰ (ἐάν)

2698. οὐ is sometimes found in clauses introduced by εἰ (ἐάν).

a. When οὐ is adherescent (2696).

b. When there is an emphatic assertion of fact or probability, as where a direct statement is quoted. Thus, εἰ δὲ οὐδὲν ἠμάρτηται μοι *if (as I have shown) no error has been committed by me* And. 1. 33, εἰ, ὡς νῦν φήσῃ, οὐ παρεσκεύαστο *if, as he will presently assert, he had not made preparations* D. 54. 29. Cp. X. A. 1. 7. 18, quoted in 2790.

c. When εἰ (ἐάν) is used instead of ὅτι *that (because)* after verbs of *emotion* (2247). Thus, μὴ θανάμωσθαι ἐπὶ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι *do not be surprised if much of what has been said does not apply to you* I. 1. 44. Here μή is possible.

d. When εἰ (ἐάν) approaches the idea of ἐπεὶ *since* (cp. 2246, 2298 b). So εἰ τοῦσδε . . . οὐ στέργει πατήρ *if (since) their father has ceased to love these children* E. Med. 88 (often explained as οὐ adherescent). Here μή is possible.

e. When a single εἰ introduces a bimembered protasis as a whole, the μὲν clause and the δέ clause of that protasis may have οὐ. Such bimembered protases often depend on a preceding apodosis introduced by αἰσχρόν, ἀτοπον, δεινόν, θαυμαστόν ἐστι (ἂν εἴη) and like expressions of emotion (c). Thus, εἴτ' οὐκ αἰσχρόν . . . εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν . . . , ἡμεῖς δὲ δυντες Ἀθηναῖοι βάρβαρον ἄνθρωπον φοβήσεσθε; *is it not then disgraceful, if it is true that whereas the Argive commons did not fear the empire of the Lacedaemonians, you, who are Athenians, are going to be afraid of a barbarian?* D. 15. 23, αἰσχρόν γάρ, εἰ πατήρ μὲν ἐξείλεν Φρύγας, δ δ' ἄνδρ' ἐν' οὐ δύνησεται κρατεῖν *for it is disgraceful that, whereas the father destroyed the Phrygians, the other (the son) is not going to be able to destroy one foe* E. El. 336, δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν (χρήματα) φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ . . . αὐτοὶ σφῆσθαι οὐκ ἄρα δαπανήσομεν *it would be strange if, whereas their allies will not fail to pay tribute for their own enslavement, we on the other hand will not expend it for the purpose of saving ourselves* T. 1. 121.

N. 1. — The second member of such protases has οὐ if the verb stands in the indicative, but μή (in classical Greek) if the verb is in the optative. In Aes. 2. 157 οὐ κατάσχοιμι is due to indirect discourse.

N. 2. — In such sentences *ei* may (1) have a conditional force in both clauses, as L. 30. 16, 31. 24; (2) have a conditional force in the second member, but the force of *επει* in the first member, as L. 20. 36, Is. 14. 52; (3) have the force of *επει* in the first member, and that of *στι* in the second member, as D. 8. 55, Aes. 3. 242; (4) have the force of *στι* in both members, as T. 1. 35, 1. 121, X. C. 7. 5. 84.

f. A bimembered clause introduced by *ei* may contain a negative clause with *οὐ* directly opposed to a positive clause; as *ei δε τῷ μὲν, τοῖς δ' οὐ* D. 23. 123.

g. *ei* whether in simple and alternative indirect questions takes either *οὐ* or *μή* (2676 c, e).

2699. Homer has *ei* and the indicative with *οὐ* (12 times) when the subordinate clause precedes the main clause; but usually *ei μή*, when the subordinate clause follows. Thus, *ei δε μοι οὐ τείσουσι βοῶν ἐπιεικέ' ἀμοιβήν, δόσομαι εἰς Ἄϊδᾶο but if they will not pay a fitting compensation for the cattle, I will go down to Hades* μ. 382, *ξυθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, ei μή Ἀθηναίων Ἥρα πρὸς μῦθον ξειπεν then in that case the return of the Argives had been accomplished against fate, if Hera had not spoken a word to Athena* B 155.

a. The Homeric *ei οὐ* with the indicative has been explained either as a retention of the original use, *μή* with that mood being an extension through the analogy of the subjunctive and optative; or because *οὐ* went with the predicate, whereas *μή* was closely attached to *ei*.

2700. Homer has *ei οὐ* (adherent) with the subjunctive in *ei δ' ἄν . . . οὐκ ἐθέλωσιν* Γ 289, *ei δε κ' . . . οὐκ εἰώσω* T 139.

2701. Herodotus has a few cases of *ei οὐ* with the indicative, as 6. 9; *ἦν οὐ* with the subjunctive is doubtful (6. 133).

GENERAL RULE FOR *μή*

2702. *μή* stands

1. With the imperative.
2. In clauses with *εἰ, εἰάν* (exceptions, 2698).
3. With the subjunctive, except after *μή lest*, when *οὐ* is used.
4. With the optative, except after *μή lest*, or when the optative has *ἄν* or is in indirect discourse.
5. With the infinitive, except in indirect discourse.
6. With participles when they have a conditional or general force.

οὐ AND *μή* WITH THE INDICATIVE AND OPTATIVE

SIMPLE SENTENCES AND INDEPENDENT CLAUSES

2703. Statements (2153) expressed by simple sentences and independent clauses take *οὐ*. Direct questions take either *οὐ* or *μή* (2651). The independent future indicative has *μή* only in questions.

2704. In wishes *μή* is used with the indicative (1780–1781) or the optative (1814, cp. 2156).

εἶθε σε μήποτ' εἰδῶμᾶν would that I had never seen thee S. O. T. 1218, *μήποτ' ὄφελον λιπεῖν τὴν Σκύρον would that I had never left Scyrus* S. Ph 969.

μή ζῆν may I not live Ar. Eq. 833, *ἀναίδης οὐτ' εἰμὶ μήτε γενομένη I neither am nor may I become shameless* D. 8. 68, *οὐτ' ἄν δυναμένη μήτ' ἐπισταμένη λέγειν neither could I tell nor may I be capable of telling* S. Ant. 686.

a. That *ὄφελον* takes *μή*, not *οὐ*, shows that it has lost to a certain extent its verbal nature. In late Greek it even became a particle like *εἶθε*.

b. Indirect expressions of wishing with *πῶς ἄν* and the optative (1832), *βουλόμην ἄν* (1827), *ἐβουλόμην* (*ἄν*) with the infinitive, take *οὐ* (1782, 1789).

c. The use is the same in dependent clauses; as *ἐπειδὴ δ' ἂ μήποτ' ὄφελε (συμβῆναι) συνέβη but when that happened which I would had never happened* D. 18. 320.

SUBORDINATE CLAUSES IN THE INDICATIVE OR OPTATIVE

2705. In subordinate clauses *μή* or *οὐ* is used.

a. Final clauses have *μή*, as *φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μή διδοίη δίκην he wished to be on friendly terms with men in power in order that he might not pay the penalty for his wrong-doing* X. A. 2. 6. 21, *ἔδει τὰ ἐλέγχευρα τότε λαβεῖν, ὡς μηδ' εἰ ἐβούλετο ἐδύνατο ἑξαπατᾶν* quoted in 2185 c.

b. Object clauses with *ὅπως* after verbs of effort have *μή*, as *φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις see to it that you do nothing unworthy of this honour* I. 2. 37, *ἐπεμέλετο ὅπως μήτε ἄσπιροι μήτε ἄποτοί ποτε ἔσονται he took care that they should never be without food or drink* X. C. 8. 1. 43.

c. Conditional clauses regularly have *μή*. Thus, *ei μή ὑμεῖς ἤλθετε, ἐπορευόμεθα ἄν ἐπὶ βασιλεύᾳ if you had not come, we should be marching against the king* X. A. 2. 1. 4, *οὐκ ἀπελείπερο αὐτοῦ, ei μή τι ἀναγκαῖον εἴη he never left him unless there was some necessity for it* X. M. 4. 2. 40. So in concessive clauses (2369). On *οὐ* adherent in conditional clauses see 2696.

d. Relative Clauses, if conditional, have *οὐ* with a definite antecedent, *μή* with an indefinite antecedent (2505). *μή* is thus used when the case in question is typical of a class (*μή* 'generic'). Thus, *προσημαίνουσιν ἅ τε χροὴ ποιεῖν καὶ ἅ οὐ χροὴ they signify beforehand what one must do and what not* X. C. 1. 6. 46, *ἃ μή οἶδα οὐδὲ οἶμαι εἶδέναι what I do not know, I do not even think I know* P. A. 21 d.

N. 1. — Homer has *δς* (*δσος*) *οὐ* with the indicative (*μή* B 301).

N. 2. — *οὐ* is regular in relative clauses when an opposition is expressed (T. 1. 11. 2), and when a negative clause precedes; as *οὐκ ἔστιν ὅστις (ὅπως) οὐ, οὐδεὶς ὅστις οὐ*, etc. (X. C. 1. 4. 25, X. A. 2. 4. 3).

e. The expression *τοιούτος, ὅς* (*ὅστις*, etc.), when preceded by a negative, takes *οὐ*; as *ταμείον μηδὲν εἶναι μηδὲν τοιούτον, εἰς δ' οὐ πᾶς ὁ βουλόμενος εἰσεῖσι it is necessary that no one shall have (such) a storehouse that anybody who pleases may not enter it* P. R. 416 d. But even when no negative precedes, we have *οὐ*, when the relative clause makes an assertion or defines attributively; as *συγγραφεὺς τῶν λόγων . . . τοιούτος, οἷος οὐδεὶς ἄλλος γέγοιτε such a writer of speeches as no one had been* I. 15. 35. When the antecedent is general or is thought of in respect of its character we have *μή*; as *βουλήθεις τοιούτον μνημείον καταλιπεῖν, δ μή τῆς ἀνθρωπίνης φύσεώς ἐστιν wishing to leave behind him such a memorial as would surpass human nature* I. 4. 89; cp. 2705 g.

f. Relative clauses of purpose take *μή*, as *θαλάσσιον ἐκρύψατ', ἔνθα μή ποτ' εἰσόμεσθ' ἔτι cast me out into the sea where ye may never see me more* S. O. T. 1411, *κρύψασ' ἑαυτήν, ἔνθα μή τις εἰσίδοι hiding herself where no one might see her* S. Tr. 903.

g. Clauses with a relative pronoun referring to an antecedent thought of in respect of its character (of such a sort) take *μή*. The use of *μή* characteristic comes from the generic meaning of *μή*, i. e. the antecedent is not regarded simply as a person who does something but as a person of such a nature as, one who typifies a class. In such cases *ὅς μή* may refer to a definite person or thing. So especially in relative clauses of cause and result, which ordinarily take *οὐ*. Thus, *ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἶ . . . , ᾧ μήτε θεοὶ πατρώοι εἰσι μήτε ἱερὰ a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b, *ψηφίσασθε τοιαῦτα ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει pass such a vote that you will never repent of it* And. 3. 41, *τοιαῦτα λέγειν . . . , οἷς μηδεὶς ἂν νεμεσήσῃαι to use language at which no one could feel just resentment* D. 21. 161, *ὁ . . . μηδὲν ἂν ὀμόσῃαι the man who would not take an oath* 54. 40. Sophocles is especially fond of the generic *μή*.

h. Consecutive clauses (and consecutive relative clauses) with *ὥστε* take *οὐ* with the indicative and optative. Thus, *(Λακεδαιμόνιοι) εἰς τοῦτ' ἀπληστίᾳς ἦλθον ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν the Lacedaemonians became so insatiate in their desires that they were not satisfied with their empire on the land* I. 12. 103, *ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδῶν so that I should not recognize him, if I were to see him* E. Or. 379. On *τοιοῦτος ὅς οὐ* see 2705 e.

i. Oaths and protestations in the indicative with *μή* express a solemn denial or refusal, or repudiate a charge. Thus, *ἴστω νῦν Ζεὺς . . . μή μὲν τοῖς ἵπποισιν ἀνὴρ ἐποιχθήσεται ἄλλος let Zeus now know (i. e. I swear by Zeus) that no other man shall mount these horses* K 329, *μὰ τὴν Ἀφροδίτην . . . μή γ' ὧ σ' ἀφήσω by Aphrodite, far be it from me that I should release you* Ar. Eccl. 999. Cp. 2716.

μή WITH THE SUBJUNCTIVE AND IMPERATIVE

2706. The subjunctive is a mood of *will*, and therefore takes *μή*.

2707. Independent clauses take *μή*: the hortatory subjunctive (1797), the prohibitive subjunctive (1800), the deliberative subjunctive (1805), the subjunctive of doubtful assertion (1801).

a. The anticipatory subjunctive in Homer takes *οὐ* (1810, cp. 1813).

2708. Dependent clauses take *μή*: final clauses, as *δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας . . . ἵνα μή τὰ ζεύγη ἡμῶν στρατηγῇ it seems to me advisable to burn the wagons that our baggage-train may not be our general* X. A. 3. 2. 27. Object clauses after verbs of *effort*, as *οὐ φυλάξεσθ' ὅπως μή . . . δεσπότην εὔρητε; will you not be on your guard lest you find a master?* D. 6. 25. So in conditional clauses with *ἐάν*, in conditional relative clauses and in relative clauses referring to indefinite time, place, and manner.

a. After *μή* *lest*, *οὐ* is used (2221).

2709. The imperative is a mood of *will* and therefore takes *μή* in prohibitions (1840).

a. The future indicative after interrogative *οὐ* has an imperative sense (1918).

NEGATIVES OF INDIRECT DISCOURSE

2710. The negatives of direct discourse are retained in indirect discourse introduced by *ὅτι* or *ὥς*.

ἐνθυμηθῆναι χρὴ ὅτι οὐδεὶς ἐστὶν ἀνθρώπων φύσει οὔτε ὀλιγαρχικὸς οὔτε δημοκρατικὸς it must be borne in mind that no man by nature is disposed either to oligarchy or to democracy L. 25. 8.

εἶπε . . . ὅτι οὐ περὶ πολιτείας ὑμῖν ἐστὶ ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' ἃ Θηραμένης κελεύοι he said that the question would not be about your constitution but about your safety, if you did not accept the propositions of Theramenes L. 12. 74.

a. In *προεῖπεν ὥς μηδεὶς κινήσοιτο ἐκ τῆς τάξεως he gave orders that no one should move from his position* X. H. 2. 1. 22 *μηδεὶς* is due to the fact that the main verb denotes a command.

On the negative in indirect discourse with the infinitive see 2722, 2737, 2738; with the participle, 2729, 2737, 2738; and in indirect questions, 2676.

οὐ AND *μή* WITH THE INFINITIVE

2711. The infinitive not in indirect discourse has *μή*; the infinitive in indirect discourse has *οὐ*, but sometimes *μή*. The articular infinitive has *μή*. On the use with *μή οὐ* see 2742 ff.

a. The ordinary negative of the infinitive is *μή*, which could be so used since the infinitive was employed as early as Homer in an imperative sense. *οὐ* with the infinitive in indirect discourse is probably due to the analogy of *οὐ* with the indicative and optative in clauses of indirect discourse introduced by *ὅτι* (*ὥς*). *οὐ* became the natural negative of indirect discourse as soon as the infinitive came to represent the indicative or optative.

2712. *μή* is used with the articular infinitive.

παράδειγμα τοῦ μή ὑμᾶς ἀδικεῖν a warning not to injure you L. 27. 5, *ὑπὲρ τοῦ μή τὸ κελεύμενον ποιῆσαι in order to avoid doing what was commanded* D. 18. 204. On *τὸ (τοῦ) μή οὐ*, see 2744. 9. 10, 2749 b, d.

οὐ AND *μή* WITH THE INFINITIVE NOT IN INDIRECT DISCOURSE

2713. *μή* is the regular negative after all verbs, adjectives, adverbs, and substantives, which take an infinitive not in indirect discourse. Thus, after verbs and other words denoting *ability, fitness, necessity* (and their opposites). Cp. 2000–2007.

εἰκὸς σοφὸν ἄνδρα μὴ ληρεῖν it is proper for a wise man not to talk idly P. Th 152 b, *τὰς ὁμοίαις χάριτας μὴ ἀντιδιδόναι αἰσχρὸν it is disgraceful not to repay like services* T. 3 63.

2714. *χρῆ* (*χρῆν*, *ἐχρῆν*) takes either *μή* or *οὐ*.

χρῆ μὴ καταφρονεῖν τοῦ πλήθους one must not despise the multitude I. 5. 79, *χρῆν οὐ σ' ἀμαρτάνειν thou oughtst not to do wrong* E. Hipp. 507, *χρῆ δ' οὐ ποτ'*

εἰπεῖν οὐδέν' ὀβριαν βροτῶν *it is not right ever to call any son of man happy* E. And. 100.

a. For original οὐ χρῆ was substituted (for emphasis) χρῆ οὐ, where the οὐ was still taken with χρῆ; ultimately οὐ was felt to belong with the infinitive and hence came to be separated from χρῆ.

b. δεῖ takes μῆ, as μῆ δκνεῖν δεῖ αὐτοῦς *they must not fear* T. 1. 120. οὐ δεῖ may be used for δεῖ μῆ (2693). In δεῖ οὐχ ἀπλῶς εἰπεῖν *one must not speak in a general way* I. 15. 117 οὐχ is adherescent. Note οἶμαι δεῖν οὐ, φημι χρῆναι οὐ, οἶμαι χρῆναι μῆ.

2715. μῆ is used with the infinitive in wishes and prohibitions. Thus, θεοὶ πολῖται, μῆ με δουλείας τυχεῖν *ye gods of my country, may bondage not be my lot* A. Sept. 253, οἷς μῆ πελάζειν *do not approach these* A. Pr. 712.

2716. μῆ is used with the infinitive in oaths and protestations. Thus, ἔστω νῦν τόδε γαῖα . . . μῆ τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο *let earth now know this (i. e. I swear by earth) that I will not devise any harmful mischief to thine own hurt* ε 187. Cp. 2705 i.

2717. μῆ is used with the infinitive of purpose (cp. 2719) or result (2260). Cp. 2759. On ἐφ' ᾧ μῆ see 2279; on ὥστε οὐ see 2269.

2718. μῆ is used when the infinitive stands in apposition (1987), and hence is like τὸ μῆ with the infinitive. Thus, τοῦτο ἐν ἔστιν ὦν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c. Cp. A. Pr. 173, 431, 435, P. R. 497 b. Such cases are not to be confused with μῆ after verbs of asseveration or belief (2725).

2719. μῆ is used with the infinitive introduced by verbs of *will* or *desire* (1991) or by verbs expressing activity to the end that something *shall* or *shall not be done*; as τὴν Κέρκυραν ἐβούλοντο μῆ προσέσθαι *they wished not to give up Corcyra* T. 1. 44, φυλακὴν εἶχε μῆτ' ἐκπλεῖν . . . μηδένα μῆτ' ἐσπλεῖν *he kept guard against any one either sailing out or in* T. 2. 69.

2720. Verbs of *commanding* and *exhorting* (κελεύω, λέγω, βοῶ), *asking* (αἰτῶ, ἀξιῶ), *advising* (συμβουλεύω), and other verbs of *will* or *desire* of like meaning, take μῆ.

ἐκέλευε . . . μῆ ἐρεθίζειν *he ordered him not to provoke his wrath* P. R. 393 e, ἔλεγον αὐτοῖς μῆ ἀδικεῖν *they told them not to commit injustice* T. 2. 5, ἐβῶν ἀλλήλοις μῆ θεῖν *they shouted to each other not to run* X. A. 1. 8. 19, ἰκέτευε μῆ κτείνειν *he besought them not to kill him* L. 1. 25, συμβουλεύω σοι . . . μῆ ἀφαιρέσθαι ἃ ἂν ὄψ *I advise you not to take away what you may have given* X. C. 4. 5. 32.

2721. οὐ is used after verbs of *will* or *desire* only when it is attached to the leading verb or to some particular word; when it marks a contrast inserted parenthetically; where a compound negative takes up οὐ used with the leading verb; and when οὐδεῖς may be resolved into οὐ and τις, οὐ going with the leading verb. Examples in 2738.

οὐ AND μῆ WITH THE INFINITIVE IN INDIRECT DISCOURSE

2722. Verbs of *saying* and *thinking* take οὐ with the infinitive in indirect discourse. Here οὐ is retained from the direct discourse.

ἢ (ἀνάγκη) φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε *we declare that no one of the gods either now contends with necessity, or ever will* P. L. 818 e (= οὐδεῖς . . . μάχεται . . . μαχεῖται), λέγοντες οὐκ εἶναι αὐτόνομοι *saying that they were not independent* T. 1. 67, (= οὐκ ἔσμεν), οἶμαι γὰρ ἂν οὐκ ἀχαρίστος μοι ἔχειν *for I think it would not be unattended with gratitude to me* X. A. 2. 3. 18 (= οὐκ ἂν ἔχοι), ἠγήσαντο ἡμᾶς οὐ περιψέσθαι *they thought that we should not view it with indifference* T. 1. 39 (= οὐ περιψύονται), ἐμοὶ δὲ δοκοῦσιν οὗτοι οὐ τὸ αἴτιον αἰτιάσθαι *but these persons seem to me not to blame the real cause* P. R. 329 b, ἐνόμισεν οὐκ ἂν δύνασθαι μένειν τοὺς πολιορκούοντας *he thought the besiegers would not be able to hold their position* X. A. 7. 4. 22 (= οὐκ ἂν δύναντο).

2723. Verbs of *saying* and *thinking* take μῆ in emphatic declarations and expressions of thought which involve a wish that the utterance may hold good. So with φημί, λέγω, ἠγοῦμαι, νομίζω, οἶμαι. Cp. 2725.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μῆ ἀρέσκοντος *but for my part I would maintain that no one gets any education from a teacher who is not pleasing* X. M. 1. 2. 39, πάντες ἐροῦσι . . . μηδὲν εἶναι κερδαλέωτερον ἀρετῆς *all will say that nothing is more profitable than bravery* X. C. 7. 1. 18, τίς δ' ἂν ἀνθρώπων θεῶν μὲν παῖδας ἠγοῖτο εἶναι, θεοὺς δὲ μῆ; *who in the world would think that they were the sons of gods and not gods?* P. A. 27 d, ἀπῆσαν . . . νομισαντες μῆ ἂν ἔτι . . . ἱκανοὶ γενέσθαι κωλύσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμὸν *they departed in the belief that they would no longer prove able to prevent the building of the wall to the sea* T. 6. 102.

a. Cp. P. Th. 155 a (φημί), T. 1. 139, 6. 49, P. R. 346 e (λέγω), X. M. 1. 2. 41, D. 54. 44 (οἶμαι), X. C. 7. 5. 59 (νομίζω), P. Soph. 230 c (διανοοῦμαι).

b. Cases where the infinitive is in apposition, or depends on an imperative, or occurs after a condition, do not belong here.

2724. μῆ with the infinitive is often found after verbs denoting an oracular response or a judicial decision actual or implied. Cp. 2725. Thus, ἀνείλεν ἡ Πυθῖα μηδένα σοφώτερον εἶναι *the Pythian prophetess made answer that no one was wiser* P. A. 21 a (in direct discourse οὐδεῖς σοφώτερός ἐστι). So after κρίνω, as ἔκρινε μῆ Ἀριστωνος εἶναι Δημάρητον παῖδα *the Pythian prophetess gave decision that Demarethus was not the son of Ariston* Hdt. 6. 66, κέκρισθε . . . μόνοι τῶν πάντων μηδεὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προσέσθαι *you are adjudged to be the only people who would not betray for lucre the common rights of the Greeks* D. 6. 10. So καταγιγνώσκω μῆ T. 7. 51, X. C. 6. 1. 36.

2725. μῆ is often used with verbs and other expressions of *asseveration* and *belief*, after which we might expect οὐ with the infinitive in indirect discourse. Such verbs are those signifying to *hope*, *expect*, *promise*, *put trust in*, *be persuaded*, *agree*, *testify*, *swear*, etc.

The use of *μή* indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 2723.

ἐλπὶς ὑμᾶς μὴ ὀφθῆναι there is hope that you will not be seen X. C. 2. 4. 23, ὑπὸ σπυροῦντο μηδὲν χαλεπὸν αὐτοῖς πείσεσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεύω . . . μὴ ψεύσειν με ταῦτ' ἀσ ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, θαυμάζω ὅπως ἐπεισθησαν Ἀθηναῖοι Σωκράτην περὶ θεοῦ μὴ σωφρονεῖν I wonder how the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίᾳς he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἐαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D. 40. 47, ὥμοσεν ἧ μὴν μὴ εἶναι οἱ υἱὸν ἄλλον μηδὲ γενέσθαι πρότερον he swore that he had no other son and that none other had ever been born to him And. 1. 126, ὥμνε . . . μηδὲν εἰρηκέναι he swore that he had said nothing D. 21. 119, ὁμῶμαι μήποτ' . . . ἀλεξήσιν κακὸν ἡμᾶρ I will swear that I will never ward off the evil day § 373. Cp. Ar. Vesp. 1047, 1281, And. 1. 90, Lyc. 76. With *δυνῶμι* the infinitive may refer to the present, past, or future.

2726. Such verbs are hope ἐλπίζω; expect ἐλπίζω, προσδοκῶ, δοκῶ, οἶμαι, εἰκὸς ἐστί; promise ὑποσχεῖσθαι, ἐπαγγέλλομαι; swear δυνῶμι; agree ὁμολογῶ, συγχωρῶ; pledge ἐγγυῶμαι; put trust in πιστεύω; am persuaded πέπειμαι; testify μαρτυρῶ; repudiate ἀναίνομαι; threaten ἀπειλῶ, etc.

a. *μή* is regular after verbs of promising; common after verbs of hoping and swearing. With *δυνῶμι*, πιστεύω, πείθομαι, μαρτυρῶ, etc. there is an idea of deprecation.

2727. ἐπίσταμαι and οἶδα usually take *μή* when they denote confident belief (= I warrant from what I know; cp. πιστεύω *μή*, δυνῶμι *μή*). Thus, ἐξίσταμαι *μή* του τόδ' ἀγλαῖσμα πλὴν κείνου μολεῖν I assure you this fair offering has not come from any one save from him S. El. 908 (cp. Ant. 1092). In τοσοῦτόν γ' οἶδα μήτε μ' ἂν νόσον μήτ' ἄλλο πέρσαι μηδὲν so much at least I know — that neither sickness nor aught else can undo me (S. O. T. 1455) the infinitive may be appositional (2718). Cases of *ἴσθι μή* (be assured = I assure you) may have *μή* by reason of the imperative (2737 a). So S. Ph. 1329.

οὐ AND *μή* WITH THE PARTICIPLE

2728. The participle has *οὐ* when it states a fact, *μή* when it states a condition. On *μή* due to the force of the leading verb, see 2737.

οὐ πιστεύων since (as, when, etc.) he does not believe, *μή* πιστεύων if he does not believe, ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος he went up on the mountains since no one hindered him X. A. 1. 2. 22, οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν thou canst not be happy if thou hast not toiled E. fr. 461, ὡς ἡδὲ τὸ ζῆν μὴ φθονούσης τῆς τύχης how sweet is life if fortune is not envious Men. Sent. 563.

a. *μή* with the articular participle is the abridged equivalent of a conditional relative sentence. Thus, in ὁ μὴ ταῦτα ποιῶν ἀδικὸς ἐστί, ὁ μὴ ποιῶν is virtually the generic *ὅς ἂν μὴ ποιῇ* or *ὅστις μὴ ποιεῖ* compressed into a nonn.

2729. *οὐ* is used with a supplementary participle (in indirect discourse) in

agreement with a noun (or pronoun, expressed or unexpressed) depending on a verb of knowing, showing, seeing, perceiving, etc. (2106–2115); and also with such supplementary participles (not in indirect discourse) after verbs of emotion (2100), etc. In most such cases *ὅτι οὐ* might have been used.

οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπαινοῦντας for I know of no one who dislikes his admirers X. M. 2. 6. 33, φανερόν πᾶσιν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες they made it clear to all that they were not waging war for their own interests Lyc. 50, ὀρώσι τοὺς πρεσβυτέρους οὐ . . . ἀπίοντας they see that their elders do not depart X. C. 1. 2. 8, οὐδεὶς μήποθ' εὔρη . . . οὐδὲν ἐλλειφθέν no one will ever find that anything has been left undone D. 18. 246; Κίρῳ ἤδετο οὐ δυναμένῳ σιγᾶν he rejoiced that Cyrus was unable to remain silent X. C. 1. 4. 15.

2730. ἐπίσταμαι and οἶδα denoting confident belief may take *μή* for *οὐ*. Thus, ἐξοἶδα φύσει σε μὴ πεφῦκτα τοιαῦτα φωνεῖν κακὰ well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. S. O. C. 656, T. 1. 76, 2. 17. Thus use of *μή* is analogous to that with the infinitive (2727).

2731. *μή* is used when the reason for an action is regarded as the condition under which it takes place; as οὐ τοῦ πλεονος μὴ στερισκόμενοι χάριν ἔχουσιν they are not grateful at not being deprived of the greater part of their rights T. 1. 77 (= εἰ μὴ στερισκοντο).

2732. The participle with ὡς, ὥσπερ, ἅτε, οἷον, οἷα (2085–2087) has *οὐ*; as ἐθορυβεῖτε ὡς οὐ ποιήσοντες ταῦτα you made a disturbance by way of declaring that you did not intend to do this L. 12. 73. The use of *οὐ* shows that there is nothing conditional in the use of ὡς though it is often translated by *as if*. *μή* occurs only after an imperative or a conditional clause (2737).

2733. Participles of opposition or concession (2083) take *οὐ*; as πείθομαι γυναῖξί καίπερ οὐ στέργων ἄμωσ hearken to women albeit thou likest it not A. Sept. 712.

2734. The participle with the article has *οὐ* when a definite person or thing is meant, but *μή* when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who*; 2705 g). Cp. 2052.

οἱ οὐκ ὄντες the dead T. 2. 44, οἱ οὐκ ἐθέλοντες the particular persons (or party) who are unwilling Ant. 6. 26, οἱ οὐ βουλομένοι ταῦτα οὕτως ἔχειν the party of opposition And. 1. 9; οἱ μὴ δυνάμενοι any who are unable X. A. 4. 5. 11 (= οὔτινες μὴ δύνανται or ὅσοι ἂν μὴ δύνανται), ὁ μὴ δαρεῖς ἀνθρωπος οὐ παιδεύεται he who gets no flogging gets no training Men. Sent. 422, ὁ μὴ λέγων ἄ φρονεῖ the man who does not say what he thinks D. 18. 282, ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου he who does no wrong needs no law Antiph. 288.

οὐ AND *μή* WITH SUBSTANTIVES AND ADJECTIVES USED SUBSTANTIVELY

2735. *οὐ* and *μή* are used with substantives and substantivized adjectives with the same difference as with participles. Here the generic *μή* is much more common than *οὐ*.

ἡ τῶν γεφυρῶν . . . οὐ διάλυσις the non-destruction of the bridges T. 1. 137,

κατὰ τὴν τῶν χωρίων ἀλλήλοις οὐκ ἀπόδοσιν because of their non-surrender of the places to each other 5. 35 (= οὐκ ἀπέδοσαν), διὰ τὴν τῶν Κορινθίων οὐκέτι ἐπαναγωγήν because the Corinthians no longer sailed out against them 7. 36. Cp. non-regardance (Shakesp.), nonresidences (Milton). So even with concrete nouns: οἱ οὐχὶ δοῦλοι E. fr. 831.

ἢ μὴ ἐμπειρίᾳ lack of experience Ar. Eccl. 115, ὁ μὴ ἱατρός he who is not a physician (the non-physician) P. G. 459 b, οἱ μὴ πλοῦσοι whoever are not rich (the non-rich) P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς in schemes that are unwise there is no place even for hope S. Tr. 725.

a. The use of the negative here compensates for the absence of negative compounds. Cp. αἱ οὐκ ἀναγκαῖαι πόσεις unnecessary potations X. R. L. 5. 4.

οὐδεῖς, μηδεῖς

2736. οὐδεῖς, οὐδέν denote that which is actually non-existent or of no account; μηδεῖς, μηδέν denote that which is merely thought of as non-existent or of no account. Both are used as the opposite of τις or τι (εἶναι) to be somebody (something, cp. 1269). The neuter forms are often used of persons; τὸ μηδέν (indeclinable) is used of persons and things.

ὧ νῦν μὲν οὐδεῖς, αἴριον δ' ὑπέμεγας oh thou who art now a nobody (an actual fact), but to-morrow exceeding great Ar. Eq. 158, ὄντες οὐδένας being nobodies E. And. 700, οὐ γὰρ ἤξιον τοὺς μηδένας for he was not wont to esteem (those whom he regarded as) nobodies S. Aj. 1114, τὸ μηδέν εἰς οὐδέν βέπει what was thought to be nothing now inclines (shows itself) to be actually nothing E. fr. 532, οὐδὲν ὦν τοῦ μηδέν ἀέστῆς ὑπερ when though naught thyself (a fact) thou hast stood up for him who is as naught S. Aj. 1231. So τὸ οὐδέν zero, actually nothing, τὸ μηδέν abstract nonentity.

a. The construction may influence the choice between οὐδεῖς and μηδεῖς; as ἐὰν δοκῶσι τι εἶναι μηδέν ὄντες, οὐκ εἰδίζετε αὐτοῖς rebuke them if they think they are something when in reality they are nothing P. A. 41 e. Cp. 2737 b.

APPARENT EXCHANGE OF οὐ AND μὴ

2737. Where μὴ is used when we expect οὐ the negative expression usually depends on a verb that either has μὴ or would have it, if negated.

a. After imperatives. Thus, σάφ' ἴσθι μὴ με θωπεύσοντά σε know well that I shall not fawn upon thee E. Heracl. 983, νόμιζε μηδέν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι consider nothing in human life to be secure I. 1. 42 (= μὴ νόμιζέ τι κτλ.), ὡς οὐ μὴ μόνον κρίνοντες, ἀλλὰ καὶ θεωρούμενοι, οὕτω τὴν ψῆφον φέρετε cast your ballots then in the belief not only that you are passing judgment but also that the eyes of the world are upon you Aes. 3. 247 (cp. 2732). See also 2086 b.

b. After conditional expressions. Thus, εἰ δέ τις . . . νομίζει τι μὴ ἰκανῶς εἰρησθαι but if any one thinks some point has not been sufficiently mentioned And. 1. 70, λῶσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχόμενοι (= ἐὰν δέχησθε) ἡμᾶς μηδετέρων ὄντας ξυμμάχους and by receiving us, who are allies of neither,

you will not be violating the treaty with the Lacedaemonians either T. 1. 35. Cp. 2736 a.

c. Other cases: κελεύει μείναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάνας he ordered them to remain by the river without crossing X. A. 4. 3. 28 (here μείναι, if negated, would take μὴ, 2720), ὑπέσχετο εἰρήνην ποιήσειν μήτε δμῆρα δοῦς μήτε τὰ τελεχῆ καθελών he promised that he would bring peace about without giving hostages or destroying the walls L. 12. 68 (here ποιήσειν, if negated, would take μὴ, 2725).

N. — But οὐ may assert itself even under the above circumstances; as μὴ δ γε οὐ χρὴ ποιεῖ don't do what is really wrong P. En. 307 b, ἢ ἀφιέρτε με ἢ μὴ ἀφιέρτε ὡς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise P. A. 30 b (cp. 2732), εἰ νομίζεις οὐχ ὑφέξειν τὴν δίκην if thou thinkest not to suffer the penalty S. O. T. 551 (= οὐχ ὑφέξω), εἰ γνωσθησόμεθα ξυνηλθόντες μὲν, ἀμύνεσθαι δὲ οὐ (some Mss.) τολμῶντες if we shall be known to have come together, and yet not to have the courage to avenge ourselves T. 1. 124 (it would be said of them: ξυνηλθόντες μὲν, ἀμύνεσθαι δὲ οὐκ ἐτόλμων, a contrast, cp. 2690).

d. On μὴ in questions where we might expect οὐ, see 2676 b.

2738. οὐ is sometimes used where we expect μὴ.

a. Where οὐ stands in a clause introduced by εἰ or other words after which μὴ might be expected (2698). Thus, ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαῖη πολεμίζοι that every one must of necessity fight even though he would not Δ 300 (cp. 2692 a).

b. Where οὐ goes strictly with the leading verb though it stands with the infinitive. Thus, βουλομένη δ' ἂν οὐκ εἶναι τόδε I would fain it were not so (I should not wish that this were so) E. Med. 73, δμώμοκεν οὐ χαριεῖσθαι . . . ἀλλὰ δικάσειν κατὰ τοὺς νόμους he has sworn, not that he will show favour, but that he will judge according to the laws P. A. 35 c (some explain this as the οὐ of direct discourse).

c. Where οὐ in a contrast goes closely with a following word or words, or stands in a partial parenthesis. Thus, κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίγνεσθαι (he has violated the law) in demanding that the proclamation be made not in the Assembly but in the theatre Aes. 3. 204, ὁμολογοῖν ἂν ἐγωγε οὐ κατὰ τοὺτους εἶναι ῥήτωρ I should acknowledge that I am an orator, but not after their style P. A. 17 b, ἡμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν, ἀλλὰ ξυναδικεῖν demanding that you should be, not their allies, but their partners in wrong-doing T. 1. 39.

d. When a compound negative with the infinitive repeats οὐ used with the leading verb. Thus, (ὁ νόμος) οὐκ ἐᾷ εἰσεῖναι, οὐ ἂν ἦ ὁ τετελευτηκώς, οὐδεμίαν γυναικα the law does not permit any women to enter where the dead may be D. 43. 63.

e. When οὐδεῖς may be resolved into οὐ and τις, οὐ going with the leading verb. Thus, οὐδενός (= οὐ τις) ἀμαρτεῖν . . . δίκαιός ἐστιν there is nothing he deserves to miss Ant. 4. a. 6 (= he does not deserve to miss anything), ἀξιῶ ἐγὼ ἂν ὁμωμόκατε παραβῆναι οὐδέν I ask that you do not break any of the conditions to which you have sworn X. H. 2. 4. 42 (= οὐκ ἀξιῶ . . . παραβῆναι τι). Cp. S. Ph. 88.

μή AND *μή οὐ* WITH THE INFINITIVE

REDUNDANT OR SYMPATHETIC NEGATIVE

I. With the Infinitive depending on Verbs of Negative Meaning

2739. Verbs and expressions of negative meaning, such as *deny*, *refuse*, *hinder*, *forbid*, *avoid*, often take the infinitive with a redundant *μή* to confirm the negative idea of the leading verb.

With this compare: "First he denied you had in him no right" (Shakesp., Com. of Er. 4. 2. 7); and "La pluie . . . empêche qu'on ne se promène" (Racine); "Verbot ihnen Jesus, dass sie Niemand sagen sollten" (St. Mark 9. 9).

καταρῆ μή δεδραῖναι τάδε; dost thou deny that thou hast done this? S. Ant. 442, ἀποκωλύσαι τοὺς Ἕλληνας μή εἰθεῖν to hinder the Greeks from coming X. A. 6. 4. 24, κήρυκα προέπεμψεν αὐτοῖς . . . ἀπερῶντα μή πλεῖν they sent a herald to forbid them to sail T. 1. 29, εὐλαβήσεσθε μή πολλῶν ἐναντίον λέγειν you will beware of speaking in public P. Eu. 304 a, ἀπέσχοντο μή ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι they abstained from marching upon each other's territory T. 5. 25.

2740. The redundant *μή* is used after ἀμφιλέγω and ἀμφισβητῶ dispute, ἀνατίθεμαι retract an opinion, ἀντιλέγω speak against, ἀπαγορεύω and ἀπειπεῖν forbid, ἀπιστῶ doubt, ἀπογιγνώσκω abandon an intention, ἀποκρύπτομαι conceal, ἀπολύω acquit, ἀποστερῶ deprive, ἀποστρέφω divert, ἀποχειροτονῶ and ἀποψηφίζομαι vote against, ἀρνούμαι (and compounds, and ἀπαρνός εἰμι, ἔξαρνός εἰμι) deny, διαμάχομαι refuse, εἴρω and ἐμποδῶν εἰμι prevent, ἐναντιοῦμαι oppose, εὐλαβοῦμαι beware of, ἔχω and ἀπέχω prevent, ἀντέχω, ἀπέχομαι, ἐπέχω, κατέχω abstain from, κωλύω (and compounds) hinder, μεταβουλεύομαι alter one's plans, μεταγιγνώσκω change one's mind, ἔκνον παρέχω make hesitate, φεύγω (and compounds) escape, avoid, disclaim, φυλάττομαι guard against, etc.

2741. Also after the following verbs: ἀπαυδῶ forbid, ἀπέυχομαι deprecate, ἀποδοκεῖ resolve not, ἀπροσδόκητός εἰμι do not expect, ἀφαιρούμαι prevent, ἀφίημι acquit, δέδοικα and φοβοῦμαι fear, ἐρύκω hinder, καταδεί lack, μεταδοκεῖ μοι change one's mind, παύω put an end to, ρύομαι and σφίζω save from, ὑπεκτρέχω escape from, ὑψίεμαι give up, etc.

2742. When a verb of denying, refusing, hindering, forbidding, etc., is itself negated, either directly or by appearing in a question expecting a negative answer, the infinitive has *μή οὐ*. Here both the introductory clause and the dependent clause have virtually an affirmative sense.

οὐδεὶς πώποτ' ἀντίπειν μή οὐ καλῶς ἔχειν αὐτοῦς (τοῦς νόμους) no one ever denied that they (the laws) were excellent D. 24. 24, τίνα οἶε ἀπαρνήσασθαι μή οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; who, think you, will deny that he too understands what is just? P. G. 461 c (= οὐδεὶς ἀπαρνήσεται). But *μή οὐ* is not used after οὐ φημι, οὐκ ἔω, οὐκ ἔθέλω (2692 a).

a. *μή οὐ* with the infinitive here, and elsewhere, is used only when the introductory word or words has an actual or a virtual negative. Since, in ἀρνούμαι μή ταῦτα δρᾶσαι I deny that I did this, *μή* confirms the negative idea in ἀρνούμαι, so

in οὐκ ἀρνούμαι μή οὐ ταῦτα δρᾶσαι I do not deny that I did this, οὐ after the strengthening *μή* confirms the οὐ prefixed to the leading verb. Cp. "Je ne nie pas que je ne sois infiniment flatté" (Voltaire). In the first sentence *μή* repeats the 'negative result' of ἀρνούμαι (single sympathetic negative, untranslatable); in the second sentence οὐ is repeated with the infinitive to sum up the effect of οὐκ ἀρνούμαι (double sympathetic negative; both untranslatable). After verbs negative in meaning (*deny*, etc.) *μή* and *μή οὐ* cannot be translated in modern English (see 2739). After verbs not negative in character but preceded by a negative, and after virtually negative expressions, *μή* or *μή οὐ* has a negative force (2745, 2746).

b. *μή οὐ* with the infinitive regularly indicates a certain pressure of interest on the part of the person involved.

2743. After *deny*, *speak against*, *doubt*, etc., followed by ὡς or ὅτι, a redundant οὐ is often inserted. Thus, ὡς μὲν οὐκ ἀληθῆ ταῦτ' ἐστίν, οὐχ ἔξετ' ἀντιλέγειν that this is true you will not be able to deny D. 8. 31.

a. Here the ὡς clause is an internal accusative (accusative of content) after ἀντιλέγειν. Originally the meaning seems to have been 'you will not be able to deny in this way — this is not true' where οὐ is not redundant.

2744. Summary of Constructions after Verbs of Hindering, etc.

After verbs signifying (or suggesting) to hinder and the like, the infinitive admits the article τῷ or τοῦ (the ablatival genitive, 1392). Hence we have a variety of constructions, which are here classed under formal types. The simple infinitive is more closely connected with the leading verb than the infinitive with τῷ μή or τῷ μή οὐ, which often denotes the result (cp. ὥστε μή) of the action of the leading verb and is either an accusative of respect or a simple object infinitive. The genitive of the infinitive is very rare with κωλύω and its compounds.

a. Some scholars regard the infinitive with the negative as an internal accusative, not as a simple object infinitive; and the infinitive without the negative as an external accusative.

1. εἴργει με μή γράφειν (the usual construction: examples 2739).

2. εἴργει με γράφειν (less common). Since the redundant *μή* is not obligatory, we have the simple infinitive as object (1989), as εἰ τοῦτο τις εἴργει δρᾶν ἔκνος if some scruple prevents us from doing this P. Soph. 242 a, δν θανεῖν ἐρρῶσάμην ἠομ I saved from death E. Alc. 11, οἱ θεῶν ἡμᾶς ἔρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοισι the oaths sworn in the name of the gods prevent our being enemies to each other X. A. 2. 5. 7, and so usually with κωλύω (cp. 2744. 7).

3. εἴργει με τῷ μή γράφειν (rather common; cp. 1): εἴργον τῷ μή . . . κακουργεῖν they prevented them from doing damage T. 3. 1, οἱοί τε ἦσαν κατέχειν τῷ μή δακρῖν they were able to restrain their weeping P. Ph. 117 c.

4. εἴργει με τῷ γράφειν (not uncommon; cp. 2): ἐπέσχον τὸ εὐθέως τοῖς Ἀθηναίοις ἐπιχειρεῖν they refrained from immediately attacking the Athenians T. 7. 33, ἔστιν τις, ὅς σε κωλύσει τὸ δρᾶν there is some one who will prevent thee from the deed S. Ph. 1241.

5. εἴργει με τοῦ μή γράφειν, with the ablatival genitive, 1392 (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἀνδρας ξζει τοῦ μή καταδῦναι for each skin-bag will pre-

vent two men from sinking X. A. 3. 5. 11. Other cases are: Hdt. 1. 86, T. 1. 76, X. C. 2. 4. 13, 2. 4. 23, 3. 3. 31, I. 7. 17, 12. 80, 15. 122, P. L. 637 c, 832 b, D. 23. 149, 33. 25. Observe that this idiom does not have the logical meaning 'from not,' which we should expect. Some write τὸ μὴ or μὴ alone.

6. εἶργει με τοῦ γράφειν (not common, and very rare with κωλῶω, as X. A. 1. 6. 2): τοῦ δὲ δρᾶπτευεῖν δεσμοῖς ἀπειργουσι; do they prevent their slaves from running away by fetters? X. M. 2. 1. 16, ἐπέσχομεν τοῦ δακρῆναι we desisted from weeping P. Ph. 117 e (cp. 3).

7. οὐκ εἶργει με γράφειν (not very common, but more often with οὐ κωλῶω; cp. 2): οὐδὲ διακωλύουσι ποιεῖν ὧν ἂν ἐπιθύμῃς; nor will they prevent you from doing what you desire? P. Lys. 207 c, τί κωλύει (= οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῶν κελεύειν Κύρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16, ταῦτά τινες οὐκ ἐξαρνοῦνται πράττειν certain people do not deny that they are doing these things Aes. 3. 250.

8. οὐκ εἶργει με μὴ οὐ γράφειν (the regular construction): οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ I do not dispute that you are wiser than I P. Hipp. Minor 369 d, οὐδὲν ἐδύνατο ἀντέχειν μὴ οὐ χαρίζεσθαι he was not able to resist granting the favour X. C. 1. 4. 2, τί ἐμποδῶν (= οὐδὲν ἐμποδῶν) μὴ οὐχὶ . . . ὑβριζομένους ἀποθανεῖν; what hinders our being put to death ignominiously? X. A. 3. 1. 13, τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; why pray dost thou hesitate to declare the whole? A. Pr. 627.

9. οὐκ εἶργει με τὸ μὴ γράφειν (since occasionally the sympathetic οὐ is not added; cp. 3): καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (δρᾶσαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443, τίς . . . σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν; who failed to follow you? X. C. 5. 1. 25.

10. οὐκ εἶργει με τὸ μὴ οὐ γράφειν (very common; cp. 8): οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν I will not refuse to declare all A. Pr. 786, τὸ μὲν οὖν μὴ οὐχὶ ἡδέα εἶναι τὰ ἡδέα λόγος οὐδὲς ἀμφισβητεῖ no argument disputes that sweet things are sweet P. Phil. 13 a.

Very unusual constructions are

11. οὐκ εἶργει τὸ γράφειν (οὐκ ἂν ἀρνοίμην τὸ δρᾶν I will not refuse the deed S. Ph. 118).

12. οὐκ εἶργει μὴ γράφειν (οὐτ' ἠμφισβήτησε μὴ σχεῖν neither did he deny that he had the money D. 27. 15).

13. οὐκ εἶργει τοῦ μὴ οὐ γράφειν (once only: E. Hipp. 48, where τὸ μὴ οὐ is read by some).

On the negative after ὥστε, see 2759.

II. μὴ οὐ with the Infinitive depending on Negated Verbs

2745. Any infinitive that would take μὴ, takes μὴ οὐ (with a negative force), if dependent on a negated verb. Here οὐ is the sympathetic negative and is untranslatable.

οὐκ ἂν πιθολίμην μὴ οὐ τὰ δὲ ἐκμαθεῖν σαφῶς I cannot consent not to learn this exactly as it is S. O. T. 1065.

2746. μὴ οὐ with the infinitive thus often follows verbs and other

expressions formed by οὐ (or *a-privative*) with a positive word and denoting what is impossible, improbable, wrong, senseless, and the like.

οὐδεὶς οἶός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 509 a, ὑπέσχου ζητήσῃν ὡς οὐχ ὁσὶν σοὶ ὄν μὴ οὐ βοηθεῖν δικαιοσύνην you promised to make the inquiry on the ground that it would not be right for you not to assist justice P. R. 427 e, πᾶν ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι I think it is utterly senseless for me not to grant you this favour also P. S. 218 c.

2747. Such expressions are, e.g. οὐχ ὁσὶός τ' εἰμι, οὐχ οἶόν τ' ἐστὶ, οὐχ ἱκανός εἰμι, οὐκ ἔστι, ἀδύνατός εἰμι, οὐ δίκαιόν ἐστι, οὐχ ὁσὶόν ἐστι, οὐ προσδοκίᾳ ἐστὶ, ἀλογόν ἐστι, οὐκ ἀνεκτόν ἐστι, ἀνοιά ἐστι, and many others.

2748. Some expressions denoting repugnance to the moral sense involve a negative idea, and may have the same construction. Thus, ὥστε πᾶσιν αἰσχρὸν εἶναι μὴ οὐ συσπουδάξῃν so that all were ashamed not (i.e. felt it was not right) to cooperate zealously X. A. 2. 3. 11. So with αἰσχρὸν ἐστὶ (= οὐ καλὸν ἐστὶ), δεινόν ἐστι.

2749. Instead of μὴ οὐ we find also μὴ, τὸ μὴ, τοῦ μὴ, τὸ μὴ οὐ (but not τοῦ μὴ οὐ).

a. μὴ (rarely; cp. 2744. 1): ἔλεγον ὅτι . . . οὐ δυνήσοιεντο μὴ πείθεσθαι τοῖς Θηβαίοις they said that they could not help submitting to the Thebans X. H. 6. 1. 1, αἰσχρὸν . . . γίγνεται ἐμέ γε μὴ ἐθέλειν it is disgraceful for me at least not to be willing P. G. 458 d.

b. τὸ μὴ (cp. 2744. 3): ἔφη . . . οὐχ οἶόν τ' εἶναι τὸ μὴ ἀποκτεῖναι με he said it was not possible not to condemn me to death P. A. 29 c.

c. τοῦ μὴ (cp. 2744. 5): ἡ ἀπορίᾳ τοῦ μὴ ἡσυχάζειν the inability to rest T. 2. 49.

d. τὸ μὴ οὐ (cp. 2744. 10): οὐ μέντοι ξπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων . . . εἶναι he could not, however, persuade them that he was not a man who entertained grand designs X. H. 5. 2. 36, ἀλογον τὸ μὴ οὐ τέμνειν διχῆ it is irrational not to make a two-fold division P. Soph. 219 e.

μὴ οὐ WITH THE PARTICIPLE DEPENDING ON NEGATED VERBS

2750. μὴ οὐ, instead of μὴ, is sometimes found with the participle after expressions preceded by οὐ or involving a negative, and usually when such expressions denote impossibility or moral repugnance. μὴ οὐ here denotes an exception, and has the force of *except, unless* (cp. εἰ μὴ, 2346 a).

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν nothing then is beloved by a lover except it love in return P. Lys. 212 d, δυσάληγτος γὰρ ἂν εἴην τοιαῦδε μὴ οὐ κατοικτίρων ἔδρᾶν for I should prove hard of heart, did I not pity such a supplication as this S. O. T. 11 (δυσάληγτος = οὐκ οἰκτίρων, μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίρομαι).

μή AND *μή οὐ* WITH THE SUBJUNCTIVE AND INDICATIVE

2751. The use of *μή* and *μή οὐ* with the subjunctive is different from that with the infinitive.

a. In doubtful assertions (1801–1802) expressing *anxiety, suspicion, surmise*, *μή* is used of that which may be true, *μή οὐ* of that which may not be true.

b. After verbs of *fear* and *caution*, where *μή* means *lest*, *μή οὐ* means *lest not*, *that not* (2221, 2225).

2752. *μή* and *μή οὐ* are used with the indicative in doubtful assertions (1772). In questions with *μή οὐ* the *οὐ* belongs to a single word (2651 d).

On *ὅπως μή*, *ὅπως μή οὐ* with the future, see 1920, 1921, 2203.

REDUNDANT *οὐ* WITH *πλήν*, ETC.

2753. Redundant *οὐ* appears after the negative words *πλήν*, *χωρίς*, *ἐκτός*, *ἀνευ* *except, without*, and after *πρίν* (and *μᾶλλον ἢ* usually) preceded by a negative, which may be involved in a question.

νῦν δὲ φαίνεται (ἡ ναῦς) . . . πλέουσα πανταχόσε πλήν οὐκ εἰς Ἀθήνας but now it seems that the ship is sailing everywhere except to Athens D. 56. 23, *πρίν δ' οὐδὲν ὀρθῶς εἰδέναί, τί σοι πλέον λῦπουμένη γένοιτ' ἄν; ἔσθ' ἔτι οὐκ οἶσθ' ἅπαντα* before thou knowest the facts, what can sorrow avail thee? E. Hel. 322, *εἰ δ' ἴσθ' ἔτι οὐκ οἶσθ' ἅπαντα* but be assured that you will punish Polycles rather for your own good than for my private interests D. 50. 66. Cp. "j'irai vous voir avant que vous ne preniez aucune résolution," "le bon Dieu est cent fois meilleur qu'on ne le dit."

οὐ μή

2754. *οὐ μή*, and the compounds of each, are used in emphatic negative predictions and prohibitions.

a. *οὐ μή* marks strong personal interest on the part of the speaker. In its original use it may have belonged to colloquial speech and as such we find it in comedy; but in tragedy it is often used in stately language. *οὐ μή* is rare in the orators.

2755. (I) In negative predictions to denote a strong denial.

a. With the (first or second) aorist subjunctive, less often with the present subjunctive (1804). Thus, *ἢν νικήσωμεν, οὐ μή ποτε ἑμὶν Πελοποννήσῳ ἐσβάλωσιν ἐς τὴν χώραν* if we are victorious, the Peloponnesians will never invade your territory T. 4. 95, *οὐδεὶς μηκέτι μείνη τῶν πολεμίων* not one of the enemy will stand his ground any longer X. A. 4. 8. 13, *ὅστι μή φύγητε* you shall not escape (a threat) E. Hec. 1039, *οὐ μή σοι δύνηται ἀντεχεῖν οἱ πολέμοι* your enemies will not be able to withstand you X. Hi. 11. 15.

b. With the future indicative (first and third person). Thus, *οὐ σοι μή μεθήσομαι ποτε* never will I follow thee S. El. 1052, *οὐ μή δυνήσεται Κύρος εὐρεῖν* Cyrus

will not be able to find X. C. 8. 1. 5. In indirect discourse, the future optative or infinitive; as *ἔθεσπισεν . . . ὡς οὐ μή ποτε πέροισεν* he prophesied that they never would destroy S. Ph. 611, *εἶπεν . . . οὐ μή ποτε εὐ πράξειν πόλιν* he declared that the city would never prosper E. Phoen. 1590.

2756. (II) In strong prohibitions (cp. 1919).

a. With the future indicative (second person singular). Thus, *οὐ μή καταβήσει* don't come down Ar. Vesp. 397.

b. With the aorist subjunctive rarely (1800 κ.). Thus *οὐ μή ληρήσῃς* don't talk twaddle Ar. Nub. 367. Many editors change the aorist subjunctive to the future indicative.

2757. There are two cases in which *οὐ μή* is not used in conjunction, but where each negative has its own verb.

a. A positive command in the future indicative (second person) may be joined by *ἀλλά* or *δέ* to a prohibition introduced by *οὐ μή*. Thus, *οὐ μή λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί* don't prattle but follow me Ar. Nub. 505, *οὐ μή δυσμενῆς ἔσει τοῖς φίλοις, παύσει δὲ θυμῷ* do not be angry with thy friends, but cease thy wrath E. Med. 1151. (In E. Bacch. 343 *δέ* with the future is followed by *μηδέ* with the future.) In such sentences the force of *οὐ* continues into the *ἀλλά* or *δέ* clause. Such sentences are generally printed as questions.

b. A positive command with *οὐ* and the future indicative (second person) may be followed by the future in a prohibition introduced by *μηδέ* or *καὶ μή*. Here the clause with *οὐ* has the form of a question expecting the answer *yes*, while the whole sentence has the form of a question expecting the answer *no*. Thus, *οὐ σῆγ' ἀρέξει μηδὲ δειλιᾶν ἀρεῖ* wilt thou not keep silence and not win for thyself the reputation of cowardice? (= keep silence and do not get the reputation of being a coward) S. Aj. 75, *οὐκοῦν καλεῖς αὐτὸν καὶ μή ἀφήςεις*; will you not call him and (will you not) send him away? (= call him and don't send him away) P. S. 175 a. Here *οὐ* is to be taken also with the following clause. Some scholars make the question in the second clause independent of *οὐ*.

2758. The origin of the use of *οὐ μή* is obscure and disputed. See Kvičala *Zeitschrift für österreichische Gymnasien* 1856, p. 755; Goodwin *Moods and Tenses* 389; Gildersleeve *American Journal of Philology* 3. 202, 23. 137; Jebb on Sophocles *Ajax* 75 (appendix); Chambers *Classical Review* 10. 150, 11. 109; Wharton o.c. 10. 239; Whitelaw o.c. 10. 239, 16. 277; Sonnenschein o.c. 16. 165; Kühner-Gerth *Grammatik der griechischen Sprache* 2. § 514. 8.

NEGATIVES WITH *ὥστε* AND THE INFINITIVE

2759. *ὥστε* with the infinitive shows the following uses of the negatives.

a. *μή* in ordinary result clauses including such as express an intended result; as *πᾶν ποιῶσιν ὥστε δίκην μή διδόναι μηδ' ἀπαλλάττεσθαι τοῦ μεγίστου κακοῦ* they use every effort (so as) to avoid being punished and released from the greatest of evils P. G. 479 c.

b. *μή sympathetic*, after verbs of *hindering*; as *ἀπεχόμενοι ὥστε μή ἐμβάλλειν* refraining from attacking T. 1. 49 (cp. 2744.1).

N. — After verbs of *hindering* ὥστε is rarely used for ὥστε μή (cp. 2744.2) ; as ὥστε γὰρ τὴν σύντομον πρὸς τοὺς Πελληνεῖας ἀφικέσθαι ἢ πρὸ τοῦ τείχους φάραγξ εἶργε the ravine in front of the walls prevented them from reaching the short cut to the Pellonians X. H. 7. 2. 13. Cp. P. Eu. 305 d.

c. οὐ, when the ὥστε clause depends on a clause itself subordinate to a verb of *saying* or *thinking* (2269).

d. μὴ οὐ after a negatived verb of *hindering* (cp. 2744.8) ; as οὐτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται . . . ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιήν neither will Eurybiades be able to prevent the fleet from being scattered Hdt. 8. 57. Also when the ὥστε clause depends on a negatived verb (2745) ; as πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν for I will suffer nothing so much as not to die nobly S. Ant. 97.

e. οὐ μή (cp. 2754 a) ; as οὕτως ἐπετεθύμηκα ἀκοῦσαι ὥστε . . . οὐ μή σου ἀπολειφθῶ I have conceived such a desire to hear that I shall not fall behind you P. Phae. 227 d.

ACCUMULATION OF NEGATIVES

2760. If in the same clause a *simple* negative (οὐ or μὴ) with a verb follows a negative, each of the two negatives keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μὴ ἀκουτίζειν οὐκ ἔβαλον αὐτὸν it was not because they did not throw that they did not hit him Ant. 3. 8. 6, οὐ τοι μὰ τὴν Δήμητρα δύναμαι μὴ γελᾶν by Demeter I am not able to help laughing Ar. Ran. 42, οὐδεὶς οὐκ ἔπασχε τι no one was not suffering something (i.e. everybody suffered) X. S. 1. 9 (οὐδεὶς ὅστις οὐ = everybody is commonly used for οὐδεὶς οὐ), οὐδὲ τὸν Φορμίον' ἐκέλευε οὐκ ὄρα nor does he not see Phormio (i.e. he sees him very well) D. 36. 46, οὐδ' εἴ τις ἄλλος σοφός (ἐστίν) οὐ φιλοσοφεῖ nor if there is any other man who is wise, does he love wisdom P. S. 204 a, οὐδέ γε ὁ ἰδία πονηρὸς οὐκ ἂν γένοιτο δημοσίᾳ χρηστός nor can the man who is base in private prove himself noble in a public capacity Aes. 3. 78.

2761. If in the same clause one or more *compound* negatives follow a negative with the same verb, the compound negative simply confirms the first negative.

οὐδεὶς οὐδὲν πενία δράσει no one will do anything because of want Ar. Eccl. 605, μὴ θορυβήσῃ μηδεὶς let no one raise an uproar D. 5. 15, καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε and neither did any one make an attack from any quarter nor did any one come to the bridge X. A. 2. 4. 23, τοὺτους φοβούμενοι μήποτε ἀσεβὲς μηδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλευσῃτε holding them (the gods) in fear never do or intend anything either impious or unholy X. C. 8. 7. 22. So οὐ . . . οὐδέ non . . . ne . . . quidem, οὐ μὴν οὐδέ (2768). οὐδέ πολλοῦ δεῖ, after a negative, means far from it. Cp. "no sonne, were he never so old of years, might not marry" (Ascham's Scholemaster), "We may not, nor will we not suffer this" (Marlowe).

a. In οὐδέ γὰρ οὐδέ the first negative belongs to the whole sentence, while the

second limits a particular part. Thus, οὐδέ γὰρ οὐδέ τοῦτο ψεύσατο for he did not deceive me even in this X. C. 7. 2. 20 (cp. neque enim . . . ne . . . quidem). Cp. E 22, θ 32. So οὐδέ μὲν οὐδέ B 703, κ 551.

2762. The negative of one clause is often repeated in the same or in another clause either for emphasis or because of lax structure.

ὅς οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μῦρον, δρᾶσαι τόδ' ἔργον οὐκ ἔτλης who did not, after you had planned his death, dare to do this deed A. Ag. 1634. The repetition is rhetorical when the negative is repeated directly, as οὐ μικρός, οὐχ, ἀγῶν δδε not trifling, is this struggle, no in truth S. O. C. 587.

SOME NEGATIVE PHRASES

2763. μὴ ὅτι, οὐχ ὅπως, rarely οὐχ ὅτι and μὴ ὅπως, not to speak of, to say nothing of, not only, not only not, so far from (Lat. tantum aberat ut) are idiomatic phrases probably due to an (early, and later often unconscious) ellipsis of a verb of *saying*. Thus, οὐ λέγω (or οὐκ ἐρώ) ὅπως, μὴ εἶπω (λέγε or εἶπης) ὅτι I do (will) not say that, let me not say that, do not say that. μὴ ὅτι, etc. are often used where these verbal forms cannot be supplied by reason of the form of the sentence.

a. οὐχ ὅτι (οὐχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καὶ) not only . . . but (also). Thus, οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Criton in peace, but his friends also X. M. 2. 9. 8, οἶμαι ἂν μὴ ὅτι ἰδιώτην τινά, ἀλλὰ τὸν μέγαν βασιλέᾳ εὐρεῖν κτλ. I think that not merely any private person but the Great King would find, etc. P. A. 40 d.

b. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι . . . ἀλλὰ (καὶ) is shown by the context to mean not only not (so far from) . . . but (also). Thus, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθῶσᾶς σαυτὸν κατὰ τουτωνὶ πολίτευει not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice D. 18. 131 ; μὴ ὅτι P. L. 581 e.

c. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μηδέ) or ἀλλ' οὐ (μή) is shown by the context to mean not only not (so far from) . . . but not even. Thus, οὐχ ὅπως τῆς κοινῆς ἐλευθερίας μετέχομεν, ἀλλ' οὐδέ δουλειᾶς μετριάς τυχεῖν ἠξιώθημεν not only do we not share in the general freedom, but we were not thought worthy of obtaining even a moderate servitude I. 14. 5, νομίζει ἑαυτὸν μὴ ὅτι Πλαταιέα εἶναι, ἀλλ' οὐδ' ἐλεύθερον he considers himself not only not a Plataean but not even a free man L. 23. 12.

N. When a negative precedes, the meaning may be not only . . . but not even ; as τὴν οἰκίαν . . . οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἐλάττω τῆς ἀξίας λαβὼν you would offer your house to no one not only gratis, but not even for a lower price than it is worth X. M. 1. 6. 11.

d. μὴ ὅτι (less often οὐχ ὅπως) in the second of two balanced clauses, after an expressed or implied negative in the first clause, means much less (Lat. nedum) ; as οὐδὲ πλεῖν, μὴ ὅτι ἀναρῆσθαι τοὺς ἀνδρας δυνατὸν ἦν it was not possible even to sail, much less to rescue the man (i.e. to say nothing of rescuing) X. H. 2. 3. 35. The preceding negative may be contained in a question or be otherwise implicit. Thus, δοκεῖ σοι ῥᾶδιον εἶναι οὕτω ταχὺ μαθεῖν . . . ὅτι οὐν πρᾶγμα, μὴ ὅτι τοσοῦτον κτλ. ; does it appear to you to be easy to learn so quickly any subject whatever, much less a subject of so great importance ? P. Crat. 427 e ; cp. D. 54. 17.

The rare οὐχ ὅτι in the second member means *though* (P. Pr. 336 d).

e. μή τί γε, in the orators instead of μή ὅτι, after a negative means *much less*, after a positive *much more*. Cp. D. 19. 137, 8. 27.

2764. οὐ μόνον . . . ἀλλά καί (negative ἀλλ' οὐδέ) *not only . . . but also* (Lat. *non solum . . . sed etiam*). καί may be omitted: usually when the ἀλλά clause either includes the first clause or is strongly contrasted with it. Thus, ἡμάτιον ἠμφίεσαι οὐ μόνον φαῦλον, ἀλλά τὸ αὐτὸ θέρος τε καὶ χειμῶνος γού *put on a cloak that is not merely wretched but is the same both summer and winter alike* X. M. 1. 6. 2; cp. D. 18. 26.

2765. ὅ τι μή, ὅσον μή *except, unless*. ὅ τι (sometimes written ὅτι) μή, and ὅσον μή, ὅσα μή are used, without any verb, to limit a preceding assertion (cp. εἰ μή 2346 a).

οὐ γὰρ ἦν κρήνη, ὅ τι μή μία ἐν αὐτῇ τῇ ἀκροπόλει *for there was no spring, except one on the acropolis itself* T. 4. 26, πειθουσα δὲ ἐκ τούτων μὲν ἀναχωρεῖν, ὅσον μή ἀνάγκη αὐτοῖς χρῆσθαι *philosophy persuading the soul to withdraw from them, except so far as she has to make use of them* P. Ph. 83 a, τῆς γῆς ἐκράτους ὅσα μή προΐοντες πολλὸ ἐκ τῶν στρατων *they were masters of the country, so far as they could be without advancing fur from their camp* T. 1. 111 (ὅσα κρατεῖν ἐδύνατο).

2766. μόνον οὐ (lit. *only not*), ὅσον οὐ (of time) *almost, all but* (Lat. *tantum non*). Thus, μόνον οὐ διεσπασθην *I was almost torn in pieces* D. 5. 5, ἐνόμιζε . . . ὅσον οὐκ ἤδη ἔχειν τὴν πόλιν *he thought that he already was all but in possession of the city* X. H. 6. 2. 16.

2767. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding*, cp. Lat. *uerum tamen*; the colloquial οὐ γὰρ ἀλλά has about the force of *nay, for indeed*, cp. Lat. *non enim . . . sed*. These elliptical phrases require a verb or some other word to be supplied from the context or general run of the thought; but they often resist strict analysis since the contrasted idea is too vague to be supplied. Thus, ὁ ἵππος . . . μικροῦ κἀκείνου ἐξετραχήλισεν· οὐ μὴν (ἐξετραχήλισεν) ἀλλὰ ἐπέμεινεν ὁ Κῦρος *the horse was within a little of throwing him also over its head; (not that it did throw him however, but =) nevertheless Cyrus kept his seat* X. C. 1. 4. 8, αἰ μὲν οὖν οἱ θ' ἡμέτεροι πρόγονοι καὶ Λακεδαιμόνιοι φιλοτιμῶς πρὸς ἀλλήλους εἶχον, οὐ μὴν (scil. περὶ κακῶν) ἀλλὰ περὶ καλλίστων . . . ἐφιλονίκησαν *while our ancestors and the Lacedaemonians were continually jealous of each other (not indeed about base objects but =) nevertheless they were rivals about the noblest objects* I. 4. 85, καὶ γὰρ ἂν δόξειεν οὕτω γ' εἶναι ἄλογον· οὐ μέντοι (scil. ἄλογόν ἐστιν) ἀλλ' ἴσως ἔχει τινα λόγον *and in fact put thus it would seem to be unreasonable; (it is not however unreasonable but =) nevertheless perhaps it has some sense* P. Ph. 62 b, μὴ σκῶπτέ μ', ὠδέλφ', οὐ γὰρ ἀλλ' ἔχω κακῶς δον'τ *mock me, brother; nay, for really I am in a bad way* Ar. Ran. 58 (lit. *for it is not so but, i.e. it is not a case for mocking, but*). In these phrases ἀλλά seems to show traces of its original force of *otherwise* (2775).

2768. οὐ μὴν οὐδέ *nor (yet) again, not however that* corresponds to the positive οὐ μὴν (μέντοι) ἀλλά. Thus, οὐ μὴν οὐδέ βαρβάρους εἶρηκε *nor again has he spoken of barbarians* T. 1. 3, οὐ μᾶν οὐδ' Ἀχιλεὺς *no, nor even Achilles* B 703, οὐ μὴν οὐδέ ἀναισθήτως αὐτοὺς κελεύω τοὺς . . . ἐνυμμάχους ἡμῶν ἔαν βλάπτειν *not however that I bid you tamely permit them to injure our allies* T. 1. 82.

2769. Under the head of particles are included sentence adverbs (1094) and conjunctions. Many sentence adverbs remained such, some sank to mere enclitics, others became pure conjunctions, while still others fluctuated in function, being now adverbial, now conjunctive, as καὶ *even* and *and*, οὐδέ *not even* and *nor*, γάρ *in fact* and *for*, πρὶν *sooner* and *until* or *before*.

2770. Conjunctions are either coördinating or subordinating. The coördinating conjunctions with their several varieties are given in 2163. The subordinating conjunctions are

Causal: ὅτι, διότι, διόπερ, ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε, ὡς (2240).

Comparative: ὡς, ὡςπερ, καθάπερ, ὅπως, ἢ, ὅπη, ἢπερ (2463; cp. 2481).

Concessive: καὶ εἰ (καί), καὶ ἔάν (κᾶν), εἰ καί, ἔάν καί (2369).

Conditional: εἰ, ἔάν, ἢν, ἂν (2283).

Consecutive: ὥστε, ὡς (2250).

Declarative: ὅτι, διότι, οὐνεκα, ὁθούνεκα, ὡς (2578).

Final: ἵνα, ὅπως, ὡς, μή, etc. (2193; cp. 2209, 2221).

Local: οὐ, ὅπου, οἶ, ὅποι, ἐνθα, ὅθεν, ὁπόθεν, ἢ, ὅπη, etc (2498).

Temporal: ὅτε, ὁπότε, ἠνίκα, ἐπεὶ, ἐπειδὴ, ὡς, μέχρι, ἔστε, ἔως, πρὶν, etc. (2383).

Some conjunctions belong to more than one class.

2771. Greek has an extraordinary number of sentence adverbs (or particles in the narrow sense) having a logical or emotional (rhetorical) value. Either alone or in combination these sentence adverbs give a distinctness to the relations between ideas which is foreign to other languages, and often resist translation by separate words, which in English are frequently over emphatic and cumbersome in comparison to the light and delicate nature of the Greek originals (e.g. ἀρα, γέ, τοί). The force of such words is frequently best rendered by pause, stress, or alterations of pitch. To catch the subtle and elusive meaning of these often apparently insignificant elements of speech challenges the utmost vigilance and skill of the student.

2772. The particles show different degrees of independence as regards their position. Many are completely independent and may occupy any place in the sentence; some may occur only at the beginning (*prepositive* particles, as ἀτάρ); others find their place only after one or more words at the beginning (*postpositive* particles, as γάρ, δέ); and some are attached closely to a preceding word or even form compounds with that word wherever it may occur (γέ, τέ).

2773. Some verbal forms have virtually become particles, e.g. ἄγε used with the second person plural, ὄρῃς used of several persons, parenthetic οἶμαι, δηλοῖ ὅτι, εἰ οἶδ' ὅτι, εἰ ἴσθ' ὅτι (2585).

2774. As regards their meaning, particles may be arranged in classes, e.g. *adversative, affirmative, asseverative, concessive, confirmative, conjunctive, infer*

ential, intensive, interrogative, limitative, negative, etc. These classes cannot always be sharply distinguished: some particles fall under two or more classes. Many particles, which serve to set forth the logical relation between clauses, had originally only an intensive or confirmatory force that was confined to their own clause. The following sections deal only with the commoner uses of the most noteworthy particles.

ἀλλά

2775. ἀλλά, a strongly adversative conjunction (stronger than δέ), connects sentences and clauses, and corresponds pretty closely to *but*; at times ἀλλά need not or cannot be translated (2781 b). In form (but with changed accent) ἀλλά was originally the same word as the accusative neuter plural ἄλλα *other things* used adverbially = *on the other hand*. ἀλλά marks opposition, contrast, protest, difference, objection, or limitation; and is thus used both where one notion entirely excludes another and where two notions are not mutually exclusive. ἀλλά is often freely repeated in successive clauses.

2776. The Antecedent Statement is Negative. — In its simplest use ἀλλά introduces a positive statement after a negative clause. Thus, οὐκ ἀνδρὸς ὄρκου πίστις, ἀλλ' ὄρκων ἀνὴρ *his oath is not the warrant of a man, but the man is warrant of his oath* A. fr. 394, οὐ γὰρ κραυγὴ ἀλλὰ σίγη ὡς ἀνυστὸν . . . προσῆσαν *for they came on, not with shouts, but with as little noise as possible* X. A. 1. 8. 11.

a. After a question implying a negative answer or a question to be refuted ἀλλά may have the force of (*nay*) *rather, on the contrary*. Thus, τί δέι σε ἰέναι . . . ; ἀλλὰ ἄλλους πέμψον *what's the need of your going? Nay rather send others* X. A. 4. 6. 19. Here ἀλλ' οὐ (μή) has the force of *and not rather* (2781 b); as τί δέι ἐμβαλεῖν λόγον περὶ τούτου, ἀλλ' οὐχὶ προειπεῖν ὅτι οὕτω ποιήσεις; *why is it necessary to propose a discussion about this and not rather announce that you will have it so?* X. C. 2. 2. 19.

2777. After a negative clause, or a question implying a negative answer, ἀλλά, or more commonly the colloquial ἀλλ' ἢ, may mean *except*, the combination being equivalent either to ἀλλά or to ἢ. In the preceding clause a form of ἄλλος or ἕτερος is often expressed. Thus, ἔπαισε . . . νιν οὕτως ἀλλ' ἐγὼ *no one smote him except myself* S. O. T. 1331, οὐδὲν ἐθέλοντες ἐπαιεῖν ἀλλ' ἢ τὸν πλοῦτον *wishing to praise nothing except wealth* P. R. 330 c (here ἀλλ' ἢ is detached from οὐδέν), τίνα ἄλλον ἔχουσι λόγον βοηθοῦντες ἐμοὶ ἀλλ' ἢ τὸν ὀρθόν κτλ.; *what other reason have they for supporting me except the true reason, etc.?* P. A. 34 b.

a. Distinguish the use of ἀλλ' ἢ *except* (= εἰ μή) in τὸ γοῦν σημεῖον ἕτερον φαίνεται, ἀλλ' ἢ οὐ καθορῶ *the device at any rate appears different, unless I can't see* Ar. Eq. 953.

2778. οὐδὲν ἀλλ' ἢ *nothing but* is also used elliptically, apparently by an original suppression of a form of ποιῶ or γίγνομαι; in effect, however, the phrase has acquired a purely adverbial sense (*merely*). Thus, διεφθάρμεθα . . . ὅπ' ἀνδρῶν οὐδὲν ἀλλ' ἢ φενάκιζεν δυναμένων *we have been ruined by men who are able (to do) nothing except deceive (i.e. able merely to deceive)* I. 8. 36.

a. With the above use compare οὐδὲν ἄλλο ἢ *nothing else than*, used without, and with, ellipse; as οἱ μύριοι ἰππεῖς οὐδὲν ἄλλο ἢ μύριοι εἰσιν ἄνθρωποι *your ten thousand horse are nothing more (else) than ten thousand men* X. A. 3. 2. 18, οὐδὲν ἄλλο ἢ πόλιν τὴν ἑαυτοῦ ἀπόλειπων ἕκαστος *doing nothing else than each abandoning his own city* T. 2. 16. So also οὐδὲν ἄλλο . . . ἢ D. 8. 27. Cp. ἄλλο οὐδὲν ἢ, as in ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν *they did nothing else than conduct (= they practically conducted) a sea-fight from the land* T. 4. 14. Cp. 946, 2652.

2779. The origin of ἀλλ' ἢ is disputed, some scholars regarding ἀλλ' as ἀλλά (originally ἄλλα, 2775), while others derive ἀλλ' directly from ἄλλο, which is thought to have lost its force and consequently its accent. In some passages the Mss. do not distinguish between ἀλλ' and ἄλλ'; and ἀλλ' ἢ and ἄλλο ἢ differ only slightly in meaning. In some of the above cases ἀλλ' has an adjectival force, in some it hovers between an adjective and a conjunction, and in others it clearly has become a conjunction.

2780. After a comparative (μᾶλλον, τὸ πλεον) in a negative clause ἀλλά has the force of *as*. Thus, καὶ ἔστιν ὁ πόλεμος οὐχ ὀπλων τὸ πλεον ἀλλὰ δαπάνης *and war is not so much (lit. more) a matter of arms as (but rather) of money* T. 1. 83. Here the clause with ἀλλά is more emphatic than if ἢ had been used. Cp. "there needed no more but to advance one step": Steele.

2781. The Antecedent Statement is Affirmative. — ἀλλά is sometimes found after an affirmative statement.

a. The antecedent clause often has a concessive force, and frequently takes μέν (2900). Thus, τὰ μὲν καθ' ἡμᾶς ἔμοιγε δοκεῖ καλῶς ἔχειν· ἀλλὰ τὰ πλάγια λυπεῖ με *the part where we are seems to me to be well disposed, but the wings cause me uneasiness* X. C. 7. 1. 16.

b. ἀλλ' οὐ (μή) after an affirmative statement often has the force of *and not, and not rather, instead of* (sometimes with a touch of irony). Thus, ἐκείθεν ἀλλ' οὐκ ἐνθένδε ἠρπάσθη *she was carried off from there and not (or simply not) from here* P. Phae. 229 d, ἐμοὶ ὀργίζονται ἀλλ' οὐχ αὐτοῖς *they are angry with me instead of (or and not rather with) themselves* P. A. 23 c. In such cases καὶ οὐ (μή) would not repudiate the opposition.

2782. ἀλλά in Apodosis. — After a concession or a condition expressed or implied, the apodosis may be emphatically introduced by ἀλλά, ἀλλὰ . . . γε, ἀλλ' οὖν γε *still, yet, at least*. Thus, εἰ σῶμα δοῦλον, ἀλλ' ὁ νοῦς ἐλεύθερος *if the body is enslaved, the mind at least is free* A. fr. 854, εἰ δ' ἐν πᾶσι τοῦτοις ἠττήμεθα, ἀλλὰ τὸ γέ τοι πῦρ κρείττον καρποῦ ἐστίν *but if we should be baffled in all these points, still, as they say, fire is stronger than the fruit of the field* X. A. 2. 5. 19. So also in clauses other than conditional; as ἀλλ' ἐπεὶ . . . πατέρα τόνδ' ἐμόν οὐκ ἀνέλκᾶτ', . . . ἀλλ' ἐμὲ . . . οἰκτίρατε *but since ye did not bear with my father, pity me at least* S. O. C. 241.

2783. ἀλλά attached to Single Words. — ἀλλά, attached to a single word in an adverbial sense, may stand in the interior of the sentence (not in Hom.). Thus, ἀλλὰ νῦν νοῖν *at least*, as in τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοίμ' ἐγὼ, *how pray, can I serve thee even now?* S. Ant. 552. So with γέ, as ἔἂν οὖν ἀλλὰ νῦν γ' ἔτι . . . ἐθελήσητε *if therefore you still desire even now* D. 3. 33 (and often in D.). Here ἀλλὰ νῦν implies εἰ μὴ πρότερον. ἀλλά sometimes apparently implies εἰ μὴ

τι ἄλλο ἢ ἢ ἐμὴ ἀλλοις, etc., as λέγ' ἀλλά τοῦτο say this at least (say but this) S. El. 415.

2784. ἀλλά opposing Whole Sentences. — ἀλλά well, well but, nay but, however is often used, especially at the beginning of a speech, in opposition either to something said (or supposed to be meant) by another, or to a latent feeling in the mind of the writer or speaker himself. Thus, ἀλλά πρῶτον μὲν μνησθήσομαι . . . ὁ τελευταῖον κατ' ἐμὸν εἶπε well, I will first allude to the charge against me which he mentioned last X. H. 2. 3. 35, ἀλλ' ὄφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελευτήκεν κτλ. well, I would that Cyrus were alive, but since he is dead, etc. X. A. 2. 1. 4. Often of remonstrance or protest, as ἀλλ' ἀμήχανον nay, it is impossible E. El. 529. ἀλλά is also especially common when a previous train of thought or remark is impatiently interrupted, as ἀλλά ταῦτα μὲν τί δεῖ λέγειν; but what is the need of recounting this? S. Ph. 11. Similarly in

a. Replies (often in quick, abrupt, or decisive answers): ἤρετο δ' τι εἶη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο· Ζεὺς σωτήρ καὶ νίκη· ὁ δὲ Κύρος ἀκούσας Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω he asked what the watchword was; and he replied: "Zeus the saviour and Victory;" and Cyrus, on hearing this, said, "Well, I accept it and so let it be" X. A. 1. 8. 17.

b. Assent, with an adversative sense implied (cp. οὐκ, well): ἀλλ' εἰ δοκεῖ, χωρῶμεν well, if it pleases thee, let us be going S. Ph. 645.

c. Appeals, exhortations, proposals, and commands: ἀλλ' ἴωμεν but let us go P. Pr. 311 a, ἀλλ' ἐμοὶ πείθου καὶ μὴ ἄλλως ποιεῖ nay, take my advice and don't refuse P. Cr. 45 a. The tone here is often impatient.

d. Wishes and imprecations: ἀλλ' εὐνχοίης well, my blessings on thee! S. O. T. 1478.

e. Questions, to mark surprise: πῶς εἶπας; ἀλλ' ἦ καὶ σοφὸς λέληθας ὦν; what dost thou mean? can it really be that thou art subtle too and without my knowing it? E. Alc. 58.

2785. ἀλλά is often used when a speaker introduces a supposed objection (either in his own name or in that of his opponent), and immediately answers it; as ἀλλά νῆ τὸν Δία ἐκεῖν' ἂν ἴσως εἶποι πρὸς ταῦτα κτλ. but, by Zeus, he might perhaps say in reply to this, etc. D. 20. 3. ἀλλά may here put the supposed objection and also give the answer. Thus, τί γὰρ καὶ βουλόμενοι μετεπέμπεσθ' ἂν αὐτοὺς ἐν τούτῳ τῷ καιρῷ; ἐπὶ τὴν εἰρήνην; ἀλλ' ὑπῆρχεν ἀπᾶσιν· ἔλλ' ἐπὶ τὸν πόλεμον; ἀλλ' ἀποὶ περὶ τῆς εἰρήνης ἐβουλεύεσθε for with what possible desire would you have been sending them at that juncture? With a view to peace? Why (but) peace was open to all. With a view to war? Why (but) you were yourselves deliberating about peace D. 18. 24. Cp. French *mais* introducing a reply to a question.

a. So in rapid dialogue objections may take the form of questions, in which each ἀλλά after the first may be rendered by *or*. Cp. 2654.

2786. ἀλλά with other Particles. — For example:

ἀλλά γάρ 2816; on οὐ γάρ ἀλλά, see 2767.

ἀλλά . . . γε but at any rate.

ἀλλά γέ τοι (τοί γε) yet at least, yet be sure.

ἀλλά δὴ well then.

ἀλλ' ἦ; why how? can it really be that? what, can it be true? Here ἀλλά marks surprise, while ἦ asks the question.

ἀλλά μέντοι nay, but; well, however; yet truly. On οὐ μέντοι ἀλλά, see 2767.

ἀλλά μὴν nay, but; but then; but surely. Often to introduce an objection, to reject an alternative, often merely to introduce a new idea or to resume an interrupted thought. On οὐ μὴν ἀλλά, see 2767.

ἀλλ' ὅμως but still. Often without a verb, to introduce the reply to an objection.

ἀλλ' οὐδέ is sometimes used elliptically, as in ὑπὲρ . . . ὦν οὗτος ἀπήγγειλε πρὸς ὑμᾶς ἀλλ' οὐδὲ μικρὸν nay, there is not even ever so little (not only not a great deal but not even a little) concerning which he reported to you D. 19. 37. ἀλλ' οὐδέ μὲν δὴ is often used to reject an alternative.

ἀλλ' οὖν (γε) but then, well then, well at any rate; stronger than δ' οὖν.

ἄρα

2787. ἄρα (Epic ἄρα and enclitic ἄρ before a consonant, ῥά usually after monosyllables; all postpositive), a connective, confirmatory, and inferential particle marking the immediate connection and succession of events and thoughts; the natural, direct, and expected consequence of a previous statement of the existing situation, or of the realization of experience of some sort; and agreement of various kinds, as between assertion and reality, cause and result, premise and conclusion, explanation and what was to be explained.

a. ἄρα marks a consequence drawn from the connection of thought, and expresses impression or feeling; the stronger οὖν marks a consequence drawn from facts (a positive conclusion).

2788. The etymology of ἄρα, and hence its original meaning, is obscure. Some derive it from the root ἄρ, seen in ἄρ-ἄρ-ἴσκω fit, join, ἄρτι just; and thus regard the proper sense as *fittingly, accordingly*. Others think the earliest meaning was *truly, forsooth* and connect ἄρα with a lost adj. ἄρτις, surviving in ἄρι-στος, ἄρι-γνωτος. On this interpretation ἄρα would originally assert the truth of its *own* clause. ἄρα is found also in ἄρα and γάρ.

2789. ἄρα is used in Homer much more freely than in Attic, and often so as to defy exact translation. In general ἄρα in Epic marks immediate connection and succession, a natural consequence of something already said or done; gives an explanation of an antecedent statement; or is used in recapitulations and transitions. Thus, αὐτὰρ ἐπεὶ ῥ' ἤγερθεν . . . βῆ ῥ' ἔμειν εἰς ἀγορὴν but when they were collected, then he started to go to the assembly β θ, ὡς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ thus he spake, and all accordingly became hushed in silence H 92, σίτον δὲ σφιν ἔνειμε Μεσαύλιος, ὃν ἄρ σὺ βιάσθησθαί αὐτὸς ἐκτίησθαί and Mesaulius distributed food to them, a slave whom (and this was the reason for his so doing) the swineherd had acquired ξ 449, ὡς ἄρ' ἐφώνησεν καὶ ἀπὸ τοῦ τόξου ἔθηκεν thus then he spake and put the bow from him φ 163. So also in the later language; as ἐρωτήσεως δὲ αὐτὸν τῆς μητρὸς . . . ἀπεκρίνατο ἄρα ὁ Κύρος on his mother's questioning him Cyrus naturally replied X. C. 1. 3. 2.

2790. In Attic, and in part also in Homer, ἄρα marks an inference (*conse-*

quently, so then, therefore, it seems, after all, of course, etc.). Thus, εἶπεν αὐτῷ δτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κύρος δ' εἶπεν· οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις the seer said to him that the king would not fight within ten days. And Cyrus answered: "Well then if he does not fight within that time he will not fight at all" X. A. 1. 7. 18, οὐδεὶς ποτοῦ ἐπιθύμει, ἀλλὰ χρηστοῦ ποτοῦ . . . , πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθύμουσιν no one desires drink merely, but good drink, since of course everybody desires good things P. R. 438 a.

2791. ἄρα is often used of direct logical conclusions in conducting an argument (especially in Plato); as τί οὖν περὶ ψυχῆς λέγομεν; ὁράτων ἢ ἀόρατον εἶναι; οὐχ ὁράτων. αἰδὲς ἄρα; καί. ὁμοιωτερον ἄρα ψυχῆ σώματος ἐστὶν τῷ αἰδεῖ, τὸ δὲ τῷ ὁράτῳ what then do we say about the soul? That it is visible or invisible? Not visible. Then it is invisible? Yes. Consequently soul has a closer resemblance to the invisible than the body, and the latter to the visible P. Ph. 79 b.

2792. In the argument *ex contrario* set forth in clauses with μέν and δέ, ἄρα, usually meaning in *sooth*, is commonly placed with the second clause (P. Ph. 80 d, R. 445 b), occasionally with the first (P. Cr. 46 d, L. 840 b), or with both (P. Ph. 97 a, R. 600 c).

2793. In direct questions ἄρα adds liveliness, while at the same time it marks connection or consequence. So τίς ἄρα who then? πῶς ἄρα how then? In questions of anxiety ἄρα marks increase of feeling. Thus, τί μ' ἄρα τί μ' ὀλέκεις; why then, why dost thou destroy me? S. Ant. 1285.

2794. ἄρα occurs in questions in which the admissibility of one opinion is inferred from the rejection of another. Thus, εἰπέ μοι, ἔφη, ὦ Θεοδότη, ἔστι σοι ἀργός; οὐκ ἔμοιγ', ἔφη. ἀλλ' ἄρα οἰκίᾳ προσόδους ἔχουσα; 'tell me,' said he, 'Theodote, have you an estate?' 'Not I indeed,' said she. 'But perhaps then you have a house that brings in an income?' X. M. 3. 11. 4. Such questions are often ironical (P. A. 25 a).

2795. ἄρα is often used to indicate new perception, or surprise genuine or affected; as when the truth is just realized after a previous erroneous opinion and one finds oneself undeceived either agreeably or disagreeably. So, especially with the imperfect of εἶναι, ἄρα means after all, it seems, why then, so then, sure enough. See 1902.

2796. εἰ ἄρα, εἰ ἄν ἄρα if really, if after all, if indeed, are commonly used of that which is improbable or undesirable; εἰ (εἰ ἄν) μὴ ἄρα unless perhaps (*nisi forte, nisi vero*) is often ironical. Thus, εἰ ἄρα γέγονεν ὡς οὗτοι ἔλεγον if indeed it did take place as they said D. 56. 28, καὶ μὴν εἰ καὶ τοῦτ' ἄρα δεῖ μ' εἰπεῖν and yet if I must after all say this too 18. 317, πολλάκις τοῖς Ἀθηναίοις παρήνει, ἦν ἄρα ποτὲ κατὰ γῆν βιασθῶσι . . . ταῖς νασι πρὸς ἀπαντας ἀνθίστασθαι he often counselled the Athenians, if after all they should ever be hard pressed on the land side, to fight the world with their fleet T. 1. 93, πῶς ἄν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἢ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστὶν how then could such a man corrupt the young? unless perchance the study of virtue is corruption X. M. 1. 2. 8.

2797. εἰ (εἰ ἄν) ἄρα is common after σκοπῶ, etc. See 2672.

2798. ἄρα is often used, especially with ὡς, to introduce the statement of others which, in the view of the speaker, is (usually) to be rejected. Thus, ἀκούω

αὐτὸν εἶρην ὡς ἄρ' ἐγὼ πάντων ὧν κατηγορῶ κοινῶνς γέγονα I hear that he is going to say that I forsooth (or if you please) have been a partner in all that I denounced D. 19. 202.

2799 Attic has, in bimembral clauses, εἴτε ἄρα . . . εἴτε or εἴτε . . . εἴτε ἄρα, as εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην whether truly or after all, it may be, falsely S. Ph. 345. Hom. has also a similar use with οὔτε . . . οὔτε, and ἦ . . . ἦ. Hom. has ἄρα . . . ἄρα (Ψ 887).

ἄρα

2800. ἄρα, a confirmative particle from ἦ + ἄρα, is used in lyric and dramatic poetry in the sense of ἄρα. ἄρα is postpositive, except in New Comedy.

σὺν ἄρα τοῦργον, οὐκ ἐμὸν κεκλήσεται it shall then be called thy work, not mine S. Aj. 1368. Often with τίς, as τίς ἄρ' ἐμοῦ γένοιτ' ἄν ἀθλιώτερος; who then could be more wretched than I am? Trag. fr. 280. On interrogative ἄρα, see 2650, 2651. Epic ἦ ἄρα is both confirmatory and interrogative.

ἀτάρ

2801. ἀτάρ (prepositive; Hom. also αἰτάρ from αἶτε + ἄρ) usually poetical, but found in Xenophon and Plato, is an adversative conjunction commonly used to introduce a strong or surprising contrast (*but, but yet, however*); sometimes to introduce a slight contrast (*and, and then*), but one stronger than that marked by δέ. ἀτάρ is common as a correlative to μέν. It is often found in lively questions to introduce an objection; in rapid transitions; and sometimes it serves to introduce the apodosis of a conditional sentence. ἀτάρ was largely displaced by the stronger ἀλλά.

αὖ

2802. αὖ (postpositive), an adversative particle meaning *on the other hand, on the contrary* (properly *again*). In Hom. it serves as a correlative to μέν or ἦ τοι, and to introduce the apodosis of conditional or relative clauses.

αὖ is often used with personal pronouns, as ἀλλὰ σὺ αὖ . . . λέγε but do you in turn tell us X. S. 3. 5; and is often added to δέ, as οἱ Ἕλληνες ἐπῆσαν . . . οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο the Greeks came on, but the barbarians on their part did not wait to receive them X. A. 1. 10. 11. Connected in meaning are the derivatives αὖτε (poetic) and αὖθις.

γάρ

2803. γάρ (postpositive) *in fact, indeed, and for*, a confirmatory adverb and a causal conjunction. As a conjunction, γάρ usually stands after the first word in its clause; as an adverb, its position is

freer. γάρ is especially common in sentences which offer a reason for, or an explanation of, a preceding or following statement. It may be used in successive clauses.

a. γάρ is from γέ + ἀρ (= ἀρα), γέ originally giving prominence either to the word it followed or to the whole clause, while ἀρα marked this prominence as due to something previously expressed or latent in the context. The compound γάρ originally emphasized a thought either as the result of existing circumstances or as a patent and well known fact. In most uses of the word, however, the force of its component parts cannot be distinguished; nor is it clear in many cases whether γάρ is a conjunction or an adverb marking assurance.

2804. Adverbial γάρ appears in questions, answers, and wishes; and in many other cases where recourse is had to conscious or unconscious ellipsis by those scholars who hold that γάρ is always a conjunction. Ellipsis is sometimes natural and easy, but often clumsy and artificial. Though we find in parallel use both incomplete and complete clauses with γάρ, it is improbable that the Greeks were conscious of the need of any supplement to explain the thought. In many uses γάρ has become formulaic, serving only to show the natural agreement with the existing situation.

2805. In questions, γάρ asks for confirmation of a preceding statement, or expresses assent or dissent; asks whether an act before mentioned was not reasonable; asks a question prompted by some form of emotion; and serves to indicate transition, etc.

a. In questions γάρ often marks surprise or indignation, and may frequently be translated by *what, why, then, really, surely*. Thus, ταυτί λέγεις σὺ στρατηγὸν πτωχὸς ὢν; ἐγὼ γάρ εἰμι πτωχός; *do you, beggar that you are, address your general thus? what! I a beggar?* Ar. Ach. 593, ἦ ζῆ γὰρ ἀνὴρ; *is the man really alive?* S. El. 1221, οἶ γὰρ σοι μαχεῖσθαι . . . τὸν ἀδελφόν; *do you really think that your brother is going to fight?* X. A. 1.7.9. So τίς γάρ; *who then, why who?*

b. Brief interrogative formulae asking for confirmation of a preceding statement are:

τί γάρ; *what then, how then, how else?* τί γάρ also serves as a formula of transition (*now, well then, now what . . ., furthermore*).

ἦ γάρ; *is it not so? surely this is so?* (cp. *n'est ce pas*). Often of surprise.

οὐ γάρ; *is it not so?* often in indignant questions; when not standing alone, *why not?*

πῶς γάρ; πῶθεν γάρ; *imply that something is impossible (often of surprise)*. Cp. πῶς γὰρ οὐ; in negative rhetorical questions.

2806. In answers γάρ marks assent, assurance, sometimes dissent. Thus, δεινὸν γε τοῦπίσασμα τοῦ νοσηματος. δεινὸν γὰρ οὐδὲ ῥητόν *dread indeed is the burden of the disease. Aye dread indeed and beyond all words* S. Ph. 755, ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι; ἦ γὰρ ἀνάγκη *do you then confess that you have proved yourself unjust toward me? In truth I must indeed* X. A. 1.6.8, μηδ' αἰ μητέρες τὰ παιδιά ἐκδειματούντων . . . μὴ γάρ, ἔφη *nor let mothers frighten their children. No indeed, said he* P. R. 381 e, φῆς τὰδ' οὖν; ἀ μὴ φρονῶ γὰρ οὐ φιλῶ λέγειν *dost thou then consent to this? No, for I am not wont to utter words I do not mean* S. O. T. 1520.

a. γάρ is common in brief answers, as after οὐ, δεῖ, εἵκοις, λέγω, ὠμολόγηται. So in the rhetorical questions πῶς γάρ; πῶς γὰρ οὐ; used as answers.

2807. In wishes: εἰ γὰρ . . . ἐν τούτῳ εἶη *would that it depended on that* P. Pr. 310 d, κακῶς γὰρ ἐξέδοιο *oh that you might perish wretchedly* E. Cyc. 261. Here γάρ marks the agreement of the wish with the existing situation.

2808. Explanatory (or prefatory) γάρ has the force of *now, namely, that is, for example*; but usually is not to be translated, and especially when the preceding sentence contains a verb of *saying, showing*, etc. It usually introduces, as an explanation, the details of that which was promised in an incomplete or general statement; sometimes, without any such statement, it introduces a new fact. Whether this γάρ is an adverb or a conjunction is uncertain. Thus, δοκεῖ τοῖνυν μοι χαριέστερον εἶναι μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε κτλ. *I think it will be more interesting to tell you a myth. Once upon a time there was, etc.* P. Pr. 320 c, οὕτω γὰρ σκοπεῖτε *look at it in this light* L. 19.34 (at the beginning of a new point in the discussion).

2809. Explanatory γάρ often introduces a clause in apposition to a preceding demonstrative, to such expressions as τεκμήριον δέ or μαρτύριον δέ *now the proof is this, δῆλον δέ (ἐστίν) it is clear, τὸ δὲ μέγιστον but, what is of the greatest importance*, or to relative clauses (995). Thus, ὡς δ' ἔτι μᾶλλον θαρρήσ, καὶ τότε κατανόησον· οἱ μὲν γὰρ (explaining τότε) πολέμοι πολὺ μὲν ἐλάττωτες εἰσι νῦν ἢ πρὶν ἡττηθῆναι ὑφ' ἡμῶν *and that you may be still more encouraged, consider this fact too. The enemy (namely) are much fewer now than they were before they were beaten by us* X. C. 5.2.36, ἐννοήσωμεν δὲ καὶ τῆδε, ὡς πολλὴ ἐστὶν ἀγαθὸν αὐτὸ εἶναι. δύοῖν γὰρ θάτερον ἐστὶν τὸ τεθνᾶναι κτλ. *let us consider the matter also in this way and we shall see that there is abundant reason to hope that it is a good: now death must be one of two things, etc.* P. A. 40 c, μαρτύριον δέ· Δήλου γὰρ καθαιρομένης κτλ. *and this is a proof of it: now when Delos was being purified, etc.* T. 1.8, δ δὲ πάντων σχετικώτατον· οὐς γὰρ ὁμολογήσαμεν ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας ἡγούμεθα τῆς πολιτείας εἶναι *but the most abominable of all is this; we consider the most trustworthy guardians of the State to be those men whom we should agree were the worst citizens* I. 8.53.

2810. Causal γάρ is a conjunction: *for (nam, enim)*. It serves to introduce a cause of, or a reason for, an action before mentioned; to justify a preceding utterance; to confirm the truth of a previous statement. Causal γάρ often refers to a thought implied in what has preceded. Thus, λεκτέα ἂ γινώσκω· ἔμπειρος γάρ (causal) εἰμι καὶ τῆς χῶρᾶς τῶν Παφλαγόνων καὶ τῆς δυνάμεως. ἔχει γὰρ (explanatory) ἀμφότερα, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα *I must tell what I know, for I am acquainted with the country of the Paphlagonians and its resources; now the country has very fertile plains and very lofty mountains* X. A. 5.6.6, ἰού, δύστηνε· τοῦτο γάρ σ' ἔχω μόνον προσεπεῖν *alas, ill-fated one! for by this name alone can I address thee* S. O. T. 1071, ἐπιστευθῆναι δὲ ὑπὸ τῶν Λακεδαιμονίων· οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς *but I was trusted by the Lacedaemonians; for (otherwise, i.e. εἰ μὴ ἐπίστευον) they would not have sent me back to you* P. A. 30 c.

2811. Anticipatory γάρ states the cause, justifies the utterance, or gives the explanation, of something set forth in the main clause which follows. The main clause usually contains an inferential word, a demonstrative pointing backward,

βουλή, ταῦτα μὲν ἐνθάδε οὐκ οἶδ' ὁ τι δεῖ λέγειν *but, Senators, I do not know why I should discuss these matters here* L. 7. 42, ἀλλὰ γὰρ ἤδη ὥρᾱ ἀπιέναι *but it is already time to depart* P. A. 42 a.

(2) To restrain the expression of emotion; as ἀλλ' ἀναξ γὰρ ἔστ' ἐμός, σιγῶ *but no, I am silent for he is my king* E. El. 1245.

(3) When the approach of a new actor is announced. Cp. 2817, 2818.

2820. Other Combinations. — γὰρ ἄρα *for sure enough*.

γὰρ δὴ *for of course, for indeed, for you must know*, as φαμέν γὰρ δὴ *for of course we say so*.

γὰρ δὴ πού *for I presume, for doubtless*.

γὰρ οὖν *often of frank assent, as οὐ γὰρ οὖν certainly not, λέγω γὰρ οὖν certainly, I do say so; less often to explain (for certainly); καὶ γὰρ οὖν (not very common) is stronger than καὶ γάρ*.

γάρ πού *for I suppose*.

γάρ τοι *for surely, for mark you; sometimes καὶ γάρ τοι*.

γέ

2821. γέ (postpositive and enclitic) is an intensive and restrictive particle with the force of *at least, at any rate, even, certainly, indeed*; but often to be rendered by intonation. γέ may indicate assent, concession, banter, scorn, deprecation, irony, etc. γέ emphasizes single words or whole phrases or clauses.

a. Single words. So often with pronouns, as ἔγωγε *I at least* (excluding others), ἐμέ γε cp. *mi-ch*, ὁ γε *even he* (Hom.), οὗτός γε, and with a repeated pronoun (S. Ph. 117). Other words, as ὁ τι βούλει γε *whatever you like* Ar. Ran. 3, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *in numbers at least we should not surpass the enemy* X. C. 2. 1. 8.

b. With phrases or clauses. Thus, ὡς μὴ μ' ἀτιμόν, τοῦ θεοῦ γε προστάτην, οὕτως ἀφῆ με *that he may not thus send me away in dishonour— who am the suppliant of the god* S. O. C. 1278, ἀνθρώπους τίνισθον, δτις γ' ἐπίορκον ὀμόσση γε *who punish men who swear falsely* Γ 279.

2822. γέ may be used twice in the same sentence. Thus, ἐπεὶ γ' ἀρκοῦνθ' ἱκανὰ τοῖς γε σώφροσιν *since indeed that which suffices their wants is enough for the wise* E. Phoen. 545. Cp. Hdt. 1. 187, Ar. Vesp. 1507.

2823. γέ stands between article and noun, as οἱ γ' ἄνθρωποι (after a preposition, as ἐν γε τῷ φανερώ); between noun and adjective, or after the adjective, as ἀνὴρ γε σοφός, or ἀνὴρ σοφός γε; after a possessive pronoun, as ἐμός γε θυμός; after μέν, δέ, τέ, as ὅτι δέ γε ἀληθῆ λέγω. When γέ influences a whole clause it stands as near as possible to the introductory conjunction; as εἰ γε, ἄρα γε.

2824. γέ in contrasts and alternatives; as σὺ δ' οὐ λέγεις γε (αἰσχρά), δρᾶς δέ με *thou dost not indeed say, but do shameful things to me* E. And. 239, ἥτοι κρύφα γε ἢ φανερώς *either secretly or openly* T. 6. 34, ἢ σοφοὶ ἢ τίμοι ἢ γέροντές γε οἱ *wise or held in honour aye or old* P. Hipp. M. 301 a (here γέ indicates a change in an alternative series; cp. οὔτε . . . οὔτε . . . οὐδέ γε and καὶ . . . γε 2829).

2825. γέ in replies and comments (*yes, well*). Thus, δοκεῖ παρεικαθεῖν; ὅσον γ', ἀναξ, τάχιστα *does it seem best to you that I should give way? Aye, my lord, and with all speed* S. Ant. 1102. Here καὶ . . . γε is common, as καὶ οὐδέν γε ἀτόπως *yes, and no wonder* P. Th. 142 b.

2826. ὅς γε (rarely ὅστις γε) has a causal force, much like *qui quidem, quippe qui*. Thus, ἀποπα λέγεις . . . ὅς γε κελεύεις ἐμὲ νεώτερον ὄντα καθηγείσθαι *you are talking absurdly in bidding me who am the younger take precedence* X. M. 2. 3. 15. So with other relatives, as οἷος, ὅσος, ὥσπερ.

2827. γέ sometimes marks an ellipse (S. Ph. 1409). When the verb of the apodosis is omitted, the protasis often has γέ (so usually in Aristophanes, e.g. Nub. 267).

2828. When γέ is followed by other particles, it belongs with the emphasized word, and the other particles retain their original force; as τοὺς γε μέντοι ἀγαθοὺς *yet the brave at least* X. A. 1. 9. 14. So γε δὴ, γε μὲν δὴ, γέ τοι (often used like γούν in giving a reason for a belief), γέ τοι δὴ. With the imperative, γέ is rare except when it is followed by another particle, as δρᾶ γε μὴν S. O. C. 587.

2829. After other Particles. — For example:

δέ γε: here γέ usually does not emphasize δέ but either a single word or the whole clause; as ἡμῖν δέ γε οἶμαι πάντα ποιητέα *but we at least, in my opinion, should adopt every means* X. A. 3. 1. 35. δέ . . . γε is often used when two things are compared, in order to show that one is more important than the other.

καὶ . . . γε sometimes means *yes, and* and sometimes γέ emphasizes the intervening word. Thus, κοῦδέν γε θαῦμα *yes, and no wonder* S. O. T. 1132, καὶ στίβου γε οὐδεὶς κτύπος *and of footsteps there is no sound* S. Ph. 29. καὶ . . . γε often emphasizes one item in a series, and especially the last item. Here καὶ . . . γέ προς (καὶ προς γε) and besides is common. Cp. P. G. 450 d, 469 b.

μέν γε lends force to a contrast (P. S. 180 d); sometimes it has the force of *that is to say, for example* (T. 6. 86).

Frequent combinations are ἀλλ' οὖν . . . γε, μέντοι . . . γε, μὴν . . . γε, οὐκοῦν . . . γε.

γούν

2830. γούν (postpositive; first in Aeschylus) is a restrictive particle from γέ + οὖν. Its meaning varies according to the prominence of the γέ or οὖν; often *certainly, at any rate (at all events, at least)*. γούν commonly confirms a previous general assertion by giving a special instance of its truth (the special instance may be a seeming exception). γούν is thus used in bringing forward a reason, which, while not absolutely conclusive, is the most probable explanation of a previous statement.

ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἠττημένων· ἔφευγον γούν πρὸς ἐκείνους καταλιπόντες ἡμᾶς *for they are even more cowardly than those who were beaten by us. At any rate they deserted us and sought refuge with them* X. A. 3. 2. 17.

2831. γούν may emphasize a pronoun; as πρὸς γούν ἐμοῦ S. Aj. 527, τὰ γούν σά S. El. 1499.

2832. In answers γούν means *well, at least; yes certainly*; as εἰκὸς γούν X. C. 5. 3. 14.

2833. γούν finds the proof of an assertion in *one* of several possible facts or occurrences; γάρ gives the reason in general, but gives no particular instance; δ' οὖν has an adversative force: 'be that as it may, yet at any rate.'

δέ

2834. δέ (postpositive) was originally an adverb with a force not unlike that of *on the other hand, on the contrary*; later it became a conjunction commonly represented by *but* or *and*, which are, however, mere makeshifts of translation. δέ serves to mark that something is different from what precedes, but only to offset it, not to exclude or contradict it; it denotes only a slight contrast, and is therefore weaker than ἀλλά, but stronger than καί. δέ is adversative and copulative; but the two uses are not always clearly to be distinguished.

2835. Adversative δέ often marks a silent contrast, as at the beginning of speeches (ἐγὼ δὲ οὕτω γινώσκω X. A. 4. 6. 10); in questions which imply opposition to something just said (S. O. C. 57); in answers (S. O. T. 379); in objections or corrections (S. Ant. 517); in τὸ δέ, τὰ δέ *on the contrary, whereas really*, where a true opinion is opposed to a false one; similarly in νῦν δέ *but in fact, but as the case stands*. When δέ is balanced by μέν (2904) it is antithetical rather than adversative.

a. δέ after a pronoun following a vocative produces a pause; as Νιόβᾶ σέ δ' ἔγωγε νέμω θεῶν *ah Niobe, thee I regard as divine* S. El. 150.

b. δέ instead of ἀλλά is rare except in the poets and Thucydides. Thus, προμηθέης γε τοῦτο μηδεὶ τούργον, κρυφῆ δὲ κεύθε *make known this plan to no one, but hide it in secret* S. Ant. 85, οὐκ ἐπὶ κακῶ, ἐπ' ἐλευθέρῳσι δὲ τῶν Ἑλλήνων παρελήλυθα *I have come, not to harm, but to liberate, the Greeks* T. 4. 86. Sometimes οὐ μέν precedes when δέ is used like ἀλλά (T. 1. 50).

c. *But not* is ἀλλ' οὐ or οὐ μέντοι, not οὐ δέ, in order to avoid confusion with οὐδέ *nor, not even*. But οὐ and δέ may be separated, as οὐ βουλομένων δέ . . . προσχωρεῖν *but since they did not wish to surrender* X. H. 1. 6. 13.

2836. Copulative δέ marks transition, and is the ordinary particle used in connecting successive clauses or sentences which add something new or different, but not opposed, to what precedes, and are not joined by other particles, such as γάρ or οὖν.

Copulative δέ is common in marking *continuation*, especially when something subordinate is added. Thus, when a new phase of a narrative is developed (X. A. 1. 2. 7-8); where attention is called to a new point or person (as in τὶ δ' ἔστιν,); when an interrupted speech or narrative is resumed (X. C. 1. 6. 41, S. Tr. 281); where a second relationship is added (μήτηρ βασιλέως, βασίλεια δ' ἐμή *the mother of the King, and my Queen* A. Pers. 151, Ἴδινα . . . Μενδαίων ἀποικίαν, πολεμῶν δὲ ὄσαν *he seized E'ion, a colony of Mende, and which had been hostile* T. 4. 7):

when δέ has a force like that of γάρ (X. C. 6. 3. 16); and in καὶ . . . δέ *and also* (Epic καὶ δέ), 2891.

2837. Apodotic δέ.—The beginning of the principal clause (apodosis) of conditional and concessive sentences is often marked by δέ. Apodotic δέ is found also in the principal clause of causal, temporal, comparative, and relative sentences; and regularly gives greater emphasis to the main clause, which is thus distinctly set off against the subordinate clause. Apodotic δέ is very common in Homer and Herodotus, not rare in Attic poetry, but infrequent in Attic prose, where it is used especially after an emphatic personal or demonstrative pronoun or when a participle represents the antecedent clause. Thus, εἰος ὁ ταῦθ' ὄρμαινε . . . , ἦλθε δ' Ἀθήνη *while he was revolving these things, then came Athene* A 198, εἰ οὖν ἐγὼ μὴ γινώσκω μήτε τὰ ὅσια μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξετέ με *accordingly if I have no knowledge either of what is holy or what is just, do you then instruct me* X. H. 4. 1. 33, ἐπεὶ τοίνυν οὐ δύναμαι σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὦδε ποίησον *since therefore I am not able to persuade you not to expose it, do you then do as follows* Hdt. 1. 112, ἐκάθευδον . . . ὥσπερ οἱ ὀπλιταὶ οὕτω δὲ καὶ οἱ πελτασταὶ *as the hoplites so also the peltasts sleep* X. C. 8. 5. 12, ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν . . . , φαίνονται δ' οὐδ' ἐνταῦθα πᾶση τῇ δυνάμει χερσάμενοι *but when on their arrival they had conquered in battle, not even then did they appear to have made use of their entire force* T. 1. 11, καὶ ποτε ὄντος πάγου . . . οὗτος δ' ἐν τούτοις ἐξῆι *and once when there was a frost he went out in the midst of this* P. S. 220 b.

a. Apodotic δέ often resumes a δέ in the subordinate clause and carries on the opposition expressed by that clause; as εἰ δὲ βούλεσθε . . . ἐκλεξάμενοι ὅποι ἂν βούλησθε κατασχεῖν . . . , πλοῖα δ' ὑμῖν πάρεστιν *but if you wish to select some place wherever you please and take possession of it, you have ships at command* X. A. 5. 6. 20, ἂ δ' ἀσχυρῆν ἡμῖν φέροι . . . , ταῦτα δὲ κατὰ χεῖράν μένει *but the terms which cause us shame, these remain in force* I. 4. 176.

b. The use of apodotic δέ should not be regarded as a survival of original coördination.

2838. δέ without μέν.—A clause with δέ often has no correlative particle in the clause with which it is contrasted. Here μέν is not used because the opposition in the first clause was too weak, or because the speaker did not intend to announce a following contrast or did not think he was going to use a contrasted δέ clause. Sometimes the entire first clause may have to be supplied in thought from the general connection or from what has gone before. δέ without μέν in such cases is common in poetry, but not rare in prose, even in brief antitheses, as ἂ πάντες ἀεὶ γλιχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται *exploits which everybody continually desires to recount, but which no one has been able to set forth adequately* D. 6. 11. See also 2835.

a. When a relative construction passes over into a construction with a personal or demonstrative pronoun, the relative clause usually has no μέν. Cp. Soph. Aj. 457, quoted in 2517.

b. οἱ δέ, when opposed to a larger number of persons or things, is often used without οἱ μέν, as προεληλυθότες ἐπὶ χιλόν, οἱ δ' ἐπὶ ξύλα *having gone for fodder, and some for fuel* X. C. 6. 3. 9.

2839. δέ with other Particles. — For example:

δ' ἄρα, which sometimes follows μέν.

δ' αὖ and ὅμως δέ mark stronger opposition than δέ alone.

δέ δὲ but then, but now, well but is often used in passing to a new point. In Aristophanes this collocation is used almost always in questions.

δή

2840. δή (postpositive except in Hom. *δή γάρ* and poetic *δή τότε*) marks something as immediately present and clear to the mind, and gives greater precision, positiveness, and exactness. It sets forth what is obvious, acknowledged, and natural, and often corresponds to *voilà*. *δή* is used with single words (especially adjectives, adverbs, pronouns, and conjunctions) or, as a sentence adverb, with whole clauses. *δή* usually stands after the word it emphasizes, though it may be separated from it by one or more other words.

2841. δή of what is Obvious and Natural. — Thus, *ἴστε δή you know of course, δεῖ δή it is manifestly necessary*. So *οὐχ οὕτως ἔχει; ἔχει δή is not this so? Of course it is* P. A. 27 c, *νῦν δ' ὀράτε δή but now you certainly see* X. C. 3. 2. 12, *Παρύσσι μὲν δὲ ἡ μήτηρ ὑπήρχε τῷ Κύρῳ Parysatis, his mother, naturally supported Cyrus* X. A. 1. 1. 4.

2842. Ironical δή. — Thus, *Σωκράτης ὁ σοφὸς δή Socrates the wise forsooth* P. A. 27 a; often *ὡς δή*, as *ὡς δή σύ μοι τύραννος Ἀργείων ἔση that you forsooth should be the lord and master of the Argives!* A. Ag. 1633.

2843. Intensive δή emphasizes, and makes definite, adjectives, adverbs, pronouns, and other words. Thus, *ἅπαντες δή absolutely all, κρῆτιστοι δή the very best, μόνος δή quite alone, ὀλίγοι δή very few; οὕτω δή just so, ὡσπερ δή exactly as, πολλάκις δή very often, δῆλα δή quite plain, νῦν δή just now, now at once; ἐκείνος δή this (and no other), ὅς δή who indeed*. With indefinite pronouns *δή* increases the indefiniteness (339 e); as *ὅστις δή whoever at all*. With other words: *εἰ δή if indeed, οὐ δή no indeed, ἵνα δή that in truth*.

a. With imperatives and in questions *δή* adds urgency; as *ἄκουε δή pray listen! τί δή; why, pray?*

2844. δή may introduce emphatically the conclusion of a temporal sentence or of a narrative on passing to a new topic; as *ἐνταῦθα δή, τότε δή then indeed, then and not till then then it was that*. Cp. X. A. 1. 10. 1.

2845. Temporal δή often, especially with *καί*, approximates in meaning to *ἤδη already*. Thus, *ὁ δὲ θανῶν κεύθει κάτω δή γῆς but he is dead and already is hidden beneath the earth* S. O. T. 967, *ὅποτε . . . θηρώης καὶ δή δύο ἡμέρας when you have hunted (already) for two days* X. C. 2. 4. 17, *καὶ δή λέγω σοι well I will tell thee (without further ado)* S. Ant. 245. So also in *τέλος δή, νῦν δή*. — Of succession, *δή* means *next*. — Poetic *δαῦτε* (*δή αὖτε*) means *now again*.

2846. Consecutive and Resumptive δή is used to set forth an inference, draw a conclusion, denote a consequence, and mark a transition (*μὲν δή . . . δέ*). Here *δή* is a sentence adverb: *accordingly, then, of course, clearly, you*

see, I say. Thus, *ἔλεγον ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ φαίνοντα. ἐδόκει δὲ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν they said that they had seen many fires visible in the night; accordingly it seemed to the generals to be unsafe to encamp apart* X. A. 4. 4. 10, *Φεραῦλας μὲν δὲ οὕτως εἶπεν· ἀνίστατο δὲ καὶ ἄλλοι πολλοὶ Pheraulas then spake thus; and many others also rose to speak* X. C. 2. 3. 16.

2847. καὶ δή: (a) Introduces a climax, as *καὶ δή τὸ μέγιστον and above all, what is the main thing* P. A. 41 b. (b) In replies = *well*; as *βλέψον κάτω· καὶ δή βλέπω look down! Well, I am looking* Ar. Av. 175. This is akin to the temporal use. (c) In assumptions = *suppose* (1771). On *καὶ δή καὶ* see 2890.

δαί, δῆθεν, δήπου, δήτα

2848. δαί is used in colloquial Attic after interrogative words to express wonder, indignation, etc. Thus, *τί δαί; πῶς δαί; what then? how so?*

2849. δῆθεν truly, forsooth, is commonly used of apparent or pretended truth, and mostly with an ironical tone. Thus, *ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με thou hast mocked me forsooth as though I were a child* A. Pr. 986.

2850. δήπου probably, I presume, I should hope, doubtless, you will admit, is stronger than *ποῦ perhaps, I suppose*. *δήπου* often has a touch of irony or doubt in stating a case that would seem to be certain; as *ἴστε δήπου ὅθεν ἥλιος ἀνίσχει you know, I presume, where the sun rises* X. A. 5. 7. 6. In questions *δήπου* expects the answer *yes*. *οὐ δήπου certainly not and is it not so?* (with irony).

2851. δήτα assuredly, really, in truth, is rare outside of Attic. It occurs: (a) In answers, often when a word is repeated with assent; as *γινώσκου ἡμεῖς ἦτις ἔσθ' ἡδ' ἡ γυνή; γινώσκομεν δήτα do you know who this woman is? Yes indeed we do* Ar. Thesm. 606; *οὐ δῆτα surely not, in strong or indignant denial*. (b) In questions, to mark an inference or consequence, as *πῶς δήτα; how in truth? τί δήτα; what then? καὶ δήτα ἐτόλμας; and didst thou really dare?* S. Ant. 449. (c) In wishes and deprecations (stronger than *δή*), as *σκοπεῖ δήτα only look* P. G. 452 b, *μὴ δήτα, θυμέ, μὴ σύ γ' ἐργάσῃ τάδε no indeed, my heart, do not this deed* E. Med. 1056.

εἶτε

2852. εἶτε (from *εἰ + τε*), a disjunctive particle, generally doubled: *εἶτε . . . εἶτε whether . . . or* (2675), *εἴ . . . ἢ if . . . or (sive . . . sive)*, giving equal value to each supposition.

a. With the subjunctive we find *εἴαν τε (ἢν τε, εἴν τε)*. Hom. has *εἶτε . . . εἶτε*, but not *ἢν τε . . . ἢν τε*, with the subjunctive. In the same sense Hom. has *ἢ . . . ἢ* and *ἦτε . . . ἦτε* with the subjunctive.

2853. There are various forms of *εἶτε* clauses:

a. Both *εἶτε* clauses may have the same finite verb in common, which verb is used only once; as *εἶτε βούλεσθε πολεμεῖν ἡμῖν εἶτε φίλοι εἶναι whether you wish to wage war upon us or to be our friends* X. C. 3. 2. 13.

b. Each *εἴτε* clause has its own verb and its own main clause; as *ἐκέλευσέ σε, εἴτε πάντας αἰτιῶ, κρίναντα σὲ αὐτὸν χρῆσθαι ὅ τι ἂν βούλη, εἴτε ἕνα τινὰ ἢ δύο . . . αἰτιῶ, τοῦτους ἀξιούσι παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν* the army requests that, if you accuse all, you pass sentence on them and treat them as you may think best; or, if you accuse one or two, they think it right that these men should surrender themselves to you for judgment X. A. 6. 6. 20.

c. One main clause refers to both *εἴτε* clauses; as *ὁ ἀγαθὸς ἀνὴρ . . . εὐδαίμων ἐστὶ . . . ἂν τε μέγας καὶ ἰσχυρὸς, ἂν τε μικρὸς καὶ ἀσθενὴς ἢ* the good man is happy whether he is large and strong or small and weak P. L. 660 e.

d. Neither *εἴτε* clause has a verb, which is to be supplied from the main clause; as *λέγοντες, εἴτ' ἀληθὲς εἴτ' ἄρ' οὖν μάτην (ἐλεγον)* saying, whether truly or after all, it may be, falsely S. Ph. 345.

e. One *εἴτε* clause has its own verb, while the other gets its verb from the main clause (rare); as *ἐμοὶ σὺ . . . φαίνη . . . χρησμοφδεῖν, εἴτε παρ' Εὐθύφρονος ἐπίπνουσ γενόμενος (χρησμοφδεῖς), εἴτε καὶ ἄλλη τις μούσα πάλαι σε ἐνούσα ἐλελήθει* you seem to me to utter prophecies, whether you were inspired by Euthyphron or whether some other muse has long been present in you without your knowing it P. Crat. 428 c.

2854. Variations: *εἴτε . . . ἢ* (common): *εἴτε* Δῦσιās ἢ τις ἄλλος πῶποτε ἔγραψεν ἢ γράψει κτλ. whether Lysias or anybody else whoever wrote or will write, etc. P. Phae. 277 d. *ἢ . . . εἴτε*: only in poetry (S. Aj. 175). *εἴτε . . . εἰ δέ*: when the second member is more important (P. L. 952 c). On *εἰ . . . εἴτε* see 2675 d. On *εἴτε* for *εἴτε . . . εἴτε* see 2675 b, N. 2.

2855. *εἴτε* may be strengthened by *ἄρα, δὴ, καί, or οὖν*. *οὖν* is usually placed after the first *εἴτε*; like *καί*, it may stand after the second also. When *καί* stands only after the second *εἴτε*, its clause is weaker than the first (D. 18. 57).

ἢ

2856. Disjunctive ἢ (Epic ἢέ) or (*uel, aut*); and repeated: ἢ . . . ἢ either . . . or (*uel . . . uel, aut . . . aut*) to connect the two members more closely.

ἀγαθὸν ἢ κακόν good or bad X. A. 1. 9. 11, *ἢ τι ἢ οὐδέν* little or nothing P. A. 17 b. *ἢ* with the subjunctive is often used when a speaker corrects himself; as *νῦν δ' αὖ τρίτος ἢλθέ ποθεν σωτήρ, ἢ μύρον εἶπω*; and now, again, the third has come, the deliverer — or shall I call it a deed of death? A. Ch. 1074. On *ἢ* in questions, see 2657, 2675.

2857. Between ascending numbers *ἢ* has the force of Eng. *to*, as *ἐν ἑξ ἢ ἑπτὰ ἡμέραις* in six to seven days X. C. 5. 3. 28.

2858. *ἢτοι* may be used instead of the first *ἢ* when the first member, as is commonly the case, contains the more probable choice. In English the order is often inverted. Thus, *ἢτοι κλύουσα παιδὸς ἢ τύχη πάρα* she comes either by chance or because she has heard about her son S. Ant. 1182. *ἢτοι* may be followed by *ἢ* several times. *ἢτοι . . . γε* is more emphatic, as *ἢτοι κρύφα γε ἢ φανερώς* either secretly or openly T. 6. 34.

2859. *ἢ* often indicates that a given result will follow in case the action of

the previous clause is not realized: or else (cp. *εἰ δὲ μή*, 2346 d). Thus, *ὁπως . . . ὑμεῖς ἐμὲ ἐπαινεῖτε, ἐμοὶ μελήσει ἢ μηκέτι με Κύρον νομίζετε* it shall be my concern that you commend me; or else my name is no longer Cyrus X. A. 1. 4. 16.

2860. *ἢ* often does not introduce an alternative to a previous question, but substitutes instead another question which is more specific and intended to anticipate the answer to the first (or rather, or precisely). Thus, *λέγε ἡμῖν πῶς με φῆς διαφθεῖρει τοὺς νεωτέρους; ἢ δῆλον δὴ ὅτι . . . θεοὺς διδάσκειν μὴ νομίζειν οὐς ἢ πόλις νομίζει;* tell us how you mean that I corrupt the young? Or rather clearly you mean that (I corrupt them) by teaching them not to acknowledge the gods which the State acknowledges? P. A. 26 b.

2861. *ἢ* often introduces an argument *ex contrario* (D. 31. 14).

2862. *ἢ καί* is often used where *ἢ* would suffice (cp. 2888 a); as *ἢ ξένος ἢ καὶ τίς πολίτης* either an alien or a citizen if you will (or as well) D. 20. 123.

2863. Comparative ἢ than is used to mark difference. It stands after comparatives where the genitive or a preposition (1069 ff.) is not used, and after words indicating difference or diversity or having a comparative force, e.g., *ἄλλος* or *ἕτερος* other, *ἄλλως* otherwise, *διάφορος* different, *διαφέρειν* to be different, *ἐναντίος* contrary, *διπλάσιος* twice as much, *πρίν* sooner.

ἄλλα ἢ τὰ γενόμενα things different from what occurred X. C. 3. 1. 9, *ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν* T. 4. 14 (2778 a), *τῇ ὕστεραία δέι με ἀποθνήσκων ἢ ἢ ἂν ἔλθῃ τὸ πλοῖον* I must die the day after (that on which) the ship arrives P. Cr. 44 a (here *ἢ* or *ἢ* might be omitted), *τὰναντία . . . ἢ τοὺς κύνας ποιούσι* differently from the way they treat dogs X. A. 5. 8. 24, *τὸν ἡμισυν σίτον ἢ πρόσθεν* half as much corn as before X. H. 5. 3. 21.

a. After *τί* or a negative, *ἢ* may be used without *ἄλλος*, as *τί ποιῶν ἢ εὐχόμενος;* doing what else except feasting? P. Cr. 53 e, *εἶπε μηδένα παριέναι ἢ τοὺς φίλους* he said that they should let no one pass except his friends X. C. 7. 5. 41.

b. Often after verbs of willing, choosing, etc.; as *θάνατον μετ' ἐλευθερίας αἰρούμενοι ἢ βίον μετὰ δουλειᾶς* preferring death with freedom rather than life with servitude L. 2. 62. Here we might have *μᾶλλον ἢ*, which is usually not separated, and especially when *μᾶλλον* belongs to the whole sentence.

c. If two clauses connected by *ἢ* have the same verb it may be omitted in the clause following *ἢ*; as *ἔπραττες ἄλλοῖον ἢ οἱ πολλοὶ (πράττουσι)* you behaved differently from the rest P. A. 20 c.

d. On *ἢ ὥστε* (*ὥς*), or *ἢ* alone, *than so as to*, see 2264.

ἢ

2864. Asseverative ἢ (prepositive) *in truth, in sooth, verily, upon my honour*, etc.; as *ἢ καλῶς λέγεις* P. G. 447 c.

2865. *ἢ* is usually associated with other particles.

ἢ γάρ when used alone in dialogue = *is it not so?* Cp. *n'est ce pas, nicht wahr?* Elsewhere it often has the force of *am I to understand that* asked with surprise. Thus, *ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρητον πόλει;* what, dost

thou in truth intend to bury him, when it is forbidden to the citizens? S. Ant. 44.

ἢ δὴ expresses lively surprise.

ἢ καί is found in animated questions. Here καί goes closely with ἢ.

ἢ μήν (Hoin. ἢ μέν, ἢ μάν) prefaces strong asseverations, threats, and oaths, in direct and indirect discourse. Thus, ἢ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον in truth this was my experience P. A. 22 a, δμῦμι θεοὺς . . . ἢ μὴν μήτε με Ξενοφῶντα κέλευσαι ἀφελέσθαι τὸν ἄνδρα μήτε ἄλλον ὑμῶν μηδένα I swear by the gods upon my honour neither did Xenophon nor any one else among you bid me rescue the man X. A. 6. 6. 17.

ἢ πού indeed, methinks, in poetry I ween. Here the shade of doubt indicated by πού is not real.

2866. Interrogative ἢ (2650) is probably the same as asseverative ἢ.

ἤδέ (AND ἰδέ)

2867. ἤδέ and (Epic, lyric, tragic); also in conjunction with τε καί, or δέ. ἤμην . . . ἤδέ (Epic) is used like τὲ . . . τέ, καὶ . . . καί.

ἰδέ and (Epic, rare in tragedy) is used where ἤδέ does not suit the metre.

καί

2868. καί is both a copulative conjunction (and) connecting words, clauses, or sentences; and an adverb meaning also, even.

Conjunctive καί

2869. Copulative καί often has an intensive or heightening force; as where it joins a part and the whole, the universal and the particular. Thus, ἐν Ἀθηναίοις καὶ τοῖς Ἕλλησι Ar. Nub. 413, ὦ Ζεῦ καὶ θεοί Ar. Pl. 1 (θεοὶ καὶ Ζεὺς the gods and above all Zeus), ἐν ταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἦκε Μένων X. A. 1. 2. 6. On καὶ ταῦτα, see 947, 2083.

a. Here καί often = namely, for example, and so where an antecedent statement is explained either by another word or by an example. Cp. X. A. 1. 9. 14, 4. 1. 19, 5. 2. 9, 5. 6. 8.

2870. The heightening force is also seen where καί with corrective force may be rendered by or; often to set forth a climax and not an alternative. Thus, σοφία λίγου τιπὸς ἀξία καὶ οὐδενός wisdom worth little or nothing P. A. 23 a, μαχαίροισι . . . ἀνὰ πέντε μνᾶς καὶ ἕξ sword-cutlers worth five or six minas each D. 27. 9, προιοῦσι δὲ καὶ ἀπιοῦσι πόλεμος but war if we advance or retire X. A. 2. 1. 21, καὶ δίκαια καὶ ἀδικα right or wrong Ar. Nub. 99, σὸς (γόνος), κεί μὴ σὸς thy son, or if not thine S. O. C. 1323.

2871. καί often has an adversative force; as where it joins a negative to an affirmative clause. Here καὶ οὐ (μή) is almost = but not, as in ἐμ' ἐχειροτόνησας καὶ οὐχ ὑμᾶς they elected me and (= but) not you D. 18. 288. So also where καί

is like καίτοι and yet; as χαίρων ἀπιθι· καὶ σ' ἄκων ἐγὼ λείπω fare thee well; and yet I leave thee unwillingly Ar. Eq. 1250. To connect negative clauses οὐδέ is used.

2872. In questions, καί before an interrogative expression marks an objection occasioned by surprise or indignation; as καὶ τίς θανάτων ἦλθεν ἐξ Ἄϊδου πάλιν; and, pray, who of the dead has come back from Hades? E. H. F. 297. So καὶ πῶς; pray, how comes it that? Cp. Eng. and when a speaker is stopped by an abrupt question.

a. After an interrogative expression adverbial καί asks for further information concerning a statement assumed to be true. Thus, ποῖον χρόνον δὲ καὶ πεπρόρηται πόλις; but when was the city captured? A. Ag. 278. Cp. 2884.

2873. In imperative sentences καί often means and now, just. Thus, καὶ μοι ἀνάγνωθι τὸ ψήφισμα and now read me the bill L. 13. 35, καὶ μοι ἀποκρίναι just answer me P. A. 25 a.

2874. καί may mark a result (P. Th. 154 c, quoted in 2288).

2875. After expressions of sameness and likeness καί has the force of as (Lat. ac). Thus, ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν your expedition is the same as ours X. A. 2. 2. 10, οὐχ ὁμοίως καὶ πρὶν not the same as before T. 7. 28, ἴσα καὶ ἰκέται the same as suppliants 3. 14, ταῦτα καὶ the same as X. C. 1. 3. 18. This use is commoner in prose than poetry.

2876. In expressions denoting coincidence of time καί often has the force of when. So ἄμα . . . καί (2169), ἤδη . . . καί X. A. 2. 1. 7, οὕτω . . . καί P. Eu. 277 b, οὐκ ἔφθην . . . καί (εὐθύς) I had not got the start . . . when I. 19. 22, D. 43. 69. Cp. καί . . . καί in καὶ ἤκομεν καὶ ἡμῖν ἐξεληθῶν ὁ θυρωρὸς . . . εἶπεν περιμένειν as soon as we arrived the doorkeeper came out and told us to wait P. Ph. 59 e.

2877. καί . . . καί both . . . and, not only . . . but also, as . . . so, as well as . . . as also, sometimes whether . . . or, emphasizes each member separately, and forms a less close combination than τὲ καί. Thus, καὶ τότε καὶ νῦν not only then but also now. So τιμᾶς δοτέον καὶ ζῶντι καὶ τελευτήσαντι honours must be paid him both when living and after death P. R. 414 a, σὺ καὶ δέδορκας κοῦ βλέπεις thou both hast sight and (yet) dost not see S. O. T. 413, κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω as I was sent for this purpose so I will tell thee all S. El. 680, τολμᾶν ἀνάγκη, κἂν τύχω κἂν μὴ τύχω I must dare whether I succeed or fail E. Hec. 751.

2878. In a series of more than two ideas καί is used before each, where English would use and only before the last. Thus, συντυγχάνουσιν αὐτῷ καὶ λαμβάνουσιν αὐτὸν καὶ γυναῖκα καὶ παῖδας καὶ τοὺς ἵππους καὶ πάντα τὰ ὄντα they fell upon him and seized him, his wife, his children, his horses, and all his possessions X. A. 7. 8. 22.

2879. Adjectives of quantity, as πολὺς and ὀλίγος in the plural, are usually joined to an adjective in the same construction by καί or τὲ καί (also by τὲ or τὲ . . . τέ in poetry). Thus, πολλὰ καὶ δεινὰ D. 37. 57 (δεινὰ καὶ πολλὰ 37. 57), πολλὰ τε καὶ δεινὰ X. A. 5. 5. 8. In πολλὰ καὶ μεγάλα ἀγαθὰ (X. C. 1. 5. 9), the substantive is qualified by two adjectives; whereas in English the second adject-

tive is taken with the substantive and treated as a *unit* modified by the first adjective (*many good-things*).

a. πολλοὶ καὶ ἄλλοι means *many others also* (with *καί* adverbial). For *many others* we find ἄλλοι πολλοί (very common) or πολλοὶ ἄλλοι.

2880. Some combinations of conjunctive *καί* are:

καὶ . . . μέντοι and *however, and of course* (in *καὶ μέντοι καί* the first *καί* may be adverbial: *yes indeed and*).

καὶ . . . τοῖνον and . . . further, in connecting a thought with the preceding.

Adverbial *καί*

2881. Adverbial *καί* also, *even* (Lat. *etiam*) influences single words or whole clauses. Adverbial *καί* stresses an important idea; usually the idea set forth in the word that follows, but sometimes also a preceding word when that word stands first in its clause. *καί* often serves to increase or diminish the force of particular words; sometimes it gives a tone of modesty.

2882. With single words: a. *κᾶτα* then too, *καὶ ἐγὼ* I on my part, *σὸν ἢ κἀμὸν γένος* offspring from thee or me either S. El. 965, *βουλόμενος δὲ καὶ αὐτὸς λαμπρὸν τι ποιῆσαι* desirous of himself too doing something illustrious X. C. 5. 4. 15.

b. *καὶ πρὶν* even before, *καὶ ὅψέ* late though it be, *καὶ οὕτως* even so, *καὶ ἔτι καὶ νῦν* and now too, and still even now, *ὀκνῶ καὶ λέγειν* I fear even to say it, *πολλὴ μωρίᾳ καὶ τοῦ ἐπιχειρήματος* the very attempt is utter folly P. Pr. 317 a. On *καί* though with a participle, see 2083.

c. Often with adverbs of intensity, as *καὶ μάλα* exceedingly, certainly, *καὶ κάρτα* very greatly, *καὶ πάνν* absolutely. With comparatives and superlatives: *καὶ μάλλον* yet more, *καὶ μωρότατον* altogether the most foolish thing X. A. 3. 2. 22.

2883. With a whole phrase or clause; as *ἄμφω γὰρ αὐτῶ καὶ κατακτανεῖν νοεῖς*; *what, dost thou indeed intend to put them both to death?* S. Ant. 770. Other examples in 2885–2887.

2884. When *καί* stresses a verb in interrogative and conditional sentences it is often to be rendered by an emphatic auxiliary, often by *at all*. Thus, *πολλὰ-κας ἐσκεψάμην τί καὶ βούλεσθε* I have often asked myself the question what you can want T. 6. 38, *τί καὶ χρὴ προσδοκᾶν*; *what on earth is one to expect?* D. 4. 46, *τί γὰρ ἂν τις καὶ ποιῶ ἄλλο*; *for what else could one do?* P. Ph. 61 e, *εἰ δεῖ καὶ μῦθον λέγειν καλόν* if it is well to tell a fable at all P. Ph. 110 b. Cp. 2872 a.

a. In affirmative independent clauses or sentences *καί* often has an emphasis which is difficult to render; as *ὁ κινδύνος νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι* the danger must now indeed seem to be dreadful P. Ph. 107 c.

2885. *Καί* of Balanced Contrast.—In order to mark the connection of thought between antecedent and consequent, *καί* also, *too*, is often placed in the subordinate clause or in the main clause or in both.

a. Greek has thus the following modes of expression where a comparison is instituted between the parts of such bimembral sentences: “What I do, that you also do” (as in English) or “What I also (= I on my part) do, that you do” or “What I also do, that you also do.” In the subordinate clause *καί* seems superfluous to English idiom.

2886. *Καί* of balanced contrast occurs frequently when the subordinate clause sets forth something corresponding to, or deducible from, the main clause; and when an antithesis is to be emphasized. It is found especially in relative, causal, and final clauses, and has the effect of putting such subordinate clauses on a plane with the main clause. A relative word often adds -*περ* or is followed by *δή*. Thus, *τὰ δὲ τῆς πόλεως ἑπάρτων, ὧπερ ἔνεκεν καὶ Σωκράτει προσ-ἤλθον* they devoted themselves to those affairs of state on account of which they had in fact associated with Socrates X. M. 1. 2. 47, *καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ* we hold exactly the same views as the king X. A. 2. 1. 22, *ἐπειδὴ καὶ ἡ πόλις ἐσώθη . . . ἀξιώ κάμοι σωτηρίαν γενέσθαι* since the city has been saved I beg that safety be granted to me as well And. 1. 143, *ἔμαθον καὶ ἐγὼ ὥσπερ καὶ οἱ ἄλλοι* I (on my part) learned just as the rest did too P. Alc. 110 d, *τίμωρᾶ γὰρ οὐκ εὐτυχεῖ δικαίως ὅτι καὶ ἀδικεῖται* for vengeance is not successful in accordance with justice, because it is taken upon a wrong T. 4. 62.

2887. In final clauses *ἵνα καί* is common, and sometimes, like Eng. *just*, serves to show that the fact answers to the expectation, or the effect to the cause (or *vice versa*). Thus, *βούλει σὸν ἔπεσθαι ἵνα καὶ ἴδῃς τοὺς ὄντας αὐτόθι*; *do you wish to go along then just to see those who are there?* P. Lys. 204 a, *ἄρξομαι δὲ ἀπὸ τῆς ἰατρικῆς λέγων ἵνα καὶ πρᾶσθωμεν τὴν τέχνην* I will begin my speech with medicine in order that we may do honour to our art P. S. 186 b.

2888. *Καί* of balanced contrast appears also in coördinate clauses; as *ἦδη γὰρ ἔγωγε καὶ Φιλολάου ἤκουσα . . . ἦδη δὲ καὶ ἄλλων τιῶν* for I have ere now heard Philolaus . . . and ere now certain others besides him P. Ph. 61 e, *κατὰ πολλὰ μὲν καὶ ἄλλα, οὐχ ἥκιστα δὲ καὶ κατὰ ταῦτα* as in many other respects also and not least (too) in this Aes. 1. 108, *ὑπὸ τῶν πάντων δὲ διοικήσειν . . . καὶ πρὶν ὑπεσχημένων καὶ νῦν δὲ πρᾶττόντων* by those who had promised to manage things there before and are now also doing them D. 7. 5. The negative of *καί* . . . *καὶ* . . . *δέ* is οὐδέ . . . οὐδέ . . . *δέ*.

a. So in disjunctive phrases or clauses. Thus, *εἴτε διὰ τὸ ἐπιβόημα εἴτε καὶ αὐτῷ ἄλλο τι . . . δόξαν* either because of the exclamation or also because some other thought occurred to him T. 5. 65; and so *ἡ καὶ* 2862. Cp. *ἐζητήτο οὐδὲν τι μάλλον ὑπὸ τῶν ἄλλων ἢ καὶ ὑπ' ἐμοῦ* he was not searched for by the others more than he was by me (on my part) Ant. 5. 23.

2889. Similarly the *καί* of *εἴ τις καὶ ἄλλος* is superfluous; as *εἴπερ τι καὶ ἄλλο καὶ τοῦτο μαθητὸν* if any other thing is learnable, this is too X. S. 2. 6. But *καί* is usually omitted in the main clause; as *ἐπίσταται δ' εἴ τις καὶ ἄλλος* he knows as well as anybody else X. A. 1. 4. 15. So *ὡς τις καὶ ἄλλος* as also any other X. A. 2. 6. 8.

2890. *καὶ δὴ καί* and especially, and in particular, and what is more, lays stress on a particular instance or application of a general statement. Here the second *καί* emphasizes the following word. *καὶ δὴ καί* is usually attached to a preceding *τέ* or *καί*. Thus, *καὶ δὴ καὶ τότε πρωΐτερον συνελέγημεν* and on that especial occasion we came together somewhat earlier than usual P. Ph. 59 d, *ἐν ἄλλοις τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμνοσιν* in the case of many others and particularly in that of the sick X. C. 1. 6. 21.

2891. *καὶ . . . δέ* and . . . also, and . . . moreover. Here *καί* empha-

sizes the important intervening word or words, while *δέ* connects. Thus, *καί σέ δ' ἐν τοῦτοις λέγω* and *I count thee also among these* A. Pr. 973. And also *not* is *οὐδὲ . . . δέ*. Hom. has *καί δέ* and *further, and even* (H 118), *not καί . . . δέ*. *καί . . . δέ* (for *τέ*) is different (S. Ant. 432).

καίπερ

2892. *καίπερ* although is common with participles (2083). As a conjunction (cp. *quanquam*) without a main clause it is very rare (P. S. 219 c).

καίτοι

2893. *καίτοι* (*καί + τοί*), not in Homer, means *and yet, although, rarely and so then*. Here *τοί* marks something worthy of note, which is commonly opposed to what precedes. *καίτοι* is used in making a correction (sometimes in the form of a question), in passing to a new idea, and in the statement of a conclusion. The common *καίτοι . . . γε* is stronger than *καίτοι*.

καίτοι οὐδὲν ἔτι οὐκ ἀληθὲς εἶρηκα ὧν προείπον and *yet there is nothing untrue in what I said before* P. Euth. 3 c.

a. A sentence preceding *καίτοι* is often restated by a clause introduced by *ἀλλά* (*ἀλλ' ὁμως*), *δέ*, or *νῦν δέ*. Cp. P. Ph. 77 a, Charm. 175 c, A. 40 b, G. 499 c.

b. *καίτοι* is rarely, if ever, used with the participle in classical Greek. It is best attested in P. R. 511 d; emendation is resorted to in L. 31. 34, Ar. Eccl. 159.

μά

2894. *μά* asseverative (cp. *μήν, μέν* asseverative) with the accusative of the divinity or thing by which one swears. In negative sentences we have *οὐ μά* or *μά* alone with the accusative; in affirmative sentences, *ναὶ μά*, but more commonly *νή*. The omission of the accusative may sometimes be due to indecision or to indifference and not always to scrupulousness (1596 c). *μά* means properly *in truth, verily*; but apparently governs the accusative after the ellipse of such verbs as *I call to witness*.

μέν

2895. *μέν* was originally an asseverative, emphatic particle (*surely, certainly, indeed*) and a weaker form of *μήν*. Cp. Epic *ἦ μέν, καὶ μέν, οὐ μέν* in asseverations and protestations. Asseverative *μέν* survived as *μέν solitarium* and in combination with other particles. Antithetical (concessive) *μέν* owes its origin to the fact that, as emphasis may indicate a contrast, the clause in which *μέν* stood was felt as preliminary to an adversative member of the sentence. Through association with this adversative member *μέν* gradually lost its primitive asseverative force.

2896. *μέν solitarium* occurs when a clause with *μέν* is not followed by a clause with *δέ*. This is especially common when the antithetical clause is to be supplied in thought, as when *μέν* emphasizes a statement made by a person with reference to himself as opposed to others (often with a tone of arrogance or of credulity). Here any possible opposition or difference of opinion, however justifiable, is left unexpressed. Thus, *ἐγὼ μέν οὐκ οἶδα* *I for my part do not know* (though others may) X. C. 1. 4. 12, *ἀπέπλευσαν, ὡς μέν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες* *they sailed away since they were jealous as it seemed to the majority at least* X. A. 1. 4. 7. So in such phrases as *δοκῶ μέν, ἡγοῦμαι μέν, οἶμαι μέν*.

2897. Sometimes *μέν solitarium* merely emphasizes a word in its clause and does not imply a contrast. Thus, *ἐμοὶ μέν οἰστέα τάδε* *this must be borne by me on my part* S. O. C. 1360.

2898. *μέν solitarium* is commonest after personal pronouns; but occurs also after demonstrative pronouns (L. 25. 16), after relatives (Aes. 3. 209), after substantives without the article (D. 9. 15), or after the article and before its substantive (L. 29. 1), after adjectives (L. 1. 27), after adverbs (L. 12. 91), after verbs (D. 19. 231). In questions *μέν* alone is rare (P. Men. 82 b).

2899. In combination with other particles, especially *δή* and *οὐν*, asseverative *μέν* either has a simple confirmatory force or is used adversatively. The following cases must be distinguished from those in which *μέν* is correlative to *δέ*.

2900. *μέν δή* expresses positive certainty, especially in conclusions. It is common in summing up and in transitions, and is used either alone or with other particles (sometimes it is followed by *ἀλλά* or *δέ*). Thus, *ταῦτα μέν δή τοιαῦτα* *so much for that* A. Pr. 500. So also, e.g. *ἀλλά μέν δή* *but certainly in fact* (*ἀλλ' οὐδὲ μέν δή* in rejecting an alternative); *εἰ μέν δή* *if indeed in truth*; *καὶ μέν δή* *and in truth, and in fact* (often in transitions); *οὐ μέν δή* *certainly not at all, nor yet, in truth* (often used adversatively).

2901. *μέν οὐν* lit. *certainly in fact*, *μέν* being a weaker form of *μήν*. *μέν οὐν* has two common uses, according as the particles have a compound force, or each has its own force.

a. The compound force of *μέν οὐν* is seen in affirmations; as in replies: *πάνν (μάλιστα) μέν οὐν* *yes, by all means; certainly, by all means*; *αγε truly, εὖ μέν οὐν οἶδα* *ay, I am sure of it, οὐ μέν οὐν* *indeed not, ἄρ' οὐ τόδε ἦν τὸ δένδρον ἐφ' ἧπερ ἦγες ἡμᾶς; τοῦτο μέν οὐν αὐτό* *isn't this the tree to which you were bringing us? To be sure this is it* P. Phae. 230 a.

b. The compound force appears also when *μέν οὐν* indicates a correction; *ναὶ rather (imo vero)*; as *λέγε σύ· σὺ μέν οὐν μοι λέγε* *do you say. Nay, rather you* Ar. Eq. 13, *ἀποπον τὸ ἐνύπνιον, ὦ Σώκρατες. ἐναργὲς μέν οὐν* *the dream is strange, Socrates. Nay rather, it was distinct* P. Cr. 44 b.

c. Each particle has its own force especially where *μέν οὐν* indicates a transition to a new subject. Here *μέν* points forward to an antithesis to follow and indicated by *δέ*, *ἀλλά*, *μέντοι*, while *οὐν* (inferential) connects with what precedes. Here *so then, therefore* may be used in translation. Thus, *Κλέαρχος μέν οὐν τοσαῦτα εἶπε. Τισσαφέρης δὲ ὡδε ἀπημείβετο* *such then were the words of Clearchus; and on the other hand Tissaphernes answered as follows* X. A. 2. 5. 15

Sometimes *μέν* *σὸν* (like *igitur*) shows that a subject announced in general terms is now to be treated in detail (P. Ph. 70 c).

2902. Common collocations are *ἀλλὰ μέν* (*ἀλλὰ . . . μέν*) *but for a fact, γὰρ μέν, ἢ μέν, καὶ μέν.*

2903. Antithetical (concessive) *μέν* distinguishes the word or clause in which it stands from a following word or clause marked usually by *δέ* or by other particles denoting contrast, such as *ἀλλά, ἀτάρ, μέντοι, μήν*; and even by copulative *τέ, καί* (Hom. *ἠδέ*). *μέν* never connects words, clauses, or sentences.

2904. *μέν . . . δέ* serves to mark stronger or weaker contrasts of various kinds, and is sometimes to be rendered by *on the one hand . . . on the other hand, indeed . . . but*; but is often to be left untranslated. The *μέν* clause has a concessive force when it is logically subordinate (*while, though, whereas*, cp. 2170). Thus, *ἡ μὲν ψυχὴ πολυχρόνιον ἐστὶ, τὸ δὲ σῶμα ἀσθενέστερον καὶ ὀλιγοχρονιώτερον the soul lasts for a long time, the body is weaker and lasts for a shorter time* P. Ph. 87 d, *καὶ πρόσθεν μὲν δὴ πολλοὶ ἡμῶν ἤρχον μὲν οὐδενός, ἤρχοντο δέ· νῦν δὲ κατεσκεύασθε οὕτω πάντες οἱ παρόντες ὥστε ἄρχετε οἱ μὲν πλειόνων, οἱ δὲ μειόνων and whereas in fact many of us hitherto commanded no one, but were subject to the command of others, now however all of you who are present are so placed that you have command, some over more, others over fewer* X. C. 8. 1. 4.

a. So *ἄλλοτε μὲν . . . ἄλλοτε δέ, ἅμα μὲν . . . ἅμα δέ at once . . . and, partly . . . partly, ἔνθα μὲν . . . ἔνθα δέ, ἐνταῦθα μὲν . . . ἐκεῖ δέ, πρῶτον μὲν . . . ἔπειτα δέ* (or *ἔπειτα* alone). On *ὁ μὲν . . . ὁ δέ* see 1107. Instead of *ὁ (οἱ) δέ* we find e.g. *ἄλλος δέ, ἔνιοι δέ, ἔστι δ' οἷ.* So *τοῦτο μὲν . . . τοῦτ' ἄλλο* (or *αὐθις*).—*μέν* may stand with a participle, *δέ* with a finite verb, in an antithetical sentence. Example in 2147 c.

b. *εἰ, οὐ (μή)* standing before *μέν . . . δέ* exercise their force on *both* opposed clauses.

2905. When several verbs referring to the same person or thing are contrasted, or when several attributes are contrasted, the first has *μέν*, the others *δέ*. Cp. Lyc. 5, X. A. 3. 1. 19. But *μέν* is sometimes omitted.

2906. *μέν . . . δέ* is used in successive clauses which contain either the same word (*anaphora*) or a synonymous word; as *ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς* quoted in 1159, *ἦλθε μὲν καὶ ἀπὸ τῆς Ἐρυθραίας ἀγγελίᾳ, ἀφικνεῖτο δὲ καὶ πανταχόθεν news came from the district of Erythrae itself and arrived also from all quarters* T. 3. 33. But *μέν* is sometimes omitted, as *στήσω σ' ἄγων, στήσω δ' ἐμαυτὸν I will bring thee and stablish thee, and I will stablish myself* S. O. C. 1342.

2907. If more than two clauses are contrasted, only the first clause has *μέν*, while each of the following clauses has *δέ* (X. A. 1. 3. 14, X. C. 4. 2. 28).

2908. A contrast indicated by *μέν* and *δέ* may stand inside another contrast indicated in the same manner, as *ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ἡμῶν δὲ σὺ πρῶτος, ᾧ Κλέαρχε, ἀπόφθναι γνώμην ἢ τι σοι δοκεῖ the man has acted thus, and speaks thus; but do you, Clearchus, be the first to make known what you think best* X. A. 1. 6. 9.

2909. Two relative (or conditional) clauses each with *μέν* may be followed

by two demonstrative clauses each with *δέ*; but the second *δέ* is usually omitted, and there are other variations. Thus, *ὅποσοι μὲν . . . οἱτοὶ μὲν . . . ὅποσοι δὲ . . . τοῦτους ὁρῶ* X. A. 3. 1. 43, cp. X. O. 4. 7, P. A. 28 e.

2910. A clause with *μέν* is often followed by a contrasted clause without *δέ* but with a particle containing an element of opposition, as *πρῶτον μὲν . . . ἔπειτα . . . εἶτα*.

2911. A shift in the construction may cause *δέ* to be omitted (S. Ant. 1199).

2912. *μέν* after an emphatic demonstrative may resume *μέν* of the antecedent clause (D. 2. 18).

2913. *μὲν . . . τε* (and even *καί*) is used where the second clause is merely added instead of being coordinated by means of *δέ*. Thus, *ταχύ μὲν ὅποι ἔδει περιγυγνόμεθα ἀθροῖ τε τῷ ἄρχοντι ἐπόμενοι ἀνυπόστατοι ἦμεν we have quickly reached the places to which we had to go, and by following our leader in a compact body we have been invincible* X. C. 8. 1. 3.

2914. Position of *μέν* (and *δέ*).—*μέν* and *δέ* are commonly placed next to the words they contrast, and take precedence over other postpositive particles. But when two words belong closely together, *μέν* and *δέ* are placed between. Thus, when nouns with the article are contrasted, *μέν* and *δέ* stand after the article; if the nouns depend on prepositions *μέν* and *δέ* stand after the preposition and before the article.

a. But this rule may be neglected in order to emphasize the preceding word, as *τὰ μὲν ἀνθρώπινα παρέντες, τὰ δαιμόνια δὲ σκοποῦντες neglecting human affairs, but speculating on things divine* X. M. 1. 1. 12, *ἀνὰ τὸ σκοτεινὸν μὲν in the darkness* T. 3. 22.

b. If the noun has no article and is governed by a preposition, *δέ* usually takes the third place.

c. Postponement of *δέ* (and some other postpositive particles) to the fourth place is only *apparent* after an introductory vocative, which is not regarded as forming an integral part of the sentence.

2915. *μέν* and *δέ* are sometimes referred to the entire clause or to the predicate and not to the words that are opposed to each other. This arrangement is often adopted to preserve the symmetry of the juxtaposed clause. *μέν* and *δέ* are thus often placed after personal or demonstrative pronouns. Thus, *ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν Socrates for the most part was wont to talk, while any who chose could listen* X. M. 1. 1. 10, *πῶς ἂν πολλοὶ μὲν ἐπεθύμουσαν τυραννεῖν . . . ; πῶς δὲ πάντες ἐξήλουν ἂν τοὺς τυράννους; why should many desire to possess despotic power? why should everybody envy despotic rulers?* X. Hi. 1. 9 (for *πάντες δὲ πῶς ἐξήλουν ἂν*). Cp. *ἐν μὲν τοῦτοις . . . ἐν ἐκείνοις δὲ* Lyc. 140, *περὶ αὐτῶν μὲν . . . περὶ δὲ τῶν δεσποτῶν* L. 7 35, etc.

a. The transposition is often designed to produce a chiasmic (3020) order, as *ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι he suffered no loss, but thought that he had done a great deal of damage* X. A. 3. 4. 2 (here *οὐδέν* and *πολλὰ* are brought close together).

2916. In poetry *μέν* and *δέ* often have a freer position than in prose. *δέ* may often come *third* when an emphatic word is placed before it, and even *fourth*.

μέντοι

2917. μέντοι (postpositive) from μέν (= μήν, 2895) + τοί, is an asseverative and adversative particle.

2918. Asseverative μέντοι *certainly, surely, of course, in truth* is very common in replies, where it expresses positive, eager, or reflective assent. Often with νή (μά) Δία. Thus, ἐγώ; σὺ μέντοι I? *certainly, you* Ar. Eq. 168, τί γάρ, ἔφη, . . . μέμνησαι ἐκεῖνα . . . ; ναι μά Δία . . . μέμνημαι μέντοι τοιαῦτα ἀκούσᾶς σου *well then, said he, do you recall those matters; Yes, by Zeus, certainly I do recall that I heard things to that effect from you* X. C. 1. 6. 6, ἀληθέστατα μέντοι λέγεις *well, certainly you say what is very true* P. Soph. 245 b.

μέντοι may strengthen asseverations or emphasize questions; as οὕτω μέντοι χρῆ λέγειν *in truth we must speak thus* P. Th. 187 b; often with demonstrative pronouns, as ὦ τοῦτο μέντοι νή Δία αὐτοῖσιν πιθοῦ *oh, by Zeus do oblige them in this* Ar. Aves 661.

a. Asseverative μέντοι in combinations, e.g.:

ἀλλὰ μέντοι *but surely, but in fact* (in ἀλλὰ . . . μέντοι, μέντοι refers to the preceding word).

καί . . . μέντοι *and . . . indeed, and . . . in fact, and . . . moreover*, as φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος *he was very fond of hunting and moreover exceedingly fond of danger* X. A. 1. 9. 6.

οὐ μέντοι *no indeed* (also adversative: *yet not*).

2919. Adversative μέντοι *however, yet* often marks a contrast or a transition; as ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι *we let you go, on this condition however* P. A. 29 c. μέντοι γε is stronger. μέν . . . μέντοι is much stronger than μέν . . . δέ, as φιλοσόφῳ μὲν ζοικας . . . ἴσθι μέντοι ἀνόητος ὧν *you resemble a philosopher—know however that you are a fool* X. A. 2. 1. 13. On οὐ μέντοι ἀλλά (γε) see 2767.

μήν

2920. μήν (postpositive): (1) asseverative, *in truth, surely*; (2) adversative, especially after a negative, *yet, however*. The forms μήν (Hom., Att.), μάν (Hoin., Lesb., Dor., lyric parts of tragedy), μέν *truly* (Hom., Att.) and μά in oaths are all connected. μήν emphasizes either a whole statement or a single word.

ὄδε γὰρ ἐξερέω, καὶ μὴν τετελεσμένον ἔσται *for thus I will declare, and verily it shall be accomplished* Ψ 410; καλὸν μὲν ἢ ἀλήθεια . . . , ζοικε μὴν οὐ ῥᾶδιον πείθειν *truth is a fine thing, yet it does not seem an easy thing to persuade* P. I. 663 e, εἰ δ' ἄγε μὴν *come now, on then* A 302, οὐδὲν μὴν κωλύει *but nothing hinders* P. Phae. 268 e.

2921. Combinations of μήν:

ἀλλὰ μήν (. . . γε) *but surely; but yet; nay, indeed; well, in truth*. Often used to add something of greater importance, or in transitions when a new idea is opposed to the foregoing. ἀλλὰ μήν is often separated by a negative.

ἦ μήν *verily, verily*. Often to introduce an oath or a threat.

καὶ μήν *and verily* or *and yet* according to the context. καὶ μήν frequently introduces a new fact or thought and hence often denotes transition, sometimes opposition (*further, however, and yet*). In tragedy this formula is used to mark the beginning of a new scene, as when the arrival of a newcomer is thus signaled (*but here comes*); as καὶ μὴν ἄναξ ἔδε *and lo! here is the king* S. O. C. 549. In replies, καὶ μήν usually confirms the last remark, accedes to a request, or denotes hearty assent; sometimes there is an adversative sense (*and yet; and (yet) surely; oh, but*). In enumerations, καὶ μὴν adds a new fact (*and besides*).

καὶ μὴν . . . γε in transitions or enumerations marks something of still greater importance; but it is not so strong as καὶ μὲν δὴ. Here γέ emphasizes the word or words with which it is immediately connected. In replies, *and indeed, and yet* or *oh, but*; as καὶ μὴν ποιήσω γε *and yet I will do it* S. El. 1045.

καὶ μὴν καί (neg. καὶ μὴν οὐδέ) *and in truth also*.

οὐ μὴν *surely not*, οὐ μὴν ἀλλά *nevertheless* (2767), οὐ μὴν οὐδέ *nor again* (2768), οὐδέ μὴν *and certainly not*.

τί μὴν; *lit. what indeed (quid uero)*, as ἀλλὰ τί μὴν δοκεῖς; *but what in truth is your opinion?* P. Th. 162 b. τί μὴν; standing alone, has the force of *naturally, of course*. Thus, λέγουσιν ἡμᾶς ὡς ὀλωλότας, τί μὴν; *they speak of us as dead, and why should they not?* A. Ag. 672. Often in Plato to indicate assent. τί μὴν οὔ; (*why indeed not* =) *of course I do*.

ναί, νή

2922. ναί (cp. Lat. *nae*) asseverative (*truly, yea*), with the accusative in oaths where it is usually followed by μά (1596 b). ναί *yes*, in answers, is found only in Attic.

2923. νή (cp. Lat. *nē*) asseverative (*truly, yea*), with the accusative in oaths, and only in an affirmative sense. νή is found only in Attic. See 1596 b.

νῦν, νῦντί, νῦν, νύν, νύ

2924. νῦν *now, at present* often has a causal sense, as νῦν δέ *but as the case stands, as it is*; often to mark reality in contrast to an assumed case.

2925. νῦντί (νῦν + deictic *ι*, 333 g) is stronger than νῦν: *even now, at this moment*; rarely in a causal sense.

2926. νῦν (enclitic; lyric, tragic, Herodotus, rare and suspected in Homer), a weakened form of νῦν, is rarely temporal, usually inferential, as *now* is used for *then, therefore*. νῦν thus marks the connection of the speaker's thought with the situation in which he is placed. It is commonly used after imperatives, prohibitive and hortatory subjunctives. Thus, κάθιζε νῦν με *seat me, then* S. O. C. 21. In Xenophon and Plato νῦν is written by some editors, where the Mss. have νῦν (X. C. 4. 2. 37, H. 4. 1. 39).

2927. νῦν (enclitic) is adopted by some scholars in Attic tragedy where a long syllable is required (S. O. T. 644). Others write νῦν (with the force of νῦν).

2928. νύ (enclitic; Epic and Cyprian), a still weaker form of νῦν, and less emphatic than δὴ. It is common in questions and appeals; less frequent in statements; as τίς νυ; *who now?* Also after other particles, as καὶ νύ κε, ἢ ῥά νυ

ὅπως

2929. ὅπως, originally a relative adverb meaning *how*, is derived from the relative particle *σφοδ* (with which Eng. *so* is connected), to which the indefinite *πώς* has been added. Hom. ὅπως from *σφοδ-πως*, as ὅτι from *σφοδ-τι* (81 D 2).

a. The adverbial meaning of ὅπως is still seen in its use as an indefinite relative and as an indirect interrogative; and by the fact that in its place ὅπη, ὅτω τρόπω, ἐξ ὅτου τρόπου are sometimes used. By association with the subjunctive ὅπως became a conjunction (cp. *μή πως*) used with or without *ἄν* in final clauses (see 2196, 2201). On the use as a conjunction in object clauses after verbs of *effort* and of *fear*, see 2211, 2228. So in dependent statements ὅπως passed from *how* into *that* (2578 d).

οὐδέ, οὔτε (μηδέ, μήτε)

2930. οὐδέ (μηδέ) is an adverb and a conjunction, and is to be broken up into the negative *οὐ* (μή) and *δέ* meaning *and, even, also, or but*.

οὐδέ (μηδέ) as an Adverb

2931. Adverbial οὐδέ (μηδέ) *not even, not . . . either, also . . . not, nor yet (ne . . . quidem)*. Cp. the use of *καί even, also* in affirmative sentences; as οὐδ' ὡς *not even in that case (καί ὡς even in that case)*.

ἀλλ' οὐδέ τούτων στερήσονται *but not even of these shall they be deprived* X. A. 1. 4. 8, ὅτ' οὐδ' οὔτω ῥάδιον ἦν *when besides it was not so easy* I. 18. 65 (= *καί οὐ also not*). With οὐδ' *ei* (ἐάν) *not even if οὐ* belongs with the main clause, while *δέ even* goes with the dependent clause. Thus, οὐδ' ἄν *ei βούλοιντο, ῥαδίως πονηροὶ γένοιτο even if they wished, they could not easily become wicked* X. C. 7. 5. 86 (= *καί ei βούλοιντο, οὐκ ἄν γένοιτο*). Similarly with a participle: οὐδέ πεπονθῶς *κακῶς ἐχθρὸν εἶναι μοι τοῦτον ὁμολογῶ I do not admit that this man is my enemy even though I have been ill-used* D. 21. 205.

οὐδέ (μηδέ) as a Conjunction

2932. οὐδέ (μηδέ) as a conjunction (*and not, nor*) connects two or more whole clauses.

2933. In Attic prose οὐδέ is used only to join a negative clause to another clause itself negative; as οὐδεμία ἐλπίς ἦν *τιμωρίας οὐδέ ἄλλη σωτηρία ἐφαίνετο there was no hope of assistance nor did any chance of safety appear* T. 3. 20.

a. A negative clause is joined to an affirmative clause by *καί οὐ* (μή). Thus, ἐμμενῶ τῇ *ξυμμαχίᾳ . . . καί οὐ παραβήσομαι I will abide by the alliance and I will not violate it* T. 5. 47. *καί οὐ* (μή) may have an adversative force (*but not*).

N. — But in poetry and Ionic prose οὐδέ may continue an affirmative clause; as *δεινὸν γὰρ οὐδέ ῥητὸν dread indeed and not to be uttered* S. Ph. 756.

2934. οὐδέ is used by the poets for *but not*, where Attic prose writers have ἀλλ' οὐ or *καί οὐ*. Thus, *ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδραεν, οὐδέ ποθ' Ἦρῃ οὐδέ Πόσει-*

δάωνι then it was pleasing to all the others, but not to Hera or to Poseidon Ω 25, *ἐμαῖσι οὐδέ σαῖσι δυσβουλαῖς by my folly but not by thine* S. Ant. 1269 (cp. the negative form *οὐκ ἐμὸν τῶδ' ἀλλὰ σὸν this is not my part, but thine* S. El. 1470). Cp. *σοῦ τὰδε κινδυνεύεις, ἀλλ' οὐκ ἐμοῦ ἀκηκοέναι you probably heard this from yourself and not from me* P. Alc. 113 c.

2935. οὐδέ may stand in an apodosis corresponding to apodotic *δέ* (2887). Cp. S. O. C. 590.

2936. οὐδέ may negative a preceding word also; as *αι Φοινισσαὶ νῆες οὐδέ ὁ Τισσαφέρνης . . . ἦκον the Phoenician ships had not arrived nor had Tissaphernes* T. 8. 99. Cp. 2943. In such cases we usually find another negative, which goes with the verb; as *ἀπλοῦν μὲν οὐδέ δικαῖον οὐδὲν ἄν εἰπεῖν ἔχοι he could say nothing straightforward nor just* D. 22. 4.

οὐδέ (μηδέ) with other Negatives

2937. οὐδέ . . . οὐδέ commonly means *not even . . . nor yet* (or *no, nor*), the first οὐδέ being adverbial, the second conjunctive. οὐδέ . . . οὐδέ is not correlative, like οὔτε . . . οὔτε, and hence never means *neither . . . nor*. Thus, *οὐδέ ἥλιον οὐδέ σελήνην ἄρα νομίζω θεοὺς εἶναι; do I then hold that not even the sun nor yet the moon are gods?* P. A. 26 c, *σύ γε οὐδέ ὄρων γιγνώσκεις οὐδέ ἀκούων μέμνησαι you do not even understand though you see, nor yet do you remember though you hear* X. A. 3. 1. 27. οὐδέ . . . οὐδέ both copulative (*and not . . . nor yet*) in X. C. 3. 3. 50. οὐδὲ . . . οὐδὲ . . . *δέ* is the negative of *καί . . . καί . . . δέ* in X. A. 1. 8. 20.

a. So in both members of comparative sentences (cp. *καί* 2885); as *ὡσπερ οὐδέ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὔτως οὐδέ στρατηγοῦ ἀργούντος οὐδὲν ὄφελος as there is no good in an idle tiller of the soil, so there is no good in an idle general* X. C. 1. 3. 18.

2938. οὐδέ γὰρ οὐδέ (negative of *καί γὰρ καί*); as *οὐδέ γὰρ οὐδέ τοῦτο ἐψεύσατο for neither did he deceive me even in this* X. C. 7. 2. 20. Here the first οὐδέ negatives the whole sentence, the second οὐδέ negatives *τοῦτο*.

2939. οὐ . . . οὐδέ: οὐδέ *not even* as well as *nor* (2933) may resume a preceding οὐ. Thus, *ἴβριν γὰρ οὐ στέργουσιν οὐδέ δαίμονες lit. not even the gods do not love insolence* S. Tr. 280, *οὐ μέντοι ἔφη νομίζειν οὐδ' εἰ παμπόνηρος ἦν Δέξιππος βία χρῆναι πάσχειν αὐτὸν he said however that he did not think that, even if Dexippus was a downright rascal, he ought to suffer by an act of violence* X. A. 6. 6. 25, *οὐ δεῖ δὴ τοιοῦτον . . . καιρὸν ἀφείναι οὐδέ παθεῖν ταῦτον ὅπερ . . . πεπόνθατε we must not let such an opportunity go by nor suffer the same as you have suffered* D. 1. 8.

οὐ μέντοι οὐδέ *not by any means however*. On οὐ μὴν οὐδέ see 2768.

2940. οὐδέ . . . οὐ: οὐδέ may be resumed by οὐ; as *οὐδέ γε ὁ ἴδια πονηρὸς οὐκ ἄν γένοιτο δημοσίᾳ χρηστὸς nor can the man who is bad in his private life prove himself good in a public capacity* Aes. 3. 78.

2941. οὐδέ . . . οὔτε is rare (P. Charm. 171 b).

οὔτε (μήτε)

2942. οὔτε (μήτε) is usually repeated: οὔτε . . . οὔτε (μήτε . . . μήτε) neither . . . nor (*nec . . . nec*). οὔτε . . . οὔτε is the negative of τέ . . . τέ, and unites single words or clauses.

οὔτε ἔστιν οὔτε ποτέ ἔσται neither is nor ever shall be P. Phae. 241 c, οὔτε Χειρίσσος ἦκεν οὔτε πλοῖα ἱκανὰ ἦν οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι neither had Chirisophus come nor were there enough boats nor was it possible any longer to secure provisions X. A. 5. 3. 1.

After a negative clause: οὐκ ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας he could not persuade either the generals or the soldiers T. 4. 4.

a. οὔτε . . . μήτε is found when each negative is determined by a different construction, as ἀναίδης οὐτ' εἰμὶ μήτε γενοίμην neither am I nor may I become shameless D. 8. 68.

b. When οὔτε . . . οὔτε stands between οὐδέ . . . οὐδέ the members thus correlated are subordinate to those expressed by οὐδέ . . . οὐδέ. Cp. Aes. 1. 19.

2943. Sometimes the first οὔτε is omitted in poetry: νόσοι δ' οὔτε γῆρας disease nor old age Pindar, Pyth. 10. 41, ἐκόντα μήτ' ἄκοντα willingly nor unwillingly S. Ph. 771. Cp. "my five wits nor my five senses" (Shakesp.).

2944. For the first οὔτε the poets sometimes have οὐ, as οὐ μίφερός οὐτ' ἄρ χειμῶν not snow nor storm δ 566.

2945. οὔτε . . . τέ on the one hand not . . . but, not only not . . . but (cp. *neque . . . et*). The τέ clause often denotes the contrary of that set forth in the οὔτε clause (*so far from*). Thus, οὔτε διενόηθην πῶποτε ἀποστερήσαι ἀποδώσω τε so far from ever thinking to deprive them of their pay I will give it to them X. A. 7. 7. 48, ὤμωσαν . . . μήτε προδώσειν ἀλλήλους σύμμαχοι τε ἔσεσθαι they swore that they would not betray one another and that they would be allies 2. 2. 8. So οὔτε . . . οὔτε . . . τέ. τέ . . . οὔτε is not used.

a. Sometimes the negative may be added in the τέ clause: οὔτε ἐκείνος ἔτι κατένόησε τό τε μαντεῖον οὐκ ἐδήλον neither did he stop to consider and the oracle would not make it plain T. 1. 126.

2946. οὔτε . . . τε οὐ S. Ant. 763. οὔτε . . . τε . . . οὔτε E. H. F. 1341.

2947. οὔτε . . . δέ is used when the second clause is opposed to the first; as οὔτε πλοῖα ἔστιν οἷς ἀποπλευσόμεθα, μένουσι δὲ αὐτοῦ οὐδὲ μιᾶς ἡμέρας ἔστι τὰ ἐπιτήδεια we have no vessels by which we can sail away; on the other hand, if we stay here, we haven't provisions even for a single day X. A. 6. 3. 16. Cp. E. Supp. 223, P. R. 388 e, 389 a.

2948. οὔτε . . . οὐ is rare in prose; as οὔτε μίφερός, οὐκ ὄμβρος neither rain nor snow Hdt. 8. 98. Cp. S. Ant. 249. οὔτε . . . οὐ . . . οὔτε A. Pr. 479. οὐ . . . οὔτε is generally changed to οὐ . . . οὐδέ in Attic prose.

2949. οὔτε . . . οὐδέ corresponds to the sequence of τέ . . . δέ in affirmative clauses. The emphatic οὐδέ here adds a new negative idea as after any other preceding negative; and is most common after οὔτε . . . οὔτε: neither . . . nor . . . no, nor yet (*nor . . . either*). οὐδέ is often followed by an

emphasizing particle, as αἰ, γέ, μήν. Thus, οὔτε πόλις οὔτε πολιτεία οὐδέ γ' ἀνὴρ neither a State nor a constitution nor yet an individual P. R. 499 b, μήτε παιδεία . . . μήτε δικαστήρια μήτε νόμοι μηδὲ ἀνάγκη μηδεὶα neither education nor courts of justice nor laws, no nor yet restraint P. Pr. 327 d.

2950. A subordinate clause with οὐδέ may come between οὔτε . . . οὔτε. Thus, οὔτε γὰρ ὡς ὀφείλουτ' ἀμεταμέλητον ὁ πατήρ . . . ἀπέφηεν οὐδέ . . . παρέσχηται μάρτυρας οὐτ' αὖ τὸν ἀριθμὸν . . . ἐπανάφερον for neither did he show that my father left me in debt, nor yet has he adduced witnesses, nor did he put into the account the sum D. 27. 49.

οὐκοῦν, οὔκου

2951. οὐκοῦν interrogative: not therefore? not then? (*nonne, igitur? nonne ergo?*). Here the stress lies on the inferential οὖν and an affirmative answer is expected as a matter of course. οὐκοῦν stands at the beginning of its clause.

οὐκοῦν . . . εἰ σοι δοκοῦσι βουλεύεσθαι; πρὸς γε ἂ ὀρώσῃ do you not then think that they lay their plans well? Yes, with regard to what they see X. C. 7. 1. 8.

a. When a negative answer is expected we have οὐκοῦν οὐ (P. Phil. 43 d).

b. οὐκοῦν and οὖν stand in parallel questions in X. A. 1. 6. 7-8.

c. Some scholars write οὔκου or οὐκ οὖν for οὐκοῦν interrogative (and inferential).

2952. οὐκοῦν inferential: then, well then, therefore, accordingly (*ergo, igitur*). Inferential οὐκοῦν was developed, probably in colloquial speech, from the interrogative use, the speaker anticipating the affirmative answer to his question and emphasizing only the inference. From the negative question all that was left was an expression of his own opinion on the part of the speaker. οὐκοῦν has become so completely equivalent to οὖν that a negative has to be added if one is required.

οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι well then, when my strength fails, I shall cease S. Ant. 91, ἦ . . . τοὺς ἀμύνεσθαι κελύοντας πόλεμον ποιεῖν φήσομεν; οὐκοῦν ὑπόλοιπον δουλεύειν or shall we say that those who bid us defend ourselves make war? Then it is left for us to be slaves D. 8. 59. οὐκοῦν is used even with imperatives; as οὐκοῦν . . . ἱκανῶς ἐχέτω accordingly let it suffice P. Phae. 274 b.

a. Editors often differ whether, in certain cases, οὐκοῦν is interrogative or inferential.

2953. οὔκου not then, therefore not, so not, at any rate . . . not, surely not (*non igitur, non ergo*). Here οὐ is strongly emphasized, and οὖν is either confirmative or inferential. οὔκου is usually placed at the beginning of its clause.

a. In emphatic negative answers; as οὔκου ἐμοίγε δοκεῖ certainly not, in my opinion at least X. O. 1. 9.

b. In continuous discourse (P. L. 807 a).

c. οὔκου . . . γε returns a negative answer with qualified acquiescence in a preceding statement. Thus, τούτων ἄρα Ζεὺς ἔστιν ἀσθενέστερος; οὔκου ἂν ἐκφύγοι

γε τὴν πεπωμένην is Zeus then weaker than these? Fate at least he surely cannot escape A. Pr. 517.

d. In impatient or excited questions (*non ? non igitur?*). Thus, οὐκ οὖν ἐρεῖς ποτ', εἰτ' ἀπαλλαχθεὶς ἄπει; wilt thou not speak and so depart and be gone? S. Ant. 244.

2954. οὐκ (μὴ) οὖν is to be distinguished from οὐκοῦν or οὐκουν. Thus, δὲ ὅτε καὶ πείρα του σφαλεῖεν, οὐκ οὖν καὶ τὴν πόλιν γε τῆς σφετέρᾳς ἀρετῆς ἀξιοῦντες στερίσκουιν whenever they were foiled in any attempt they did not for this reason think it right to deprive their city of their valour T. 2. 43 (μὴ οὖν 8. 91).

a. Hdt. has οὐκ ᾧν (sometimes written οὐκων) to emphasize an idea opposed to what goes before (*non tamen*). Thus, ταῦτα λέγοντες τοὺς Κροτωνιῆτας οὐκ ᾧν ἐπειθον by these words they did not however persuade the men of Croton 3. 137.

οὖν

2955. οὖν (Ionic, Lesbian, Doric ᾧν), a postpositive particle, is either confirmatory or inferential. οὖν points to something already mentioned or known or to the present situation.

2956. Confirmatory οὖν in fact, at all events, in truth belongs properly to the entire clause, but usually, for purposes of emphasis, attaches itself to some other particle, to a relative pronoun, or at times to other words (P. A. 22 b). On γοῦν, see 2830; on μὲν οὖν, 2901; on τοιγαροῦν, 2987. In some of its combinations with other particles οὖν may be inferential or transitional.

2957. ἀλλ' οὖν or ἀλλ' ᾧν . . . γε (stronger than δ' ᾧν) well, at all events; well, certainly, for that matter; as ἀλλ' οὖν πονηροὶ γε φαίνόμενοι well, at all events they look like sorry fellows, that they are X. C. 1. 4. 19, ἀλλ' οὖν τοσοῦτόν γ' ἴσθι well, at any rate you know this at least S. Ph. 1305. ἀλλ' οὖν may stand in the apodosis to an hypothetical proposition (P. Ph. 91 b).

2958. γὰρ οὖν (and καὶ γὰρ οὖν) for in fact (indeed, in any case); as εὖ γὰρ οὖν λέγεις for indeed thou sayest well S. Ant. 1255, βνήσασθε ἀκούοντες· μέλλω γὰρ οὖν ἄττα ἡμῖν ἐρεῖν καὶ ἄλλα γοῦν πρὸς ἀκούοντες· for I am certainly going to tell you some other things P. A. 30 c.

Also to mark a consequence (X. A. 1. 9. 11), and in replies, as οὐ γὰρ οὖν P. Phae. 277 e, and also when the speaker repeats an important word of his interlocutor, as φημι γὰρ οὖν P. G. 466 e.

2959. δ' οὖν but certainly, at all events, anyhow, be that as it may with or without μὲν in the preceding clause. Here οὖν shows that an unquestionable fact is to be set forth in its own clause; while the adversative δέ marks opposition to what has preceded and implies that the foregoing statement is uncertain and liable to dispute: 'be that true or not, at any rate what follows is certainly true.' δ' οὖν is used (a) to set aside conjecture, surmise, or hearsay; (b) to resume the main argument after long digression, and to cut short further discussion and come to the point; (c), with imperatives, to denote assent marked by unwillingness, impatience, or indifference. Thus, (a) εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ' οὖν ἡμᾶς whether I shall do what is right (or not), I do not know; be that as it may, I will choose you X. A. 1. 3. 5, καὶ ἐλέγγο Κῦρον δοῦναι

πολλὰ χρήματα. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν and she is said to have given Cyrus a large sum; at any rate Cyrus then gave the army four months' pay 1. 2. 12; (b) cp. T. 1. 3, 6. 15, 8. 81. Resumptive δ' οὖν may also set aside doubtful statements. (c) σὺ δ' οὖν λέγε, εἰ σοι τῷ λόγῳ τις ἡδονὴ well speak on then, if thou hast delight in speaking S. El. 891, ἔστω δ' οὖν ὅπως ἡμῖν φίλον however, be it as you wish S. O. C. 1205.

εἰ δ' οὖν = but if indeed, but if in point of fact; as εἰ δ' οὖν τι κάκτεροιο τοῦ πρόσθεν λόγου but if he should deviate at all from his former statement S. O. T. 851.

2960. δὴ οὖν certainly then; cp. οὖν δὴ. Thus, τί δὴ οὖν; or τί οὖν δὴ; well then pray? πῶς δὴ οὖν; how then pray? οὖν δὴτα really then.

2961. εἴτε οὖν, οὔτε οὖν: in alternative clauses οὖν (indeed) is added to one or both clauses as emphasis may be desired: εἴτε οὖν . . . εἴτε whether indeed . . . or, εἴτε . . . εἴτε οὖν whether . . . or indeed, or εἴτε οὖν . . . εἴτε οὖν whether indeed . . . or indeed. So also in exclusive clauses: οὔτε (μήτε) . . . οὔτε (μήτε) οὖν neither . . . nor yet, οὔτε (μήτε) οὖν . . . οὔτε (μήτε) neither indeed . . . nor.

2962. οὖν often follows interrogative pronouns and adverbs (in dialogue); as τίς οὖν; who pray? τί οὖν, generally with the aorist, in impatient questions asks why that which is desired has not been done (2197 c).

2963. οὖν affixed to a relative pronoun has a generalizing force and makes it indefinite (339 e). Such indefinite relative pronouns are construed like the indefinite τίς or demonstratives; and do not introduce relative clauses (unlike whosoever, etc., which are both indefinite and relative).

So with adverbs (346 c), as ὅπως οὖν in any way, no matter how (= utique not = utcumque). Thus, οὐδ' ὅπως οὖν not even in the slightest degree.

a. Simply placed after relatives οὖν has a strengthening force; as ὡσπερ οὖν as in fact (often in parentheses), οἷός περ οὖν just as in fact.

2964. Inferential οὖν therefore, accordingly (igitur, ergo), usually classed as a conjunction, signifies that something follows from what precedes. Inferential οὖν marks a transition to a new thought and continues a narrative (often after ἐπεὶ, ἐπειδὴ, ὅτε), resumes an interrupted narration (T. 3. 42, X. C. 3. 3. 9), and in general states a conclusion or inference. It stands alone or in conjunction with other particles. Thus, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέροισιν γενέσθαι τοὺς νῦν τῶν πρόσθεν they were of the opinion that we would be overcome through our lack of leaders and discipline. It is imperative therefore that the leaders we have now should be much more watchful than those we had before X. A. 3. 2. 29.

a. The inferential and transitional use is derived from the confirmative meaning, and is scarcely marked until Herodotus and the Attic poets. Cp. μὲν οὖν. ἐπεὶ οὖν in Hom. is sometimes used in transitions.

πέρ

2965. πέρ (postpositive and enclitic) very, just, even. Cp. Epic πέρυ very much, and περί in composition. In Attic prose πέρ is common only with relatives (338 c) and conjunctions.

ὅσπερ the very one who (i.e. none other), οἷός περ just such, ἐνθα περ just where, ὡσπερ just as, in the very way in which, (sometimes not very different from ὡς, to which it is related as ὅσπερ to ὅς), εἰπερ if really. καίπερ (Hom. καί . . . περ) however much, though, Epic ἤε περ just as.

a. After other words especially in Epic and Lyric and in Aeschylus; as μένει τὸ θεῖον δουλιὰ περ ἐν φρενὶ the divine power remains in the mind though it be enslaved A. Ag. 1084, μάχετ', ἀχνύμενός περ ἑταίρου he fought, (though) sore grieving for his comrade P 459, ὄψέ περ howbeit late Pind. Nem. 3. 80.

πλήν

2966. πλήν an adverb, is used (a) as a preposition with the genitive (1700) meaning *except, save*, when that which is excepted is a single substantival idea; (b) as a conjunction, *except, except that, save that, unless, only, but* (often almost = ἀλλά).

ἀφειστήκεσαν . . . πᾶσαι πλήν Μιλήτου all the Ionic cities had revolted except Miletus X. A. 1. 1. 6; οὐδεὶς ἀπήει πρὸς βασιλεῖα, πλήν Ὀρόντα ἐπεχείρησε no one went off to the king save that Orontas made the attempt 1. 9. 29, πλήν ἐν μόνον δέδοικα but there is one thing and only one that I fear Ar. Plut. 199. A substantive-equivalent may follow πλήν, not in the genitive, but in the case required by the verb of the sentence, as συνήλθον πάντες πλήν οἱ Νέωνος all assembled except the men under Neon X. A. 7. 3. 2.

a. πλήν οὐ only not, except (2753); πλήν ἢ except, as οὐ γὰρ ἄλλω γ' ὑπακούοιμεν . . . πλήν ἢ Προδικῶ we would not listen to any one (else) except Prodicus Ar. Nub. 361; πλήν ὅτι except that; πλήν εἰ except if, cp. εἰ μὴ (nisi si), after a negative πλήν εἰ μὴ; often with the verb omitted, as οὐδεὶς οἶδεν . . . πλήν εἰ τις ἄρ' ὄρνυς no one knows except perhaps some bird Ar. Av. 601.

b. πλήν may be followed by the infinitive, as τί σοι πέπρακται πρᾶγμα πλήν τεύχειν κακά; what hast thou accomplished save to work mischief? A. Eum. 125.

τέ

2967. τέ and (postpositive, and enclitic as -que) is generally used with a correlative conjunction.

2968. τέ alone sometimes in prose links whole clauses or sentences which serve to explain, amplify, supplement, or to denote a consequence of, what precedes (and thus, and therefore, and as a result). Thus, ὁ δ' ἐχαλέπαιεν . . . ἐκέλευσέ τ' αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι but he was angry and (therefore) ordered him to get out of the way X. A. 1. 5. 14. Cp. 2978.

a. This use of τέ (τέ consequential) is quite common in Herodotus and Thucydides, rather rare in Xenophon, and infrequent in other prose writers. It occurs also in poetry.

N. — In poetry τέ alone (cp. -que) often connects single parallel nouns and pronouns so that the two connected ideas form a whole; as σκῆπτρον τιμᾶς τε sceptre and prerogatives A. Pr. 171. In prose, participles and infinitives are occasionally linked by τέ; as καθαρωτέρᾳ ὄσα προπόντως τε μάλλον ἡμφισμένην being father and dressed more becomingly X. O. 10. 12.

2969. τέ (or καί) meaning both may be followed by asyndeton (S. Ant. 296).

2970. Homer often, and Herodotus sometimes, adds τέ to relative pronouns and conjunctions introducing subordinate clauses, which are usually postpositive. So after ὅς, ὅσος, οἷός, ὡς, ὅτε, ἐπει, ἐνθα, ὅτι, etc. Thus, φήληθεν ἐκ Διός, ὅς τε θεοῖσι . . . ἀνάσσει they were loved by Zeus, who rules over the gods B 669. This untranslatable τέ is probably connective (not indefinite), and belongs to the whole clause. It has the effect of showing that its clause corresponds in some way to the preceding clause. ὅς τε is found in lyric poetry and in the lyric parts of tragedy (rarely in dialogue parts). ὥστε, οἷός τε became common.

2971. This connective force is also seen when τέ stands in the principal clause, sometimes both in the principal and in the subordinate clause, e.g. ὅς κε θεοῖς ἐπιειθήηται, μάλα τ' ἔκλυον αὐτοῦ whosoever obeys the gods, him especially they hear A 218, ὅππῃ τ' ἰθόση, τῇ τ' εἰκουσι στίχες ἀνδρῶν wheresoever he rushes, there the ranks of men give way M 48.

2972. Homer has τέ after the coördinating conjunctions καί, δέ, οὐδέ, ἀλλά, ἢ; after ἦ, μέν, πέρ, γάρ, and before ἄρα in questions.

2973. τέ . . . τέ usually serves to connect clauses, less frequently single words. In English and often suffices, but as . . . so is often in place. τέ . . . τέ is more common in poetry than in prose, but in prose more common than τέ standing alone. Thus, πατήρ ἀνδρῶν τε θεῶν τε father of men and gods A 544, ἐμοὶ τε γὰρ πολέμοιο Ἀσσύριοι, σοὶ τε νῦν ἐχθιανέσις εἰσιν ἢ ἐμοὶ for the Assyrians are enemies to me, and they are now more hostile to you than to me X. C. 4. 5. 23, περὶ ὧν εἶδέναι τε κάλλιστον μὴ εἶδέναι τε ἀσχιστον knowledge of which is most excellent and ignorance most disgraceful P. G. 472 c.

a. One clause may be negative, the other affirmative (T. 2. 22); but we usually have οὔτε instead of τέ οὐ.

2974. τέ καί or τέ . . . καί often serves to unite complements, both similars and opposites. τέ . . . καί is not used when one clause is subordinate to another. The two words or clauses thus united may show a contrast, or the second may be stronger than the first. τέ is commonly separated from καί by one or more words. τέ . . . καί is weaker than καί . . . καί, and will not easily bear the translation both . . . and. It is rare in colloquial Attic. Thus, ἄρχειν τε καὶ ἄρχεσθαι to rule and be ruled X. A. 1. 9. 4, κάλλιστόν τε καὶ ἄριστον fairest and best 2. 1. 9, τό τ' ἄρχειν καὶ τὸ δουλεύειν to rule and to be a slave A. Pr. 927, βία τε κοῦχ ἐκών by force and not willingly S. O. C. 935, γυμνάσαι . . . ἐαυτόν τε καὶ τοὺς ἵππους to exercise himself and his horses X. A. 1. 2. 7. Clauses dissimilar in form may be linked by τέ . . . καί; as ἀπεκρίνατο διὰ βραχέων τε καὶ αὐτὰ τὰ ἐρωτώμενα he answered briefly and only the questions put to him P. Pr. 336 a.

2975. τέ . . . καί is often used of actions coincident in time, or of actions standing in a causal relation to each other; as ἡμέρᾳ τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἤκον οἱ ἄρχοντες day was just breaking and (= when) the officers came into the centre of the camp X. A. 3. 3. 1 (temporal parataxis; cp. 2169).

2976. τέ . . . καί is sometimes used of alternatives (for εἶτε . . . εἶτε). Thus, θεοῦ τε γὰρ θέλοντος . . . καὶ μὴ θέλοντος whether God wills or not A. Sept. 427. Here καί . . . καί is more common (2877).

2977. We find **τέ . . . καί . . . τέ, τέ . . . καί . . . τέ . . . τέ . . . (τέ), τέ . . . τέ . . . καί, τέ . . . τέ . . . καί . . . τέ, τέ . . . καί . . . καί . . . τέ.** But in prose **τέ** before and after **καί** is rare.

2978. When **τέ** follows **τέ . . . καί, τέ** does not point back to **καί**, but denotes an addition to the preceding member (*and besides*). Thus, *τείχη τε περιερόντες καὶ ναῦς παραδόντες φόρον τε ταξάμενοι* both *destroying their walls and surrendering their ships and besides assessing tribute on themselves* T. 1.108. Cp. 2968.

2979. **καί τε** is Epic; elsewhere the **καί** of **καί . . . τε** belongs to the whole clause (A. Ch. 252).

2980. **ἄλλως τε καί** both *in other ways and especially, on other grounds and particularly, or simply especially*. This combination usually stands before conditional clauses (or clauses with a conditional participle), causal, and temporal clauses. Thus, *χαλεπὸν οἶμαι διαβαίνειν ἄλλως τε καὶ πολεμίων πολλῶν ἔμπροσθεν ὄντων* I think it hard to cross, especially when the enemy faces us in full force X. A. 5.6.9, πάντων . . . ἀποστερείσθαι λυπηρὸν ἐστὶ . . . , ἄλλως τε κὰν ὑπ' ἐχθροῦ τῷ τοῦτο συμβαίνειν it is grievous to be deprived of anything, especially if this happens to any one at the hands of a personal enemy D. 18.5. Cp. *τά τ' ἄλλα ἐτίμησε καὶ μῦθους ἔδωκε δᾶρεικούς* he both honoured me in other ways and gave me ten thousand darics X. A. 1.3.3.

2981. **τέ . . . δέ** is used when a writer begins as if he were going simply to add the second member (*both . . . and*), but instead contrasts it with the first. This combination of copulative and adversative particles is often rendered less harsh by the form of the **δέ** clause and by other reasons. (a) The **δέ** clause contains a **καί**; as *ἅμα (ἔπειτα, ἔτι, πολλαχού, ὡσαύτως) δὲ καί*; e.g. *ἔν τε τῇ τῶν ἐπῶν ποιήσει πολλαχού δὲ καὶ ἄλλοι, lit. both in the construction of epic poetry but also in many other cases* P. R. 394 c. (b) The second clause contains a formula with **δέ** but not with **καί**; as *ἔτι δέ, τί δέ, τὸ δὲ κεφάλαιον, μετὰ δὲ ταῦτα*. Thus, *πρότερόν τε . . . νῦν δέ (both) formerly . . . but now* X. H. 7.1.24. Cp. P. L. 664 b, 947 a, 967 d. (c) After a considerable interval occasioned by the extension of the **τέ** clause, it is natural to resume with **δέ**. So T. 6.83.1, X. A. 7.8.11, X. C. 2.1.22, L. 2.17.

2982. Rare combinations are, e.g. :
ἤ . . . τέ instead of **ἤ . . . ἤ**. Thus, *ἡ παῖδες νεαρὸι χήραὶ τε γυναῖκες* either young children and (= or) widowed women B 289. **τέ . . . ἤ** is often emended in X. O. 20.12, P. Men. 95 b.
τέ . . . οὐδέ (μηδέ) with **τέ** instead of **οὔτε (μήτε)**; as E. I. T. 697, P. Pol. 271 e. **τέ** is not followed by **οὔτε (μήτε)**.

2983. Position of **τέ**. — **τέ** usually follows the word with which the sentence or sentence-part to be connected is most concerned. Apart from many irregularities there are certain exceptions to this rule which are commonly observed.

a. **τέ** may come between two words which go closely together, as between article (preposition, attributive genitive) and its noun. Thus, *τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν* the barbarian and the Greek force X. A. 1.2.1, *εἰμι πρὸς τε λουτρὰ καὶ λειμῶνας* I will go to the bathing places and the meadows S. Aj. 654 (for *πρὸς λουτρά τε*). But *ἡ πόλις τε καὶ ἡμεῖς οἱ νόμοι* the State and we the laws P. Cr. 53 a.

b. **τέ** connecting an entire clause stands as near as possible to the beginning. Cp. X. A. 1.8.3.

c. **τέ** may stand after a word or expression which, though common to two members of a clause, is placed either at the beginning (especially after a preposition) or in the second member. Thus, *ἔ τε δεῖ φίλια καὶ (ἔ δεῖ) πολέμια ἡμᾶς νομίζειν* what we must consider as belonging to our friends and what to our enemies X. C. 5.2.21, *ἔν τε τῷ θερμτέρῳ καὶ ψυχρότέρῳ* in the hotter and colder P. Phil. 24 b, *ἅπασι φίλον ἄνδρα τε σοφώτατον* a man dear to all and most wise Ar. Vesp. 1277.

d. The freer position of **τέ** is often due to the fact that several words are taken as forming a single notion. Thus, *ἡ καλλίστη δὴ πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ* the very noblest constitution and the noblest man P. R. 562 a.

τοί

2984. **τοί** (postpositive and enclitic) *in truth, surely, doubtless, mark you, be assured, you (must) know*, was originally the dative of feeling (1486) of **οὐ**.

a. This **τοί** (Sanskrit *tē*), found in all dialects, is to be distinguished from Doric **τοί** (= *sol*) from *τφοι* (Skt. *tsē*). **τοί** may thus occur in the same sentence with **σοί**; as *τοιαῦτά τοί σοι . . . λέγω* S. fr. 25.

2985. **τοί** is often used in statements of a general truth and in expressions of personal conviction (sometimes with a tone of hesitation); in remarks of a confidential nature; to introduce an explanation; and in general where the special attention of the person addressed is desired. **τοί** often gives an easy and familiar tone to a reply. Thus, *τῶν τοι ματαίων ἀνδράσι φρονημάτων ἡ γλῶσσ' ἀληθῆς γίγνεται κατήγορος* true it is that of men's vain conceits their tongue is the true accuser A. Sept. 438, *ἀεὶ τοι ὁ Κέβης λόγους τινὰς ἀρευνᾷ* for Cebes, you know, is always investigating some speculation or other P. Ph. 63 a.

a. **τοί** may emphasize particular words, as *ἐγὼ τοι, ἐμοί τοι, σέ τοι*; and other words not pronouns.

2986. **τοί** is frequently used after other particles, as *ἀλλὰ, γάρ, γέ, δὴ* (and *γέ τοι δὴ*, cp. *δὴ τοι . . . γέ*), *ἐπεὶ* because, *μή, οὐ* (οὔτοι). On *ἤτοι*, see 2858; on *καίτοι*, 2893; on *μέντοι*, 2917.

2987. The inferential conjunctions *τοιγάρ, τοιγαροῦν, τοιγάρτοι, τοίνυν* contain **τοί**, the locative of the demonstrative **τό**, which case had the meaning of *τῷ (τῶ) therefore, on this account, so lit. by that, therein*. (This **τῷ** is chiefly Epic, and stands at the beginning of the verse. Cp. *τό therefore* Γ 176, S. Ph. 142.)

τοιγάρ (prepositive; Ionic and poetic) *therefore, wherefore, so then, that is surely the reason why* (often to announce a purpose).

τοιγαροῦν, τοιγάρτοι (both prepositive) are more emphatic than **τοιγάρ**. The final syllable of **τοιγάρτοι** is the **τοί** of 2984.

τοίνυν (postpositive and post-Homeric; -νυν 2927) is transitional (*now then, further*) or inferential (*therefore, accordingly*; less emphatic than **τοιγάρ**). **τοίνυν** is common when a speaker refers to something present in his mind, when

he continues or resumes what he has been saying, and when he passes to a new aspect of a subject. It is often found with imperatives (σκόπει τοίνυν P. Cr. 51 c).

ὥς, ὡς

2988. Demonstrative ὥς (also accented ὡς, ὦς) *thus, so* is originally an ablative from the demonstrative stem ὄ- (from σο-), from which come the article and ὅς *he* in καὶ ὅς, ἧ δ' ὅς (1113). For the -s, see 341. Cp. also ὦ-δε *thus*.

So καὶ ὥς *even so, nevertheless, οὐδ' (μηδ') ὥς not even thus, in no wise, ὡς αὐτως (ὡσαύτως) in the same way, just so* (ablative of ὁ αὐτός). ὡς ἑτέρως (lit. *thus otherwise, in that other way*) quite otherwise and ὡς ἀληθῶς (lit. *thus truly*) in *very truth* also probably belong here.

a. In some cases it is uncertain whether ὡς is demonstrative or relative; e.g. ὡς in exclamatory clauses. Cp. 2998, 3001.

2989. Relative ὡς *as, how* is originally an ablative (*in which way*) from the relative stem ῥο-, whence come also ὅς, ἧ, ὄ. For the -s, see 341. Relative ὡς has various uses as an adverb or a conjunction, all of which represent the primitive meaning.

Relative ὡς as an Adverb

2990. In comparative clauses, often correlated with οὕτως. Thus, πιστός ἦν, ὡς ὑμεῖς ἐπίστασθε *I was faithful, as you know* X. A. 3. 3. 2, ἐκέλευσε τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι *he ordered the Greeks (thus) to be stationed as was their custom for battle* 1. 2. 15. Cp. 2462 ff. In similes and comparisons, 2481 ff.

2991. ὡς is rarely used for ἧ after comparatives; as μή μου προκῆδον μᾶσσον ὡς ἐμοὶ γλυκύ *care not for me further than I wish* A. Pr. 629. Cp. 1071.

2992. In adverbial clauses ὡς is often used parenthetically; as ὡς ἐμοὶ δοκεῖ *as it seems to me*. Instead of ὡς δοκεῖ, ὡς ἔοικε the personal construction is often preferred; as ἀπέπλευσαν, ὡς μὲν τοῖς πλεῖστοις ἐδόκουν, φιλοτιμηθέντες *they sailed away out of jealousy, as it seemed to most people* X. A. 1. 4. 7.

2993. ὡς restrictive *for* (cp. *ut*), involving the judgment of the observer, occurs often in elliptical phrases; as (Βρασιδάς) ἦν οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν *Brasidas was, for a Lacedaemonian, not a bad speaker either* T. 4. 84, ταῦτα ἀκούσας Ξέρξης ὡς ἐκ κακῶν ἐχάρη *on hearing this Xerxes rejoiced as much as could be expected considering his misfortunes* Hdt. 8. 101. On ὡς restrictive with the dative, cp. 1495 a, 1497; with the absolute infinitive, 2012.

2994. ὡς is often used to heighten a superlative (1086).

2995. With numerals and words indicating degree ὡς means *about, nearly, not far from*; as ὀπλίτᾶς ἕχων ὡς πεντακοσίου *having about five hundred hoplites* X. A. 1. 2. 3, ὡς ἐπὶ πολὺ *for the most part* P. R. 377 b (lit. *about over the great(er) part*).

2996. ὡς often indicates the thought or the assertion of the subject of the principal verb or of some other person prominent in the sentence. Here ὡς expresses a real intention or an avowed plea. So often with participles (2086); and also with the prepositions εἰς, ἐπὶ, πρὸς; as ἀπέπλευσαν . . . ἐκ τῆς Σικελίας ὡς ἐς τὰς Ἀθήνας *they sailed away from Sicily as though bound for Athens* T. 6. 61.

2997. ὡς ἕκαστος means *each for himself*; as ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι (ἀπέπλευσαν) κατὰ πόλεις *they sailed away from the Hellespont each to his own State* T. 1. 89.

2998. ὡς *exclamatory* (2682) may be the relative adverb ὡς *how*, the relative clause originally being used in explanation of an exclamation. Exclamatory ὡς has also been explained as ὡς demonstrative (*so*).

2999. On ὡς in wishes, see 1815.

Relative ὡς as a Conjunction

3000. ὡς conjunctive is found in dependent clauses.

Declarative: *that*, like *ὅτι*. Cp. 2577 ff., 2614 ff.

Final: *that, in order that*; like *ἵνα*, but not used in standard Attic prose. Cp. 2193. Object clauses after verbs of *effort*: *that*, like *ὅπως*; cp. 2209. Rarely after verbs of *fearing*: *that*. Cp. 2235.

Causal: *as, inasmuch as, since, seeing that*, like *ὅτι, ἐπεὶ*, etc. Cp. 2240.

Consecutive: *so that*, like *ὥστε*. Usually with the infinitive, sometimes with the indicative. Cp. 2260.

Temporal: *after*, like *ἐπει*; sometimes *when, whenever*. Cp. 2383.

3001. ὡς is often found before sentences apparently independent, where it is sometimes explained as a conjunction with the verb suppressed. Thus, ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι (*know*) *that of my own accord I will not relinquish my child* E. Hec. 400, ὡς δὴ σύ μοι τύραννος Ἀργείων ἔσει (*do you mean*) *that you forsooth shall be lord and master of Argives* A. Ag. 1633. Some scholars regard this ὡς as causal, others regard it as demonstrative, others as comparative.

ὥς as, like

3002. ὥς *as, like* (postpositive) in Hom., as ὄρνιθες ὥς Γ 2, stands for *ῥως*, which is of uncertain origin.

ὡς to

3003. ὡς *to*, a preposition with persons (once in Hom., ρ 218) is obscure in origin.

SOME GRAMMATICAL AND RHETORICAL FIGURES

3004. Anacolūthon (*ἀνακόλουθον inconsequent*), or grammatical inconsistency, is inadvertent or purposed deviation in the structure of a sentence by which a construction started at the beginning is not followed out consistently. Anacoluthon is sometimes real, sometimes

only slight or apparent. It is natural to Greek by reason of the mobility and elasticity of that language: but in English it could not be tolerated to an equal extent because our tongue — a speech of few inflected forms — is much more rigid than Greek.

3005. Anacoluthon is, in general, caused either (a) by the choice of some form of expression more convenient or more effective than that for which the sentence was grammatically planned; at times, too, the disturbing influence is the insertion of a brief expression of an additional thought not foreseen at the start. Or (b) by the intrusion of some explanation requiring a parenthesis of such an extent that the connection is obscured or the continuation of the original structure made difficult. In this case the beginning may be repeated, or what has already been said may be summed up in a different grammatical form and sometimes with the addition of a resumptive particle, such as *δή, οὖν well then, then, as I was saying* (X. A. 1. 8. 13, 3. 1. 20, X. C. 3. 3. 9). So with *δέ* (T. 8. 29. 2).

3006. Anacoluthon usually produces the effect of naturalness and liveliness, sometimes of greater clearness (as after long parentheses), or of brevity, force, or concentration.

3007. Anacoluthon is either natural or artificial. Natural anacoluthon is seen in the loose and discursive style of Herodotus; in the closely packed sentences of Thucydides, who hurries from one thought to another with the least expenditure of words; and in the slovenliness of Andocides. Artificial or rhetorical anacoluthon is the result of a deliberate purpose to give to written language the vividness, naturalness, and unaffected freedom of the easy flow of conversation, and is best seen in the dialogues of Plato. Such anacoluthon is usually graceful and free from obscurity.

3008. There are very many forms of anacoluthon, *e.g.*

a. Many cases are due to the fact that a writer conforms his construction, not to the words which he has just used, but to another way in which the antecedent thought might have been expressed: the construction *πρὸς τὸ νοούμενον* (or *σημαινόμενον*) according to what is thought. Cp. 2148 and X. H. 2. 2. 3, S. O. T. 353, E. Hec. 970.

b. Some cases are due to changes in the subject, as T. 1. 18. 2.

c. Many cases occur in connection with the use of a participle (2147, 2148).

d. Coördinate clauses connected by *τὲ . . . καί, καί . . . καί, οὔτε . . . οὔτε, ἢ . . . ἢ* often show anacoluthon, especially when a finite verb takes the place of a participle. Cp. 2147 c, and T. 5. 61. 4, 6. 32. 3, 7. 47. 1-2.

e. The nominative "in suspense" may stand at the head of a sentence instead of another case required by the following construction. This involves a redundant pronoun. Thus, *Πρόξενος δὲ καὶ Μένων, ἐπεὶ περ εἰσὶν ὑμέτεροι εὐεργέται . . . πέμψατε αὐτοὺς δεῦρο* (for *Πρόξενον καὶ Μένωνα . . . πέμψατε δεῦρο*) X. A. 2. 5. 41. Cp. "The prince that feeds great natures, they will slay him:" Ben Jonson.

f. The accusative often stands absolutely when at the head of a sentence. Thus, *ἀλλὰ μὴν καὶ τίμας γε . . . , τῶν μὲν μεθέξει καὶ γεύσεται ἐκῶν, ἃς ἂν ἡγήται ἀμείνω αὐτὸν ποιήσειν, ἃς δ' . . . φεύξεται* but furthermore as regards honours, those he will partake of and be glad to taste which he thinks will make him

better man, but others he will shun P. R. 591 e, "Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκοῦντας οὐδὲν πῶ σαφὲς λέγεται εἰ ἔπονται (for λέγουσιν εἰ ἔπονται or λέγεται ἐπεσθαι) as to the Greeks who dwell in Asia there is as yet no certain intelligence whether they are to accompany the expedition X. C. 2. 1. 5.

g. A main clause may take the construction of a parenthetical clause (T. 4. 93. 2). Here belongs the attraction into the relative clause of a verb that should have been principal. So after *ὡς ἤκουσα, ὡς οἶμαι, ὡς λέγουσι*, etc. Thus, *τὸδε γε μὴν, ὡς οἶμαι, περὶ αὐτοῦ ἀναγκαιότατον εἶναι* (for *ἔστι*) *λέγειν* this indeed is, as I think, most necessary to state about it P. Phil. 20 d. Often in Hdt., as *ὡς δ' ἐγὼ ἤκουσα . . . εἶναι αὐτὸν Ἰδανθύρσου . . . πατρῶν* but as I have heard he was the uncle of Idanthyrus on the father's side 4. 76. A construction may be introduced by *ὅτι* or *ὡς* and then pass to the infinitive, or the infinitive may precede and a finite verb follow (2628).

h. After a subordinate clause with parentheses the main clause sometimes follows in the form of an independent sentence (P. A. 28 c, cp. 36 a).

i. An infinitive may resume the idea set forth by the principal verb; as *τοῦ δὲ θεοῦ τάττωντος, ὡς ἐγὼ ᾤθηρην τε καὶ ὑπέλαβον, φιλοσοφοῦντά με δὲ ἐν ζῆν κτλ. whereas when God orders me, as I think and believe, to pass my life in the pursuit of wisdom*, etc. P. A. 28 e. Cp. X. H. 7. 4. 35.

j. Anacoluthon is sometimes due to the desire to maintain similarity of form between contrasted expressions; as *τοὺς μὲν γὰρ ἵπποκενταύρους οἶμαι ἔγωγε πολλοῖς μὲν ἀπορεῖν τῶν ἀνθρώποις ἠρημένων ἀγαθῶν ὅπως δεῖ χρῆσθαι, πολλοῖς δὲ τῶν ἵπποις πεφύκτων ἡδέων πῶς αὐτῶν χρῆ ἀπολαύειν* for I think that the horse-centaurs were at a loss how to make use of many conveniences devised for men and how to enjoy many of the pleasures natural to horses X. C. 4. 3. 19. Here *πολλοῖς δὲ* is used as if it were to be governed by *χρῆσθαι*, instead of which *αὐτῶν ἀπολαύειν* is substituted.

3009. Anadiplosis (*ἀναδίπλωσις doubling*) is the rhetorical repetition of one or several words. Cp. "The Isles of Greece, the Isles of Greece, where burning Sappho loved and sung:" Byron.

Θῆβαι δέ, Θῆβαι πόλις ἀστυγέτων, μεθ' ἡμέραν μίαν ἐκ μέσης τῆς Ἑλλάδος ἀνήρπασται Thebes, Thebes, a neighbouring city, in the course of one day has been extirpated from the midst of Greece Aes. 3. 133.

3010. Anaphora (*ἀναφορά carrying back*) is the repetition, with emphasis, of the same word or phrase at the beginning of several successive clauses. This figure is also called *epanaphora* or *epanadipsis*. Cp. "Strike as I would have struck those tyrants! Strike deep as my curse! Strike! and but once:" Byron.

οἱτοὶ γὰρ πολλοὺς μὲν τῶν πολιτῶν εἰς τοὺς πολεμίους ἐξήλασαν, πολλοὺς δ' ἀδίκως ἀποκτείναντες ἀτάφους ἐποίησαν, πολλοὺς δ' ἐπιτίμους ὄντας ἀτίμους κατέστησαν many of the citizens they drove out to the enemy; many they slew unjustly and left unburied; many who were in possession of their civic rights they deprived of them L. 12. 21. Cp. D. 18. 48, 75, 121, 310.

3011. Anastrophe (*ἀναστροφή return*) is the use, at the beginning of one clause, of the same word that concluded the preceding clause.

Also called *epanastrophe*. Cp. "Has he a gust for blood? Blood shall fill his cup."

οὐ δὴπου Κτησιφῶντα δύναιτο διώκειν δι' ἐμέ, ἐμὲ δ' εἴπερ ἐξελέγξειν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράψατο for surely it cannot be that he is prosecuting Ctesiphon on my account, and yet would not have indicted me myself, if he had thought that he could convict me D. 18. 18.

3012. Antistrophe (ἀντιστροφή *turning about*) is the repetition of the same word or phrase at the end of successive clauses.

ὅστις δ' ἐν τῷ πρώτῳ λόγῳ τὴν ψῆφον αἰτεῖ ἄρκον αἰτεῖ, νόμον αἰτεῖ, δημοκρατίαν αἰτεῖ whoever in his first speech asks for your vote as a favour, asks the surrender of your oath, asks the surrender of the law, asks the surrender of the democratic constitution Aes. 3. 198.

3013. Antithesis (ἀντίθεσις *opposition*) is the contrast of ideas expressed by words which are the opposite of, or are closely contrasted with, each other. Cp. "Wit is negative, analytical, destructive; Humor is creative:" Whipple.

δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; do you expect that the affairs of state will become prosperous instead of bad by the same measures by which they have become bad instead of prosperous? D. 2. 26.

a. Antithesis is sometimes extended to a parallelism in sense effected (1) by the use of two words of opposite meaning in the expression of one idea, (2) by the opposition of ideas which are not specifically contrasted in words.

3014. Aporia (ἀποριά *doubt*) is an artifice by which a speaker feigns doubt as to where he shall begin or end or what he shall do or say, etc. Cp. "Then the steward said within himself, What shall I do?" St. Luke 16. 3.

ἀπορῶ τοῦ πρώτου μνησθῶ I am uncertain what I shall recall first D. 18. 129. When the doubt is between two courses it is often called *diaporēsis*.

3015. Aposiopēsis (ἀποσιώπησις *becoming silent*) is a form of ellipsis by which, under the influence of passionate feeling or of modesty, a speaker comes to an abrupt halt. Examples 2352 d, D. 18. 3, 22, 195, S. O. T. 1289, Ar. Vesp. 1178. Cp. "Massachusetts and her people . . . hold him, and his love . . . and his principles, and his standard of truth in utter — what shall I say? — anything but respect:" Webster.

3016. Asyndeton (ἀσύνδετον *not bound together*) is the absence of conjunctions in a series of coördinate words or phrases. See 2165 ff.

a. Here is sometimes placed the omission of the verb after μή (μή σύ γε, μή γάρ, etc.); as μή τριβᾶς ἔτι (ποιεῖσθε) no more delays! S. Ant. 577, τίς οὐχὶ κατέπτυσεν ἂν σοῦ; μή γὰρ (εἰπέ) τῆς πόλεως γε, μηδ' ἐμοῦ who would not have reviled you? Do not say the State, nor me D. 18. 200. Cp. 946, 1599.

3017. Brachylogy (βραχυλογία *brevity of diction, abbreviated expression or construction*) is a concise form of expression by which an

element is not repeated or is omitted when its repetition or use would make the thought or the grammatical construction complete. The suppressed element must be supplied from some corresponding word in the context, in which case it often appears with some change of form or construction; or it must be taken from the connection of the thought.

a. *Brachylogy* and *ellipsis* cannot always be distinguished sharply. In ellipsis the suppressed word is not to be supplied from a corresponding word in the context; and, in general, ellipsis is less artificial and less dependent on the momentary and arbitrary will of the speaker or writer. Compendious Comparison (1501), Praegnans Constructio (3044), and Zeugma (3048) are forms of brachylogy.

3018. There are many forms of brachylogy; for example:

a. One verbal form must often be supplied from another; e.g. a passive from an active, an infinitive from a finite verb, a participle from an infinitive. Thus, τὴν τῶν πέλας θροῦν μᾶλλον ἢ τὴν ἐαυτῶν ὄραν (θρουμένην) rather to ravage the territory of their neighbours than to see their own (being ravaged) T. 2. 11, ταῦτα ἐγὼ σοὶ οὐ πείθομαι . . . , οἶμαι δὲ οὐδὲ ἄλλον ἀνθρώπων οὐδένα (πείθεσθαι σοὶ) of this I am not persuaded by you and I do not believe that any other human being is either P. A. 25 e, οὔτε πάσχοντες κακὸν οὐδὲν οὔτε μέλλοντες (πάσχειν) neither suffering, nor being likely (to suffer), any evil I. 12. 103, ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι . . . , ἐπειδὴ καὶ ἐκείνους εἶδον (ἀναχωρήσαντας) and the Athenians too withdrew when they saw that they (the Lacedaemonians) had done so T. 3. 16.

b. A verb must often be supplied from a coördinate or subordinate clause either preceding or following. Thus, ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ δο you wake her, as I (wake) you A. Eum. 140, εἴαν δὲ αὐτόχειρ μὲν μή (ἦ), βουλευσῆ δὲ θάνατον τις ἄλλος ἑτέρῳ if a person shall not kill with his own hand, but if some one shall suggest murder to another P. L. 872 a; φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν (νομίξῃ) regarding as friends even those whom thy husband (so regards) E. Med. 1153. A verb is rarely supplied from the subordinate to the main construction.

c. In clauses with δεῖ, χρή etc.: ἵνα φαίνησθε ἀμύνοντες οἷς δεῖ (ἀμύνειν) that you may seem to assist those you ought (to assist) T. 3. 13. When a form of τυγχάνω stands in the subordinate clause; ἀπέπλευσαν ὡς ἕκαστοι ἔτυχον (ἀποπλέοντες) they sailed away as each best could T. 4. 25. In conditional clauses when the protasis indicates that the assertion made in the apodosis holds true of a person or a thing more than of any other person or thing (εἴπερ τις καὶ ἄλλος, εἴπερ πού, εἴπερ ποτέ, ὡς τις καὶ ἄλλος, etc.); as συμφέρει δ' ὑμῖν, εἴπερ τῷ καὶ ἄλλῳ, τὸ νικᾶν victory is of advantage to you, if it (is of advantage) to any X. C. 3. 42. Hence εἰ τις (πού, ποθεν) is almost = τις, etc. (T. 7. 21. 5).

d. Compound verbs (especially those compounded with μερά and ἐξ) are often so used that the force both of the compound and of the simple verb is requisite to the meaning. Thus, (οἱ Ἀθηναῖοι) μετέγνωσαν Κερκύραλοῖς ξυμμαχίαν μὴ ποιήσασθαι the Athenians changed their minds and decided not to make an alliance with the Corcyraeans T. 1. 44.

e. A compound verb on its second occurrence often omits the preposition (rarely vice versa); as ἀπεργάζηται . . . εἰργάζετο P. Ph. 104 d. Euripides is

fond of such collocations as *ἀπάκουσον ἄκουσον* Alc. 400. Cp. the difference in metrical value of repeated words in Shakespeare, as "These violent desires have violent ends."

N. — In *καὶ ξυμμετρίω καὶ φέρω τῆς αἰτίας* I share and bear alike the guilt (S. Ant. 537) *φέρω*, though capable of taking the partitive genitive, is influenced by *ξυμμετρίω* and has the force of *ξυμφέρω*.

f. From a following verb of special meaning a verb of more general meaning, such as *ποιεῖν*, *γίγνεσθαι*, *εἶναι*, must be supplied with the phrases *οὐδὲν ἄλλο ἢ*, *ἄλλο τι ἢ*, *τί ἄλλο ἢ*. Examples in 946, 2652, 2778.

g. A verb of *saying* or *thinking* must often be supplied from a foregoing verb of *exhorting*, *commanding*, *announcing*, or from any other verb that implies *saying* or *thinking*. Thus, *Κριτόβουλος καὶ Ἀπολλόδορος κελεύουσι με τριάκοντα μῶν τιμῆσασθαι, αὐτοὶ δὲ ἐγγυᾶσθαι* Critobulus and Apollodorus urge me to set a penalty of thirty minae, and (say) that they themselves are sureties P. A. 38 b.

h. When two verbs taking the same or different cases have an object in common, that object is expressed only once, and usually is dependent on the nearer verb. See 1634, 1635.

i. A substantive or a verb is often to be supplied from a substantive or a verb related in meaning: *ναυμαχήσαντας μίαν (ναυμαχίαν) ἔσπραν* having fought one (sea-fight) Ar. Ran. 693, *ἡ μὲν ἔπειτα εἰς ἄλλα ἄλτο . . .*, *Ζεὺς δὲ ἐὼν πρὸς δῶμα (ἔβη)* she then sprang into the sea, but Zeus (went) to his abode A 532.

j. The subject of a sentence is often taken from a preceding object or from some other preceding noun in an oblique case without a pronoun of reference to aid the transition. Thus, *ἐξεφόβησαν μὲν τοὺς πολλοὺς οὐκ εἰδότες τὰ πρᾶσσόμενα, καὶ ἔφευγον (οἱ πολλοὶ)* they frightened away most of the citizens, who were in ignorance of the plot and began to fly T. 8.44. Cp. 943.

k. In general an object is frequently omitted when it can readily be supplied from the context. Thus, *ἐγχεῖν (τὸν οἶνον) ἐκέλευε* he gave orders to pour in (the wine) X. A. 4.3.13. An unemphatic pronoun in an oblique case is often omitted when it can be supplied from a preceding noun. Cp. 1214.

l. A dependent noun must often be supplied, in a different construction, from one coördinate clause to another. Thus, *ὄρκους ἔλαβον καὶ ἔδωσαν παρὰ Φαρναβάζου* they received oaths from Pharnabazus and gave him theirs X. H. 1.3.9. So in contrasts where one member is to be supplied from the other, as *οὐκ ἐκείνος (ἐκείνην), ἀλλ' ἐκείνη κείνον ἐνθάδ' ἤγαγεν* he did not bring (her) here, but she brought him E. Or. 742.

m. From a preceding word its opposite must often be supplied, especially an affirmative after a negative. Thus, *ἀμελήσῃς ὧν περ οἱ πολλοὶ (ἐπιμελοῦνται)* neglecting the very things which most people (care for) P. A. 36 b. This laxity of expression is especially frequent in the case of *ἕκαστος*, *τις*, or *πάντες*, to be supplied after *οὐδεὶς* (*μηδεὶς*), as *μηδεὶς τὴν ὑπερβολὴν θαυμάσῃ, ἀλλὰ μετ' εὐνοίας δ λέγω θεωρησάτω* let no one wonder at the extravagance of my statement, but let (every one) consider kindly what I say D. 18.199. Cp. "No person held to service or labor in one state . . ., escaping into another, shall . . . be discharged from said service or labor, but shall be delivered up, etc.": U. S. Constitution.

n. The same word though placed only once may stand in two different constructions; as *αἰνέω δὲ καὶ τόνω (νόμον) . . . μήτε τῶν ἄλλων Περσέων μηδένα τῶν*

ἑωυτοῦ οἰκετέων . . . ἀνῆκεστον πάθος ἔρδειν and I approve also this custom that no one of the other Persians shall do irremediable hurt to any one of his own servants Hdt. 1.137. Here *μηδένα* is both subject and object of *ἔρδειν*.

o. An assertion may be made concerning an action or a thing when the absence of that action or thing is meant (*res pro rei defectu*). Thus, *εἰ τ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται* whether then he blames us on account of an (unfulfilled) vow A 65, *ἐν ἧ καὶ περὶ χρημάτων καὶ περὶ ἀτιμίας ἄνθρωποι κινδυνεύουσιν* on which charge men run the risk both of (loss of) money and civil degradation D. 29.16. So *δύναμις* powerlessness, *φυλακὴ* neglect of the watch, *μελέτημα* lack of liberal exercise.

3019. *Catachrēsis* (*κατάχρησις* misuse of a word) is the extension of the meaning of a word beyond its proper sphere; especially a violent metaphor. In English: "a palatable tone," "to take arms against a sea of troubles."

δαίμονιος extraordinary, *θαυμάσιος* decided, strange, capital, *ἀμηχάνως* and *ὑπερφυῶς* decidedly, *ὑποπτεύω* expect, *ναυστολεῖν* χθόνα E. Med. 682. Such usages are less often occasioned by the poverty of the language than by the caprice of the writer.

3020. *Chiasmus* (*χῆσιμός* marking with diagonal lines like a X) is the crosswise arrangement of contrasted pairs to give alternate stress. By this figure both the extremes and the means are correlated. Cp. "Sweet is the breath of morn, her rising sweet": Milton.



ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν having one body and one soul D. 19.227.

So *ποσοῦτον σὺ ἐμοῦ σοφώτερος εἶ τηλικούτου ὄντος τηλικούδ' ὦν;* are you at your age so much wiser than I at mine? P. A. 25 d, *πᾶν μὲν ἔργον πᾶν δ' ἔπος λέγοντάς τε καὶ πράττοντας* lit. doing every deed and uttering every word P. R. 494 e, *δουλεύειν καὶ ἀρχεσθαι . . . ἀρχεῖν καὶ δεσπόζειν* to be a slave and be ruled . . . to rule and be a master P. Ph. 80 a.

3021. *Climax* (*κλίμαξ* ladder) is an arrangement of clauses in succession whereby the last important word of one is repeated as the first important word of the next, each clause in turn surpassing its predecessor in the importance of the thought. Cp. "But we glory in tribulations also: knowing that tribulation worketh patience . . . and experience, hope; and hope maketh not ashamed": Romans v. 3-5.

οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μὲν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μὲν, οὐκ ἔπεισα δὲ Θηβαίους I did not utter these words without proposing a motion; nor did I propose a motion without becoming ambassador; nor did I become ambassador without convincing the Thebans D. 18.179; cp. 4.19. This figure is very rare in Greek.

3022. *Ellipse* (*ἄλλειψις* leaving out, defect) is the suppression of a word or of several words of minor importance to the logical expres-

sion of the thought, but necessary to the construction. Ellipse gives brevity, force, and liveliness; it is usually readily to be supplied, often unconscious, and appears especially in common phrases, constructions, and expressions of popular speech (such as ἐξ ὀνύχων λέοντα to judge a lion from his claws).

a. Ellipse occurs in the case of substantives and pronouns, subject, object, finite verbs, main clauses, and (less often) subordinate clauses. See the Index under *Ellipse*.

3023. Enallage (ἐναλλαγή *interchange*) is the substitution of one grammatical form for another, as plural for singular (1006–1008). Thus: “They fall successive, and successive rise”: Pope.

3024. Euphemism (εὐφημισμός lit. *speaking favourably*) is the substitution of a less direct expression in place of one whose plainer meaning might be unpleasant or offensive. Thus: “The merchant prince had stopped payment” (for “became bankrupt”).

συμφορὰ occurrence for ἀτύχημα misfortune, ἑτέρως otherwise = not well, εὐφρόνη ‘the kindly time’ for νύξ night, εὐώνυμος left (lit. of good omen, whereas the left was the unlucky side), εἰ τι πάθῃ if anything should happen to him = if he should die.

3025. Hendiadys (ἐν δὶα δύοῖν *one by two*) is the use of two words connected by a copulative conjunction to express a single complex idea; especially two substantives instead of one substantive and an adjective or attributive genitive.

χρόνῳ καὶ πολιορκίᾳ by length of time and siege = by a long siege D. 19. 123, ἐν ἄλλ κῆμασί τε in the waves of the sea E. Hel. 226, ἀσπίδων τε καὶ στρατοῦ = ὀπλισμένου στρατοῦ armed force S. El. 36.

3026. Homoioteleuton (ὁμοιοτέλευτος *ending alike*) is end-rhyme in clauses or verses.

τὴν μὲν ἀρχὴν εἰς τὸν πόλεμον κατέστησαν ὡς ἐλευθερώσαντες τοὺς Ἕλληνας, ἐπὶ δὲ τελευτῆς οὕτω πολλοὺς αὐτῶν ἐκδόντους ἐποίησαν, καὶ τῆς μὲν ἡμετέρᾳς πόλεως τοὺς Ἴωνας ἀπέστησαν, ἐξ ἧς ἀπέφυγον καὶ δι’ ἣν πολλάκις ἐσώθησαν ἢν the beginning they entered upon the war with the avowed object of liberating the Greeks, at the end they have betrayed so many of them, and have caused the Ionians to revolt from our State, from which they emigrated and thanks to which they were often saved I. 4. 122. Cp. S. Aj. 62–65. *Homoioteleuton* is most marked in *paromoiosis*.

3027. Hypallage (ὑπαλλαγή *exchange*) is a change in the relation of words by which a word, instead of agreeing with the case it logically qualifies, is made to agree grammatically with another case. Hypallage is almost always confined to poetry.

ἐμὰ κῆδεα θυμοῦ the troubles of my spirit ξ 197, νεῖκος ἀνδρῶν ξύναμιον kindred strife of men for strife of kindred men S. Ant. 794. Here the adjective virtually agrees with the rest of the phrase taken as a compound.

3028. Hyperbaton (ὑπέρβατον *transposition*) is the separation of words naturally belonging together. Such displacement usually gives prominence to the first of two words thus separated, but sometimes to the second also. In prose hyperbaton is less common than in poetry, but even in prose it is frequent, especially when it secures emphasis on an important idea by placing it at the beginning or end of a sentence. At times hyperbaton may mark passionate excitement. Sometimes it was adopted to gain rhythmical effect. Thus: “Such resting found the sole of unblest feet”: Milton.

σὺ δὲ αὐτός, ὦ πρὸς θεῶν, Μένων, τί φῆς ἀρετὴν εἶναι; but what do you yourself, in heaven's name, Meno, say virtue is? P. Men. 71 d, ὦ πρὸς σε γονάτων (946) by thy knees (I entreat) thee E. Med. 324, ὑφ’ ἐνὸς τοιαῦτα πέποιθεν ἡ Ἑλλάς ἀνθρώπου from one man Greece endured such sufferings D. 18. 158, κρατῶν τοὺς διοιοσδήποθ’ ἡμεῖς ἐξέπεμπετε στρατηγούς conquering the generals you kept sending out—such as they were 18. 146.

a. The displacement is often caused by the intrusion of a clause of contrast or explanation. Thus τοὺς περὶ Ἀρχιάων . . . οὐ ψῆφον ἀνεμίνατε ἀλλ’ . . . ἐτίμωρήσαθε you did not postpone your vote but took vengeance upon Archias and his company X. H. 7. 3. 7.

b. Adverbs and particles may be displaced. Thus, οὕτω τις ἔρωσ δεινός a passion so terrible P. Th. 169 c, πολὺ γὰρ τῶν ἵππων ἔτρεχον θάπτον for they ran much faster than the horses X. A. 1. 5. 2; so εὖ, μάλα; on ἄν see 1764.

c. Prepositions often cause the displacement (1663, 2690). On displacement in connection with participles see 1166, 1167; with the negatives, see 2690 ff.

d. Similar or contrasted words are often brought into juxtaposition. Here a nominative precedes an oblique case. Thus, ἀπὸ τῶν ἡμετέρων ἡμῖν πολεμεῖ συμμάχων he wages war on you from the resources of your allies D. 4. 34, οὐ γὰρ τις με βίη γε ἐκὼν ἀέκοντα δίηται for no one shall chase me by force, he willing me unwilling H 197. Note ἄλλος ἄλλο (ἄλλοθεν, ἄλλοτε, etc.), αὐτὸς αὐτοῦ.

e. Construction ἀπὸ κοινοῦ. —In poetry an attributive genitive or an object, common to two coordinate words, is often placed with the second only, as φράζων ἄλωσιν Ἴλίου τ’ ἀνάστασιν telling of the capture and overthrow of Ilium A. Ag. 587.

3029. Hypophora (ὑποφορὰ *putting under*) is the statement of an objection (together with its refutation) which a speaker supposes to be made by an opponent or makes himself. Both objection and reply often take the form of questions (2654, 2785, 2819). Cp. “But I hear it continually rung in my ears . . . ‘what will become of the preamble, if you repeal this tax?’”: Burke.

τί οὖν, ἂν τις εἰποι, ταῦτα λέγεις ἡμῖν νῦν; ἵνα γινῶτ’ κτλ. why then, some one will say, do you tell us this now? In order that you may know, etc. D. 1. 14.

3030. Hysteron Proteron (ὑστερον πρότερον *later earlier*) is an arrangement reversing the natural order of time in which events occur. It is used when an event, later in time, is regarded as more important than one earlier in time.

τράφην ἢ δὲ γέγοντο *were bred and born* A 251 (so τροφή καὶ γένεσις X. M. 3. 5. 10; cp. "for I was bred and born": Shakespeare), εἰματὰ τ' ἀμφιέσασα θυώδεα καὶ λούσασα *having put on fragrant robes and washed* ε 264.

3031. Isocōlon (ισόκωλον *having equal members*) is the use of two or more sequent cola (clauses) containing an equal number of syllables.

τοῦ μὲν ἐπίπονον καὶ φιλοκινδύνον τὸν βίον κατέστησεν, τῆς δὲ περιβλεπτον καὶ περιμάχτηον τὴν φύσιν ἐποίησεν *the life of the one he rendered full of toil and peril, the beauty of the other he made the object of universal admiration and of universal contentment* I. 10. 16.

3032. Litotes (λιτότης *plainness, simplicity*) is understatement so as to intensify, affirmation expressed by the negative of the contrary. Cp. 2694. *Meiōsis* (μειώσις *lessening*) is ordinarily the same as *litotes*. Thus: "One of the few immortal names That were not born to die": Halleck.

3033. Metonymy (μετωνυμία *change of name*) is the substitution of one word for another to which it stands in some close relation. Thus: "We wish that infancy may learn the purpose of its creation from maternal lips": Webster.

μισος loathed object, ὦ κάθαρμα you scum! συμμαχία allies, ἐν Βοιωτοῖς in Boeotia, θεάτρον spectators, μάχη battlefield, ἕππος cavalry, ἰχθύες fish-market.

3034. Onomatopoeia (ὀνοματοποιία *making of a name or word*) is the formation of names to express natural sounds.

βληχῶμαι bleat, βομβῶ buzz, βρυχῶμαι roar, κοᾶξ quack, κακκαβίζω cackle, κόκκυξ cuckoo, κράζω croak, τῆτιζω cheer, πιπιρίζω chirp. Sometimes the sound of a whole verse imitates an action; as αἶθις ἔπειτα πέδονδε κυλίνδετο λάας ἀναιδῆς *down again to the plain rolled the shameless stone* λ 598 (of the stone of Sisyphus).

3035. Oxymōron (ὀξύμωρον *pointedly or cleverly foolish*) is the juxtaposition of words apparently contradictory of each other.

νόμος ἄνομος a law that is no law A. Ag. 1142, χάρις χάρις a graceless grace A. Pr. 545, πίστις ἀπιστοτάτη most faithless faith And. 1. 67, αὐτοὶ φεύγοντας φεύγουσι *they themselves are flying from those who fly* T. 7. 70.

3036. Paraleipsis (παράλειψις *passing over*) is pretended omission for rhetorical effect.

τὰς δ' ἐπ' Ἰλλυρίους καὶ Παιονας αὐτοῦ καὶ πρὸς Ἀρύββαν καὶ ὅποι τις ἂν εἴποι παραλείπω στρατείας *I omit his expeditions to Illyria and Paeonia and against Arybbas and many others that one might mention* (lit. *whithersoever one might speak of*) D. 1. 13.

3037. Parechēsis (παρήχησις *likeness of sound*) is the repetition of the same sound in close or immediate succession. *Alliteration* is initial rhyme.

ἔλαμος, ἄτεκνος, ἄπολις, ἀφιλος E. I. T. 220 (cp. "unwept, unhonoured, and unsung"), πόνος πόνῳ πόνον φέρει *toil upon toil brings only toil* S. Aj. 866, τυφλὸς

τὰ τ' ὄτα τὸν τε νοῦν τὰ τ' ὄμματα' εἰ blind art thou in thy ears, thy reason, and thy eyes S. O. T. 371, οἱ οὐδὲ . . . δις ἀποθανόντες δίκην δοῦναι δύναιντ' ἂν *who would not be able to give satisfaction even by dying twice* L. 12. 37, ἔσωσά σ' ὡς ἰσᾶσιν Ἑλλήνων ὄσοι κτλ. *I saved thee; as all of the Greeks know who, etc.* E. Med. 476, θανάτου θάπτον θεῖ wickedness 'fleeth faster than fate' P. A. 39 a.

3038. Parisōsis (παρίσωσις *almost equal*) is approximate equality of clauses as measured by syllables. *Parisōsis* is sometimes regarded as synonymous with *isocōlon*.

3039. Paromoiōsis (παρομοίωσις *assimilation*) is parallelism of sound between the words of two clauses either approximately or exactly equal in size. This similarity in sound may appear at the beginning, at the end (*homoioteleuton*), in the interior, or it may pervade the whole.

μαχομένους μὲν κρείττους εἶναι τῶν πολεμίων, ψηφίζομένους δὲ ἥττους τῶν ἐχθρῶν *by fighting to be superior to our public enemies, and by voting to be weaker than our private enemies* L. 12. 79.

3040. Paronomasia (παρονομασία) is play upon words.

οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τόπον μετήλλαξεν *for he changed not his disposition but his position* Aes. 3. 78. Often in etymological word-play; as Πρῶτος τοῦ B 758, Μέλητος . . . ἐμέλησεν P. A. 26 a, Πανσανίου πανσαμένου P. S. 185 c, εἰς . . . τόπον . . . ἀειδῆ, εἰς Αἴδου *to an invisible place, to Hades* P. Ph. 80 d. Cp. "Old Gaunt indeed, and gaunt in being old": Shakespeare. Sometimes this figure deals with the same word taken in different senses (*homonyms*): ἅμα γὰρ ἡμεῖς τε τῆς ἀρχῆς ἀπεστεροῦμεθα καὶ τοῖς Ἑλλήσιν ἀρχὴ τῶν κακῶν ἐγίγνετο 'no sooner were we deprived of the first place than the first disaster came upon the Greeks' I. 4. 119.

3041. Periphrasis (περίφρασις *circumlocution*) is the use of more words than are necessary to express an idea.

θρέμματα Νείλου nurslings of the Nile = the Egyptians P. L. 953 e, Οἰδίπου κάρᾳ Οἰδῖπου S. O. T. 40 (κάρᾳ expresses reverence or affection). The substantive on which another substantive depends often stands for an adjective, as ἱς Τηλεμάχιο = mighty Telemach (cp. 1014). For various other periphrases, see the Index.

3042. Pleonasm (πλεονασμός *excess*), or redundancy, is the admission of a word or words which are not necessary to the complete logical expression of the thought. Such words, though logically superfluous, enrich the thought by adding greater definiteness and precision, picturesqueness, vigour and emphasis; and by expressing subtle shadings of feeling otherwise impossible. Cp. "All ye inhabitants of the world, and dwellers on the earth."

a. Adverbs or adverbial expressions combined: of time, as πάλιν αὖ, αἶθις αὖ πάλιν, πάλιν μετὰ ταῦτα ὕστερον, ἔπειτα μετὰ ταῦτα, διὰ τέλους τὸν πάντα χρόνον; of manner, as κατὰ ταῦτα ὡσαύτως, μάλιστα ἄλλως, εἰς δυνατὸν ὅτι μάλιστα; of infer-

ence, as *τοιγάροι διὰ ταῦτα, ἐκ τούτου . . . διὰ ταῦτα*; of *verification*, as *ἀληθῶς τῷ ὄντι*; and various other expressions, as *ἴσως τάχ' ἄν, λόγῳ εἰπεῖν*.

b. Adverb and adjective combined (usually poetical): *κεῖτο μέγας μεγαλωστί huge he lay with his huge length* II 776.

c. Adjective and verb: *ὡς δὲ μὴ μακροῦς τείνω λόγους but not to speak at length* E. Hec. 1177.

d. Adjective and substantive in the dative: *νῆσος μεγάθει μὲν οὐ μεγάλην ἀν ἰστανδὸν not large in size* Hdt. 5. 31.

e. Verb with an abstract substantive in the dative or accusative (1516, 1564): *βασιλεὺς . . . φύσει πεφύκεται to be a true-born king* X. C. 5. 1. 24.

f. Compound verb or participles with substantives: *οἶκον καλῶς οἰκονομεῖν to build a house well* X. M. 4. 5. 10, *ἡ τῶν νεογνῶν τέκνων παιδοτροφία the rearing of young children* X. O. 7. 21. Here the force of the first member of the compound is quiescent.

g. Compound verb and adverb: *προῦγραψα πρῶτον I wrote first* T. 1. 23, *ἀπαγαγὼν δ' ἡμᾶς ἀπῶθεν ἀπὸ τοῦ κλέμματος having diverted your attention away from the fraud* Aes. 3. 100.

h. Verb and participle (2147 b): *τί δὲ λέγοντες διέβαλλον οἱ διαβάλλοντες; ἰν what words then did my calumniators calumniate me?* P. A. 19 b.

i. Amplification by synonymous doublets (especially common in Demosthenes): *ἀξιῶ καὶ δέομαι I beg and beseech* D. 18. 6, *ἐναργῆς καὶ σαφές visible and clear* 14. 4.

j. Parallelism of positive and negative: *ὡς ἔχω περὶ τούτων, λέξω πρὸς ἡμᾶς καὶ οὐκ ἀποκρύβομαι I will tell you and I will not conceal my opinion on these matters* D. 8. 73, *οὐκ ἀκλήτοι, παρακληθέντες δὲ not unbidden but invited* T. 6. 87.

k. A person and a characteristic or quality connected by *καὶ* or *τέ*; as *καταδείσαντες τούτον καὶ τὸ τούτου θράσος fearing him and his audacity* D. 21. 20.

l. A relative clause takes up a preceding expression: *καὶ εὐχὴν δέ τινες αὐτοῦ ἐξέφερον ὡς εὐχοῖτο κτλ. and some reported also a prayer he made, etc.* (lit. *how he prayed*) X. A. 1. 9. 11.

m. 'Polar' expressions may be placed here. These are opposites placed in pairs so as to intensify such ideas as *all, no one, at all times, everywhere, everything possible*. Thus, *καὶ ἐν θεοῖς καὶ ἐν ἀνθρώποις both among the gods and among men* P. G. 508 a, *οὐδὲν οὔτε μέγα οὔτε μικρόν nothing either great or small = absolutely nothing* P. A. 19 c, *ἐν γῆ καὶ θαλάττῃ on land and sea* D. 18. 324, *οὔτε δοῦλος οὔτ' ἐλεύθερος nor bond nor free* T. 2. 78, *ῥητὰ καὶ ἄρητα fanda nefanda* D. 18. 122. For other cases of pleonasm, see the Index.

3043. Polysyndeton (cp. *Asyndeton*) is the repetition of conjunctions in a series of coördinate words or phrases.

καὶ τοσούτων καὶ ἐτέρων κακῶν καὶ ἀισχρῶν καὶ πάλαι καὶ νεωστὶ καὶ μικρῶν καὶ μεγάλων αἰτίου γεγενημένου who has shone himself the guilty cause of so many other base and disgraceful acts, both long ago and lately, both small and great L. 12. 78. Cp. D. 4. 36.

3044. Praegnans Constructio is a form of brachylogy by which two expressions or clauses are condensed into one.

Here belong, apart from 1659 ff., such cases as *εἰς τὸ βαλανεῖον βούλομαι I want*

to go to the bath Ar. Ran. 1279 (cp. "he will directly to the lords": Milton, *Samson Agon.* 1250) and *φανερὸς ἦν οἰκαδε παρασκευαζόμενος he was evidently preparing to go home* X. A. 7. 7. 57. In *παραγγέλλει ἐπὶ τὰ ὄπλα he ordered them to get under arms* X. A. 1. 5. 13 the command was *ἐπὶ τὰ ὄπλα to arms!*

3045. Prolēpsis (*πρόληψις taking before*) in the case of objective predicate adjectives or nouns is the anticipation of the result of the action of a verb. Examples in 1579.

On the prolepsis of the subject of dependent clauses which is put into the main clause, see 2182. So in "Consider the lilies of the field how they grow." Prolepsis is also used to designate the anticipation of an opponent's arguments and objections. One variety is *prodiorthōsis* or preparatory apology (P. A. 20 e, D. 18. 199, 256).

3046. Symploce (*συμπλοκή interweaving*) is the repetition, in one or more successive clauses, of the first and last words of the preceding clause.

ἐπὶ σαυτὸν καλεῖς, ἐπὶ τοὺς νόμους καλεῖς, ἐπὶ τὴν δημοκρατίαν καλεῖς it is against yourself that you are summoning him, it is against the laws that you are summoning him, it is against the democratic constitution that you are summoning him Aes. 3. 202.

3047. Synecdoche (*συνεκδοχή understanding one thing with another*) is the use of the part for the whole, or the whole for the part. The name of an animal is often used for that which comes from, or is made from, the animal. Cp. "they sought his blood"; "Belinda smiled, and all the world was gay": Pope.

δὸρον ship for plank, beam, ἀλώπηξ fox-skin for fox, χελώνη tortoise-shell for tortoise, πορφύρα purple dye for purple-fish, ἐλέφας ivory for elephant, μελίσσα honey for bee.

3048. Zeugma (*ζεύγμα junction, band*) is a form of brachylogy by which two connected substantives are used jointly with the same verb (or adjective) though this is strictly appropriate to only one of them. Such a verb expresses an idea that may be taken in a wider, as well as in a narrower, sense, and therefore suggests the verb suitable to the other substantive. Cp. "Nor Mars his sword, nor war's quick fire shall burn The living record of your memory."

οὔτε φωνὴν οὔτε του μορφὴν βροτῶν βψει thou shalt know neither voice nor form of mortal man A. Pr. 21, *ἀλλ' ἢ προαῖσιν ἢ βαθυσκαφεῖ κόρει κρύφον νιν πο, either give them to the winds or in the deep-dug soil bury them* S. El. 435, *ἔδουσι τε πίονα μῆλα οἶνον τ' ἔξαιον they eat fat sheep and drink choice wine* M 319.

a. Different from zeugma is *syllēpsis* (*σύλληψις taking together*), by which the same verb, though governing two different objects, is taken both in its literal and its metaphorical sense; but does not properly change its meaning. Thus, *χρήματα τελούντες τούτοις . . . καὶ χάριτας paying money and rendering thanks to them* P. Cr. 48 c.

APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Griechische Grammatik*.

The tenses cited are those of the *principal parts* (369). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations *eor.* and *perf.* denote *first aorist* and *first perfect*; of alternative forms in *ττ* or *σσ* (78), that in *ττ* is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with *σσ*, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (497-529) to which the present system of each verb belongs; all verbs not so designated belong to the *first* class (498-504).

*ἀάω (ἀφα-ω), ἀάζω *harm, infatuate*: pres. only in mid. ἀάται; aor. ἀάσα (ἀάσα or ἀάσσα), ἀάσα, ἀάσαμην (and ἀάσάμην or ἀάσσάμην) *erred*; aor. pass. ἀάσθην; v. a. in ἀ-ἀατος, ἀ-ἀάτος, ἀν-ἀατος. Chiefly Epic.

ἀγάλλω (ἀγαλ-) *adorn, honour* (act. in Com. poets): ἀγαλῶ, ἤγηλα; mid. ἀγάλλομαι *glory in*, only pres. and imperf. (III.)

ἀγαμαι *admire* (725): aor. ἠγάσθην (489 e), rarely ἠγασάμην, v. a. ἀγαστός. Epic fut. ἀγάσ(σ)ομαι, Epic aor. ἠγασ(σ)άμην. Hom. has also ἀγάομαι *admire* and ἀγαλομαι (ἀγα- for ἀγασ-) *envy, am indignant at or with*.

ἀγγέλλω (ἀγγελ-) *announce*: ἀγγελῶ, ἠγγεῖλα, ἠγγεῖλκα, ἠγγεῖλμαι, ἠγγέλην, ἀγγελθήσομαι, ἀγγελτός. 2 aor. pass. ἠγγέλην rarely on Att. inscr. (III.)

ἀγειρώ (ἀγερ-) *collect*: ἠγειρα. Epic are aor. mid. ξυν-ηγειράμην; 2 aor. mid. ἀγέροντο *assembled*, ἠγρευτο (MSS. ἔγρευτο), ἀγερέσθαι, 425 a, D. (some read with MSS. ἀγέρεσθαι), ἀγρόμενος; plup. 3 pl. ἀγγερέρατο; aor. pass. ἠγέρθη. Epic by-form ἠγερέθομαι. (III.)

ἀγινέω Epic and Ion. = ἄγω. Inf. ἀγινέμεναι Epic.

ἀγνοέω *not to know*: regular, but ἀγνοήσομαι as pass. (808). Hom. ἀγνοιέω.

ἀγ-νῦμι (ἀγ- for φαγ-, 733) *break*, in prose generally κατ'ἀγνῦμι, κατ'ἀγνώ in all

tenses: -άξω, -έαξα (431), 2 perf. -έαγα (443), 2 aor. pass. -εάγην (434), -ακτός. Epic aor. ἤξα, and 2 aor. pass. ἐάγην and ἄγην; Ion. 2 perf. ἐγγα. (IV.)

ἀγω *lead*: ἄξω, 2 aor. ἠγαγον, ἠχα, ἠγμαι, ἠχθην, ἀχθήσομαι, ἀκτός. Fut. mid. ἄξομαι, also = fut. pass. (809). Aor. ἤξα suspected in Att., Hom. ἀξάμην: Hom. has mixed aor. ἄξετε, ἀξέμεναι, ἀξέμεν (542 D.).

ἀδε- or ἄδε- *be sated* in Epic aor. opt. ἀδήσειεν and perf. ἀδηκότες.

ἄδω *sing*: ἄσομαι (806), ἦσα, ἦσμαι, ἦσθην, ἄστέος. Uncontracted forms in Epic and Ion. are ἀείδω, ἀείσω and ἀείσομαι, ἦεσα.

ἀε- *rest, sleep*: Epic aor. ἀεσα, ἄσα.

ἀείρω: see αἶρω.

ἀέζω: Hom. for αὔζω (αὐξάνω).

ἀημι (ἀη-, ἀε-, 724, 741) *blow*: 3 s. ἀησι, 3 du. ἀητον, 3 pl. ἀεῖσι, inf. ἀήμεναι, ἀηναι, part. ἀεῖς, imperf. 3 s. ἀη; mid. pres. ἀηται, part. ἀήμενος, imperf. ἀητο. Poetic, chiefly Epic.

αἰδέομαι (αἰδε- for αἰδεσ-) *respect, feel shame*: αἰδέσομαι (488 a), ἦδεσμαι (489 c), ἦδέσθην, αἰδεσθήσομαι rare (812), ἦδεσάμην *ardon a criminal* in prose, otherwise Tragic. Imper. αἰδέο Hom. (650). Poetic αἰδομαι.

αἰκίζομαι *outrage*: αἰκισομαι, ἠκισάμην, ἠκισμαι, ἠκισθην *was outraged*. αἰκίζω act. *plague* poetic. Epic αἰκίζω. 512. (III.)

αἰνέω *praise*, usu. comp. w. ἐπί, παρά, etc., in prose: -αινέσω (in prose usu. -αινέσομαι, 488 b, 806), -ἠνεσα, -ἠνεκα, -ἠνημαι, -ἠνέθην, -αινεσθήσομαι, -αινετός, -τός Aristotle. Epic and Lyric are αἰνήσω, ἠνησα.

αἰ-νυμαι *take*: only pres. and imperf. (αἰνύμην). Epic. (IV.)

αἰρέω (αἰρε-, ἐλ-) *take*, mid. *choose*: αἰρήσω, 2 aor. εἶλον (431), ἦρηκα, ἦρημαι (mid. or pass.), ἠρέθην (usu. *was chosen*), αἰρεθήσομαι, αἰρετός, -τέος. Fut. perf. ἠρήσομαι rare. Hdt. perf. ἀραῖρηκα, ἀραῖρημαι; Hom. v. a. ἐλετός. (VI.)

αἶρω (544 c) *raise*: ἄρω, ἦρα (ἄρω, ἄραιμι, ἄρον, ἄραι, ἄρᾶς), ἦρκα, ἦρμαι, ἦρθην, ἀρθήσομαι, ἀρτέος. Ionic and poetic ἀείρω (ἀφερ-): ἀερώ, ἦερα, ἦέρθη, Hom. plup. ἄωροτο (from ἦοροτο) for ἦεροτο. Fut. ἀροῦμαι and aor. ἠρόμην belong to ἀρυννμαι (ἀρ-) *win*. (III.)

αἰσθ-άνομαι (αἰσθ-, αἰσθε-) *perceive*: αἰσθήσομαι, 2 aor. ἦσθόμην, ἦσθημαι, αἰσθητός. The by-form αἰσθομαι is doubtful. (IV.)

ἀίσσω *rush*: see ἄττω.

αἰσχ-ύνω (αἰσχυν-) *disgrace*, mid. *feel ashamed*: αἰσχυνῶ, ἦσχυνᾶ, ἦσχύνθην *felt ashamed*, αἰσχυντέος. On fut. mid. αἰσχυνοῦμαι and fut. pass. αἰσχυνθήσομαι, see 1911. Hom. perf. pass. part. ἠσχυμένους. (III.)

αἰώ *hear*, with ᾶ usu. in Att. poets, ᾶ in Epic, Lyric, and in some Att. poets: imperf. Hom. ἦιον, δῖον and δῖον, aor. ἐπ-ἦσε Hdt. (MSS. ἐπήσε), v. a. ἐπ-αἰστος Hdt. Poetic and Ion. Hom. has also αἰέω, of which αἰών (MSS. αἰών) may be the 2 aor.

αἰώ *breathe out*: imperf. δῖον Epic.

ἀκ-αχ-ίζω (ἀκαχιδ-, ἀκαχ-, ἀκαχε-, from ἀχ- redupl.) *afflict, grieve*: ἀκαχίσω, ἀκάχησα (rare), 2 aor. ἠκαχον, ἀκάχημαι *am grieved* (3 pl. ἀκαχέδαται), inf. ἀκάχισθαι (425 a, D.), part. ἀκαχήμενος and ἀκαχέμενος (425 b, (2) D.). Cp. ἀχέω, ἀχεύω, ἀχυνμαι. Epic. 512. (III.)

ἀκ-αχ-μένος (ἀκ-; cp. ἀκ-ρον *peak*) *sharpened*; Epic redupl. perf. part., with no present in use.

- ἀκέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἀκος *cure*) *heal*: ἡκεσάμην, ἀκεστός. Hom. has also ἀκείω.
- ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 488 D.; cp. ἀκηδής *uncared for*) *neglect*: ἀκήδεσα. Epic. Epic and poetic.
- ἀκούω (ἀκου-, ἀκου-, 43) *hear*: ἀκούσομαι (806), ἤκουσα, 2 perf. ἀκήκοα (562 a), 2 plur. ἡκηκόη or ἀκηκόη, ἡκούσθην (489 e), ἀκουσθήσομαι, ἀκουστός, -τέος.
- ἀλαλάζω (ἀλαλαγ-) *raise the war-cry*, usu. poetic or late prose: ἀλαλάξομαι (806), ἠλάλαξα. (III.)
- ἀλάομαι *wander*, rare in prose: pres. Epic imper. ἀλάου (mss. ἀλώ, 643), perf. Epic ἀλάημαι as pres. (ἀλάησο, ἀλάησθαι, ἀλαλήμενος), aor. Epic ἀλήθην.
- ἀλαπάξω (ἀλαπαγ-) *destroy, plunder*: Epic are ἀλαπάξω, ἀλαπάξα. By-forms λαπάξω, λαπάσσω. (III.)
- ἀλδαινῶ (ἀλδαν-) with the by-forms ἀλδάνω, ἀλδήσκω, *nourish*: Epic 2 aor. (or imperf.) ἤλδανον, v. a. Epic ἀν-αλτος *insatiate*. Poetic. (IV.)
- ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint*: ἀλείψω, ἤλειψα, ἀπ-αλήλιφα (477 a), ἀλήλιμμαι, ἠλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτέος. 2 aor. pass. ἠλίφην, ἠλείφην are doubtful.
- ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) *ward off*: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Pldt.; aor. ἤλεξα Aesch., ἠλέξασα Epic, ἠλεξάμην Ion., Xen., ἠλεξήσομαι (?) Xen., 2 aor. ἀλακον poetic (549). By-form ἀλκάθω poetic (490 D.).
- ἀλέομαι *avoid*: aor. ἠλεάμην (43, 607). Cp. ἀλεύω. Poetic.
- ἀλεύω *avert*: ἤλευσα. Usu. in mid. ἀλεύομαι *avoid*, aor. ἠλευάμην, subj. ἐξ-αλεύσωμαι (ἐξ-αλύξωμαι?). Poetic. Other forms with like meaning are ἀλεινῶ, ἀλύσκω, ἀλυσκάζω, ἀλυσκάνω.
- ἀλέω *grind*: ἀλῶ (539), ἠλεσα, ἀλήλειμαι (ἀλήλεσαι, 489 b). By-form ἀλήθω.
- ἀλῆναι: see εἴλω.
- ἄλθομαι (ἀλθ-, ἀλθε-) *am healed*: Epic ἄλθεο and ἐπ-αλθήσομαι. Hippocr. has aor. -ηλθέσθην.
- ἀλινδῶ *cause to roll* (also ἀλινδέω, ἀλίω), usu. comp. with ἐξ: -ἠλίσα, -ἠλίκα, ἠλινδημαι. ἀλίω is a pres. derived from ἠλίσα (= ἠλινδοσα).
- ἀλ-ίσκομαι (ἀλ- for φαλ-, ἀλο-, 486) *am captured* (used as pass. of αἰρῶ): ἀλώσομαι, 2 aor. ἐάλω or ἦλων (ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς, 687), ἐάλωκα (443) or ἦλωκα, ἀλωτός. Epic 2 aor. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀνᾶλίσκω *expend*. (V.)
- ἀλιταίνομαι (ἀλιτ-, ἀλιταν-) *sin*: Epic are aor. ἤλιτον (-όμην), perf. part. ἀλιτήμενος *sinning*. Mostly Epic. Epic by-form ἀλιτραίνω. (III. IV.)
- ἀλλάττω (ἀλλαγ-) *change*, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἠλλαξα, -ἠλλαχα, ἠλλαγμαί, ἠλλάχθην (usu. in tragedy) and ἠλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλαχθήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ηλλάξομαι, v. a. ἀπ-αλλακτέος. (III.)
- ἄλλομαι (ἀλ-) *leap*: ἀλόουμαι, ἠλάμην. 2 aor. ἠλόμην rare and uncertain in Att. Epic 2 aor. ἄλσο, ἄλτο, ἄλμενος (688). (III.)
- ἀλυκτάζω *am distressed* Ion., ἀλυκτέω *am anxious* late Ion.: Epic ἀλαλύκτῃμαι w. reduplication. 512. (III.)
- ἀλύσκω (ἀλυκ-, 526 d) *avoid*: ἀλύξω, ἤλυξα. Hom. has also ἀλυσκάζω and ἀλυσκάνω. Poetic. (V.)
- ἀλφ-άνω (ἀλφ-) *find, acquire*: Epic 2 aor. ἠλφον. (IV.)

- ἀμαρτ-άνω (ἀμαρτ-, ἀμαρτε-) *err*: ἀμαρτήσομαι (806), 2 aor. ἤμαρτον, ἠμάρτηκα, ἠμάρτημαι, ἠμαρτήθην, ἀν-αμάρτητος, ἐπεξ-αμαρτητέος. Epic 2 aor. ἤμβροτον (for β, see 130). (IV.)
- ἀμβλ-ίσκω (ἀμβλ-) and ἀμβλόω *miscarry*; reg. in comp. w. ἐξ: -ἠμβλωσα, -ἠμβλωκα, -ἠμβλωμαι. Other forms are late. (V.)
- ἀμείβω *change*, rare in Att. prose: ἀμείψω, ἤμειψα. Mid. ἀμείβομαι *make return*, rare in prose and comedy: ἀμείψομαι, ἠμειψάμην. In the meaning *answer* ἠμειψάμην and ἠμειφθην are poetic.
- ἀμείρω (ἀμερ-) *deprive*, only in pres. Poetic. (III.)
- ἀμείρῶ *deprive*: ἤμερσα, ἠμέρθην. Poetic.
- ἀμπ-έχω and rare ἀμπ-ίσχω (ἀμφί + ἔχω, 125 d) *put about, clothe*: imperf. ἀμπ-εἶχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἤμπ-ίσχον. Mid. ἀμπ-έχομαι (ἀμπ-ίσχομαι and ἀμφ-ισκνέομαι) *wear*: imperf. ἤμπ-ειχόμεν (451), fut. ἀμφ-έξομαι, 2 aor. ἤμπ-εσχόμεν and ἤμπ-ισχόμεν. See ἔχω and ἴσχω.
- ἀμπλακ-ίσκω (ἀμπλακ-, ἀμπλακε-) *err, miss*: 2 aor. ἤμπλακον and ἠμβλακον (part. ἀμπλακόν and ἄμπλακόν), ἠμπλάκῃμαι, ἀν-αμπλάκῃτος. Poetic. (V.)
- ἀμπνυε, ἀμπνύσθην, ἀμπνύτο (Epic): see πνέω.
- ἀμύνω (ἀμυν-) *ward off*: ἀμυνῶ, ἤμυνα. Mid. ἀμύνομαι *defend myself*: ἀμυνοῦμαι, ἠμυνάμην, v. a. ἀμυντέος. By-form ἀμυνάθω, 490 D. (III.)
- ἀμύττω (ἀμυχ-) *scratch*: ἀμύξω, ἤμυξα. Poetic and Ion. (III.)
- ἀμφι-γνοέω *doubt*: imperf. ἠμφ-εγνόουν (ἠμφι-γνόουν?), aor. ἠμφ-εγνόησα. 451.
- ἀμφι-έννυμι (late ἀμφιεννύω) *clothe*: ἀμφι-ῶ (539 c), ἠμφι-εσα (450), ἠμφι-εσμαι. Mid. fut. ἀμφι-έσομαι, aor. ἀμφι-εσαμην poetic. (IV.)
- ἀμφισβητέω *dispute*: the augmented (451) ἠμφισβήτην, ἠμφισβήτησα (inscr.) are better than ἠμφι- (mss.). Fut. mid. ἀμφισβητήσομαι as pass. (808).
- ἀναίνομαι (ἀναν-) *refuse*, only pres. and imperf. in prose; aor. ἠνανάμην poetic. (III.)
- ἀν-ᾶλ-ίσκω (ἀλ-, ἀλο-, 486) and ἀνᾶλώω *expend* (from ἀνα-φαλ-): imperf. ἀνήλισκον (ἀνήλου, rare), ἀνᾶλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνήλώθην, fut. pass. ἀνᾶλωθήσομαι, ἀνᾶλωτέος. Att. inscr. prove the mss. forms ἀνάλωσα, ἀνάλωκα, ἀνάλωμαι, ἀνᾶλώθην to be late. κατ-ηνάλωσα, -ηνάλωμαι, -ηνάλώθην are also late. See ἀλίσκομαι. (V.)
- ἀνδάνω (ἀδ- for σφαδ-, 123, and ἀδε-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἐάνδανον and ἀνδανον (mss. ἐήνδανον and ἦνδανον), Hdt. ἦνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. εἶαδον, Hom. εἶαδον (for ἐφραδον from ἐσφαδον) and ἀδον; 2 perf. Hom. εἶαδα (443). Adj. ἀσμενος *pleased*, in common use. Chiefly Epic and Ion. (IV.)
- ἐν-έχω *hold up*, poetic and New Ion.: ἐν-εἶχον, ἐν-έξω and ἀνα-σχέσω, ἀν-έσχω. ἀν-έχομαι *endure*: ἠν-ειχόμεν (451), ἀν-έξομαι and ἀνα-σχέσομαι, 2 aor. ἠν-εσχόμεν, ἀν-εκτός, -τέος.
- ἀνήνοθε (ἀνεθ-, ἀνοθ-) *mounds up* ρ 270, *sprang forth* Λ 266. ἀν- is probably the prep. Cp. -ενηόθε.
- ἀνοίγνυμι and ἀνοίγω *open*: imperf. ἀν-έγω (431), ἀν-οίξω, ἀν-έψα, 1 perf. ἀν-έψα, 2 perf. ἀν-έψα (rare, 443) *have opened*, ἀν-έψαμαι *stand open*, ἀν-έψαθην, fut. perf. ἀν-εψήσομαι, ἀν-οικτέος. Cp. 808. οἰγνύμι and οἰγω (q.v.) poetic. Imperf. ἀνώγων Ξ 168 may be written ἀνέφων w. synizesis. ἠνοιγον and ἠνοιξα in Xen. are probably wrong; Hom. has ῶξα (οἶξα?), and ὤειξα (mss. ὠῖξα) from οἰέγω (Lesb.); Hdt. κνοιξα and ἀνώξα (mss.). (IV.)

ἀν-ορθόω *set upright* has the regular augment (ἀν-όρθωσα); but ἐπ-ανορθόω has double augment: ἐπ-ην-όρθουν, ἐπ-ην-όρθωσα, ἐπ-ην-όρθωμαι (451).
ἀντιβολέω *meet, beseech* often has two augments: ἦντ-εβόλουν, ἦντ-εβόλησα (451).
ἀντιδικέω *am defendant* may have double augment: ἦντ-εδίκουν, ἦντ-εδίκησα (451).
ἀνώω and (rarer) **ἀνύω** (531) (often written ἀνώω, ἀνύω) *accomplish*: ἀνύσω, ἤνυσα, ἤνυκα, δι-ήνυσμαι (?) Xen., ἀνυστός, ἀν-ήνυ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἀνω, ἀνω (pres. and imperf.), and ἀνυμι (ἤνυτο ε 243), ἐπ-ηνύσθη Epic.
ἀνωγα (439 D.) Epic 2 perf. as pres. *command* (1 pl. ἀνωγμεν, imper. ἀνωχθι, ἀνώχθω, ἀνωχθε), 2 plup. as imperf. ἠνώγεα, 3 s. ἠνώγει and ἀνώγει. To ἀνώγω, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγω, opt. ἀνώγοιμι, imper. ἀνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἤνωγον, fut. ἀνώξω, aor. ἤνωξα. Poetic and Ion.
ἀπ-αντάω *meet*: ἀπ-αντήσομαι (806), ἀπ-ήντησα, ἀπ-ήντηκα, ἀπ-αντητέος.
ἀπατάω *deceive*: regular, but as fut. pass. ἀπατήσομαι and ἐξ-απατηθήσομαι (809). Cp. 454 a.
ἀπ-αυράω *take away*, found in the imperf. ἀπηύρων (with aoristic force), fut. ἀπουρήσω, aor. part. ἀπούρᾱς (as if from ἀπούρημι), ἀπουράμενος. The root is probably *frā*, ἀπηύρων representing ἀπ-ευρων for ἀπ-εφρων (with η for ε by mistake), as ἀπούρᾱς represents ἀπο-φρᾱς. Poetic and Epic.
ἀπ-αφ-ίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, comp. w. ἐξ: -απαφίσω rare, -απάφισα rare, 2 aor. -ήπαφον, mid. opt. -απαφοίμην. Poetic. (V.)
ἀπ-εχθ-άνομαι (ἐχθ-, ἐχθε-) *am hated*: ἀπ-εχθήσομαι, 2 aor. ἀπ-εχθόμην, ἀπ-ήχθημαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)
ἀπ-ό-(φ)ερσε *swear off*: ἀπο-έρση, ἀπο-έρσειε. Epic.
ἀπο-λαύω *enjoy* (the simple λαύω is unused): ἀπο-λαύσομαι (806), ἀπ-έλουσα, ἀπο-λέλουκα (450).
ἀπ-τω (ἀφ-) *fasten, kindle, mid. touch*: ἀψω, ἦψα, ἦμμαι, ἦφθην, ἀπτός, -τέος. (II.)
ἀράσομαι *pray* (Epic ἀράομαι), often comp. w. ἐπί or κατά: ἀράσομαι, ἠρᾱσάμην, -ἠρᾱμαι, ἀρᾱτός poetic. Epic act. inf. ἀρήμεναι. Ion. ἀρέομαι.
ἀρ-αρ-ίσκω (ἀρ-) *fit, join* trans.: ἦρσα, 2 aor. ἦραρον trans. and intrans. (448 D.), 2 perf. ἄρᾱρα intrans., aor. pass. ἦρθην. Ion. and Epic 2 perf. ἄρῆρα, plup. ἀρήρεα and ἠρήρεα. 2 aor. part. mid. ἄρμενος, as adj., *fitting*. Poetic. (V.)
ἀράττω (ἀραγ-) *strike*, comp. in prose w. ἀπό, ἐξ, ἐπί, κατά, σύν; -αράξω, -ήραξα, -ἠράχθην. Cp. ράττω. (III.)
ἀρέ-σκω (ἀρε- for ἀρεσ-; cp. τὸ ἄρος *help*) *please*: ἀρέσω, ἤρεσα; mid. ἀρέσκομαι *appease*: ἀρέσομαι, ἠρεσάμην, ἠρέσθην (?), ἀρεστός *pleasing*. (V.)
ἀρημένος *oppressed*. Epic perf. mid. of uncertain derivation.
ἀρκέω (ἀρκε- for ἀρκεσ-; cp. τὸ ἄρκος *defence*) *assist, suffice*: ἀρκέσω, ἤρκεσα.
ἀρμόττω and poetic **ἀρμόδω** (ἀρμοδ-) *fit*: ἀρμόσω, ἤρμοσα, ἤρμοσμαι, ἤρμόσθη. Aor. συνάρμοξα Pind., perf. ἤρμοκα Aristotle. 516. (III.)
ἀρ-νυμαι (ἀρ-) *win*: ἀροῦμαι, 2 aor. ἠρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἶρω. (IV.)
ἀρόω *plough*: aor. act. ἤροσα and aor. pass. ἠρόθην are, in Attic, attested only in poetry; perf. mid. ἀρήρομαι Epic and Ion.
ἀρπάξω (ἀρπαγ-) *seize, snatch*: ἀρπάσομαι (806), less often ἀρπάσω, ἤρπασα,

ἤρπακα, ἤρπασμαι, ἤρπασθην, ἄρπασθήσομαι. Fut. ἀρπάξω Epic, aor. ἤρπαξα poetic, aor. pass. ἠρπάχθην Hdt., v. a. ἀρπακτός Hesiod. 516. (III.)
ἀρτῦω (Hom. ἀρτῦω) *prepare*: in prose often comp. w. ἐξ or κατά: ἀρτῦσω, ἤρτῦσα, -ἤρτῦκα, -ἤρτῦμαι, -ἠρτῦθην. Cp. Epic ἀρτῦνω (ἀρτυν-): ἀρτυνέω, ἠρτῦνα, ἠρτῦθην.
ἀρύω (ἀρύτω) *draw water*: ἤρυσσα, ἐπ-ἠρύθην, ἀπ-αρυστέος; ἠρύσθη Hippocr. 531.
ἄρχω *begin, rule, mid. begin*; ἄρξω, ἤρξα, ἤρχα late, ἠρχμαι mid., ἤρχθην, ἀρ-κτέος, fut. mid. ἄρξομαι sometimes as pass. (808), ἀρχθήσομαι Aristotle.
ἀστράπτω (ἀστραπ-) *lighten, flash*: ἀστράψω, ἤστραψα. (II.)
ἀτιτάλλω (ἀτιταλ-) *rear*, Epic and Lyric: ἀτίτηλα. (III.)
ἄττω (ἄττω; from *φαι-φικ-ιω*) *rush*, rare in prose: ἄξω, ἦξα. From Ion. and poetic ἀίσσω (Hom. ἀίσσω) come ἀίξω, ἦξια (-άμην), ἠίχθην (with act. meaning). (III.)
αὔανω and **αὔανω** (αὔαν-) *dry*: αὔανῶ Soph., ἠίηνα or αὔηνα Hdt., ἠὔανθην or αὔανθην Aristoph., fut. pass. αὔανθήσομαι Aristoph., fut. mid. αὔανούμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)
αὔξ-άω and (less often) **αὔξω** (αὔξ-, αὔξε-) *make increase, grow*: imperf. ἠὔξανον or ἠὔξον (ἠὔξανόμην or ἠὔξόμην), αὔξήσω, ἠὔξησα, ἠὔξηκα, ἠὔξημαι, ἠὔξηθην, αὔξηθήσομαι (fut. pass. also αὔξήσομαι, 809), αὔξητέος Aristotle. Cp. Epic and Ion. ἀέξω (-ομαι), imperf. ἀέξον. (IV.)
ἀφάσσω (515 a) *feel, handle* (Hdt.): ἤφασα. Cp. Ion. and Epic ἀφάω or ἀφάω *handle* (rare in Att.); Hom. ἀφῶν, Ion. ἐπ-αφίσω, ἐπ-ήφισα. (III.)
ἀφίτημι *let go*: in the imperf. ἠφίτην or ἀφίτην. See 450.
ἀφύσσω (ἀφυν-) *dir up*: ἀφύξω. Poetic, chiefly Epic. (III.)
ἀφύω *dir up*: ἤφυσσα (-άμην). Poetic, chiefly Epic.
ἄχθομαι *am vexed*; as if from *ἀχθέομαι (ἀχθε- for ἀχθεσ-; cp. τὸ ἀχθος *distress*) come ἀχθέσομαι, ἠχθέσθη (489 e), fut. pass. as mid. ἀχθεσθήσομαι (812).
ἄχ-νυμαι (ἀχ-) *am troubled*, imperf. ἄχυντο Ἐ 38. Poetic. (IV.)
ἄχομαι (ἀχ-) *am troubled*. Epic present.
***ἄω** *satiate* (cp. ἄ-δην *sufficiently*, Lat. *sa-tis*): ἄσω, ἄσα, 2 aor. *satiate myself* (subj. ἐωμεν or ἐώμεν, from ἠομεν, inf. ἄμεναι). Mid. ἄσαι (better ἄσαι), ἄσομαι, ἄσάμην, ἄτος (ἄ-ατος?). Epic.
ἄωρο: see αἶρω.

βαδίξω *go*: βαδιούμαι (806), βεβᾱδिका Aristotle, βαδιστέος. 512. (III.)
βάξω (βακ-) *speak, utter*: βᾱξω, βᾱβακται. Poetic. (III.)
βαίνω (βα-, βαν-, 523 h) *go*: -βήσομαι (806), 2 aor. -έβην (551, 682 a, 687), βᾱβηκα, 2 perf. βᾱβάσι (subj. -βᾱβᾱσι, 704 a), -βᾱβαμαι rare, -εβᾱθην rare, **βατός, δια-βατέος**. The *simple* verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησόμην (542 D.). Causative (*make go*) are βήσω poetic, ἔβησα poetic and Ion. prose. Cp. also βᾱσσω, βᾱβάω, βᾱβημι. 530. (III. IV.)
βάλλω (βαλ-, βλη-, 128 a, βαλλε-) *throw*: βαλῶ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-όμην usu. in comp.), βᾱβληκα, βᾱβλημαι (opt. δια-βεβλήσθε, 711 d), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βλητέος. Epic forms of the fut. are ξυμ-βλήσει; of the 2 aor. act. ξυμ-βλήτην (688), ξυμ-βλήμεναι; of the 2 aor-

mid. as pass. ἐβλήμην (subj. βλήσεται, opt. βλήσῃ or βλείω, inf. βλήσθαι, part. βλήμενος); of the perf. 2 s. βέβληται and 1 s. βεβόλημαι. (III.)

βάπτω (βαφ-) *dip*: ἐμ-βάψω, ἔβαψα, βέβαμμαι, 2 aor. pass. ἐβάφην (1 aor. pass. ἐβάφθην Aristoph.), βαπτός. (II.)

βαρύνω (βαρυν-) *load, unproy*: βαρυνῶ, ἐβαρύνθην. (III.)

βάσκα (βα-) *go*: poetic form of βαίνω. ἐπιβασκόμεν B 234 *cause to go*. (V.)

βαστάζω (βασταδ-) *carry*: βαστάσω, ἐβάστασα. Poetic. Late forms are from βασταγ-. (III.)

βήττω (βηχ-) *cough*. Ion. are βήξω, ἔβηξα.

βιβάζω (βα-) *make go*: usu. comp. w. ἀνά, διά, etc. in prose: -βιβάσω (-ομαι) and -βιβῶ (539 d), -εβίβασα, ἐβιβάσθην Aristotle, -βιβαστέος. 447 a, 512. (III.)

βιβῶ (βα-) *step*: part. βιβῶν. Epic.

βιβημι (βα-) *go*: part. βιβῆς. Epic.

βι-βρώ-σκω (βρω-) *eat*: βέβρωκα (2 perf. part. βεβρώς poetic), βέβρωμαι, ἐβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτός Eur. Epic 2 aor. ἔβρων (688). In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)

βιώω *live* (for pres. and imperf. ζῶω and βιοτεύω were preferred): βιώσομαι (806), ἐβίωσα rare, 2 aor. ἐβίων (687), βεβίωκα, βεβιώται (with the dat. of a pronoun), βιωτός, -τέος.

(βιώσκομαι) usu. ἀνα-βιώσκομαι *reanimate, revive* intrans.: ἀν-εβίωσα late Att., intrans., ἀν-εβιωσάμην *reanimated*, 2 aor. ἀν-εβίων intrans. (V.)

βλάπτω (βλαβ-) *hurt, injure*: βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην and 2 aor. ἐβλάφην, fut. mid. βλάψομαι (also as pass., 809), 2 fut. pass. βλαβήσομαι, fut. perf. βεβλάψομαι Ion. Cp. βλάβομαι *am injured* T 82. (II.)

βλαστ-άνω (βλαστ-, βλαστε-) *sprout*: 2 aor. ἔβλαστον, βεβλάστηκα (less often ἐβλάστηκα, 440 a). ἐβλάστῃσθε Ion. and poetic. (IV.)

βλέπω *see*: βλέπομαι (806), ἐβλεψα, βλεπτέος, -τός poetic. Hdt. has fut. ἀναβλέψω. βλέπομαι is rare in pass. sense.

βλίττω for μ(β)λιτ-ω (from μλιτ-, cp. μέλι, μέλιτ-ος *honey*, 130) *take honey*: ἔβλισα. (III.)

βλώ-σκω for μ(β)λω-σκω from μολ-, μλω- (130 D.) *go*: fut. μολοῦμαι (806), 2 aor. ἔμολον, perf. μέμβλωκα. Poetic. (V.)

βοάω *shout*: βοήσομαι (806), ἐβόησα. Ion. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην. Cp. 59 D. 1, 489 g.

βό-σκω (βο-, βοσκ-, βοσκε-) *feed*: βοσκήσω and βοσκητέος Aristoph. βόσκομαι *eat*. (V.)

βούλομαι (βουλ-, βουλε-) w. augment ἐβουλ- or ἠβουλ- (430) *will, wish*: βουλήσομαι, βεβούλημαι, ἐβουλήθην, βουλητός, -τέος Aristotle. Epic 2 perf. προβέβουλα *prefer*. Hom. has also βόλομαι.

βραχ-: 2 aor. (ἐ)βραχε, βραχεῖν *resound*. Epic.

βρέχω *wet*: ἔβρεξα, βέβρεγαμαι, ἐβρέχθην.

βρίττω *slumber, am drowsy*: βρίζω. Poetic. 512. (III.)

βρίθω *am heavy*: βρίσσω, ἔβρισα, βέβριθα. Mainly poetic.

βροχ- *swallow*, often w. ἀνά, κατά: -έβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχεῖς. The common verb is κατα-βροχθίζω (Aristoph.). Epic.

βρῦκω *bite, grind the teeth*: βρῦξω (147 c), ἔβρυξα, 2 aor. ἔβρυχον. Chiefly Ion.

βρῦχάομαι (βρῦχ-, 486) *roar*: βέβρῦχα as pres. (poetic), ἀν-εβρῦχησάμην Plato, βρῦχηθεῖς Soph.

βρώ-θω eat: 2 perf. opt. βεβρώθεις Δ 35. Cp. βιβρώσκω.

βῦνέω (βῦ- for βυσ-) *stop up*, often w. ἐπί, πρό: -βῦσω, -έβῦσα, βέβυσμαι, παράβυστος. Hdt. has δια-βῦνεται. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 485) *marry* (of the man): fut. γαμῶ, ἔγημα, γεγάμηκα. Mid. γαμέομαι (of the woman): fut. γαμοῦμαι, ἐγημάμην, γεγάμημαι, v. a. γαμετός (γαμετή *wife*), -τέος.

γά-νυμαι (γα-) *rejoice*: Epic fut. γανύσομαι (w. νυ of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (γων-, γωνε-) 2 perf. as pres. *shout*: part. γεγωνώς Epic. Other forms may be referred to γεγῶνω or γεγωνέω; as subj. γεγῶνω, imper. γέγωνε, inf. γεγωνέμεν (Epic) and γεγωνεῖν, imperf. ἐγεγώνει and ἐγέγωνε, 1 pl. ἐγεγῶνευν, fut. γεγωνήσω, aor. ἐγεγώνησα, v. a. γεγωνητέος. Poetic, occasionally in prose. By-form γεγωνίσκω.

γείνομαι (γεν-) *am born* Epic; aor. ἐγεινάμην *begat* (poetic) yields in Hdt., Xen. γεινάμενος, γειναμένη *parent*. (III.)

γελάω (γελα- for γελασ-) *laugh*: γελάσομαι (806), ἐγέλασα, ἐγέλασθην (489 e), κατα-γέλαστος. 488.

γέντο seized, Epic 2 aor. Σ 476. Also = ἐγένετο (γίγνομαι).

γηθέω (γηθ-, γηθε-, 485) *rejoice*: γέγηθα as pres.; γηθήσω and ἐγήθησα poetic.

γηρά-σκω and less com. **γηράω** (γηρα-) *grow old*: γηράσομαι (806), less often **γηράσω**, ἐγήρασα, γεγήρακα *am old*. 2 aor. ἐγήρᾱ Epic and Ion., inf. γηράναι poetic, part. γηράς Hom. (687). (V.)

γηρῶω (500. 1. a) *speak out*: γηρῶσομαι (806), ἐγήρῶσα, ἐγηρῶθην. Poetic.

γίγνομαι (γεν-, γενε-, γον-, 478) *become, am*: γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα *am, have been*, γεγέννημαι, γενηθήσομαι rare. γίνομαι Doric and New Ion. (89). 2 aor. 3 s. γέντο Epic; aor. pass. ἐγενήθην Doric. Ion., late Att. comedy; 2 perf. part. γεγῶς (other -μι forms w. γα- for γν- 479, 482, 573, 704 b).

γι-γνώ-σκω (γνω-, γνω-) *know*: γνώσομαι (806), 2 aor. ἔγνω (687) *perceived*, ἔγνωκα, ἔγνωσμαι (489 c), ἐγνώσθην, γνωσθήσομαι, γνωστός (γνωτός poetic), -στέος. 1 aor. ἀν-έγνωσα *persuaded* Hdt. Doric, New Ion. γινώσκω (89). (V.)

γλύφω carve: γέλυμμαι and ἔγλυμμαι (440 a). Hdt. has ἐνέγλυψα. Other forms are late.

γνάμπ-τω (γναμπ-) *bend*: γνάμψω, ἔγναμψα, ἀν-εγνάμψθην. Poetic for κάμπτω. (II.)

γῶα bewail: inf. γοήμεναι Hom., 2 aor. γῶον (γο-) Epic. Mid. γῶομαι poetic: γοήσομαι Hom.

γράφω write: γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην, 2 fut. pass. γραφήσομαι, fut. perf. pass. γεγράφομαι, γραπτός, -τέος. γεγράφηκα, ἔγραμμαι, and ἐγράφηθην are late.

γρύζω (γρυγ-) *grunt*: γρύσομαι (806, late γρύξω); ἔγρυξα, γρυκτός. Mostly in Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. ἔδαον *learned*, redupl. δέδαον *taught*, 2 aor. mid. δεδάσθαι (δεδάσθαι mss.), 1 perf. δεδάηκα (δαε-) *have learned*, 2 perf. part. δεδαώς *having learned*, perf. mid. δεδάημαι *have learned*, 2 aor. pass. as intrans. ἐδάην *learned*, 2 fut. pass. as intrans. δαήσομαι *shall learn*; ἀ-δάητος. Cp. Hom. δῆω *shall find* and διδάσκω. Poetic, mainly Epic.

δαι-δάλλω (δαιδαλ-, δαιδαλο-) *deck out*: Pind. has perf. part. δεδαυαλμένος, aor. part. δαυαθεῖς, and fut. inf. δαυαλωσέμεν. Epic and Lyric. (III.)

δαίω (δαίω-) *rend*: δαίω, ἐδάξα, δεδαίγμαι, ἐδαίχθην. Epic, Lyric, Tragic. (III.)
δαί-νυμι (δαί-) *entertain*: δαινύ Epic imperf. and pres. imper., δαίω, ἔδαισα. Mid.
 δαινυμαι *feast* (opt. δαινυτο Ω 665, cp. 750 D.), ἔδαισάμην, aor. pass. part.
 δαισθείς, ἄ-δαιτος. Poetic, rare in Ion. prose. (IV.)
δαίωμα *divide*: perf. 3 pl. δεδαίεται α 23; subj. δάηται Υ 316 (for δαίηται) from
 δαίωμα or δαίω? Cp. δατέομαι. Poetic.
δαίω (δαί-ω) *kindle*: 2 perf. δέδηα *burn* intrans., plup. δεδήει. Mid. δαίωμα
burn intrans. Mainly poetic. (III.)
δάκ-νω (δακ-, δηκ-) *bite*: δήξομαι (806), 2 aor. ἔδακον, δέδηγμαί, ἐδήχθην, δαχθή-
 σομαι. (IV.)
δαμ-άζω *tame, subdue*: fut. δαμάσω, δαμάω, δαμῶ (Hom. 3 s. δαμᾶ and δαμάα, 3 pl.
 δαμῶσι, 645), aor. ἐδάμασα. Att. prose has only δαμάζω, κατ-εδαμασάμην,
 ἑδαμάσθην. Mostly poetic, rare in prose. 512. (III.)
δάμ-νη-μι (and δαμ-νά-ω?) (δαμ-, δμη-) *tame, subdue*: perf. mid. δέδμημαι,
 pass. 1 aor. ἐδμήθην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδμήσομαι.
 Poetic. 737. (IV.)
δαρθ-άνω (δαρθ-, δαρθε-) *sleep*, usu. in comp., espec. w. κατά: 2 aor. -ἐδαρθον
 (Hom. ἔδραθον), perf. -ἐδάρθηκα. (IV.)
δατέομαι (δατ-, δατε-) *divide*: δάσ(σ)ομαι, ἄν-εδασάμην rare in prose (ἑδασ-
 (σ)άμην Epic), δέδασμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι.
 Cp. δαίωμα *divide*. Mainly poetic and New Ion.
δέαμαι *appear*, only imperf. δέατο ζ 242. From a kindred root aor. δοάσατο N 458.
δέδια, **δέδοικα**, **δέιδω** (703) *fear*: see δι-.
δεδίττομαι *frighten* (rare in Att. prose): ἑδεδιξάμην rare. Poetic, mainly Epic, are
 δεδίττομαι, δεδίττομαι, δεδίττομαι, δεδίττομαι: fut. δειδίξομαι, aor. ἐδειδίξαμην. Derived
 from **δέδια** (δι-). (III.)
δεϊδεκτο *greeted* I 224, δειδέχεται η 72 (-ατο Δ 4) are referred by some to the mid.
 of δεικνύμι. Others read δηκ- from another root. Cp. δεικανώνντο *welcomed* O 86.
δεϊδίσκομαι *greet*, only pres. and imperf., to be read δηδίσκομαι (445 D., 527 b).
 Epic. (V.)
δεικ-νύμι and **δεικ-νύω** (δεικ-) *show* (418): δείξω, ἔδειξα, δέδειχα, δέδειγμαί,
 ἐδείχθην, δειχθήσομαι, δεικτέος. Hdt. has forms from δεκ-: -δέξω, -έδειξα
 (-άμην), -δέδειγμαί, -εδέχθην. (IV.)
δέμω (δεμ-, δμη-) *build*: ἔδειμα, δέδμημαι. Poetic and Ion.
δέρκομαι (δερκ-, δορκ-, δρακ-) *see*: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor.
 ἐδέρχθην (in tragedy) saw and 2 aor. ἐδράκην saw, μονδ-δερκτος. Poetic.
δέρω (δερ-, δαρ-) *flay*: δερῶ, ἔδειρα, δέδαρμαι, 2 aor. pass. ἑδάρην, δρατός Hom.
 Pres. δείρω (δερ-ω) Hdt., Aristoph.
δέχομαι *receive, await*: δέχομαι, ἑδεξάμην, δέδεγμαί, εἰσ-εδέχθην, ἀπο-δεκτέος.
 δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic.
 On Epic ἐδέγμην, δέξαι, δέχθαι, δέγμενος, Hom. δέχεται (3 pl.), see 634, 688.
δέω *bind* (397 a): δήσω, ἔδησα, δέδεκα (δέδηκα doubtful), δεδεμαι, ἐδέθην, fut.
 pass. δεθήσομαι, fut. perf. δεθήσομαι, σύν-δετος, ἄν-υπό-δετος, συν-δετέος
 Aristoph. Mid. in prose only in comp., as περιδήσομαι.
δέω (δεφω; δε-, δε-) *need, lack* (397 a): δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεή-
 θην. Epic aor. δῆσεν Σ 100, ἐδέυσεν ι 540. Mid. δέομαι *want, ask* (Epic
 δεύομαι): δεήσομαι (Epic δευήσομαι). Impers. δεῖ it is necessary: ἔδει, δεήσει,
 ἐδέησε (397 a).

δηρίω and **δηρίω** *contend*: ἐδήρῖσα Theocr. Mid. δηρίομαι and δηροίμαι as act.:
 δηρίσομαι Theocr., ἐδηρίσάμην θ 76, ἐδηρίνθην Π 756 *contended* (as if from
 δηρίνω), ἀμφι-δήρῖτος Thuc. Epic and Lyric.
δήω *shall find*, Epic pres. w. fut. meaning. Cp. δα-.
δι- (δφι-, δφει-, δφοι-) *fear* (477 a): ἔδεισα, δέδοικα as pres., 2 perf. δέδια as pres.
 (rare in the sing.; inflection, 703). Epic forms: δέιδω (from δεδφοια, 445 D.)
 as pres., δέισομαι (806), ἔδδεια (= ἐδφεια), δέδοικα, δέδια (703 D.). Hom.
 has imperf. δίων *feared*, fled from an assumed pres. δίω.
δαινώω *arbitrate* (from δαίω, but augmented as if a comp. w. double augment in
 perf., plup., and in comps.; cp. 451): δαινήσω, διήτησα (but ἀπ-εδιήτησα),
 δεδιήτηκα (plup. κατ-εδεδιήτηκα), δεδιήτημαι (plup. ἐξ-εδεδιήτητο), διητήθην.
 Mid. *pass one's life*: δαιτήσομαι, κατ-εδιητησάμην *effected arbitration*.
διακόνω *minister* (from διάκονος): διακόνουν, διακόνησω, δεδιακόνηκα, δεδιακόν-
 ημαι, ἐδιακόνηθην. Forms in δεδιη- are wrong, forms in διη- are Ion. and
 late (uncertain in classical poetry).
δι-δά-σκω (for διδάσ-σκω, 97 a) *teach, mid. cause to teach, learn*: διδάξω,
 ἐδάξα, δεδάξα, δεδάξαμαι, ἐδάχθην, δίδαξομαι (808), διδακτός, -τέος.
 Epic aor. ἐδιδάσκησα (διδασκε-) 447 a. (V.)
δι-δη-μι (δη-, δε-) *bind*, pres. and imperf. Poetic for δέω. Xen. has διδῆσι.
-δι-δρά-σκω (δρᾶ-, δε-) *run away*, only in comp. w. ἀπό, ἐξ: -δράσομαι (806), 2 aor.
 -ἐδρᾶν (-δρῶ, -δραίην, -δραθι late, -δράναι, -δράς, 687), -δέδρακα. Hdt. has
 -διδρήσκω, -δρήσομαι, -έδρην (but -δρᾶς), -δέδρηκα. (V.)
δι-δω-μι (δω-, δω-) *give*: see 416, 421. Fut. δώσω, 1 aor. ἔδωκα in s., 2 aor. ἔδοτον
 dual, ἔδομεν pl. (756), δέδωκα, δέδομαι, ἐδόθην, δοθήσομαι, δοτός, -τέος. See
 747 ff. for pres. in Hom. and P.Hdt. Fut. διδώσω Epic, 2 aor. iter. δόσκον (492 a).
δι-ζη-μαι (from δι-ζη-) *seek* (cp. ζητέω) keeps η throughout in the pres. (imperf.
 ἐδιζήμην), διζήσομαι, ἐδιζήσομαι. Poetic and Ion. 726 a, 741.
διη-μι *cause to flee*, only in imperf. ἐν-διεσαν set on Σ 584. Mid. διέμαι *flee, cause
 to flee*, subj. διώμαι (accent 424 c, n. 2), opt. διοίμην (accent 424 c, n. 2),
 inf. διεσθαι referred by some to the middle of δίω. Epic.
δικ- only in 2 aor. ἔδικον *threw*. In Pindar and the tragic poets.
διψάω (διψα-, διψη-) *thirst*: pres. see 394, 641: διψήσω, ἐδιψησα.
 δίω: see δι-.
διώκω *pursue*: διώξομαι (806) and (less well supported) διώξω, ἐδίωξα, δεδίωξα,
 ἐδιώχθην, διωκτέος. For ἐδιώκαθον see 490 D.
δοκέω (δοκ-, δοκε-, 485) *seem, think*: δόξω, ἔδοξα, δέδογμαί, κατ-εδόχθην, ἀ-δόκη-
 τος. Poetic forms are δοκήσω, ἐδόκησα, δεδόκημαι, ἐδοκήθην. In trimeter
 Aristoph. uses only the shorter forms.
δουπέω (δουπ-, δουπε-) *sound heavily*: ἐδούπησα, 2 perf. δέδουπα *fell*. Epic aor.
 ἐγδούπησα. Poetic.
δράττομαι (δραγ-) *seize*: ἐδραξάμην, δέδραγμαί. (III.)
δράω *do*: δρᾶσω, ἔδρασα, δέδρακα, δέδραμαι (δέδρασαι, 489 e, doubtful), ἐδρά-
 σθην, δρᾶστέος.
δρέπω *pluck*: ἔδρεψα, 2 aor. ἔδραπον Pind., ἄ-δρεπτος Aesch. Cp. δρέπ-τω poetic.
δύναμαι *am able, can* (augment usually δύν-, but also ἦδυν-, 430): δυνήσομαι,
 δεδύνημαι, ἐδύνηθην, δυνατός. Pres. 2 s. δύνασαι, δύναε poetic, δύνη Ion.
 (465 a, n. 2), imperf. ἔδύνα (ἐδύνασο late), aor. pass. ἐδυνάσθην Epic, New
 Ion., Pind. (489 g).

δῶ *enter, go down, sink, cause to enter* (trans. generally in comp. w. ἀπό or κατά (819): also δῶ-νω (Ion., poetic, rare in Xen.) *enter*: -δῶσω trans., -έδῶσα trans., 2 aor. ἔδῶν intrans. (p. 140), δέδῶκα intrans., -δέδῶκα trans., -δέδῶμαι, -εδύθην, -δυθήσομαι Aristoph., -δυτήος. Fut. mid. δύσομαι, aor. mid. -εδυσάμην (Epic also ἐδυσόμην, 542 D.). Hom. 2 aor. opt. δῶη and ἐκδύμεν (758 D).

ἐάθη N 543, aor. pass., *was hurled* (?), possibly from φαπ- (λάπτω); sometimes referred to ἀπτω or to ἔπομαι.

εἶω *permit, let alone*: εἶδσω, εἶασα (431), εἶακα (443), εἶαμαι, εἶάθη, εἶάσομαι pass. (808), εἶατός. Epic pres. also εἶάω, imperf. εἶα E 517, aor. εἶασα; Hdt. does not augment.

ἐγγνάω *pledge*: the forms in ἡγγυ- are better than those in ἐνεγυ- or ἐγγεγυ-; see 453 a.

ἐγείρω (ἐγερ-, ἐγορ-, ἐγρ-, 36) *wake, rouse*: ἐγερῶ, ἤγειρα, 2 perf. ἐγρήγορα 478, 705 *am awake* (for ἐγ-ηγορα, but ρ is also redupl.). ἐγήγευμαι, ἠγέρθη, 2 aor. mid. ἠγρόμην *awoke*, ἐγερτός, ἐγερτός Aristotle. Hom. 2 perf. 3 pl. ἐγρηγόρθασι, imper. ἐγρήγορθε (for -γορσθε), inf. ἐγρήγορθαι or ἐγρηγόρθαι (for -γορσθαι). (III.)

ἐγκωμιάζω *praise*: ἐγκωμιάσω and ἐγκωμιάσομαι (806), ἐνεκωμιάσα, ἐγκεκωμιάκα, ἐγκεκωμιάσαι, ἐνεκωμιάσθη Hdt. 512. (III.)

ἔδω *eat*: poetic for ἐσθίω.

ἕζομαι (ἐδ- for σεδ-, cp. *sedeo*) *sit*, usu. καθ-ἕζομαι (which is less common than καθ-ίζομαι): ἐκαθ-εζόμην (450), καθ-εδούμαι (539 b), εἰσάμην rare in prose, καθ-εσττός. Fut. ἐφ-έσσομαι trans. i 455, aor. ἐσσάμην and ἐσσάμην Epic. Act. aor. Epic εἶσα (imper. ἔσσον or εἶσον, inf. ἔσσαι; part. ἔσας). See ἕζω. (III.)

ἐθέλω (ἐθει-, ἐθελε-) and θέλω *wish*: imperf. always ἤθελον in Att.; ἐθειήσω, or θελήσω (rare); ἠθέλησα (subj. ἐθειήσω or θελήσω, opt. ἐθειήσαιμι or θελήσαιμι), ἠθέληκα. The commoner Att. form is ἐθέλω except in the iambic trimeter of tragedy, and in formulas as ἄν θεός θέλη.

ἐθίζω (for σφεθ-ιδίω, 123) *accustom*: ἐθιῶ (539 e), εἰθισα (431), εἰθικα (443), εἰθισμαι (1946), εἰθίσθη, ἐθιστός, -τός Aristotle. 512. (III.)

ἔθω (for σφεθω, 123) *am accustomed*: pres. part. ἔθων *being accustomed* only in Hom., 2 perf. εἴωθα (443, 563 a) *am accustomed*, 2 plup. εἰώθη (perf. ἔωθα, plup. εἰώθεα Hdt.). See ἐθίζω.

εἶδον *saw*: see ἰδ- and ὀράω.

εἰκάζω (εἰκαδ-) *liken, conjecture* augments to ἦκ- rather than to εἰκ- in Att. prose (437): ἦκαζον, εἰκάσω, ἦκασα, ἦκασμαι (εἰκασμαι?), ἦκάσθη, εἰκασθήσομαι, εἰκαστός, ἀπ-εικαστός. Fut. mid. -εικάσομαι sometimes as act.

εἶκω *yield*: εἶξω, εἶξα, ὑπ-εικτός. On εἶκαθον see 490.

εἶκω (εἰκ-, οἰκ-, ἰκ-; for *φεικ-*, etc.) *resemble, appear* (no pres. in use): εἶξω rare, 2 perf. εἶοικα as pres. 443, 502 a (impers. εἶοικε *it seems*): εἰοίκα, εἰοίκοιμι, εἰοικέναι (poet. εἰκέναι), εἰοικώς, neut. εἰκός *fitting* (εἰκώς chiefly poetic; also Platonic); 2 plup. ἐφίκη and ἦκη. εἶκε *seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plup. For εἶοικα, εἰοίκα, εἰοικώς Hdt. has οἶκα, οἶκω, οἰκώς. Forms of the μι-conjugation are εἶκτον, εἶκτην Hom., εἶοιμεν Att. poets, εἶξᾶσι mainly in Att. poets (704 d.). Cp. εἶσκω.

εἰλέω or εἰλέω *roll up, pack close*, mostly Epic. εἰλέομαι Hdt., συν-εἰλέομαι Xen. ἀπ-εἰλήμαι Hdt., ἀν-εἰλήθη Thuc.

εἰλλω *roll* pres. act. and pass. in Att. (rare). Cp. ἰλλω.

εἰλύω (φειλυ- for ἐ-φλυ-) *roll, cover, gather up*: εἰλύσω, εἰλύμαι. Cp. ἐλύω. Poetic and Ion.

εἰλω (ἐλ- for φειλ-, cp. *volvare*) *roll up, drive together*: no pres. act. (εἰλομαι Hom.), εἰλωσα and εἰλωσα, εἰλωμαι, 2 aor. pass. ἐάλην and ἀλην (3 pl. ἀλεν, inf. ἀλήναι, ἀλήμεναι, part. ἀλεῖς). Homeric.

εἰμαρται *it is fated*: see μείρομαι.

εἰμί *am*: fut. ἔσομαι (806). See p. 211.

εἰμι *go*: see p. 212.

εἶπον (ἐπ- for φεπ-, *said*, 2 aor. (εἶπω, εἶποιμι, εἶπέ, εἶπειν, εἶπών), Epic *ξεῖπον* and *εἶπεσκον*. First aor. εἶπα rare in Att. (εἶπαιμι, imper. εἶπον, inf. εἶπαι Hdt., part. εἶπᾶς Hdt. and late Att.), *ξεῖπα* poetic; 1 aor. mid. ἀπ-εἰπάμην New Ion. Other tenses are supplied from *εἶρω*. 529. (VI.)

εἶργω *shut in or out*, also εἶργυνύμι and (rarely) εἶργνύω (with εἰ- from εε-, cp. Hom. ἐ(φ)έργω): εἶρξω, εἶρξα, εἶργμαι, εἶρχθη, εἶρκτός, -τός. Fut. mid. εἶρξομαι is pass. or reflex. (808). The distinction that the forms with the smooth breathing mean *shut out*, those with the rough breathing mean *shut in*, is late and not always observed in classical Att. Hom. has ἐέργω (in pres.) and ἔργω *shut in or out*: ἐρξα, 2 aor. ἔργαθον and ἐέργαθον, ἔργμαι and ἔργμαι (3 pl. ἔρχαται, 439 D., plup. ἔρχατο, ἐέρχατο), ἔρχθη. Hom. has ἐέργνυ K 238. Hdt. usu. has ἔργω (in comp.), with some forms from -ἐργνύμι and ἐργνύω. Old Att. forms in ἐργ-, ἐργ- are doubtful: Soph. has -ἐρξω, ἐρξεται; Plato -ἐρξᾶς.

εἶρομαι (εἶρ-, εἶρε-) *ask*: εἶρήσομαι Hom. and New Ion. Hom. has also (rarely) ἐρέ(φ)ω, subj. ἐρείομεν (= ἐρεύομεν) A 62; and ἐρέ(φ)ομαι, imper. ἔρειο or ἐρείο A 611 (650). Att. fut. ἐρήσομαι and 2 aor. ἠρόμην presuppose a pres. ἔρομαι, which is supplied by ἐρωτάω.

εἶρω (ἐρ- for σερ-, cp. Lat. *sero*) *join*: rare except in comp. w. ἀπό, διά, σύν, etc.: aor. -εἶρα (Ion. -ερσα), perf. -εἶρκα, perf. mid. ἔερμαι Epic.

εἶρω Hom. *say* (ἐρ-, ῥη- for φερ-, φρη-, cp. Lat. *verbum*), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. ἐρῶ, aor. supplied by εἶπον, perf. εἶρηκα (= φε-φρη-κα), perf. pass. εἶρημαι, aor. pass. ἐρρήθη, fut. pass. ῥηθήσομαι, fut. perf. εἰρήσομαι, v. a. ῥητός, -τός. Ion. are ἐρέω fut., ἐρέθη (but ῥηθήναι) aor. pass.

εἶσα *seated*: see ἕζω.

εἶσκω (= φε-φικ-σκω, from redupl. φικ-) *liken* (also ἰσκω): imperf. Hom. ἤϊσκον and εἶσκον; perf. mid. προσήξει *art like* Eur., plup. Hom. ἤικτο and εἶκτο have been referred by some to εἶκω. Poetic, chiefly Epic. (V.)

εἶωθα: see ἔθω.

ἐκκλησιάζω *call an assembly*: augments ἐξ-εκκλησιάζον or ἦκ-κλήσιάζον, etc. (453 a).

εἰλαύνω (from ἐλα-νυ-ω, 523 e) *drive, march*: εἰλῶ (539 b), ἤλασα, -εἰλήακα (w. ἀπό, ἐξ), ἐλήλαμαι, ἠλάθη, ἐλατός, ἐξ-ήλατος Hom., ἐλατός Aristotle. Aor. mid. ἠλασάμην rare. Fut. ἐλάσω ψ 427, ἐλῶσι Hom. (645), ἐλάσω rarely in mss. of Xen., perf. ἐήλασμαι Ion. and late, plup. ἠληλάμην (Hom. 3 pl. ἐληλάδατο or ἐληλέατο or ἐληλέδατο), ἠλάσθη Hdt., Aristotle (489 g). ἐλάω is rare and poetic. (IV.)

ἐλέγχω *examine, confute*: ἐλέγξω, ἠλεγξα, ἐλήλεγμαι (407), ἠλέγχθη, ἐλεγχθήσομαι, ἐλεγκτός.

ἐλελίξω *raise the war-cry, shout*: ἠλέλιξα Xen. 512. (III.)
 ἐλελίξω *whirl, turn round*: ἐλέλιξα, ἐλελίχθην. Poetic. 512. (III.)
 ἐλιττω (ἐλικ- for φελικ-) *roll* (rarely ἐλιττω); sometimes written ἐλ-: ἐλιξω, ἐλιξα (431), ἐλιγμαι (443), ἐλιγθην, ἐξ-ἐλιχθήσομαι Aristotle, ἐλικτός. Epic aor. mid. ἐλιξάμην. Epic ἐλελικτο, ἐλελιχθησαν should be ἐελ-. ἐλιίσσω is the usual form in Hdt. (III.)
 ἔλκω *draw* (ἐλκ- for σελκ-; most tenses from ἔλκυ-; ἐλκύω late), often w. ἀνά, ἐξ, κατά, σύν: -ἐλξω, ἐλκυσα (431), καθ-ἐλκυσα (443), -ἐλκυσμαι (489 c), -ἐλκύσθην, -ἐλκυσθήσομαι, ἐλκτός, συν-ἐλκυστός. Fut. ἐλκύσω Ion. and late. By-form ἐλκέω Epic.
 ἔλω (φελπ-) *cause to hope*, mid. (also ἐέλπομαι) *hope* like ἐλπίζω: 2 perf. as pres. ἔλοπα (= φελοπα), 2 plup. ἐώλπεα, v. a. ἀ-ελλπος. Mainly Epic.
 ἐλύω *roll*: ἐλύσθην Hom. (= ἐ-φλυ-σθην), 489 e. Cp. εἰλύω.
 ἐμέω *vomit*: ἐμούμαι (806), ἤμεσα.
 ἐναίρω (ἐναρ-) *kill*: 2 aor. ἤναρον. 1 aor. mid. ἐνηράμην as act. Poetic. (III.)
 ἐναρίζω *slay, spoil*: ἐναρίζω, ἐνάριζα, κατ-ηνάρισμαι, κατ-ηναρίσθην. Poetic. 512. (III.)
 ἐν-εδρεύω *waylay, lie in ambush* regular: fut. mid. as pass. (808).
 ἐν-έπω and ἐντέπω (ἐν + σεπ-, σπ-, σπε-) *say, tell*: ἐν-σπῆσω and ἐνίψω (ἐνί-σπω?), 2 aor. ἐνι-σπον (ἐνί-σπω, ἐνί-σποιμι, imper. ἐνι-σπε or ἐνι-σπε, 2 pl. ἐσπετε for ἐν-σπετε, inf. ἐνι-σπεῖν and ἐνι-σπέμεν). Poetic.
 ἐνήνοθε defect., w. pres. and imperf. meaning: *sit on, be on, grow on, lie on*. In comp. w. ἐπί in Hom. Epic. Connected by some w. ἀνήνοθε.
 ἐνίπ-τω (ἐν-ιπ) *chide*: 2 aor. ἐνεύιπον and ἡν-ιπ-απον (448 D.). Epic also ἐνίσσω. Poetic, chiefly Epic. (II.)
 ἐν-νῦμι (ἐ- for φεσ-, cp. ves-tio) *clothe*, pres. act. only in comp., in prose ἀμφι-έννῦμι: ἀμφι-ῶ (539 c), ἡμφί-εσα (450), ἡμφί-εσμαι (489 d). Epic forms: imperf. κατα-έινυον, fut. ἔσσω and -έσω, aor. ἔσσα and -εσα, mid. pres. inf. ἐπ-έινυσθαι Hdt., fut. -έσσομαι, aor. ἐσ(σ)άμην and ἐσσοάμην for ἐ-φεσσοαμην, perf. ἔσμαι and εἶμαι (part. εἰμένος in tragedy). Cp. 439 D. The simple verb is poetic, mainly Epic. (IV.)
 ἐν-οχλέω *harass* has double augment (451): ἡν-ὄχλων (ἐν-ὄχλων Aristotle), ἐν-οχλήσω, ἡν-ὄχλησα, ἡν-ὄχλημαι.
 ἐξετάζω *investigate*: ἐξετάσω (rarely ἐξετῶ, 539 d), ἐξήτασα, ἐξήτακα, ἐξήτασμαι, ἐξήτασθην, ἐξετασθήσομαι, ἐξεταστός. 512. (III.)
 ἔοικα *seem, resemble*: see εἶκω.
 ἐορτάζω *keep festival*: ἐώρτασα (for ἡορ-, 34). Ion. ὀρτάζω.
 ἐπ-αυρέω and ἐπ-αυρίσκω (αὔρ-, αὔρε-) *enjoy* (Epic and Lyric) are both rare: 2 aor. ἐπαύρον. Mid. ἐπαυρίσκομαι Ion., poetic, rare in Att. prose: ἐπαυρήσομαι, ἐπηυράμην rare, 2 aor. ἐπηυρόμην. (V.)
 ἐπενήνοθε: see ἐνήνοθε.
 ἐπιβουλεύω *plot against*: regular, but fut. mid. as pass. (808).
 ἐπίσταμαι *understand* (725): 2 s. ἐπίστασαι, ἐπίστα and ἐπίστη poetic (465 a, n. 2), -ἐπίσταει Hdt.; subj. ἐπίστωμαι (accent, 424 c, n. 2), opt. ἐπισταιμην, ἐπίσταιο (accent, 424 c, n. 2), imper. ἐπίστω (ἐπίστασο poetic and New Ion.), imperf. ἡπιστάμην, ἡπίστασο and ἡπίστω (450, 465 b, n. 1), fut. ἐπιστήσομαι, aor. ἡπιστήθην, v. a. ἐπιστητός. Distinguish ἐφ-ίσταμαι from ἐφ-ίστημι.
 ἐπω (σεπ-, σπ-) *am busy about*, usu. w. ἀμφί, διά, ἐπί, μετά, περί (simple only in

part.): imperf. -εἶπον (Epic also -επον w. no augm.), fut. -έψω, 2 aor. -έσπον for ἐ-σ(ε)πον (-σπῶ, -σποῖμι, -σπῶν, -σπεῖν), aor. pass. περι-έφθην Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. ἔπομαι *follow*: εἰπόμην (431), ἔψομαι, 2 aor. ἐσπόμην (σπῶμαι, σποῖμην, σποῦ, σπέσθαι, σπόμενος). Hom. has σπεῖο for σποῦ. For ἐσπωμαί, ἐσποῖμην, ἐσπέσθω, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (έσπ- for σε-σπ-), but wrong readings for σπῶμαι etc. with the vowel of the preceding word unelided.
 ἐπιδάμην *bought*: see πρια- (416).
 ἐραμαι (poetic) deponent pass., pres. in prose supplied by ἐράω (ἐρα- for ἐρασ-): imperf. ἤρων (ἡράμην poetic); aor. ἡράσθην *fell in love*, 489 e (ἡρασ(σ)άμην poetic), fut. ἐρασθήσομαι poetic, ἐραστός, ἐρατός poetic.
 ἐργάζομαι (φεργ-) *work*, augments to ἡ- and ἐι- (431, 432), redupl. to ἐι- (443): ἡργάζομην, ἐργάσομαι, ἡργασάμην, ἐργασμαι, ἡργάσθην, ἐργασθήσομαι, ἐργαστός. In Hdt. without augment and reduplication. 512. (III.)
 ἐργω: see εἶργω.
 ἔρω (from φερῶ = φεργ-ω, 511) *work, do* (also ἔρωδ): ἐρῶ, ἐρξα, 2 perf. ἔοργα (= φεφοργα), 2 plup. ἐώργεα (= ἐφεφοργεα) Epic, ἐόργεα Hdt. Ion. and poetic; cp. ῥέζω. (III.)
 ἐρείδω *prop*: ἤρισσα, ἐρήρισμαι Hdt. (for Hom. ἐρηρέδαται, -ατο some read ἐρηρίδαται, -ατο), plur. ἡρήριστο, ἡρείσθην, ἐρείσομαι Aristotle, ἐρείσάμην Hom. Hippocr. has -ἡρεια, -ἡρειαίμαι, ἐρηρείσεται. Mainly poetic.
 ἐρείκω (ἐρεικ-, ἐρικ-) *tear, burst*: ἤρεια, 2 aor. ἤρικον trans. and intrans., ἐρήριγμαι. Poetic and New Ion.
 ἐρείπω (ἐρεπ-, ἐριπ-) *throw down*: ἐρείψω, ἤρεια, 2 aor. ἤριπον, 2 perf. -ερήριπα *have fallen* Epic (plup. ἐρείπιτο Ξ 15), ἡρείφθην, 2 aor. pass. ἐρίπην. Ion. and poetic.
 ἐρέσσω (ερετ-) *row*: δι-ἤρεσ(σ)α Hom. Late prose has ἐρέσσω and ἐρέττω. (III.)
 ἐρέω *ask* Epic: see εἶρομαι.
 ἐριδαίνω (ἐριδαν-) *contend* Epic (III. IV.). ἐριδήσασθαι Ψ 792 (v. l. ἐριζήσασθαι) as if from ἐριδέομαι. By-form ἐριδαινώ Epic.
 ἐρίζω (ἐριδ-) *contend*: ἤρισ(σ)α, ἐρήρισμαι, ἐριστός. Poetic. (III.)
 ἔρομαι *ask*: see εἶρομαι.
 ἔρω (σερπ-) and ἐρπύζω *creep* augment to ἐι- (431): εἶρπον, ἐφ-έρψω, ἐρπυσα, ἐρπεύω a beast.
 ἔρω (ἐρρ-, ἐρρε-) *go away, go (to destruction), perish*: ἐρρήσω, ἡρρησα, εἰσ-ἡρρηκα.
 ἐρυγ-άνω *cast forth, eruct*: pres. Att., poetic, New Ion., 2 aor. ἤρυγον. Cp. ἐρύγομαι Epic, New Ion.: ἐρεύξομαι Hippocr. (806). (IV.)
 ἐρόκω *hold back*: ἐρύξω, ἤρυξα (also Xen.), 2 aor. ἡρόκακον (448 D.). Epic, poetic, New Ion. Hom. has also ἐρῦκάνω, ἐρῦκανάω.
 ἔρῦμαι (for φερῦμαι) and ἐρυνμαι (for ἐφρῦμαι) *protect* Epic: pres. 3 pl. εἶρύονται and εἶρδαται (for ἐρυνται), inf. ε(τ)ρυσθαι; imperf. ε(τ)ρῦτο, εἶρύατο (for ἐρυντο); fut. ε(ι)ρύσ(σ)ομαι; aor. ε(ι)ρυσ(σ)άμην, perf. ἔρῦτο Hesiod. The pres. and imperf. are often taken as μι-forms of ἐρύομαι. By-form ῥύομαι, q. v.
 ἐρύω (φερυ-, φρῦ-) *draw*: augments to ἐι- (431 D): fut. ἐρύω Hom.; aor. ε(τ)ρυσ(σ)α Hom. Mid. ἐρύομαι *draw to one's self*: ἐρύσομαι, ε(ι)ρυσ(σ)άμην,

- είρωμαι and εἶρωμαι 489 d (3 pl. εἶρωται and εἶρωται), plup. εἶρωμην (3 pl. εἶρωται), εἶ(λ)ρύσθην Hippocr., εἶρωστος Soph. Epic and Ion. εἶρω is poetic (esp. Epic) and New Ion. Late fut. εἶρωσ(σ)ω.
- έρχομαι (έρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-) go, come: ελεύσομαι, 2 aor. ἦλθον, 2 perf. ἔλθουθα. In Att. έρχομαι is common only in indic.; subj. Epic and Ion.; opt. (in comp.) Xen.; imper. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. ἤρχομην uncomple. is rare. For the above tenses Att. prose uses ἴω, ἴοιμι, ἴθι, ἴέναι, ἴών, ἦα simple and in comp. (but not ὑπιέναι for ὑπέρχεσθαι *flatter*). Fut.: Att. prose uses εἶμι (774), ἀφίξομαι or ἦξω for ελεύσομαι (which is Epic, Ion., Tragic); 2 aor. ἦλυθον poetic; 2 perf. ἐλήλουθα or εἰλήλουθα Epic, ἐλήλυμεν, -ντε in Comic and Tragic fragments; 2 plup. ἐληλύθει Epic. (VI.)
- ἐσ-θίω (for ἐδ-θι-ω) eat: imperf. ἦσθιον, fut. ἔδομαι (541, 806), 2 aor. ἔφαγον, perf. ἔδηδοκα, κατ-εδήδεσμαι, ἔδιστος, -τέος. Epic are ἔδμεναι pres., ἐδήδως 2 perf. part., ἐδήδομαι (?) perf. pass.; ἠδέσθην Comic, Hippocr., Aristotle. (VI.) ἔσθω Epic and poetic, ἔδω Epic, poetic, and Ion.
- ἐστίαω entertain augments and reduplicates to εἰ- (431, 443).
- εὔδω sleep, rare in prose, which usually has καθ-εὔδω: imperf. ἐκάθ-εὔδον and καθ-ηὔδον (450), fut. καθ-εὔδησω, v. a. καθ-εὔδητέος. εἶδω is chiefly poetic and Ion. (imperf. εἶδον and ηὔδον).
- εὐεργετέω do good. The augmented form εὐεργ- is to be rejected (452).
- εὐρ-ίσκω (εὐρ-, εὐρε-) find: εὐρήσω, 2 aor. ηὔρον or εὔρον (imper. εὐρέ, 424 b), ηὔρηκα or εὔρηκα, εὔρημαι, εὐρέθην, εὐρεθήσομαι, εὐρετός, -τέος; εὐράμην Hesiod. The augment is ηὔ- or εὔ- (437). (V.)
- εὐφραίνω (εὐφραν-) cheer: εὐφρανῶ, ηὔφρανα. Mid. rejoice: εὐφρανοῦμαι and εὐφρανθήσομαι, ηὔφρανθην. The augment is also εὔ- (437). (III.)
- εὐχομαι pray, boast: εὐξομαι, ηὔξάμην, ηὔγμαι, εὐκτός, -τέος Hippocr., ἀπ-εύχετος Aesch. The augment is also εὔ- (437).
- ἐχθαίρω (ἐχθαρ-) hate: ἐχθαρώ, ἐχθαροῦμαι (808), ἤχθηρα, ἐχθαυτέος. Epic and poetic. (III.)
- ἐχθω hate, ἐχθομαι: only pres. and imperf. Poetic for ἀπ-εχθάνομαι.
- ἐχω (ἐχ-, for σεχ-, and σχ-, σεε-) have, hold: imperf. εἶχον (431), ἔξω or σχήσω (1911), 2 aor. ἔσχον for ἐ-σ(ε)χ-ον (σχῶ, σχοίην or -σχοιμι, σχέεις, σχεῖν, σχών), ἐσχηκα, παρ-έσχημαι, ἐκτέος, ἀνα-σχετός, -τέος. Mid. ἔχομαι hold by, am near: ἔξομαι (sometimes pass., 808), and σχήσομαι (often in comp.), 2 aor. ἔσχόμην usu. in comp. (σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος), used as pass. for ἐσχέθην (late). Epic forms are perf. συν-έχωκα (for -οκ-οχ-α) B 218, plup. pass. ἐπ-ώχαστο were shut M 340. Poetic is 2 aor. ἔσχεθον (490 D.). See ἀμπέχω, ἀνέχω, ὑπισχνομαι. By-form ἴσχω for σι-σ(ε)χ-ω.
- ἔψω (ἐψ-, ἐψε-) cook, boil: ἐψήσομαι (ἐψήσω Comic), ἤψησα, ἐψόσθω (for ἐψθος), ἐψητός, ἤψημαι Hippocr., ἠψήθην Hdt. The pres. ἐψέω is not Att.
- *ζάω (ζῶ) live (ζα-, ζη-, 395): (ζῆς, ζῆ): imperf. ζῶν, fut. ζήσω and ζήσομαι. For late ζήσα, ζήκα Att. has ἰβίον, βεβίωκα. βίωσομαι is commoner than ζήσομαι. ζάω Epic, New Ion., dramatic. See 522 b, 641 and D.
- ζεύ-νυμι (ζεγγ-, ζυγγ-, cp. Lat. *jugum*) yoke: ζεύξω, ζεύξα, ζεύγμαι, ἐζεύχθη rare, 2 aor. pass. ἐζύγγην. (IV.)
- ζέω (ζε- for ζεσ-) boil (intrans. in prose): ἐξανα-ζέσω, ζέσα, ἀπ-έζεσομαι Hippocr.

- ζών-νυμι (ζω-, 731) gird: ζῶσα, ζῶμαι (Att. inscr.) and ζῶσομαι (preferred in mss.). (IV.)
- ἠβά-σκω come to manhood, ἠβάω am at manhood: ἐφ-ηβήσω, ἠβησα, παρ-ἠβηκα. Epic ἠβώνοντα, etc. (643). (V.)
- ἠγερέθομαι am collected: see ἀγείρω.
- ἠδομαι am pleased: ἠσθήσομαι (812), ἠσθην, aor. mid. ἠσάμην i 353. ἠδω (ἠσα) is very rare.
- ἠδύνω (ἠδυν-) sweeten: ἠδύνα, ἠδυσμαι, ἠδύνθην, ἠδυντέος. (III.)
- ἠερέθομαι am raised: see αἰρω.
- ἦμαι sit: see 789.
- ἦμι say: see 792.
- ἦμῶν sink, bow: ἦμῶσα, ὑπ-εμ-ἦμῶκε X 491 from ἐμ-ἦμῶκε with ν inserted. Poetic, mostly Epic.
- ἠττώμαι from ἠττάομαι (Ion. ἐσσοῦμαι from ἐσσοῦμαι) am vanquished: regular, but fut. ἠττήσομαι and ἠττηθήσομαι (812).
- θάλλω (θαλ-) bloom, rare in prose: θάλλε made grow Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θαλέθω (490). (III.)
- θάπ-τω (θαφ-, 125 g) bury: θάψω, ἔθαψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. τεθάψομαι, θαπτέος; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)
- θαυμάζω (θαυμ-αδ-) wonder, admire: fut. θαυμάσομαι (806), otherwise regular. 512. (III.)
- θεινω (θεν-) smite: θενώ, ἔθεινα Epic, 2 aor. ἔθενον. Poetic (and in Att. comedy). (III.)
- θέλω wish: see θέλω.
- θεραπεύω serve, heal: regular, but fut. mid. θεραπεύσομαι is usu. pass. (808).
- θέρομαι warm myself (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (536), 2 aor. pass. as intrans. ἐθήρην (only in the subj. θερέω ρ 23).
- θέω (θεν-, θεε-, θυ-, 503) run: θεύσομαι (806). Other forms supplied by other verbs (see τρέχω).
- θη- in θῆσθαι milk, ἐθησάμην suckled. Epic.
- θηπ-: see ταφ-.
- θι-γγ-άνω (θιγγ-) touch: θιξομαι (806), 2 aor. ἔθιγον, ἀ-θικτος. Poetic, rare in prose (Xen.). (IV.)
- θλάω bruise, break: θλάσω, ἔθλασα, τέθλασμαι (489 c) Theocr., ἐθλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.
- θλίβω (θλιβ-, θλιβ-, 501) press: ἔθλιψα, τέθλιψα, ἐθλίψθην, τέθλιμμαι and ἐθλιβθην Aristotle. Fut. mid. θλίψομαι Hom.
- θνή-σκω, older θνή-σκω (θαν-, θνη-, 492, 526 b) die: ἀπο-θανοῦμαι (806), 2 aor. ἀπέθανον, τέθνηκα am dead, 2 perf. τέθνατον (704 c), fut. perf. τεθνήξω (659 a, 1958), θνητός. In prose regularly ἀπο-θνήσκω in fut. and 2 aor., but always τέθνηκα. (V.)
- θράττω (θραχ-, τραχ-) disturb: ἔθραξα, ἐθράχθην Soph. See παράττω. Mostly poetic. (III.)
- θραύω break, bruise: θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι (489 c), ἐθραύσθην.
- θρύπτω (θρυφ-, 125 g and n.) crush, weaken: τέθρυμμαι, ἐθρύφθην Aristotle, 2 aor. pass. ἐθρύφθην Hom., ἐν-θρυπτος. θρύπτομαι put on airs. (II)

θρό-σκω and θρώ-σκω (θρω-, θορ-, 492) *leap*: -θορούμαι (806; w. ὑπέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θύω (θυ-, θύ-, 500. 1 a) *sacrifice*: θύσω, ἔθυσσα, τέθυκα, τέθυμαι, ἐτύθην, θυτέος.

θύω and θύω *rush* poetic: in the classical language only pres. and imperf. θύνέω Hesiod.

λαίνω (ιαν-) *warm*: ἴηνα, λάνην without augm. Epic and Lyric. (II.)

ιάλλω (ιαλ-) andιάλλω *send*: -ιαλώ, ἴηλα without augm. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

ιαχέω andιάχω (for ριφαχω) *sound, shout*: ἰαχήσω, ἰάχησα, 2 perf. part. ἀμφιαχυῖα. Hom. has both ἱαχον and ἴαχον. For ἰαχ- in tragedy ἱακχ- is commonly written. Poetic, mainly Epic. 485 d.

ιδ-, εἰδ-, οἰδ- (for ριδ-, etc.) in εἶδον *saw* from ἐ-φιδον 431 (ἴδω, ἴδοιμι, ἰδέ, ἰδεῖν, ἰδών), fut. εἰσομαι *shall know* (Epic εἰδήσω), plur. ἤδη or ἤδειν *knew* (794 ff.), ἰστέος. Mid. εἶδομαι *seem, resemble* Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. εἶδμην *saw* Epic, poetic, Hdt., προ-ιδέσθαι Thuc. οἰδ- in οἶδα, 794 ff.

ιδρόω *sweat*: ιδρώσω, ἰδρωσα. For the contraction to ω instead of ου (ιδρώσι, etc.) see 398. Epic ιδρώω, ιδρώουσα, etc.

ιδρύω *place* (Epic ιδρῶω): often comp. w. κατά: -ιδρύσω, -ιδρύσα, -ιδρύκα, ἰδρύμαι, ἰδρύθην (ιδρύνην Epic), ἰδρύτέος.

ἰε-μαι (ριε-, cp. Lat. *in-vi-tus*) *strive*: usu. in comp., as παρ-ιεμαι *beg*. The forms are like those from the mid. of ἴημι *send* (cp. 778). Epic aor. εἰσάμην and εἰσάμην.

ἴω (for σι-σ(ε)δ-ω, cp. *sedeo*) *seat*, usu. *sit*, mid. ἴζομαι *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἕζομαι, κάθημαι *sit*. By-form ἰζάνω *seat, place*. (III.)

ἴημι (σι-ση-μι) *send*: ἴησω, ἴηκα, 2 aor. εἶτον, etc., εἶκα, εἶμαι, εἶθην, ἰθήσομαι, ἰτός, ἰτέος (except pres. all forms in comp. in prose). For inflection and synopsis, see 777 ff.

ἰκνέομαι (ικ-) *come*, in prose usu. ἀφ-ικνέομαι: ἀφ-ίξομαι, 2 aor. ἀφ-ἰκόμεν, ἀφ-ἰγμαι. Uncomp. ἰκνούμενος *suitable* (rare). The simple forms ἰκνέομαι, ἴξομαι, ἰκόμεν are poetic. Connected forms are poetic ἴκω (imperf. ἴκον, aor. ἴξον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). (IV.)

ἰλάσσομαι (ἰλα-) *propitiate*: ἰλάσομαι, ἰλασάμην, ἰλασθήν (489 e). Epic aor. ἰλασάμην, Epic pres. also ἰλάομαι. (V.)

ἰλημι (ἰλη-, ἰλα- for σι-σλη-, σι-σλα-) *am propitious*: pres. imper. ἰληθι or ἰλαθι, perf. ἰληκα. Mid. ἰλαμαι *propitiate*. Epic.

ἰλλω (ἰλλομαι) *roll*: ἰλα. See εἰλέω and εἰλω. (III or IV.)

ἰμάσσω (ἰμαντ-) *lash*: ἰμασ(σ)α Epic. (III.)

ἰμείρω (ἰμερ-) and ἰμείρομαι *desire*: ἰμειράμην Epic, ἰμέρθην Hdt., ἰμερτός. Poetic and Ion. (III.)

ἰπταμαι *fly*: (725, 726 a): see πέτομαι.

ἰσᾶμι: Doric for οἶδα *know*: ἰσας (or ἰσαις), ἰσᾶτι, ἰσαμεν, ἰσατε, ἰσαντι, part. ἰσᾶς. ἰστω *liken* (= ρικ-σκω): see ἔστω.

ἰστημι (στη-, στα-) *set, place*: στήσω *shall set*, ἔστησα *set, caused to stand*, 2 aor. ἔστην *stood*, 1 perf. ἔστηκα *stand* (= σε-στηκα), plur. εἰστήκη *stood* (ἑστήκη, rare, 444 b), 2 perf. ἔστατον *stand* (417), perf. mid. ἔσταμαι rare,

ft. perf. ἰστήξω *shall stand* (754 a, 1958), aor. pass. ἰστάθην *was set*, v. a. στατός, -τέος. For the inflection see 416, for dialectal forms of present see 747 D. ff. Epic 1 aor. 3 pl. ἔστασαν and ἔστησαν, 2 aor. 3 pl. ἔσαν (inf. στήμεναι), 2 perf. inf. ἐστάμεν and ἐστάμεναι, part. ἐσταώς and ἐστεώς. Iterat. imperf. ἴστασκε, 2 aor. στάσκε (495 a). 819.

ἰσχνάινω (ἰσχναν-) *make dry or lean*: -ισχνανῶ (-οῦμαι), ἰσχνα Aesch. (544 a, ἰσχνηνα Ion., also Att. ?), ἰσχνάνην Hippocr., -ισχναντέος Aristotle. (III.) ἰσχω (for σι-σ(ε)χ-ω), *have, hold*: see ἔχω.

καδ- (καδε-) in Hom. κεκαδῶν *depriving*, κεκαδήσω *shall deprive*. Not the same as καδ-(κῆδω). κεκαδῶν *withdrew* may be from χάζω.

καθαίρω (καθαρ-) *purify*: καθαρώ, ἐκάθηρα (and ἐκάθαρα ?), κεκάθαρμαι, ἐκαθάρθην, καθαρτέος Hippocr. (III.)

καθέζομαι: see ἕζομαι.

καθεύδω *sleep*: see εὔδω.

κάθημαι: see 790.

καθίζω *set, sit*: imperf. ἐκάθιζον (450), fut. καθιῶ (539), aor. ἐκάθισα or καθίσα. Mid.

καθίζομαι *sit*: ἐκαθίζομην, καθιζήσομαι (521), ἐκαθισάμην. Hom. has imperf. κάθιζον or καθίζον, aor. καθέισα and κάθισα, Hdt. κατέισα. See ἕζω, ἕζομαι. (IV.)

καί-νυμαι *excel*: perf. κέκασμαι (κεκαδμένος Pind.). Poetic. (IV.)

καίνω (καν-, κον-) *kill*: κανῶ, 2 aor. ἔκανον, 2 perf. κέκονα (κατα-κεκονότες Xen.). Poetic. (III.)

καίω (for καιρω from καρ-ιω; καν-, καρ-, και-) and κᾶω (uncontracted, 396) *burn*, often w. ἐν, κατά: καύσω, ἔκαυσα, -κέκαυκα, κέκαυμαι, ἐκαύθην, -καυθήσομαι, -καυτός. 2 aor. ἔκηα Epic, poetic (part. κῆας Epic, κέας Att.), 2 aor. pass. ἐκάην *burned* (intrans.) Epic and Ion. The mss. show καίω in tragedy, Thuc., and in Xen. usu., κᾶω in Aristoph., Isocr., Plato. 520. (III.)

καλέω (καλε-, κλη-) *call*: καλῶ (539 a), ἐκάλεσα, κέκληκα, κέκλημαι *am called* (opt. 711 c), ἐκλήθην, fut. pass. κληθήσομαι (καλοῦμαι S. El. 971), fut. perf. κελήσομαι *shall bear the name*, κλητός, -τέος. Aeolic pres. κάλημι, Epic inf. καλήμεναι; fut. καλέω Hom., καλέσω Aristotle, aor. ἐκάλεσσα Hom. Iterative καλέσκον, καλέσκετο. Epic pres. κη-κλή-σκω.

καλύπ-τω (καλυβ-) *cover* (in prose usu. in comp. w. ἀπό, ἐν, etc.): καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυπτός, συγ-καλυπτέος poetic. (II.)

κάμ-νω (καμ-, κμη-) *labor, am weary or sick*: καμούμαι (806), 2 aor. ἔκαμον, κέκμηκα, ἀπο-κμητέος. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. ἐκαμύμην, 2 perf. part. κεκμηώς. (IV.)

κάμπ-τω (καμπ-) *hurl*: κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, καμπτός. (II.)

κατηγορέω *accuse*: regular. For augment, see 453.

καφ-ε-ραντ, in Epic 2 perf. part. κεκαφώς.

κεδάν-νυμι: see σκεδάννυμι.

κεί-μαι *lie*: κείσομαι. See 791.

κείρω (κερ-, καρ-) *shear*: κερῶ, ἔκειρα, κέκαρμαι, ἀπο-καρτέος Comic. Epic aor. ἔκερσα (544 b), aor. pass. ἐκέρθην Pind., 2 aor. pass. ἐκάρην (Hdt.) prob. Att. (III.) κείω *split*: Epic κείων ξ 425.

κείω and κέω *wish to lie down*. Epic. Cp. κείμαι.

κελαδέω *roar*: κελαδήσω, κελάδησα. By-form Hom. κελάδω in pres. part. Epic and Lyric.

- κελεύω** *command*: κελεύσω, ἐκέλευσα, κέλευκα, κέλευσμαι (489 c), ἐκελεύσθην, παρα-κελευστός, δια-κελευστός.
κέλλω (κελ-) *land*: κέλω (538), ἐκελω. Poetic = Att. ὀκέλλω. (III.)
κέλομαι (κελ-, κελε-, κλ-) *command*: κελήσομαι, ἐκελησάμην, 2 aor. ἐκεκλόμην (448 D., 549 D.). Poetic = Att. κελεύω.
κεντέω (κεντ-, κεντε-, 485) *goad*: κεντήσω, ἐκέντησα, κεκέντημαι Hippocr., ἐκεντήθην late Att., συγ-κεντηθήσομαι Hdt., κεστός Hom., aor. inf. κένσαι Hom. for κεντσαι. Poetic and New Ion.
κεράν-νῦμι and **κεραν-νύω** (κερα-, κρᾶ-) *mix*: ἐκέρασα, κέκραμαι, ἐκράθην and ἐκεράσθην (489 g), κρᾶτέος. Ion. are ἐκρησα (ἐκέρασσα poetic), κέκρημαι, ἐκρήθην. By-forms κεράω and κεραίω, and κίρνημι and κίρνάω. (IV.)
κερδαίνω (κερδ-, κερδε-, κερδαν-) *gain*: κερδανῶ, ἐκέρδανα (544 a), προσ-κεκέρδηκα. Hdt. has fut. κερδήσομαι, aor. ἐκέρδηνα and ἐκέρδησα (523 h). (III. IV.)
κεύθω (κευθ-, κυθ-) *hide*: κεύσω, ἔκευσα, Epic 2 aor. ἔκυθον and redupl. 2 aor. in subj. κεκύθω, 2 perf. κέκευθα as pres. (in Trag. also *am hidden*, and so κεύθω in trag.). Epic by-form κευθάνω. Poetic.
κῆδω (κῆδ-, κῆδε-, καδ-) *distress*: κηθήσω, ἐκήθησα, 2 perf. κέκηθα as pres., *sorrow*. Poetic. Mid. κήδομαι *am concerned*: κεκαδήσομαι Hom., ἐκηδεσάμην Aesch.
κηρύττω (κηρῦκ-) *proclaim*: κηρύξω (147 c), ἐκήρυξα, ἐπι-κεκήρυχα, κηκήρυμαι, ἐκηρύχθην, fut. pass. κηρύχθησομαι and (Eur.) κηρύξομαι (809). (III.)
κι-γ-χ-άνω (κιχ-, κιχε-), Epic *κίχάνω*, come upon. *reach*, *find*: κίχῃσομαι (808), 2 aor. ἔκιχον, Epic ἐκίχησάμην, ἀ-κίχητος. Hom. has 2 aor. pass. ἐκίχην as intrans.: κίχῃω (mss. -είω), κίχέην, κίχῆναι and κίχήμεναι, κίχεις and (mid.) κίχήμενος. These forms may come from a pres. κίχημι (688), but they all have aoristic force. Poetic. (IV.)
κιδ-νημι: see σκεδάννῦμι. (IV.)
κιδ-νυμαι *move myself*. Pres. and imperf. Epic. Att. κινέω. (IV.)
κίρ-νημι and **κίρνῶ** Epic: see κεράννῦμι.
κί-χρη-μι (χρη-, χρα-) *lend*: ἔχρησα, κέχρηκα, κέχρημαι. Fut. χρήσω Hdt., probably also Att. Mid. *borrow*: ἐχρησάμην.
κλάζω (κλαγγ-, κλαγ-, 510) *resound, clang*: κλάξω, ἔκλαγξα, 2 aor. ἔκλαγον, 2 perf. κέκλαγγα as pres., fut. perf. κεκλάγξομαι as fut. *shall scream* (581, 806). Epic 2 perf. κεκλήγοντες (557 D. 2, 700 D.). By-form κλαγγάνω. Mainly poetic. (III.)
κλαίω *weep* (for κλαίω from κλαφ-ιω: κλαυ-, κλαφ-, κλαι-, κλαιε-), κλάω in prose (not contracted, 520): κλαιήσω or κλαῖήσω (κλαύσομαι *shall suffer for it*), ἔκλαυσα. Poetic are κλαυσούμαι (540), κέκλαυμαι, κέκλαυσαι, κλαυτός, κλαυστός (?). The mss. have κλαίω in Xen. usu., κλάω in Aristoph. (III.)
κλάω *break*, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρός, σύν: -έκλασα (488 a), -κέκλασμαι (489 c), -εκλάσθην, ἀνα-κλασθήσομαι Aristotle.
κλείω *shut* (Older Att. κλήω): κλείσω and κλήσω, ἔκλεισα and ἔκλησα, ἀπο-κέκληκα, κέκλειμαι and κέκλημαι (κέκλεισμαι has some support), ἐκλείσθην and ἐκλήσθην (489 e), κλειστός and κληστός. κλήω is Ion.
κλέπ-τω (κλεπ-, κλοπ-) *steal*: κλέψω (less often κλέψομαι), ἔκλειψα, κέκλοφα, κέκλεμμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τέος. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)
κλήζω *celebrate in song*: κλήσω, ἔκλησα (Dor. ἐκλείξα from κλείζω). Poetic. 512. (III.)

- κλίνω** (κλι-ν-) *bend*, usu. comp. w. κατά: -κλινῶ, ἔκλινα, κέκλικα late, κέκλιμαι (491), 2 aor. pass. -εκκλινην, 2 fut. pass. -κλινήσομαι, 1 aor. pass. ἐκλίθην poetic, ἐκκλινθην Epic, poetic, ἀπο-κλιτέος Aristotle. (III.)
κλύω *hear*: imperf. ἔκλυον is an old 2 aor. from an assumed pres. κλεύω; 2 aor. imper., without the thematic vowel, κλύθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. *famous* = κλυτός. Poetic.
κναίω *scratch*, usu. comp. w. διά: -κναίω Eur., -έκναισα, -κέκναικα, -κέκναισμαι (489 c), -εκναίσθην, -κναισθήσομαι.
***κνάω** (κνώ) *scrape* (κνα-, κνη-) (on pres. contraction κνήσ, κνή, etc. see 394, 641) often comp. w. κατά: κνήσω Hippocr., ἔκνησα, -κέκνησμαι (489 c), -εκνήσθην. Cp. κναίω.
κοιλαινῶ (κοιλ-αν-) *hollow*: κοιλανῶ, ἐκοιλᾶνα (544 a), κεκοίλασμαι (489 h) and ἐκοιλάνθην Hippocr. (III. IV.)
κομιζῶ (κομιδ-) *care for*: κομιῶ, ἐκόμισα, κέκομικα, κέκομισμαι (usu. mid.), ἐκομίσθην, κομισθήσομαι, κομιστέος. (III.)
κόπτω (κοπ-) *cut*, usu. in comp. in prose: κόψω, ἔκοψα, -κέκοφα (διά, ἐξ, σύν, etc.), κέκομαι, 2 aor. pass. -εκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)
κορέν-νῦμι (κορε- for κορεσ-) *satisfy*: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορηώς *satisfied* Epic, perf. mid. κεκόρεσμαι (489 c) Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκόρεσθην poetic (489 g) ἀ-κόρητος and ἀ-κόρε(σ)τος *insatiate*, both poetic. Ion. and poetic, rare in prose. (IV.)
κορύσσω (κορυθ-) *arm with the helmet, arm*: act. only pres. and imperf. Hom. aor. part. κορυσσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)
κοτῶ *am angry*: ἐκότσα (-άμην) and κεκοτῶς Epic.
κράζω (κρᾶγ-, κραγ-) *cry out*: 2 aor. ἔκραγον, 2 perf. κέκραγα as pres. (imper. 698, 704 e), fut. perf. as fut. κεκράξομαι *shall cry out* (581, 806). By-form κραυγάζω. (III.)
κραίνω (κραν-) *accomplish*: κρανῶ, ἔκρανα, perf. 3 s. and pl. κέκρανται, ἐκράνθην, κρανήσομαι, ἀ-κραντος. Epic by-form κραιαινῶ (κρᾶαινῶ ?): ἐκρήνηα (ἐκράνηνα ?), perf. 3 s. κεκράνται, plup. κεκράντο, aor. pass. ἐκράανθεν Theocr., ἀ-κράαντος. Poetic. (III.)
κρέμα-μαι (κρεμα-) *hang*, intrans., used as pass. of κρεμάννῦμι. Pres. inflected as ἵσταμαι (subj. κρέμωμαι, opt. κρεμαίμην, 749 b, 750 b), κρεμήσομαι. Cp. κρίμνημι and κρεμάννῦμι.
κρεμάν-νῦμι (κρεμα-, 729) *hang*, trans.: κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμῶ Epic. (IV.)
κρίζω (κρικ- or κριγ-) *creak*: 2 aor. Epic κρίκε (v. l. κριγε), 2 perf. κέκρικα Aristoph. (III.)
κρίμ-νημι (κριμ-νη-, κριμ-να-) often miswritten κρήμνημι, *hang*, trans., rare in act. Mid. κριμναίμαι *am suspended* = κρέμαμαι. Poetic. (IV.)
κρίνω (κρι-ν-) *judge*: κρίνῶ, ἔκρινα, κέκρικα (491), κέκριμαι, ἐκρίθην (ἐκρίθην Epic, 491), κριθήσομαι (κρινούμαι rarely pass., 809), κριτέος, κριτός poetic. (III.)
κρούω *beat*: κρούσω, ἔκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσμαι (489 g), -εκρούσθην, κρουστέος.
κρύπ-τω (κρυφ-) *hide*: κρύψω (prose w. ἀπό, κατά), ἔκρυψα, κέκρυμμαι (prose w. ἀπό), ἐκρύφθην, κρυπτός, κρυπτέος poetic. Poetic 2 aor. pass. ἐκρύφην is rare (Soph.), κερύφομαι Hippocr. (II.)

κτάομαι *acquire*: κτήσομαι, ἐκτησάμην, κέκτημαι (442 N.) *possess* (subj. κεκτώμαι, -ῆ, -ῆται, 709; opt. κεκτῆμην, -ῆο, -ῆτο, 711; doubtful are κεκτῶμην, -ῶο, -ῶτο); fut. perf. κεκτῆσομαι *shall possess* (581); ἐκτῆθην pass.; κτητός, -τίος. Aor. mid. ἐκτησάμην usu. = *have possessed*. Ion. perf. mid. ἐκτῆμαι (442 D.) and fut. perf. ἐκτῆσομαι *shall possess* (both in Plato).

κτείνω (κτεν-, κτον-, κτα-ν-, 478, 480) *kill*, in prose usually comp. w. ἀπό, in poetry w. κατά; ἀπο-κτείνω: κτενώ, ἔκτεινα, 2 perf. ἀπ-έκτονα. Ion. fut. κτενέω (κτανέω from κτανώ). Poetic 2 aor. ἔκτανον and ἔκταν (551 D.); subj. κτέμεν MSS. χ 216, inf. κτάμεναι, part. κτάς; mid. ἐκτάμην *was killed* (687). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-θνήσκω is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνωμι and ἀπο-κτείνω (sometimes written κτείνωμι, -ύω, κτινύωμι, -ύω, 733). (III.)

κτίζω *found*: κτίσω, ἔκτισα, ἐκτισμαι Pind., ἐκτίσθην, εὐ-κτιτος poetic. Epic 2 aor. mid. part. κτίμενος (κτι-) as pass., *founded*. 512. (III.)

κτυπέω (κτυπ-, κτυπε-, 485) *sound*: ἐκτύπησα, 2 aor. ἔκτυπον Hom. (546 D). Poetic. κυδαίω (κῦδ-αν-) *honor*: ἐκῶδηνα Epic. Hom. has also κῦδάνω and κῦδαίω. 523 h. (III. IV.)

κυέω (κυ-, κυε-, 485) *am pregnant*: ἐκύησα *conceived*, κεκύηκα. Fut. κῆσω Hippocr., aor. pass. ἐπ-εκυήθην Aristotle. Mid. *bring forth*. Connected forms are κύω (usu. poetic): ἐκύσα *impregnated* Aesch. (κῦσαμένη *being pregnant*), caus. κῦσσω *impregnate and conceive*, κῦσσομαι *conceive*.

κυλίνδω and **κυλινδέω**, later κυλίω, *roll*: ἐκύλισσα, κατα-κεκύλισμαι (489 c), ἐκυλίσθην, ἐκ-κυλίσθῆσομαι, κυλιστός. From ἐκύλισσα (= ἐκυλιώσα) the pres. κυλίω was formed. Connected is καλινδέομαι.

κυ-νέ-ω (κυ-) *kiss*: κυνήσομαι (?), ἔκυσσα. Poetic. προσ-κυνέω *render homage to*: προσ-κυνήσω, προσ-εκύνησα (προσ-έκυσσα poetic). (IV.)

κύπτω (κυφ-, cp. κύβδα; or κύφ-, cp. κύφος) *stoop*: ἀνα-κύψομαι (806), ἔκνυφα, κέκῦφα. If the verb-stem is κύφ- the υ is long in all forms. (II.)

κυρέω (κυρ-, κυρε-, 485) *meet, happen* is regular (poetic and Ion.). κύρω (κυρ-) = κυρέω is mainly poetic: κύρσω (536), ἔκρυσσα. (III.)

κωκῶω (500, 1. a) *lament*: κωκῶσω Aesch., κωκῶσομαι (806) Aristoph., ἐκῶκῶσα poetic.

κωλύω *hinder*: regular, but (rare) fut. mid. κωλύσομαι as pass. (808) T. 1. 142.

λα-γ-χ-άνω (λαχ-, ληχ-) *obtain by lot*: λήξομαι (806), 2 aor. ἔλαχον, 2 perf. εἴληχα (445), εἴληγμαί, ἐλήχθην, ληκτός. Ion. fut. λάξομαι, Ion. 2 perf. λέλογχα (also poetic). Hom. 2 aor. ἔλλαχον (redupl. λέλαχον *made partaker*). (IV.)

λάξομαι and **λάζυμαι** (Epic and Ion.) = **λαμβάνω**.

λα-μ-β-άνω (λαβ-, ληβ-) *take*: λήψομαι (806), 2 aor. ἔλαβον, εἴληφα (445), εἴλημμαι, ἐλήφθην, ληφθῆσομαι, ληπτός, -τίος. Fut. λάψομαι (better λάψομαι) Ion., λάψομαι Doric; 2 aor. inf. λελαβέσθαι Hom.; perf. λελάβηκα (λαβε-) Ion. and Doric; perf. mid. λέλημμαι poetic, λέλαμμαι Ion.; aor. pass. ἐλάμφθην Ion., ἐλάφθην Doric; v. a. κατα-λαμπτός Hdt. (IV.)

λάμπω *shine*: λάμψω, ἔλαμψα, 2 perf. λέλαμπα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) *escape the notice of, lie hid*: λήσω, 2 aor. ἔλαθον, 2 perf. λέληθα as pres., v. a. ἀ-λαστος poetic. Mid. in prose usu. ἐπι-λανθάνομαι *forget* (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor

ἐπι-ελαθῶμην, perf. mid. ἐπι-λέθημαι. Hom. has 2 aor. λέλαθον *caused to forget* and λελαθῶμην *forgot* (448 D.), perf. mid. λέλασμαι. λέλησομαι is poetic. By-forms are λήθω, -ομαι, chiefly poetic: ἔλησα poetic; and ληθάνω *cause to forget* Epic, poetic. (IV.)

λάπτω (λαβ- or λαφ-) *lick*: pres. late: ἐκ-λάψομαι Aristoph., ἐξ-ελαψα Aristoph., ἔλαφα Aristoph. Fut. λάψω Hom. (II.)

λάσσω, for λακ-σσω, 526 d (λακ-, λακε-) *speak*: λακῆσομαι (806), 2 aor. ἔλακον (ἐλάκησα rare), 2 perf. as pres. λέληκα Epic = λέλακα Tragic (part. λελάκῦτα Epic), 2 aor. mid. λελακόμην Epic. Poetic verb. By-forms ἐπι-ληκέω Epic, λακάζω Tragic. (V.)

λάω *see*: only part. λάων and imperf. λάε. Epic.

***λᾶω** (λᾶ) *wish* (λα-, λη-): contr. λῆς, λῆ, inf. λῆν. Doric verb. Also λείω. Cp. 394.

λέγω *say*: λέξω, ἔλεξα, perf. εἴρηκα (see under εἶρω), λέλεγμαι, ἐλέχθην, fut. pass. λεχθῆσομαι, fut. perf. λελέξομαι, λεκτός, -τός poetic. Fut. mid. λέξομαι as pass. is poetic (809). δια-λέγομαι *discuss*: δια-λέξομαι and δια-λεχθῆσομαι (812), δι-ελέγμαι, δι-ελέχθην (δι-ελέγην Aristotle), δια-λεκτός.

λέγω *collect, count*, usu. in comp. w. ἐξ or σύν: -λέξω, -έλεξα, 2 perf. -εἴλοχα (445), -εἴλεγμαι and -έλεγμαι, 2 aor. pass. -ελέγην (-ελέχθην rare in Att.), fut. perf. -λεγήσομαι, -λεκτός, λεκτός poetic. 2 aor. mid. ἐλέγμην i 335.

λείπω (λειπ-, λοιπ-, λιπ-, 477 a) *leave*, often in comp. w. ἀπό, κατά, ὑπό, etc.: λείψω, 2 aor. ἔλιπον, 2 perf. ἔλοιπα *have left, have failed*. λείπομαι mid. *remain*, pass. *am left, am inferior*: λέλειμμαι, εἰλείφθην, fut. pass. λειφθῆσομαι, fut. perf. λελείψομαι, λειπτός. Fut. mid. λείψομαι is rarely pass. (809). 2 aor. mid. ἐλιπόμην in prose only in comp. (as pass. A 693). By-form κατα-λιμπάνω. On the inflection of the 2 aor. see 384.

λεπτῶω (λεπτυν-) *thin*: ἐλεπτύω, λελέπτυσμαι (489 h), ἐλεπτύθην. (III.)

λέπω (λεπ-, λαπ-) *peel*, usu. comp. w. ἀπό, ἐκ: -λέψω, -έλεψα, λέλαμμαι (inscr.), -ελάπην.

λεύω *stone to death*, usu. comp. w. κατά in prose: -λεύσω, -έλευσα, -ελεύσθην (489 e), -λευσθῆσομαι.

λεχ- *lay to rest* (cp. λέχ-ος bed): λέξομαι, ἔλεξα (ελεξάμην *went to rest*, imper. λέξο, 542 D.), 2 aor. athematic forms (688) ἔλεκτο *went to rest*, imper. λέξο for λεχ-σο, inf. κατα-λέχθαι for -λεχσθαι, part. κατα-λέγμενος. Epic.

λήθω: see λανθάνω.

λι-λαίωμαι (λα- for λαο-, 624 a) *desire eagerly* only pres. and imperf.; with perf. λελίημαι (λια-). Epic. Cp. λάω. (III.)

λισσομαι rarely λιτομαι (λιτ-) *supplicate*: ἐλλισάμην Epic, 2 aor. ἐλιτόμην Epic, πολύ-λλιστος. Poetic, rare in prose. (III.)

λιχμάω (and λιχμάζω) *lick*: perf. part. λελιχμάρες Hesiod. Usually poetic.

λοέω (= λοφεω) *wash*: λοέσσομαι, ἐλδε(σ)σα, -άμην. Epic. See λούω

λούω *wash* loses υ before a short vowel and then contracts (398 a): λούω, λούεις, λούει, λούμεν, λούτε, λούσι, ἔλουν, λούσομαι (λούσω late), ἔλουσα, λέλουμαι, ἄ-λουτος. Hom. has λῶω, λοέω: λοέσσομαι, λούσα § 217, λδεσσα (-ατο), Hippocr. ἐλούθην.

λύμαινω (λύμαν-) *abuse*: usu. λῦμαινομαι as act.: λῦμανοῦμαι, ἐλύμηνάμην, λελύμασομαι (usu. mid. 489 h), ἐλύμάνθην Tragic. (III.)

λύω (λυ-, λῦ-) *loose*. λῦσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, λυθῆσομαι, λελύσομαι,

λυτός, -τέος. Inflection p. 114. On 2 aor. mid. Epic ἐλύμην as pass., see 688. On perf. opt. λελύτο, see 711 D.

μαίνω (μαν-, μην-) *mad*, act. usu. poetic: ἔμνηα, μέμνηα *am mad*. Mid. μαίνομαι *rage*: *μανοῦμαι* Hdt., 2 aor. pass. ἐμάνην. (III.)

μαίνομαι (for μα(σ)-ιζομαι, 624 a) *desire, strive*: μάσσομαι, ἔμα(σ)σάμην, ἐπι-μαστος. Epic. Connected are Aeol. μάομαι (μῶται, opt. μῶτο, imper. μῶσο) and μαίμω, Epic, poetic. (III.)

μα-ν-θ-άνω (μαθ-, μαθε-) *learn*: μαθήσομαι (806), 2 aor. ξμαθον, μεμάθηκα, μαθητός, -τέος. Hom. has 2 aor. ξμμαθον (429 a, D.). (IV.)

μαραίνω (μαραν-) *cause to wither*: ἐμαράνα, ἐμαράνην Hom. (III.)

μάρ-ναμαι (μαρ-να-) *fight*: only in pres. and imperf., subj. μάρνομαι (749 b), imper. μάρναο. Poetic. (IV.)

μάρπ-τω (μαρπ-) *seize*: μάρψω, ξμαρψα, 2 aor. ξμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)

μάττω (μαγ-) *knead*: μάξω, ξμαξα, μέμαχα, μέμαγμα, 2 aor. pass. ἐμάγην (προσεμάχθην Soph.). (III.)

μάχομαι (μαχ-, μαχε-) *fight*: μαχοῦμαι (539 b), ἐμαχεσάμην, μεμάχημαι, μαχετός. Pres. Hom. μαχέομαι (part. μαχεοῦμενος and μαχειδόμενος, fut. Hom. μαχήσομαι (-έσσομαι)?) and μαχέομαι, Hdt. μαχήσομαι; aor. Epic ἐμαχεσ(σ)άμην (v. l. -ησάμην), Hdt. ἐμαχεσάμην; v. a. μαχητός Hom., ἀ-μάχετος Aesch.

μέδω and μεδέω *rule* (485 d). Epic and poetic. μέδομαι *am concerned about*.

μεθύ-σκω *make drunk*: ἐμέθυσα. μεθύσκομαι *get drunk*, ἐμεθύσθην *got drunk* (489 e). (V.)

μεθύω *am drunk*: only pres. and imperf.; other tenses from the pass. of μεθύσκω.

μείγ-νύμι (μειγ-, μγ-) *mix* (often written μίγνυμι), also μειγνύω, and less com. μίσγω (526 c): μείξω, ξμειξα, μέμειγμα, ἐμείχθην, ἀνα-μειχθήσομαι rare, 2 aor. pass. ἐμίγην, μεικτός, -τέος. The forms with ει are restored on the authority of inscr. Epic 2 fut. pass. μιγήσομαι, Epic 2 aor. mid. ξμικτο (ξμεικτο?), poetic fut. perf. μεμειξομαι. (IV.)

μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in*: 2 perf. ξμμορε (442 D.) *has a share in*. Epic. ξμαρται *it is fated* (from σε-σμαρ-ται, 445 a). (III.)

μέλλω (μελλ-, μελλε-) *intend*, augments w. ε, rarely w. η (430): μελλήσω, ἐμέλλησα, μελλητέος.

μέλω (μελ-, μελε-) *care for, concern* poetic: μελήσω poetic, μελήσομαι Epic, 2 perf. μέμηλα Epic, μεμέλημαι as pres. poetic (Epic μέμ-β-λεται, 130 D.), ἐμελήθην poetic. Impersonal: μέλει *it is a care*, μελήσει, ἐμέλησε, μεμελήκει, μελητέος. Prose ἐπι-μέλομαι or ἐπι-μελέομαι *care for* (the latter form is far more com. on Att. inscr. after 380 B.C.): ἐπι-μελήσομαι, ἐπι-μεμέλημαι, ἐπ-μελήθην, ἐπι-μελητέος.

μέμονα (μεν-, μον-, μα-) *desire*: 2 perf. as pres.; sing. μέμονας, -ονε; otherwise μι-forms (705), as μέματον (573), μέμαμεν, -ατε, -άσι, imper. μεμάτω, part. μεμῶως and μεμῶως, μεμανῶα, inf. μεμονέναι Hdt. Epic, poetic.

μέμφομαι *blame*: μέμψομαι, ἐμεψάμην, ἐμέμφθην rare in prose, μεμπτός.

μένω (μεν-, μενε-) *remain*: μενώ, ξμεινα, μεμένηκα (485 c), μενετός, μενετέος. By-form μι-μν-ω Epic and poetic.

μερ-μηρίξω *ponder, devise*: ἀπ-εμερμήρισα Aristoph., μερμήριξα Epic. Poetic. 512. (III.)

μήδομαι *devise*: μήσομαι, ἐμυσάμην. Poetic.

μηκάομαι (μηκ-, μακ-, 486 D.) *bleat*: pres. and imperf. not used; Hom. 2 aor. part. μακῶν, 2 perf. part. μεμηκῶς, μεμακυῖα, 2 plup. ἐμέμηκον (557 D. 3).

μητιάω (μητι-, 486 D., cp. μήτις) *plan*: also μητιόομαι and (Pind.) μητιόομαι: -ίσομαι, -ισάμην. Epic and Lyric.

μαίλω (μαν-) *stain*: μιανῶ, ἐμίλινα, μεμίσσομαι (489 h), ἐμιάνθην, μιανθήσομαι, ἀ-μίαντος poetic. (III.)

μι-μνή-σκω and μι-μνή-σκω (μνα-, 526 b) *remind, mid. remember*. Act. usu. ἀνα-ορ ὑπο-μιμνήσκω (the simple is poetic except in pass.): -μνήσω, -έμνησα, perf. ἐμνημαι = pres. (442 n.) *remember*, ἐμνήσθην (489 e) as mid. *remembered, mentioned*, fut. pass. = mid. μνησθήσομαι *shall remember*, fut. perf. μεμνήσομαι *shall bear in mind* (581), v. a. ἐπι-μνηστέος, ἀ-μναστος Theocr. μέμνημαι has subj. μεμνώμαι (709), opt. μεμνήμην (μεμνώμην doubtful, 711 b), imper. μέμνησο (Hdt. μέμνεο), inf. μεμνήσθαι, part. μεμνημένος. Fut. μνήσω (-ομαι), aor. ξμνησα (-άμην) are poetic. Epic μνάομαι in Hom. ἐμνώοντο, μνωδόμενος (643). (V.)

μῆνω *remain*: poetic for μένω.

μίσγω (for μι-(μ)σγω, 526 c) *mix*, pres. and imperf. See μείγνυμι.

μύζω *suck*, Ion. μυζέω, late ἐκ-μυζάω. Hom. ἐκ-μυζήσας *squeezing out*.

μύξω (μυγ-) *grumble*: ξμυξα. (III.)

μῦκάομαι (μῦκ-, μῦκ-, μῦκα-, 486) *bellow*: ἐμῦκησάμην, Epic 2 aor. μύκον (546 D.), Epic 2 perf. μέμυκα as pres.

μύτω (μυκ-) *wipe* usu. comp. w. ἀπό: -έμυξα, -εμεμύγην. (III.)

μύω *shut* the lips or eyes (ῦ late, uncertain in Att.): ξμυσα, μέμυκα.

ναίω (νασ-ιω, 624 a) *dwelt*: ἐνασσα *caused to dwell*, ἐνασσάμην *took up my abode and caused to dwell*, ἐνάσθην *was settled or dwelt*. Poetic. (III.)

ναίω (νασ-ιω, 624 b) *swim*: ναίον ι 222 (v. l. νᾶον). (III.)

νάττω (ναδ-, ναγ-, 514 a, 515 b) *compress*: ξναξα Epic and Ion., νένασμαι Aristoph. (νέναγμα Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)

νάω (νασ-ω) *float* only in pres. Epic. Cp. ναίω *swim*.

*νάω (νῶ) *spin* (να-, νη-, 394): pres. νῆς, νῆ, νῶσι, inf. νῆν, part. νῶν, fut. νῆσω, aor. ἐνησα, aor. pass. ἐνήθην.

νεικέω (νείκε- for νείκεσ-; cp. τὸ νέκος *strife*) *chide*, usu. νεικέω in Hom.: νεικέσω, ἐνείκεσ(σ)α. Epic (also Hdt.). (III.)

νείφει (νειφ-, νιφ-, 477; better form than νίφει) *snows, covers with snow*: κατένειψε. Pass. νειφεται.

νέμω (νεμ-, νεμε-) *distribute, mid. also go to pasture*: νεμῶ, ἐνεμα, δια-νενέμηκα, νενέμημαι, ἐνεμήθην, δια-νεμητέος.

νέομαι (νεσ-) *go, come*, only in pres. and imperf.: usu. in fut. sense. Mainly poetic. Cp. νίσσομαι. 541.

νεύω *nod*: -νεύσομαι w. ἀνά or κατά (806), ξνευσα, νένευκα. Hom. has fut. νεύσω and κατα-νεύσομαι.

νέω (νευ-, νεφ-, νν-, originally σνευ-, etc.) *swim*, often comp. w. διά, ἐξ: νευσοῦμαι Xen. (540, 806), -ένευσα, -νένευκα, νευστέος. Cp. νήχομαι.

νέω *heav up*, pres. in comp. and only in Hdt. (Att. usu. has χόω): ξνησα, νένημαι (νένησμαι? 489 g), νητός Hom. Epic νηέω.

νίξω (νιβ-, νιγ-, 509 a) *wash*, in Att. usu. comp. w. ἀπό, ἐξ: -νίψομαι (νίψω poetic)

-ένιψα, -νένιπμαι, -ενίφθην Hippocr., ἀ-νίπτος Hom. = ἀν-ἀπό-νίπτος. νίπτω is late, νίπτομαι Hom. (III.)

νίσσομαι go or will go: from νι-ν(ε)σ-ομαι, cp. νόσ-τος return. Often printed νισσομαι (mss. often have νείσομαι). Poetic. (III.)

νοέω think, perceive, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (812). Ion. contracts οη to ω in ἐνωσα, νένωκα, νένωμαι.

νομίζω believe: νομιῶ (539 e), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομισθην, νομισθήσομαι, νομιστέος. 512. (III.)

ξάινω (ξαν-) scratch: ξανῶ, ξήγνα, ξεαμμαί late Att., ξεασμαι Hippocr. (III.)

ξέω (ξε- for ξεσ-) scrape: ξέεσμαι (489 d). Epic are ξέεσα and ξέεσσα, ξεστός.

ξηραίνω (ξηραν-) dry: ξηρανῶ, ἐξήρανα, ἐξήρασμαι (489 h), ἐξηράνθην. Ion. ἐξήρανα, late ἐξήραμμαί. (IV.)

ξέω polish: ξέυσα, ἐξύσθην (489 c), ξέυσμαι Aristotle, ξυστός Hdt.

ὀδοιπορέω travel: regular, but observe ὀδοιπεπόρηκα for ὀδοιπόρηκα. See 453.

ὀδοποιέω make a way: regular, but ὀδοποιημένος in Xen. for ὀδοποιημένος. 453.

ὀδυ- am angry: in Hom. aor. ὀδυσ(σ)άμην, perf. ὀδῶσται as pres. (489 d).

ὀξέω (ὀδ-, ὀξε-) smell: ὀξήσω, ὠξήσα. Hippocr. ὀξέσω and ὠξεσα, Epic plup. ὀδῶδει as imperf., Aeolic ὀδῶ. (III.)

ὀίγω open: οἴξω, ῥίξα, οἴχθεις Pind. Poetic, as is also οἴγνυμι. In prose ἀν-οίγω and ἀν-οίγνυμι, q.v. The older form is οἰίγω, found in Hom. aor. οἰέξα (mss. οἰέξα). Hom. has also οἰγνύμην (οἰεγ-?).

οἶδα (οἶδ-) : see ἰδ- and 794.

οἰδέω swell: οἰδέω, οἰδέκα. By-form οἰδάνω poetic.

οἰκτεῖω (οἰκτιρ-, 620. iii) pity: οἰκτεῖρα. οἰκτεῖρω is a late spelling. (III.)

οἰμῶζω lament: οἰμῶξομαι (806), ὠμῶξα, οἰμωγμαι (?) Eur., ὠμῶχθην poetic. 512. (III.)

οἰνοχοέω and -χοεύω Hom. pour wine: imperf. οἰνοχέει, ῥνοχέει (ἐφνοχέει, Δ 3, is incorrect for ἐφνοχέει-), οἰνοχοήσω, οἰνοχοήσαι. Epic and Lyric, and in Xen.

οἶομαι (οἶ-, οἶε-) think: 1 pers. in prose usu. οἶμαι: imperf. οἶμην (rarely ὠόμην), οἶήσομαι, οἶήθην, οἶητέος. Epic οἶω, οἶω, and οἶω, οἶομαι (500. 2. D.), οἶσάμην, οἶσθην (489 e). οἶμαι is probably a perfect (634).

οἶσω: shall bear. See φέρω.

οἶχομαι (οἶχ-, οἶχε-, οἶχο-, 486) am gone as perf. (1886): οἶχθήσομαι, οἶχωκα poetic and Ion. (some mss. ὠχωκα), παρ-ὠχηκα (?) K 252. οἶχωκα is probably due to Att. redupl. Ion. οἶχημαι is doubtful.

ὀκέλλω (ὀκελ-) run ashore: ὠκεῖλα. Cp. κέλλω. (III.)

ὀλισσθ-άνω (ὀλισθ-) slip, also δι-ολισθαίνω: 2 aor. ὀλισθον Ion., poetic; δι-ωλίσθησα and ὀλίσθηκα Hippocr. (ὀλισθε-). (IV.)

ὀλ-λύμι destroy, ruin, lose, for ὀλ-νύ-μι (ὀλ-, ὀλε-, ὀλο-) also -ολλύω, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ολλῶ (539 b), -ὠλεσα, -ολλώλεκα have ruined, 2 perf. -ὀλλωα am ruined. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὀλλυμαι perish: -ολοῦμαι, 2 aor. -ὠλόμην, part. ὀλόμενος ruinous (οὐλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)

ὀλ-ολύζω (ὀλολυγ-) shout, rare in prose: ὀλολύξομαι (806), ὠλόλυξα. (III.)

ὀλοφύρομαι (ὀλοφυρ-) bewail: ὀλοφυροῦμαι, ὠλοφύράμην, ὠλοφύρθην made to lament Thuc. 3. 78. (III.)

ὀμ-νύμι (ὀμ-, ὀμο-, 486) and ὀμνύω swear: ὀμοῦμαι (806) for ὀμοσομαι, ὠμοσα, ὀμῶμοκα, ὀμῶμομαι and ὀμῶμοσμαι (489 g), ὠμῶθην and ὠμῶσθην, ὀμοσθήσομαι, ἄπ-ὠμοτος. (IV.)

ὀμῶργ-νύμι (ὀμοργ-) write, usu. comp. w. ἐξ in poetry: -ομῶρξα, ὠμορξα. ἐξ-ομῶργνυμαι: -ομῶρξομαι, -ωμορξάμην, -ωμῶρχθην. (IV.)

ὀνί-νη-μι (ὀνη-, ὀνα-; for ὀν-ονη-μι, but the redupl. has no regard for the ο) benefit: ὀνήσω, ὠνησα, 2 aor. mid. ὠνήμην received benefit (opt. ὀναίμην), ὠνήθην, ἀν-ὀνητος. 2 aor. mid. imper. ὀνησο Hom., w. part. ὀνήμενος Hom.; 1 aor. mid. ὠνάμην is late.

ὀνο-μαι (ὀνο-, 725) insult: pres. and imperf. like δίδομαι, opt. ὀνοιτο Hom.; ὀνόσομαι, ὠνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθῆς Hdt. (489 e), ὀνοστός Pind., ὀνοστός Hom. ὠνατο P 25 may be imperf. of a by-form ὀναμαι.

ὀξύνω (ὀξυν-) sharpen, in prose παρ-ὀξύνω provoke: -ὀξυνῶ, ὠξύνω, -ὠξυνμαι, -ὠξύνθην. (III.)

ὀπ- in fut. ὀψομαι, perf. mid. ὠμμαί, aor. pass. ὠφθην, περι-οπτεύς. See ὀράω.

ὀπιύω (ὀπυ-) take to wife (later ὀπῶω): ὀπῶω Aristoph. Epic, poetic. (III.)

ὀράω (ὀρα- for φορα-) see: imperf. ἰώραν (434), fut. ὀψομαι 806 (ὀψει 2 s.), 2 aor. εἶδον (ἰδ- for φιδ-), 1 perf. ἰώρακα (443) and ἰώρακα (plup. ἰωράκη), ἰωράμαι and ὠμμαί, ὠφθην, ὀφθήσομαι, ὀρῶτός, περι-οπτεύς. Aeolic ὀρημι, Epic ὀρῶω (643), New Ion. ὀρέω. Imperf. ὠρων Hdt., fut. ἐπ-ὀψομαι in Hom. = shall look on, ἐπι-ὀψομαι shall choose. aor. mid. ἐπ-ὠψάμην saw Pind., ἐπι-ὠψάμην chose Plato, 2 perf. ὀπωπα poetic, Ion. See ἰδ- and ὀπ-. (VI.)

ὀργαίνω (ὀργαν-) am angry: ὀργάνα (544 a) made angry. Tragic. 523 h. (III.)

ὀργίζω enrage: ἐξ-οργιῶ, ὠργισα, ὠργισμαι, ὠργίσθην, ὀργισθήσομαι, ὀργιστέος. 512, 815. (III.)

ὀρέγω reach Epic, poetic, ὀρέγ-νύμι Epic (only part. ὀρεγνύς): ὀρέξω, ὠρέξα rare in prose. ὀρέγομαι stretch myself, desire: ὀρέξομαι rare in prose, ὠρέξάμην but usu. ὠρέχθην as mid., ὀρεκτός Hom. Perf. ὠρεγμαι Hippocr., ὀρώρεγμαι (3 pl. ὀρωρέχεται II 834, plup. ὀρωρέχατο Δ 26). By-form ὀριγνάομαι: ὠριγνήθην.

ὀρ-νύμι (ὀρ-) raise, rouse: ὀρω (536), ὠρσα, 2 aor. trans. and intrans. ὠρορον Epic (448 D.), 2 perf. ὀρωρα as mid. have roused myself, am roused. Mid. ὀρνωμαι rise, rush: fut. ὀρούμαι Hom., 2 aor. ὠρόμην (Epic are ὠρω, imper. ὀρω, ὀρωσο (542 D.) and ὀρωσε, inf. ὀρθαι, part. ὀρμενος), perf. ὀρώρεμαι Hom. Poetic. (IV.)

ὀρύττω (ὀρυχ-) dig, often comp. w. διά, κατά: -ορύξω, ὠρυξα, -ορώρυχα, ὀρώρυγμαί (ὠρυγμαί?), ὠρύχθην, -ορυχθήσομαι, 2 fut. pass. -ορυχθήσομαι Aristoph., ὀρυκτός. Mid. aor. ὠρύξάμην caused to dig Hdt. (III.)

ὀσφραίνομαι (ὀσφραν-, ὀσφρε-) smell: ὀσφρήσομαι, 2 aor. ὠσφρόμην, ὠσφράνθην late Com. and Hippocr. Hdt. has ὠσφράμην. 530. (III. IV.)

ὀστούζω lament: ὀστούξομαι (806), ὠτότυξα. 512. (III.)

οὔρέω make water: εὔουρον, οὔρησομαι (806), ἐν-εούρησα, ἐν-εούρηκα. New Ion. has οὔρ- for Att. εὔουρ- (as οὔρηθην Hippocr.).

οὔτάξω wound: οὔτάσω, οὔτασα, οὔτασμαι. Epic and Tragic. 512. (III.)

οὔτάω wound: οὔτησα, 2 aor. (μi-form) 3 s. οὔτα 551 D., 634, 688 (inf. οὔτάμεναι and οὔτάμεν), 2 aor. mid. οὔτάμενος as pass., ἀν-οὔτατος. Epic and Tragic.

ὀφείλω (ὀφελ-, ὀφειλε-) owe: ὀφελήσω, ὠφείλησα, 2 aor. ὠφελον in wishes, would that! ὠφείληκα, aor. pass. part. ὀφειληθείς. Hom. usu. has ὀφέλλω, the Aeolic form. (III.)

ὀφέλλω (ὀφέλ- 519 a) *increase*: aor. opt. ὀφέλλει Hom. Poetic, mainly Epic. (III.)

ὀφλ-ισκ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ισκ-, 530): *owe, am guilty, incur a penalty*: ὀφλήσω, ὀφλήσα (rare and suspected), 2 aor. ὀφλον, ὀφλήκα, ὀφλήμαι. For 2 aor. ὀφλεῖν, ὀφλών mss often have ὀφλεῖν and ὀφλων, as if from ὀφλω, a late present. (IV. V.)

παῖζω (παιδ-, παιγ-) *sport*: ἔπαισα, πέπαικα, πέπαισμαι, παιστήτος. Att. fut. prob. παῖσομαι (806). παιζοῦμαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παι-, παιε-) *strike*: παῖσω and παῖσσω Aristoph., ἔπαισα, ὑπερ-πέπαικα; for ἐπαίσθην Aesch. (489 e), Att. usu. has ἐπλήγγην, as πέπληγγμαι for πέπαικα.

παλαίω *wrestle*: ἐπάλαισα, ἐπαλαίσθην Eur. (489 e), παλαίσω Epic, δυσ-πάλαιστος Aesch.

πάλλω (παλ-) *shake, brandish*: ἔπηλα, πέπαλμαι. Hom. has 2 aor. redupl. ἀμ-πεπαλῶν and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάσσομαι (πα-) *acquire, become master* = κτάσομαι; pres. not used: πάσσομαι, ἐπᾶσάμην, πέπᾶμαι. Doric verb, used in poetry and in Xen. Distinguish πᾶσσομαι, ἐπᾶσάμην from πατέομαι eat.

παρα-νομέω *transgress the law* augments παρ-ενομ- rather than παρ-ηνομ- though the latter has support (T. 3, 67. 5), perf. παρα-νενόμηκα. See 454.

παρ-οινέω *insult (as a drunken man)*: ἐπαρ-φύουν, ἐπαρ-φύνησα, πεπαρ-φύνηκα, ἐπαρ-φύνηθην (best ms. παρφύνηθην D. 22. 63). See 454.

πάσχω *suffer* (πενθ-, πονθ-, παθ-) for π(ε)γθ-σκω (36 b, 526 d): πείσομαι (806) for πενθ-σομαι, 2 aor. ἔπαθον, 2 perf. ἐπέονθα (Hom. πέποιθε or πέπασθε 573, 705 and fem. part. πεπαθῦν); Doric πέποσχα. (V. VI.)

πατάσσω *strike*: pres. and imperf. Epic (for which Att. has τύπτω and παίω), πατάξω, ἐπάταξα, ἐκ-πεπάταγμα Hom. (Att. πέπληγγμαι), ἐπατάχθην late (Att. ἐπλήγγην). (III.)

πατέομαι (πατ-, πατε-) *eat, taste*: πᾶσομαι (?) Aesch., ἐπᾶσ(σ)άμην Hom., plur. πεπάσσομαι Hom., ἀ-παστος Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 515 a) *sprinkle*: usu. in comp. w. ἐν, ἐπί, κατά: πάσσω, -έπασσα, -επάσθην, παστήτος. Hom. has only pres. and imperf. Often in comedy. (III.)

παύω *stop, cause to cease*: παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθήσομαι, fut. perf. πεπαύσομαι (581), ἡ-παυστος, παυστήτος. Mid. παύομαι *cease*: παύσομαι, ἐπαυσάμην. In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πειθῶ (πειθ-, ποιθ-, πιθ-) *persuade*: πείσω, ἔπεισα, πέπεικα, 2 perf. πέποιθα *trust*, πέπεισομαι, ἐπέισθην, πισθίσομαι, πιστός, πειστήτος. Mid. πείθομαι *believe, obey*: πείσομαι. 2 aor. ἔπιθον and ἐπιθόμην poetic; redupl. 2 aor. πέπιθον Epic, 448 D. (πεπίθω, -οιμι); 2 plur. 1 pl. ἐπέπιθμεν (573) for ἐπεποιθαμεν; 2 perf. imper. πέπεισθι Aesch. Eum. 599 (πέπεισθι?). From πιθε- come Hom. πιθήσω *shall obey*, πεπιθήσω *shall persuade*, πιθήσᾶς *trusting*.

πεινάω (πεινα-, πεινη-) *hunger* (for contraction in pres. see 394, 641): πεινήσω, ἐπεινήσα, πεπαινῆκα. Inf. pres. πεινήμεναι Hom.

πείρω (περ-, παρ-) *pierce*, Epic in pres.: ἔπειρα, πέπαρμαι, 2 aor. pass. ἀν-επάρην Hdt. Ion. and poetic. (III.)

πεκτ-έω (πεκ-, πεκτ-ε-, 485) *comb, shear* = Epic pres. πείκω: ἔπεξα Theocr., ἐπεξάμην Hom., ἐπέχθην Aristoph. For *comb* Att. usu. has κτενίζω, ξαίνω; for *shear* κείρω.

πελάζω (πέλας *near*) *bring near, approach*: πελάσω and Att. πελώ (538), ἐπέλασα (Epic also ἐπέλασσα, and mid. ἐπελασάμην), πέπλημαι Epic, ἐπελάσθην Epic (ἐπλάθην in tragedy), 2 aor. mid. ἐπλήμην *approached* Epic (688), v. a. πλαστής. Poetic and Ion. Kindred are πελάω (πελα-, πλα-) poetic, πελάθω and πλάθω dramatic, πιλναμαι and πιλνάω Epic. Prose πλησιάζω (cp. πλησίον). 512. (III.)

πέλω and πέλομαι (πελ-, πλ-) *am* (orig. *turn, move myself*): ἔπελον and ἐπελόμην, 2 aor. ἔπλε, ἔπλετο, -πλόμενος. Poetic.

πέμπω (πεμπ-, πομπ-) *send*: πέμψω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμψθην, πεμψήσομαι, πεμπτός, πεμπτήτος.

πεπαίνω (πεπαν-) *make soft or ripe*: ἐπέπᾶνα (544 a), ἐπεπᾶνθην, πεπανθήσομαι; perf. inf. πεπᾶνθαι Aristotle. (III.)

πεπορεύειν or πεπαρεύειν *show*: see πορ-.

πέπρωται *it is fated*: see πορ-.

περαίνω (περαν-, cp. πέρας *end*) *accomplish*: περανῶ, ἐπεράνα, πεπέρασμαι (489 h), ἐπεράνθην, ἀ-περαντος, δια-περαντήτος. (III.)

πέρδομαι (περδ-, πορδ-, παρδ-) = Lat. *pedo*: ἀπο-παρδήσομαι, 2 aor. ἀπ-ἐπαρδον, 2 perf. ἐπέπορδα.

πέρθω (περθ-, πραθ-) *suck, destroy*: πέρσω, ἔπερσα, 2 aor. ἔπραθον, and ἐπραθόμην (as pass.). Inf. πέρθαι for περθ-σθαι (688). πέρσομαι is pass. in Hom. Poetic for prose πορθέω.

πέρ-νημι *sell*, mid. πέρναμαι: fut. περάω, aor. ἐπεράσ(σ)α, perf. mid. part. πεπερημένος. Poetic, mainly Epic, for πάλέω or ἀποδίδομαι. Akin to περάω (cp. πέρᾶν) *go over, cross* (περάσω, etc.); cp. πιπράσκω. (IV.)

πέταμαι *fly*: see πέτομαι.

πετάν-νῦμι (πετα-, πτα-, 729) and πεταννώ (rare) *expand*, in prose usu. comp. w. ἀνά: πετῶ (539), -επέτασα, -πέπταμαι. Fut. ἐκ-πετάσω Eur., perf. mid. πεπέτασμαι poetic (489 g), aor. pass. πετάσθην Hom. (489 e). By-forms: poetic πίτνημι and πιτνάω (only pres. and imperf.). (IV.)

πέτομαι (πετ-, πετε-, πτ-) *fly*, in prose usu. comp. w. ἀνά, ἐξ: -πήσομαι (Aristoph. also πετήσομαι), 2 aor. -επτόμην. Kindred is poetic πέταμαι: 2 aor. ἔπτην (poetic) and ἐπτάμην, inflected like ἐπριάμην (ἐπτάμην is often changed to ἐπτόμην), 687. Poetic forms are ποτάδομαι and ποτέομαι (πεπότνημαι, ἐποτήθην, ποτητός); πωτάδομαι is Epic. ὕπταμαι is late.

πέττω (πεκ-, πεπ-, 513 a) *cook*: πέψω, ἔπεψα, πέπεμμαι, ἐπέψθην, πεπτός. (III.)

πέυθομαι (πευθ-, πυθ-) *learn*, poetic for πυνθάνομαι.

πέφνον *sliew*: see φεν-.

πήγ-νῦμι (πηγ-, παγ-) *fix, make fast*: πήξω, ἔπηξα, 2 perf. πέπηγα *am fixed*, 2 aor. pass. ἐπάγγην intrans., 2 fut. pass. παγγήσομαι. Epic 2 aor. 3 s. κατ-ἐπηκτο *stuck* (athematic, 736 D.), ἐπηξάμην poetic and Ion., ἐπήχθην and ηηκτός poetic. πηγνύω rare (Hdt., Xen.). πηγνύτο (Plato, Ph. 118 a) pres. opt. for πηγνυ-ι-το (some mss. πηγνύοιτο); cp. 819. (IV.)

πηδάω *leap*, often comp. w. ἀνά, εἰς, ἐξ, ἐπί: -πηδήσομαι (806), -επήδησα, -πεπήδηκα. πταίνω (πιαν-) *fatten*: πτανῶ, ἐπῖᾶνα, κατα-πεπίασμαι (489 h). Mostly poetic and Ion. (IV.)

πιλ-νημι, πιλ-ναμαι, πιλ-νάω, *approach*: see πελάζω.

πί-μ-πλημι (πλη-, πλα-, 741; w. μ inserted) *fill*. In prose comp. w. ἐν (727): ἐμ-πλήσω, ἐν-ἐπλήσα, ἐμ-πέπληκα, ἐμ-πέπλησμαι (489 c), ἐν-επλήσθην, ἐμ-πλησθήσομαι, ἐμ-πληστήτος. 2 aor. mid. athematic ἐπλήμην (poetic):

πλήτο and πλήντο Epic, ἐν-ἐπλήτο Aristoph., opt. ἐμ-πλήμην Aristoph., imper. ἐμπλήσο Aristoph. By-forms: πιμπάνομαι Hom., πλήθω *am full* poetic (2 perf. πέπληθα) except in πλήθουσα ἀγορά, πληθῶ ἀbound, πληθόνομαι Aesch., πληρόω.

πι-μ-πρη-μι (πρη-, πρᾶ-, w. μ inserted) *burn*. In prose usu. comp. w. ἐν (cp. 727): -πρήσω, -πρήσα, -πέπρημαι, -πρήσθην (489 e). Hdt. has ἐμ-πέπρησμαι, and ἐμ-πρήσομαι (as pass.) or ἐμ-πεπρήσομαι (6. 9). πέπρησμαι Hdt., Aristotle. By-form ἐμ-πρήθω Hom.

πινύ-σκω (πινυ-) *make wise*: ἐπινύσσα. Poetic. (V.)

πίνω (πι-, πο-, πω-) *drink* often comp. w. ἐξ or κατά: fut. πίομαι 806 (usu. ἰ after Hom., 541) and (rarely) πιοῦμαι, 2 aor. ἔπιον 548 a (imper. πῖθι, 687), πέπωκα, -πέπομαι, -επόθην, -ποθήσομαι, ποτός, ποτέος, πιστός poetic. Aeolic πῶνω. 529. (IV. VI.)

πι-πι-σκω (πῖ-) *give to drink*: πῖσω, ἔπισα. Poetic and New Ion. Cp. πῖνω. 819. (V.)

πι-πρά-σκω (πρᾶ-) *sell*, pres. rare = Att. πωλέω, ἀποδίδομαι: πέπρᾶκα, πέπρᾶμαι, ἐπράθην, fut. perf. πεπράσομαι, πρᾶτός, -τέος. In Att. πωλήσω, ἀποδώσομαι, ἀπεδόμην are used for fut. and aor. (V.)

πί-πτω (πετ-, πτ-, 3θ, πτω-) *fall* for πι-π(ε)τ-ω: πεσοῦμαι (540 c, 806), 2 aor. ἔπεσον (540 c), πέπτωκα. Fut. πεσέομαι Ion., 2 aor. ἔπετον Doric and Aeolic, 2 perf. part. πεπτῶς Soph., πεπτῆώς and πεπτεῶς Hom.

πίτ-νημι and πίτ-νάω *spread out*: poetic for πετάννυμι. (IV.)

πίτ-νω *fall*: poetic for πίπτω. (IV.)

πλάζω (πλαγγ-, 510) *cause to wander*: ἐπλαγξα. Mid. πλάζομαι *wander*: πλάζομαι, ἐπλάγχθην *wandered*, πλαγκτός. Poetic. (III.)

πλάθω: dramatic for πελάζω, πλησιάζω.

πλάττω (πλατ-, 515 a) *mould, form*: ἔπλασα, πέπλασμαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)

πλέκω (πλεκ-, πλοκ-, πλακ-) *weave, braid*: ἐπλεξα, ἐπέπλεγμαι, ἐπλέχθην rare, 2 aor. pass. -επλάκην (ἐν, σύν), 2 perf. ἐμ-πέπλοχα Hippocr., probably Att., and ἐμ-πέπλεχα Hippocr., fut. pass. ἐμ-πλεχθήσομαι Aesch., πλεκτός Aesch.

πλέω (πλευ-, πλεφ-, πλυ-, 503, 607) *sail* (on the contraction see 397): πλεύσομαι or πλευσοῦμαι (540, 806), ἔπλευσα, πέπλευκα, πέπλευσμαι (489 d), πλευστέος. ἐπλευσθην is late. Epic is also πλείω, Ion. and poetic πλώω: πλώσομαι, ἔπλωσα, 2 aor. ἔπλων (Epic, 688), πέπλωκα, πλωτός. Att. by-form πλώζω.

πλήττω (πληγ-, πλαγ-) *strike*, in prose often comp. w. ἐξ, ἐπί, κατά: -πλήξω, -ἐπλήξα, 2 perf. πέπληγα, πέπληγγμαι, 2 aor. pass. ἐπλήγγην, but in comp. always -επλάγγην (ἐξ, κατά), 2 fut. pass. πληγγήσομαι and ἐκ-πλαγγήσομαι, fut. perf. πεπλήγσομαι, κατα-πληκτέος. 2 aor. redupl. (ἐ)πέπληγον Hom., mid. πεπλήγετο Hom., ἐπλήχθην poetic and rare, -επλήγγην Hom. Thuc. 4. 125 has ἐκ-πλήγγυσθαι (πλήγγυμι). In pres., imperf., fut., and aor. act. Att. uses τύπτω, παῖω for the *simple* verb, but allows the *compounds* ἐκπλήττω, ἐπιπλήττω. In the perf. and pass. the *simple* verb is used. (III.)

πλύνω (πλυν-) *wash*: πλυνῶ, ἔπλυνᾶ, πέπλυμαι (491), ἐπλύθην Ion. (prob. also Att.), πλυντέος, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (808). (III.)

πλώω *sail*: see πλέω.

πνέω (πνευ-, πνεφ-, πνυ-, 503, 607) *breathe, blow*, often comp. w. ἀνά, ἐν, ἐξ, ἐπί, σύν:

πνευσοῦμαι (540) and -πνεύσομαι (806), ἔπνευσα, -πέπνευκα. Epic also πνεύω. From ἀνα-πνέω *take breath*: 2 aor. imper. ἀμ-πνυε X 222. See πνύ-.

πνίγω (πνίγ-, πνιγ-) *choke*, usu. comp. w. ἀπό: -πνίξω (147 c), -ἐπνίξα, πέπνιγμαί, -ἐπνίγγην, -πνιγήσομαι.

πνύ- *to be vigorous* in mind or in body: Epic forms ἀμ-πνύτο, ἀμ-πνύθην (v. l. -πνύθην), πέπνυμαι *am wise*, πεπνυμένος *wise*, plup. πέπνυσο. Often referred to πνέω or πινύσκω.

ποδέω *desire, miss*: ποθήσω or ποθήσομαι (806), ἐπόθησα or ἐπόθεσα (488 b). All other forms are late.

πονέω *labour*, in early Greek πονέομαι: regular, but πονέσω and ἐπόνεσα in mss. of Hippocr.; Doric πονώω.

πορ- (and πρω-) *give, allot*: 2 aor. ἔπορον poetic, 2 aor. inf. πεπορεῖν (in some mss. πεπαρεῖν) Pind. *to show*, perf. pass. πέπρωται *it is fated*, ἡ πεπωμένη (αἰσα) *fate*. Poetic.

πράττω (πρᾶγ-) *do*: πράξω, ἔπραξα, 2 perf. πέπραχα (prob. late) *have done*, πέπραγα *have fared (well or ill)* and also *have done*, πέπραγμαί, ἐπράχθην, fut. pass. πρᾶχθήσομαι, fut. perf. πεπράξομαι, πρᾶκτέος. Fut. mid. πρᾶξομαι is rarely pass. (809). Ion. πρήσω, πρήξω, etc. (III.)

πρᾶύνω (πρᾶύν-) *soothe*: ἐπρᾶύνα, ἐπρᾶύνθην. (III.)

πρέπω *am conspicuous*: πρέψω poetic. Impersonal πρέπει, πρόψει, ἔπρεψε.

πρᾶ- *buy*, only 2 aor. mid. ἐπριάμην (p. 138). Other tenses from ὀνόεομαι.

πρίω *saw*: ἔπρισα, πέπρισμαι (489 c), ἐπρίσθην.

προῖσομαι (προῖκ-, cp. προῖξ *gift*): pres. in *simple* only in Archilochus: fut. κατα-προῖξομαι Aristoph. (Ion. καταπροῖξομαι). (III.)

πταίω *stumble*: πταίω, ἔπταισα, ἔπταικα, ἄ-πταιστος.

πτάρ-νυμαι (πταρ-) *sneeze*: 2 aor. ἔπτарον; 1 aor. ἔπτара and 2 aor. pass. ἐπτάρην Aristotle. (IV.)

πτήσσω (πτηκ-, πτακ-) *cower*: ἔπτηξα, ἔπτηχα; 2 aor. part. κατα-πτακῶν Aesch. From πτα- Hom. has 2 aor. dual κατα-πτήτην (688) and 2 perf. part. πεπτηῶς. Ion. and poetic also πτώσσω (πτωκ-). (III.)

πίττω (πιττω-) *round*: ἔπτισα Hdt., περι-ἐπτισομαι Aristoph., περι-επτισθην late Att. (489 c). Not found in classic prose. (III.)

πτύσσω (πτυχ-) *fold* usu. comp. in prose w. ἀνά, περί: -πτύξω, -ἐπτύξα, -ἐπτύγμαί, -ἐπτύχθην, 2 aor. pass. -επτύγγην Hippocr., πτυκτός Ion. (III.)

πτύω (πτυ-, πτύ-) *spit*: κατ-ἐπτυσσα, κατά-πτυστος. Hippocr. has πτύσω, ἐπτύσθην. πτυ-θ-άνομαι (πυθ-, πυθ-) *learn, inquire*: πύσομαι, πυστέος, ἀνά-πυστος Hom. Hom. has 2 aor. opt. redupl. πεπύθοιτο. πύθομαι is poetic. (IV.)

ράινω (ρά-, ραν-, 523 h, perhaps for ραδ-νω) *sprinkle*: ρανῶ, ἔρρανα, ἔρρασμαι, (489 h), ἔρράνθην. Apparently from ραδ- come Epic aor. ἔρασσα, Epic perf. ἔρράδαται and plup. ἔρράδατο. Perf. ἔρρανται Aesch. Ion., poetic. (III. IV.)

ράιω *strike*: ράισω, ἔρραισα, ἔρραίσθην (489 e). Fut. mid. as pass. δια-ρραίσσασθαι Ω 355. Poetic, mainly Epic.

ράπτω (ραφ-) *stitch*: ἀπο-ρράψω, ἔρραψα, ἔρραμαι, 2 aor. pass. ἐρράφην, ραπτός. (II.)

ράπτω (ραγ-) *throw down* (late pres. for ἀράπτω): ξυρ-ράξω, ἔρραξα. (III.)

ρέξω (φρεγ-ω, 511) *do*: ρέξω, ἔρεξα (less often ἔρρεξα), aor. pass. part. ῥεχθεῖς, ἄ-ρεκτος. Poetic. Cp. ἔρδω. (III.)

- ρέω** (ρευ-, ρεφ-, ρυ-, and ρυε-) *flow* (on the contraction in Att. see 397): **ρύησομαι** 806 (2 fut. pass. as act.; **ρεύσομαι** rare in Att.), **έρρῦν** (2 aor.; pass. as act.; **έρρευσα** rare in Att.), **έρρῦκα**, **ρύτῶς** and **ρευστῆος** poetic. **ρευσοῦμαι** Aristotle. **ρη-** stem of **εἰρηκα**, **εἰρημαι**, **έρρηθη**, **ρηθήσομαι**, **εἰρήσομαι**. See **εἰρω**.
- ρήγ-νῦμι** (ρηγ-, for **φρηγ-**, **ρωγ-**, **ραγ-**) *break*, in prose mostly in comp. w. **ανά**, **διά**: **-ρήξω**, **έρρηξα**, 2 perf. **-έρρωγα** *am broken*, 2 aor. pass. **έρραγην**, 2 fut. pass. **-ραγήσομαι**; **-έρρηγμαί** and **-έρρηχθην** Ion., **ρηκτός** Hom. (IV.)
- ρίγέω** (ρίγ-, **ρίγε-**, 485) *shudder*: **ρίγῆσω**, **έρρίγησα** and **ρίγησα**, 2 perf. **έρριγα** as pres. Chiefly poetic.
- ρίγῶω** *shiver*. On the contraction in the pres. see 398: **ρίγῶσω**, **έρριγῶσα**.
- ρίπτω** (ρίπ-, **ριπ-**) and **ρίπ-τ-έω** (485 d) *throw*: **ρίψω**, **έρριψα**, 2 perf. **έρριφα**, **έρριμμαί**, **έρριφθην**, 2 aor. pass. **έρριφην**, fut. pass. **άπο-ρριφθήσομαι**, **ριπτός** Soph. (II.)
- ροφέω** *sur up*: **ροφήσω** and **ροφήσομαι** (806), **έρρόφησα**.
- ρύομαι** (Epic also **ρύομαι**, rare in Att.) for **φρύομαι**, *defend*: **ρύσομαι**, **έρρυσάμην**, and **ρυσάμην** O 29, **ρῦτός**. Athematic forms are **ερ(ρ)ῦτο**, 3 pl. **ρῦατο**, **ρῦσθαι**. See **έρῦμαι**. Chiefly poetic.
- ρυνῶω** *soil*: Epic perf. part. **βερυπωμένος** (442 b. D.). Cp. **ρυνάω** *am dirty*.
- ρών-νῦμι** (ρων-) *strengthen*: **ἐπ-έρρωσα**, **έρρωμαι** (imper. **έρρωσο** *farewell*, part. **έρρωμένος** *strong*), **έρρώσθην** (489 e), **ἄ-ρρωστος**. (IV.)
- σαίνω** (σαν-) *faun upon*: **έσηνα**. Poetic, prob. also in prose. (III.)
- σαίρω** (σηρ-, **σαρ-**) *sweep*: 2 perf. **σέσηρα** *grin*: **έσηρα** Soph. (III.)
- σαλπίζω** (σαλπιγγ-) *sound the trumpet*: **εσάλπιγξα** (also **εσάλπιξα**?). (III.)
- σαώω** (cp. **σαφος** *safe*) *save*: **σαώσω**, **εσάωσα**, **εσαώθην**. Epic and poetic (but not Att.). Epic pres. subj. **σῶς**, **σῶη**, **σῶωσι**, which editors change to **σαῶς** (**σῶψ**, **σαῶς**, **σοῶς**), **σαῶ** (**σῶφ**, **σαῶι**, **σοῶ**), **σαῶσι** (**σῶωσι**, **σῶωσι**). For **σάω** pres. imper. and 3 s. imperf. editors use **read** **σάου** (= **σαο-ε**), but some derive the form from Aeolic **σάωμι**. Cp. **σαῶζω**.
- σάπτω** (σαγ-) *pack, load*: **εσαξα**, **εσαγαμαι**. (III.)
- σάω** *sift*: **έσησα**, **εσσησομαι**. New Ion. Here belong perf. **εττημαι** and **διαττάω** Att. for **δια-σάω**.
- σβέν-νῦμι** (σβε- for **σβεσ-**, 523 f. n. 1) *extinguish*, usu. comp. w. **ἀπό** or **κατά**: **σβέσω**, **εσβεσα**, **εσβηκα** intrans. *have gone out*, **εσβέσθην** (489 c), 2 aor. pass. **εσβην** intrans. *went out* (415, 756 a), **σβήσομαι**, **εσβεσομαι** Aristotle. 819. (IV.)
- σέβω** *revere*, usu. **σέβομαι**: aor. pass. as act. **εσέφθην**, **σεπτός** Aesch.
- σειώω** *shake*: **σεισω**, **εσεισα**, **εσειεκα**, **εσεισομαι** (489 c), **εσεισθην**, **σειστός**.
- σεύω** (σευ-, **συ-**) *urge, drive on*, mid. *rush*: **εσσενα** (543 a. D.) and **σενα**, **εσσουμαι** as pres. **hasten**, **εσ(σ)ύθην** *rushed*, 2 aor. mid. **εσ(σ)ύμην** *rushed* (**εσσου**, **εσσουτο** or **σύτο**, **σύμενος**, 688), **ἐπι-σσυτος** Aesch. Mostly poetic, esp. tragic. Here belongs **ἀπ-εσσύᾶ** (or **ἀπ-έσσονα**) *he is gone* in Xen. Probably from **σοέομαι** (**σῶος**, **σοῦς** *motion*), or from **σῶομαι**, come dramatic **σοῦμαι** (Doric **σῶμαι**), **σοῦσθε** (ind. and imper.), **σοῦνται**, **σοῦ**, **σοῦσθω**. For **σεῦται** (S. Trach. 645), often regarded as from a form **σεῦμαι**, **σοῦται** may be read.
- σημαίνω** (σημαν-, cp. **σημα** *sign*) *show*: **σημανῶ**, **εσημηνα** (**εσημᾶνα** not good Att though in mss. of Xen.), **σεσήμασομαι** (489 h), **εσημάνθην**, **ἐπι-σημανθήσομαι**, **ἄ-σημαντος** Hom., **ἐπι-σημαντός** Aristotle. (III.)
- σήπω** (σηπ-, **σαπ-**) *cause to rot*: 2 perf. **εσσηπα** *am rotten*, 2 aor. pass. **εσάπη**

- rotted** as intrans., 2 fut. pass. **κατα-σαπήσομαι**. **σήσω** Aesch., **εσσημαι** Aristotle, **σηπτός** Aristotle. 819.
- σιγάω** *am silent*: **σιγήσομαι** (806), **εσίγησα**, **σεσίγηκα**, **σεσίγημαι**, **εσίγηθην**, **σιγηθήσομαι**, fut. perf. **σεσίγησομαι**, **σιγητέος** poetic.
- σίνωμαι** (σιν-) *injure*, very rare in Att. prose: **σινήσομαι** (?) Hippocr., **εσινάμην** Hdt. (III.)
- σιωπάω** *am silent*: **σιωπήσομαι** (806), **εσιώπησα**, **σεσιώπηκα**, **εσιωπήθην**, **σιωπηθήσομαι**, **σιωπητέος**.
- σκάπ-τω** (**σκαφ-**) *dig*, often comp. w. **κατά**: **σκάψω**, **-έσκαψα**, 2 perf. **-έσκαφα**, **έσκαμμαί**, 2 aor. pass. **-εσκάφην**. (II.)
- σκεδάν-νῦμι** (**σκεδα-**), rarely **σκεδανῶω**, *scatter*, often comp. w. **ἀπό**, **διά**, **κατά**: **-σκεδῶ** (539 c), **-εσκεδάσα**, **εσκεδάσομαι** (489 c), **εσκεδάσθην**, **σκεδαστός**. Fut. **σκεδάσω** poetic. By-forms: Epic **κεδάννῦμι**: **έκεδάσσα**, **έκεδάσθην**; mainly poetic and Ion. **σκιδ-νημι** and **σκιδ-ναμαι**; poetic and Ion. **κιδ-νημι** and **κιδ-ναμαι**. (IV.)
- σκέλλω** (**σκελ-**, **σκλη-**) *dry up*: pres. late, Epic aor. **εσκληα** (**σκαλ-**; as if from **σκάλλω**) *made dry*, 2 aor. intrans. **ἀπ-έσκλην** (687) Aristoph., **εσκληκα** *am dried up* Ion. and Doric. (III.)
- σκέπ-τομαι** (**σκεπ-**) *view*: **σκεψομαι**, **εσκεψάμην**, **εσκεμμαί** (sometimes pass.), fut. perf. **εσκεψομαι**, pass. **σκεπτέος**. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses **σκοπῶ**, **εσκόπου**, **εσκοπούμαι**, **εσκοπούμην**. Aor. pass. **εσκέφθην** Hippocr. (II.)
- σκήπ-τω** (**σκηπ-**) *prop*, gen. comp. w. **ἐπί** in prose: **-σκήψω**, **-έσκηψα**, **-έσκημμαί**, **-εσκήφθην**. By-form **σκιμπτω** Pind., Hippocr. (II.)
- σκιδ-νημι** (**σκιδ-νη-**, **σκιδ-να-**) **σκιδ-ναμαι** *scatter*: mainly poetic for **σκεδάννῦμι**. (IV.)
- σκοπέω** *view*: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from **σκέπτομαι**. **σκοπήσω**, etc., are post-classical.
- σκόπ-τω** (**σκωπ-**) *jeer*: **σκόψομαι** (806), **εσκωψα**, **εσκώφθην**. (II.)
- ***σμάω** (**σμάω**) *stear* (**σμα-**, **σμη-**, 394, 641) Ion., Comic: pres. **σμηῆς**, **σμηῆ**, **σμηῆται**, etc., **εσμησα**, **εσμησάμην** Hdt. By-form **σμηχω** chiefly Ion.: **εσμηξα**, **δε-εσμήθην** (?) Aristoph., **νεδ-σμηκτος** Hom.
- σοῦμαι** *hasten*: see **σεύω**.
- σπάω** (**σπα-** for **σπασ-**) *draw*, often w. **ανά**, **ἀπό**, **διά**, **κατά**: **-σπάσω** (488 a), **εσπασα**, **ἀν-έσπασα**, **εσπασομαι**, **-εσπάσθην**, **δια-σπαθήσομαι**, **ἀντι-σπαστος** Soph., **ἀντι-σπαστέος** Hippocr.
- σπείρω** (**σπερ-**, **σπαρ-**) *sow*: **σπερῶ**, **εσπειρα**, **εσπαρμαι**, 2 aor. pass. **εσπάρην**, **σπαρτός** Soph. (III.)
- σπένδω** *pour libation*, **σπένδομαι** *make a treaty*: **κατα-σπέσω** (for **σπενδ-σω** 100), **εσπεισα**, **εσπεισομαι**.
- σπουδάζω** *am eager*: **σπουδάσομαι** (806), **εσπούδασα**, **εσπούδακα**, **εσπούδασομαι**, **σπουδαστός**, **-τέος**. 512. (III.)
- στάζω** (**σταγ-**) *drop*: **εσταξα**, **ἐν-έσταγαί**, **ἐπ-εστάχθην**, **στακτός**. Fut. **στάσω** late, **σταξεῦμαι** Theocr. Ion. and poetic, rare in prose. (III.)
- στειβῶ** (**στειβ-**) *tread*, usu. only pres. and imperf.: **κατ-έστειψα**, **στειπτός**. Poetic. From **στιβε-**, or from a by-form **στιβέω**, comes **εστιβημαι** Soph.
- στείχω** (**στειχ-**, **στιχ-**) *go*: **περι-έστειξα**, 2 aor. **εστιχον**. Poetic, Ion.
- στέλλω** (**στέλ-**, **σταλ-**) *send*, in prose often comp. w. **ἀπό** or **ἐπί**: **στέλω** poetic, **έστελα**, **-έσταλκα**, **εσταλμαι**, 2 aor. pass. **εστάλην**, **-σταλήσομαι**. (III.)
- στενάζω** (**στεναγ-**) *groan*, often comp. w. **ανά**: **-στενάξω** poetic, **εστέναξα**, **στενα-**

- κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.
- στέργω (στεργ-, στοργ-) love: στέρξω, ἔστερξα, 2 perf. ἔστοργα Hdt., στερκτός, στερκτός Soph.
- στερέω (usu. ἀπο-στερέω in prose) deprive: στερήσω, ἐστέρησα, -εστέρηκα, ἐστέρημαι, ἐσπερήθη. Aor. ἐστέρεσα Epic, 2 aor. pass. ἐστέρην poetic. Pres. mid. ἀπο-στερούμαι sometimes = *am deprived of*; στερήσομαι may be fut. mid. or pass. (809). Connected forms: στερίσκω deprive (rare in pres. except in mid.) and στέρομαι have been deprived of, *am without* w. perf. force, 528, 1887. στευ- in στεύται, στεύνται, στεύτο affirm, pledge one's self, threaten. Poetic, mainly Epic.
- στίζω (στιγ-) prick: στίξω, ἔστιγμαι. ἔστιξα Hdt., στικτός Soph. (III.)
- σπάρ-νυμι (σπαρ-, σπορ-) spread out, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. σπάρωννυμι): παρα-σπορῶ Aristoph., ἐσπότερεσα, κατ-εσπορέσθη Hippocr. (489 e). Fut. σπορέσω in late poetry (σπορεῶ Theocr.). (IV.)
- στρέφω (στρέφ-, στροφ-, στραφ-) turn, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: -στρέψω, ἔστρεψα, ἔστραμμαι, ἐστρέφθη (in prose only στρεφθῶ, στρεφθείς), usu. 2 aor. pass. as intrans. ἐστράφη, ἀνα-στραφήσομαι, στρεπτός. Prose has κατ-εστρεψάμην. 2 perf. ἀν-εστροφα trans. is doubtful (Comic), aor. pass. ἐστράφη Doric, Ion.
- σπάρων-νυμι (σπαρ-) spread out: ὑπο-σπάρω, ἔσπρωσα Tragic, Hdt., ἔσπρωμαι, σπρωτός poetic. Cp. σπάρωννυμι. (IV.)
- στυγέω (στυγ-, στυγε-, 485) hate: ἐστύγησα (ἔστυξα Hom. made hateful), 2 aor. κατ-έστυγον Epic (548 D.), ἀπ-εστύγηκα Hdt., ἐστυγήθη, fut. mid. στυγήσομαι as pass. (808), στυγητός. Ion. and poetic.
- στυφελίζω (στυφελιγ-) dash: ἐστυφέλιξα. Mostly Epic and Hippocr. (III.)
- σῦριττω (σῦριγγ-) pipe, whistle: ἐσῦριξα. By-form σῦριζω. (III.)
- σῦρω (συρ-) draw, in comp. in prose esp. w. ἀπό, διά, ἐπί: -έσῦρα, -σέσυρκα, -σέσυρμαι and -συρτός Aristotle. (III.)
- σφάλω (σφαλ-) trip up, deceive: σφαλῶ, ἔσφηλα, ἔσφαλμαι, 2 aor. pass. ἐσφάλην, σφαλήσομαι (III.)
- σφάπτω (σφαγ-) slay, often in comp. w. ἀπό, κατά: σφάξω, ἔσφαξα, ἔσφαγμαι, 2 aor. pass. -εσφάγην, -εσφαγήσομαι, ἐσφάχθη Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 516. (III.)
- σχάζω cut open, let go: ἀπο-σχάσω, ἔσχασα Trag. (ἔσχασάμην Comic), ἐσχάσθη Hippocr. From σχάω comes imperf. ἔσχων Aristoph. 512. (III.)
- σχεθεῖν: see ἔχω
- σῶζω (σω- and σωι-, σῶς safe), later σῶξω, σωει; many forms come from σαῶω: σώσω (from σαῶσω) and σωῶ (Att. inscr.), ἔσωσα (from ἐσάωσα w. recessive acc.) and ἔσωσα (Att. inscr.), σέσωκα (from *σεσάωκα) and σέσωκα (?), σέσωμαι rare (from *σεσάωμαι) and σέσωσμαι (mss. σέσωσμαι), ἐσῶθη (from ἐσαῶθη), σωθήσομαι, σωστέος (mss. σωστέος). By-forms: Epic σώω (cp. σῶς) and σαῶω (cp. σῶος), q.v. 512. (III.)
- ταγ- seize: 2 aor. part. τεταγών Hom. Cp. Lat. tango.
- τα-νύω (for τγ-νυω, 35 b; cp. τείνω from τεν-) stretch, mid. τάνυμαι (734): τανύω (539 D.) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, (489 c), ἐτανύσθη; fut. pass. τανύσομαι Lyric. Poetic, rare in New Ion. (IV.)

- ταράττω (ταραχ-) disturb: ταραξῶ, ἐτάραξα, τετάραγαμαι, ἐταράχθη, ταραξομαι as pass. (808). Epic 2 perf. intrans. τέρρηχα *am disturbed*. Cp. θράττω. (III.)
- τάττω (ταγ-) arrange: τάξω, ἔταξα, 2 perf. τέταχα, τέταγαμαι, ἐτάχθη, ἐπι-ταχθήσομαι, fut. perf. τετάξομαι, 2 aor. pass. ἐτάγην (?) Eur., τακτός, -τέος. (III.)
- ταφ- (for θαφ-, 125 g; cp. τάφος and θάμβος) astonish: 2 aor. ἔταφον poetic, 2 perf. τέθηπα *am astonished* Epic, Ion., plup. ἐτέθηπα.
- τέγγω wet: τέγγω, ἔτεγγα, ἐτέγγθη. Rare in prose.
- τείνω (τεν-, τα- from τγ-, 35 b) stretch, in prose usu. comp. w. ἀνά, ἀπό, διά, ἐξ, παρά, πρό, etc.; τενώ, -τέινα, -τέτακα, τέταμαι, -ετάθη, -ετάθησομαι, -τατός, τατός Aristotle. Cp. τανύω and τεινύω. (III.)
- τεκμαίρομαι (τεκμαρ-) judge, infer: τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός Comic, τεκμαρτός Hippocr. Poetic τεκμαίρω limit, show: ἐτέκμηρα. (III.)
- τελέω (τελε- for τελεσ-; cp. τὸ τέλος end) finish: τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι (489 c), ἐτετέλεσθη, ἐπι-τελεστέος. Fut. τελέσω rare in prose, ἀπο-τελεσθήσομαι Aristotle. Epic also τελείω.
- τέλλω (τελ-, ταλ-) accomplish: ἔτειλα Pind. ἀνα-τέλλω cause to rise, rise: ἀν-έτειλα; ἐν-τέλλομαι (ἐν-τέλλω poetic) command: ἐν-τεταλάμην, ἐν-τέταλμαι; ἐπι-τέλλω enjoin, rise poetic: ἐπ-έτειλα; ἐπ-ανα-τέλλω usu. rise, poetic and Ion. (III.)
- τεμ- (in τμ-) find: Epic redupl. 2 aor. ἔτεμον and τέτμον.
- τέμνω (τεμ-, ταμ-, τμη-) cut: τεμῶ, 2 aor. ἔτεμον, -τέτμηκα (ἀνά, ἀπό), τέτμημαι, ἐτμήθη, fut. perf. -τετμήσομαι (ἀπό, ἐξ), τμητέος. τάμνω Doric and Epic. τέμνω Epic, 2 aor. ἔταμον, Doric, Ion., and poetic, τμηθήσομαι Aristotle, τμητός poetic, Aristotle. Cp. also τμήγω. (IV.)
- τέρπω (τερπ-, ταρπ-, τραπ-) amuse: τέρψω, ἔτερψα, ἐτέρφηθη (rare in prose) amused myself. Hom. 2 aor. mid. ἐταρπόμεν and redupl. τεταρπόμεν, Hom. aor. pass. ἐτάρφηθη and 2 aor. pass. ἐτάρπην (subj. τραπήομεν; mss. ταρπειόμεν). All aor. forms in Hom. with a have the older meaning satisfy, satiate.
- τερσαίνω (τερσ-αν-, cp. torreo from torseo) dry: τέρσηνα trans. Epic. (III. IV.)
- τέρσομαι become dry. Mainly Epic. 2 aor. pass. ἐτέρσην as intrans. became dry.
- τεταγών: see ταγ-.
- τετήμαι Hom. perf.: see τιε-.
- τέτμον: see τεμ-.
- τε-τραίνω (τετραν-, and τερ-, τρη-) bore: ἐτέτρανα and ἔτρησα, τέτρημαι. Fut. δια-τετρανέω Hdt., aor. ἐτέτρηνα Epic. By-form πορέω, q.v. Late presents τί-τρη-μι, τι-τρά-ω. (III. IV.)
- τεύχω (τευχ-, τυχ-, τυκ-) prepare, make (poetic): τεύξω, ἔτευξα, 2 aor. τέτυκον Hom., 2 aor. mid. τετυκόμην Hom. (as if from *τεύκω), 2 perf. τέτευχα as pass. in τετευχώς made M 423, τέτυγμαί often in Hom. = *am* (3 pl. τετευχάται and plup. ἐτετευχάτο Hom.), fut. perf. τετευξομαι Hom., aor. pass. ἐτύχθη Hom. (ἐτεύχθη Hippocr.), v. γ. τυκτός Hom. Hom. τέτυγμαί and ἐτύχθη often mean happen, hit (cp. τετύχηκα, ἔτυχον from τυγχάνω). By-form τι-τύσκομαι Epic.
- τή here! take! in Hom., often referred to τα- (cp. τείνω, teneo), is prob. the instrumental case of the demonstr. stem το-. It was however regarded as a verb, and the pl. τῆτε formed by Sophron.
- τήκω (τηκ-, τακ-) melt: τήξω, ἔτηξα, 2 perf. τέτηκα *am melted*, 2 aor. pass. as intrans. ἐτάκην melted, τηκτός. Aor. pass. ἐτήχθη *was melted* rare.

τιε-, in Hom. 2 perf. *τετιηώς troubled*, dual mid. *τετιησθον are troubled*, mid. part. *τετιημένος*.

τί-θη-μι (θη-, θε-) *place, put*: *θήσω, ἔθηκα* (inflection 755), 2 aor. *ἔθετον*, etc. (756), *τέθηκα* (762), *τέθειμαι* (but usu. instead *κείμαι*, 767), *ἔτεθην, τεθήσομαι, θετός, -τέος*. For inflection see 116, for synopsis 419, for dialectal forms 747 ff.

τίκτω (for τι-τεκ-ω; τεκ-, τοκ-) *beget, bring forth*: *τέξομαι* (806), 2 aor. *ἔτεκον*, 2 perf. *τέτοκα*. Fut. *τέξω* poetic, *τεκοῦμαι* rare and poetic, aor. pass. *ἐτέχθη* poetic (late).

τίλλω (τιλ-) *pluck*: *τιλῶ, ἔτιλα, τέτιλμαι, ἐτίλθην*. Mostly poetic. (III.)

τινάσσω *swiing*: often w. *διά*: *τινάξω* (-τινάξομαι reflex. or pass.), *ἐτίναξα, τετίναγμαί, ἐτινάχθη*. Mostly poetic. (III.)

τίνω (τιε-, τι-) *pay, expiate*, often comp. w. *ἀπό*, *ἐξ*: mid. (poetic) *take payment, avenge*: *τείσω, ἔτεισα, τέτεικα, -τέτεισμαι* (489 c), *-τεισθην, ἀπο-τειστέος* (Hom. *ἀ-τίτος unpaid*). The spelling with *ει* is introduced on the authority of inscriptions; the mss. have *τίσω*, etc. Hom. has *τίνω* from **τινίω*, also *τίω*. Poetic and Ion. Connected is *τεί-νυμαι* (mss. τι-) *avenge myself*: *τείσομαι, ἐτεισάμην* (rare in Att. prose). Cp. *τίω*. (IV.)

τι-ταίω (τιταν-, i.e. ταν- redupl.) *stretch*: *ἐτίτηνα* Hom. Cp. *τείνω*. (III.)

τι-τρώ-σκω (τρω-) *wound*: *τρώσω* (w. *κατά* in prose), *ἔτρωσα, τέτρωμαι, ἐτρώθη*, *τρωθήσομαι* (*τρώσομαι* as pass. M 66), *τρωτός* Hom. Epic *τρώω* is rare. (V.)

τίω and *τίω* (τίω?) *honour*: *τίσω, ἔτίσα* (*προ-τίσας* S. Ant. 22), *τέτιμαι, ἀ-τίτος*. Mainly Epic. In the pres. Att. has *ῖ*, Hom. *ι* or *ῖ*. Cp. *τίνω*.

τλα-, τλη-, ταλα- *endure*: *τλήσομαι* (806), *ἐτάλασσα* Epic, 2 aor. *ἔτλην* (687), *τέτληκα* usu. as pres., 2 perf. (athematic) *τέτλαμεν*, etc. (705), *τλητός*. Poetic, rare in prose, which uses *τολμάω*.

τμηγῶ (τμηγ-, τμαγ-) *cut*: *τμήξω, ἔτμηξα*, 2 aor. *δι-έτμαγον*, 2 aor. pass. *ἐτμάγη*. Poetic for *τέμνω*.

τορέω (τορ-, τορε-, 485) *pierce*: *τορήσω*, and (redupl.) *τετορήσω* *utter in a piercing tone* Aristoph., *ἐτόρησα*, 2 aor. *ἔτορον*. Cp. *τετραίνω*. Mainly Epic.

τοτ- *hit, find* in *ἐπ-έτοσσε* Pind.

τρέπω (τρεπ-, τροπ-, τραπ-), *turn, mid. flee*: *τρέψω, ἔτρεψα*, mid. *ἐτρεψάμην* usu. *put to flight*, 2 aor. mid. *ἐτραπόμην* *turned or fled* (intrans. or reflex.; rarely pass.), 2 perf. *τέτροφα* (and *τέτραφα*?, rare), *τέτραμμαί, ἐτρέφθη* *flēd* or *was turned* (rare in Att.), 2 aor. pass. *ἐτράπην* usu. intrans., *τρεπτέος, τρεπτός* Aristotle. In Att. *ἐτραπόμην* was gen. displaced by *ἐτράπην*. *τράπω* New Ion., Doric, 2 aor. *ἔτραπον* Epic and poetic, aor. pass. *ἐτράφθη* Hom., Hdt. *τρέπω* has six aorists. Cp. 551 c, 595, 596. Hom. has also *τραπέω* and *τροπέω*.

τρέφω (τρεφ-, τροφ-, τραφ-; for θρεφ-, etc., 125 g) *surport, nourish*: *θρέψω, ἔθρεψα*, 2 perf. *τέτροφα, τέθραμμαί, ἐθρέφθη* very rare in Att. prose, usu. 2 aor. pass. *ἐτράφην, τραφήσομαι, θρεπτέος*. Fut. mid. *θρέψομαι* often pass. (808). *τράφω* Doric, 2 aor. Epic *ἔτραφον* *grew up, was nourished*. Cp. 595.

τρέχω (τρεχ- from θρεχ-, 125 g, and δραμ-) *run*: *δραμοῦμαι* (806), 2 aor. *ἔδραμον, -δεδράμηκα* (*κατά, περί, σύν*), *ἐπι-δεδράμημαι, περι-θρεκτέος*. *τράχω* Doric, *ἀπο-θρέξομαι* Aristoph., *ἔθρεξα* rare and poetic, 2 perf. *-δέδρομα* (*ἀνά, ἐπί*) poetic. Poetic *δραμάω*. (VI.)

τρέω (τρε- for τρεσ-; cp. Lat. *terreo* for *terseo*) *tremble*: *ἔτρεσα* (488 a), *ἀ-τρεστος* poetic. Rare in prose.

τρίβω (τρίβ-, τριβ-) *rub*: *τρίψω, ἔτριψα*, 2 perf. *τέτριφα, τέτριμμαί, ἐτρίφθη*, but

usu. 2 aor. pass. *ἐτρίβην, -τριβήσομαι* (*ἐξ, κατά*), fut. perf. *ἐπι-τετρίψομαι, ἀ-τριπτος* Hom. Fut. mid. *τρίψομαι* also as pass. (808).

τρίζω (τριγ-, τριγ-) *squeak, chirp*: 2 perf. *τέτριγα* as pres. (part. *τετριγῶτες, τετριγῶν*, Hom.). Ion. and poetic. (III.)

τρύχω *exhaust, waste*: pres. poet. and rare, usu. comp. w. *ἐξ*: *-τρύχῶσω, -ετρήχῶσα, τετρήχῶμαι, ἐτρήχῶσθην* Hippocr. Also *τρήχω*: *τρήξω* (147 c) Hom.; and *τρώω*: *τρώσω* Aesch., *τέτρωμαι, ἀ-τρώτος* poetic and Ion.

τρώγω (τρωγ-, τραγ-) *gnaw*: *τρώξομαι* (806), 2 aor. *ἔτραγον, δια-τέτρωμαι, τρωκτός, κατ-έτρωξα* Hippocr.

τυ-γ-χ-άνω (τευχ-, τυχ-, τυχε-) *hit, happen, obtain*: *τεύξομαι* (806), 2 aor. *ἔτυχον, τετύχηκα*. Epic also *ἐτύχησα*, 2 perf. *τέτευχα* Ion. (the same form as from *τεύχω*). *τέτυγμαί* and *ἐτύχηθην* (from *τεύχω*) often have almost the sense of *τετύχηκα* and *ἔτυχον*. (IV.)

τύπτω (τυπ-, τυπτε-) *strike*: *τυπτήσω, τυπτητέος*; other tenses supplied: aor. *ἐπάταξα* or *ἐπαισα*, perf. *πέπληγα, πέπληγμαί, aor. pass. ἐπλήγη*. *ἐτυψα* Epic, Ion. and Lyric, *ἐτύπησα* Aristotle, 2 aor. *ἔτυπον* poetic, *τέτυμμαί* poetic and Ion., 2 aor. pass. *ἐτύπηθην* poetic, fut. mid. as pass. *τυπτήσομαι*, or 2 fut. pass. *τυπήσομαι*, Aristoph. Nub. 1379. (II.)

τύφω (τύφ-, τυφ-, for θύφ-, θυφ-, 125 g) *raise smoke, smoke*: *τέθυμμαί*, 2 aor. pass. as intrans. *ἐπ-ετύφηθην, ἐκ-τυφήσομαι* Com.

τωθάζω *taunt*: *τωθάσομαι* (806), *ἐτώθασα*. 512. (III.)

ύγιαίνω (ύγιαν-) *am in health, recover health*: *ύγιανώ, ύγιάνω, ύγιάνθη* Hippocr. (III.)

ύπι-ισχ-νέομαι (ισχ-, a by-form of ἐχ-; σχ-, σχε-) *promise*: *ύπο-σχήσομαι*, 2 aor. *ύπ-εσχόμεν, ύπ-έσχημαι*. Ion. and poetic usu. *ύπ-ισχομαι*. Cp. *ἔχω* and *ισχω*. (IV.)

ύφαίνω (ύφαν-) *weave*: *ύφανώ, ύφηνω, ύφασμαι* (489 h), *ύφάνθη, ύφαντός*. Hom. also *ύφάω*. (III.)

ύω *rain*: *ύσω, ύσα* Pind., Hdt., Aristotle, *έφ-ύσμαι* (489 c), *ύσθη* Hdt., *ύσομαι* as pass. (808) Hdt.

φαείνω (φαει-) *appear, show*: aor. pass. *εφαάνθη* (w. *aa* for *ae*, 643) *appeared*. Epic. (III.)

φαίλω (φαν-) *show*: *φανώ, έφηνω*, perf. *πέφαγκα* (rare in good Att.) *have shown*, 2 perf. *πέφηνω* *have appeared*, *πέφασμαι* (489 h), *εφάνθη* (rare in prose) *was shown*, 2 aor. pass. *εφάνην* as intrans. *appeared*, 2 fut. pass. *φανήσομαι* *shall appear*; fut. mid. *φανούμαι* *shall show* and *shall appear*. On the trans. and intrans. use see 819; for the inflection of certain tenses see 401 ff Hom. has 2 aor. iter. *φάνεσκε* *appeared*, v. a. *ἀ-φαντος*; and, from root *φα-*: *φάε* *appeared* and fut. perf. *πεφήσεται* *shall appear*. Connected forms *πι-φαύσκω, φαείνω, φαντάζομαι*. (III.)

φά-σκω (φα-) *say*: only pres. and imperf.: see φημί. (V.)

φείδομαι (φειδ-, φιδ-) *spare*: *φείσομαι, έφεισάμην, φειστέος*. Epic 2 aor. mid. redupl. *πεφιδόμην* (448 D.). Epic fut. *πεφιδήσομαι* (*φιδε-*).

φεν-, φν-, φα- (for φν-, 35 b) *kill*: 2 aor. *έπεφνον* and *πέφνον* (part. *κατα-πεφνών*, also accented *-πέφνων*), perf. mid. *πέφαμαι*, fut. perf. *πεφήσομαι*. Epic. Cp. *φόνος* *murder* and *θεινώ* (*θεν-*) *smite*.

φέρω (φερ-, οι-, ενεκ-, ενεγκ- for έν-ενεκ, 529) *bear, carry*: fut. *οίσω*, 1 aor. *ήνεγκα*,

2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι (3 s. -γεται inser.), aor. pass. ἠνέχθην also intrans., fut. pass. κατ-ενεχθήσομαι and οἰσθήσομαι, v. a. οἰστός, -τέος. Other Att. forms are: οἰσομαι fut. mid. and pass. (809), ἠνεγκάμην 1 aor. mid., ἠνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms are: 2 pl. pres. imper. φέρετε (for φέρετε) Epic, 1 aor. imper. οἶσε for οἶσον Epic (and Aristoph.), 1 aor. inf. ἀν-οἶσαι or ἀν-ῶσαι (once in Hdt.), fut. inf. οἶσειν Pind., οἶσέμεν(αι) Hom., 1 aor. ἤνεικα, -άμην Hom., Hdt., ἤνικα Aeol., Dor., etc., 2 aor. ἤνεικον rare in Hom., perf. mid. ἐνήνεγμαι Hdt., aor. pass. ἠνείχθην Hdt., v. a. φερτός Hom., Eur., ἀν-ώστος Hdt. (ἀνοῖστος?). (VI.)

φεύγω (φευγ-, φυγ-) flee: φεύξομαι 806 (φευξοῦμαι, 540, rare in prose), 2 aor. ἔφυγον, 2 perf. πέφευγα, φευκτός, -τέος. Hom. has perf. act. part. πεφυζότες as if from a verb φύζω (cp. φύζα flight), perf. mid. part. πεφυγμένος, v. a. φυκτός. By-form φυγ-γάνω, New Ion. and Att. poetry, in comp. in prose.

φημί (φη-, φα-) say, inflected 783: φήσω, ἔφησα, φατός, -τέος. Poetical and dial. forms 783 D. ff.

φθά-νω (φθη-, φθα-) anticipate: φθήσομαι (806), ἔφθασα, 2 aor. ἔφθην (like ἔστην). Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνω = *φθάνω. (IV.)

φθείρω (φθερ-, φθορ-, φθαρ-) corrupt: φθερῶ, ἔφθειρα, ἔφθαρκα, but usu. 2 perf. δι-έφθορα am ruined (have corrupted in Att. poetry), ἔφθαρμαι, 2 aor. pass. ἐφθάρην, δια-φθαρήσομαι, φθαρτός Aristotle. Fut. δια-φθέρω N 625, δια-φθερέω Hdt. (III.)

φθίω (φθι-) waste, perish, mostly poetical and usu. intrans., Epic φθίω (= φθιτω): fut. φθίσω poetic (Hom. φθίσω) trans., aor. ἔφθισα poetic (Hom. ἔφθισα) trans., 2 aor. mid. athematic ἐφθίμην perished poetic (φθίωμαι, φθίμην for φθι-ίμην, φθίσθω, φθίσθαι, φθίμενος), ἔφθιμαι poetic (plur. 3 pl. ἐφθιατο), ἐφθίθην Hom., φθιτός Tragic. The form φθίω in Hom. is assumed on the basis of φθίης and ἔφθιεν, for which φθίαι, ἔφθιτο (or ἔσθιεν) have been conjectured. Hom. φθίσω, ἔφθισα are also read φθείσω, etc. By-form φθινύθω. (IV.)

φιλέω love: regular (cp. 385); fut. mid. φιλήσομαι may be pass. (808). Hom. has φιλήμεναι pres. inf. and ἐφιλάμην (φιλ-) aor. mid. Aeolic φίλημι.

φλάω devour (cp. θλάω): φλασῶ, for φλάσω, Theocr., ἐφλα(σ)σα, πέφλασμαι (489 c) and ἐφλάσθην Hippocr. φλάω eat greedily, swallow: only pres. and imperf., and only in Comedy.

φλέγω burn, trans. and intrans: ἐξ-έφλεξα Aristoph., κατ-εφλέχθην, ἀ-φλεκτος Eur. Very rare in prose. By-form φλεγέθω poetic.

φράγ-νυμι (φραγ-) and φάργνυμι fence, mid. φράγγνυμι; only in pres. and imperf. Cp. φράττω. (IV.)

φράζω (φραδ-) tell, point out, declare, mid. consider, devise: φράσω, ἔφρασα, πέφρακα, πέφρασμαι rarely mid., ἐφράσθην as mid., φραστέος. Epic 2 aor. (ἐ)πέφραδον 448 D. (part. πεφραδόμενος). Mid. fut. φράσ(σ)ομαι Epic, ἐφρασ(σ)άμην poetic and Ion. (III.)

φράττω (φραγ-) fence: ἔφραξα (and ἔφαρξα Att. inscr.), πέφραγμα and πέφραγμαί, ἐφράχθην, ἄ-φρακτος. The forms with αρ for ρα are common and are Old Att. See φράγγνυμι. (III.)

φρίττω (φρικ-) shudder: ἔφριξα (147 c), πέφρικα am in a shudder (part. πεφρίκοντας Pind.). (III.)

φρύγω (φρυγ-, φρῦγ-) roast: ἔφρυξα (147 c), πέφρῦγμαί, φρῦκτός, 2 aor. pass. ἐφρῦγην Hippocr.

φυλάττω (φυλακ-) guard: φυλάξω, ἐφύλαξα, 2 perf. πεφύλαχα, πεφύλαγμαί am on my guard, ἐφυλάχθην, φυλακτέος. Fut. mid. φυλάξομαι also as pass. in Soph. (808). (III.)

φύρω (φυρ-) mix, knead: ἔφυρσα Hom., πέφυρμαι, ἐφύρθην Aesch., fut. perf. πεφύρσομαι Pind., σύμ-φυρτος Eur. φῦράω mix is regular. (III.)

φύω (φυ-, φύ-; Hom. φύω, rare in Att.) produce: φύσω, ἔφῦσα, 2 aor. ἔφῦν grew, was (887), πέφῦκα am by nature, am (893), φυτόν plant. 2 aor. pass. ἐφύην late (doubtful in Att.). 2 perf. Epic forms: πεφύασι, ἐμ-πεφύη Theognis, πεφυώς, ἐμ-πεφυυία; 1 plur. with thematic vowel ἐπέφῦκον Hesiod.

χάζω (χαδ-) force back, usu. χάζομαι give way. Pres. act. in prose only ἀνα-χάζω Xen., χάζσομαι, ἀν-εχασσα Pind., δι-εχασάμην Xen. See also καδ-. Poetic, chiefly Epic. (III.)

χαίρω (χαρ-, χαρε-, χαίρε-) rejoice: χαίρησω, κεχάρηκα, κεχάρημαι and κέχαρμαι Att. poetry, 2 aor. pass. ἐχάρην intrans. rejoiced, χαρτός. Hom. has 2 perf. act. part. κεχαρηώς, 1 aor. mid. χηράμην, 2 aor. mid. κεχαρόμην, fut. perf. κεχαρήσω and κεχαρήσομαι. (III.)

χαλάω loosen: ἐχάλασα, ἐχάλασθην (489 e). Fut. χαλάσω Hippocr., aor. ἐχάλασα Pind., perf. κεχάλακα Hippocr.

χαλεπαίνω (χαλεπαν-) am offended: χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην. (III.) χα-ν-δ-άνω (χενδ-, χονδ-, χαδ- for χγδ-, 35 b) contain: χείσομαι for χενδσεται, 2 aor. ἐχαδον, 2 perf. κέχανδα as pres. (κέχονδα? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)

χάσκω (χην-, χαν-, χάσκω for χγ-σκω? 35 b) gape: ἐγ-χανοῦμαι (806), 2 aor. ἔχανον, 2 perf. κέχηνα am agape (698). Ion., Epic, and in Aristoph. (V.)

χέζω (χεδ-, χοδ-) = Lat. caco: χεσοῦμαι (540, 806), rarely χέσομαι, ἔχεσα, 2 aor. ἔχεσον rare, 2 perf. κέχοδα, κέχεσμαι. (III.)

χέω (χευ-, χεφ-, χυ-) pour; on the contraction see 397. In prose usu. in comp. (ἐξ, ἐν, κατά, σύν, etc.): fut. χέω (541, 1881), aor. ἔχεα (543 a), κέχυκα, κέχυμαι, ἐχύθην, χυθήσομαι, χυτός. Mid. χέομαι pres. and fut., ἐχεάμην aor. Epic forms: pres. (rarely) χείω (Aeolic χεύω), fut. χεύω (?) β 222, aor. also ἔχευα (543 a), 1 aor. mid. ἐχευάμην = Att. ἐχεάμην, 2 aor. mid. athematic ἐχύμην as pass.

χλαδ- in 2 perf. part. κεχλαδῶς swelling, pl. κεχλαδοντας, inf. κεχλάδειν. Pind.

χῶω (= χοφω) heap up: χῶσω, ἔχῶσα, ἀνα-κέχῶκα, κέχῶσμαι, ἐχῶσθην, χῶσθήσομαι, χῶστός. Cp. 489 a, c.

χραιομέω (χραιομε-, χραιομ-) profit, pres. late: χραιομήσω, ἐχραιομήσα, 2 aor. ἐχραιομον. Hom.

*χράομαι (χρῶμαι) use (χρα-, χρη-): pres. χρῶ, χρήται, etc. 395, χρήσομαι, ἐρησάμην, κέχρημαι have in use (poetic also have necessary), ἐχρήσθην (489 e), χρηστός good, χρηστέος. Hdt. has χρῶται, 3 pl. χρέωνται (from χρήνται), subj. χρέωμαι, imper. χρέω, inf. χρῶσθαι (Ion. inscr. χρήσθαι), part. χρεώμενος. Cp. 641 D. Fut. perf. κερήσομαι Theocr.

*χράω (χρῶ) utter an oracle (χρα-, χρη-): pres. χρήσ, χρή, 394 (sometimes in

the meaning of *χρηΐεις, χρηΐει*), *χρήσω, ἔχρησα, κέχρηκα, κέχρημαι* Hdt., *ἔχρησθην* (489 e). Mid. *χράομαι* (*χρώμαι*) *consult an oracle*: *χρήσομαι* Ion., *ἐχρησάμην* Hdt. Cp. *χρηΐω*. 522 b, 641 D. Hdt. has *χρέων*.

χρή it is necessary, *ἀπό-χρή* it suffices: see 793.

χρηΐω want, ask, Att. chiefly pres. and imperf.: *χρήσω*. Epic and Ion. *χρηΐζω* (later *χρείζω*): *χρηΐσω, ἐχρηΐσα*. 512. (III.)

χρίω (*χρί-* for *χρίσ-*) anoint, sting: *χρίσω, ἔχρισσα, κέχρισμαι* (and *κέχρισμαι*?) 489 b), *ἐχρίσθην* (489 e) Tragic, *χρίστος* Tragic.

χρῶω (for *χρω-ίζω*; cp. *χρῶ-ς complexion*) colour, stain: *κέχρωσμαι* (489 c; (better *κέχρωσμαι* ?), *ἐχρώσθην* (*ἐχρώσθην* ?). Poetic *χρωΐζω*. 512. (III.)

χωρέω give place, go: regular. Fut. *χωρήσω* and *χωρήσομαι* 806 a.

**ψάω* (*ψῶ*) rub (*ψα-*, *ψη-*): pres *ψῆς, ψῆ*, etc., 394; *ἀπο-ψήσω, ἔψησα*, perf. *κατ-έψηγμαι* from the by-form *ψήχω*.

ψέγω blame: *ψέξω, ἔψεξα, ἔψεγα* Hippocr., *ψεκτός*.

ψεύδω deceive, mid. lie: *ψεύσω, ἔψευσα, ἔψευσμαι* usu. *have deceived* or *lied*, but also *have been deceived*, *ἐψεύσθην, ψευσθήσομαι*.

ψύχω (*ψυχ-*, *ψύχ-*) cool: *ψύξω* (147 c), *ἔψυξα, ἔψυγμαι, ἐψύχθην, ψύχθησομαι* (?) Hippocr., 2 aor. pass. *ἀπ-εψύχην* as intrans. *cooled*, *ψυκτός* Hippocr.

ώθειω (*ώθ-* for *φωθ-*, *ώθε-*, 485 a) push: imperf. *ἴωθουν* (431), *ῶσω, ἔωσα* (431), *ἔωσμαι* (443), *ἴωσθην, ὠσθήσομαι*. Fut. *ώθήσω* only in Att. poetry, aor. *ῶσα* and perf. *ῶσμαι* Ion., *ἀπ-ωστός* Ion., poetic, *ἀπ-ωστέος* poetic.

ώνόμαι (*φωνε-*; cp. Lat. *ve-num*) buy: imperf. *ἑωνούμην* (431), *ᾠνήσομαι, ἑώνημαι* (443) *have bought* or *been bought*, *ἑωνήθην* *was bought*, *ᾠνητός, -τέος* For *ἑωνησάμην* (late), Att. has *ἐπιδάμην* (p. 138). Imperf. *ᾠνεύμην* Hdt. *ᾠνούμην* Att. in comp. (*ἀντί, ἐξ*). (VI.)

NOTE (see page 105, paragraph 350d)

The successive days of the Athenian civil month were referred to in official documents as follows:

<i>νομηνία</i> (the first)	<i>ἑβδόμη ἱσταμένου</i>	<i>τετράς ἐπὶ δέκα</i>
<i>δευτέρα ἱσταμένου</i>	<i>ὀγδόη ἱσταμένου</i>	<i>πέμπτη ἐπὶ δέκα</i>
<i>τρίτη ἱσταμένου</i>	<i>ἐνάτη ἱσταμένου</i>	<i>ἕκτη ἐπὶ δέκα</i>
<i>τετράς (ποὶ τετάρτη) ἱσταμένου</i>	<i>δεκάτη ἱσταμένου</i>	<i>ἑβδόμη ἐπὶ δέκα</i>
<i>πέμπτη ἱσταμένου</i>	<i>ἑνδεκάτη</i>	<i>ὀγδόη ἐπὶ δέκα</i>
<i>ἕκτη ἱσταμένου</i>	<i>δωδεκάτη</i>	<i>ἐνάτη ἐπὶ δέκα</i>
<i>εἰκοστή ἢ δεκάτη προτέρα</i>	<i>τρίτη ἐπὶ δέκα</i>	
<i>δεκάτη φθίνοντος ἢ δεκάτη ὑστέρα</i> (the twenty-first)		
<i>ἐνάτη φθίνοντος ἢ ἐνάτη μετ' εἰκάδας</i> (22nd)		
<i>ὀγδόη φθίνοντος ἢ ὀγδόη μετ' εἰκάδας</i> (23rd)		
<i>ἑβδόμη φθίνοντος ἢ ἑβδόμη μετ' εἰκάδας</i> (24th)		
<i>ἕκτη φθίνοντος ἢ ἕκτη μετ' εἰκάδας</i> (25th)		
<i>πέμπτη φθίνοντος ἢ πέμπτη μετ' εἰκάδας</i> (26th)		
<i>τετράς φθίνοντος ἢ τετράς μετ' εἰκάδας</i> (27th)		
<i>τρίτη φθίνοντος ἢ τρίτη μετ' εἰκάδας</i> (28th)		
<i>δευτέρα φθίνοντος ἢ δευτέρα μετ' εἰκάδας</i> (29th in a "full" i.e. 30-day month)		
<i>ἑνὴ καὶ νέα</i> (29th in a "hollow" i.e. 29-day month)		
<i>ἑνὴ καὶ νέα</i> (30th: full month)		

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