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A GREEK GRAMMAR
FOR COLLEGES

BY
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ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

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SMYTH. GREEK GRAMMAR FOR COLLEGES

W. P. 5
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 all 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 oesterreichische 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 οἱ, τίς, ἠτέκνος 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. Greek, the language of the inhabitants of Greece, has been constantly spoken from the time of Homer to the present day. The inhabitants of ancient Greece and other Greeks dwelling in the islands and on the coasts of the Mediterranean called themselves (as do the modern Greeks) by the name Hellenes (Ἑλληνες), their country Hellas (Ἑλλὰς), and their language the Hellenic (Ἡ Ελληνικὴ γλῶττα). 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 Γραικῶν, the first Hellenes of whom the Romans had knowledge.

N. 1.— Graeci (older Gratci) contains a Latin suffix -icus; and the name Γραικῶν, which occurs first in Aristotle, is borrowed from Latin. The Roman designation is derived either from the Γραικῶν, a Boeotian tribe that took part in the colonization of Cyne in Italy, or from the Γραικῶν, 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 Pelens (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 'Αχαϊοι, 'Αργεῖοι, Δανοί.

B. Greek is related to the languages of the Indians (Sanskrit), Persians (Zend), Armenians, Albanians, Slavonians, Lithuanians, Romans, Celts, and Germans. These various languages are all of the same stock, and together constitute the Indo-European family of languages. An important relation of Greek to English, which is a branch of the Germanic tongue, is illustrated by Grimm's law of the 'permutation of consonants':

<table>
<thead>
<tr>
<th>τ = f</th>
<th>τ = th</th>
<th>κ = h</th>
<th>β = p</th>
<th>δ = t</th>
<th>γ = c(k)</th>
<th>φ = b</th>
<th>θ = d</th>
<th>χ = g</th>
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<tr>
<td>τάθρο</td>
<td>τρεῖς</td>
<td>καρδία</td>
<td>τορβή</td>
<td>δόο</td>
<td>ἄγρος</td>
<td>φέρω</td>
<td>θόρα</td>
<td>χήρ</td>
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<tr>
<td>father</td>
<td>three</td>
<td>heart</td>
<td>thorp</td>
<td>two</td>
<td>acre</td>
<td>bear</td>
<td>door</td>
<td>goose</td>
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The above English words are said to be cognate with the Greek words. Derived words, such as geography, theatre, are borrowed directly or indirectly, from the Greek (γεωγραφία, θεάτρων).

GREEK GRAM. — 1
C. At the earliest known period of its history the Greek language was divided into dialects. Corresponding to the chief divisions of the Greeks into Aeolians, Dorians, and Ionians (a division unknown to Homer), three groups of dialects are commonly distinguished: Aeolic, Doric, and Ionic, of which Attic is a sister dialect. Aeolic and Doric are more nearly related to each other than is either to Ionic.

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 ἄ (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 ἄ (30), keeps τ before ι (115 D.). Almost all Doric dialects have -μερ for -μερ (462 D.), the infinitive in -μερ for -μαι (460 D.), the future in -εω from verbs in -εω (516 D.), the future in -εα, -εομαι (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 ά and ου (59 D. 4, 5; 230 D.). There are also differences in verbal forms (664).

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

N. 4. — Ionic changes primitive ἄ 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 ε for τ in pronominal forms (182 D.).

N. 5. — The following dialects do not fall under the above divisions: Arcadian (and the kindred Cyprian, which are often classed with Aeolic), Elean, and the dialects of N.W. Greece (Locris, Phocis, Aetolia, Acarnania, Epirus, etc.). N.W. Greek resembles Doric.

N. 6. — The dialects that retain ἄ (30) are called Α dialects (Aeolic, Doric, etc.); Ionic and Attic are the only Η dialects. The Eastern dialects (Aeolic, Ionic) change τι to σι (115).

N. 7. — The local dialects, with the exception of Tzaconian (a Laconian idiom), died out gradually and ceased to exist by 800 A.D.

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


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
INTRODUCTION

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 356), 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 σφ for ττ (78), ρσ for ρρ (79), ζον for σον with, is for ες into, γ for α (λογγ for λης, thou loucest), -η in the plural of substantives in -ει (Βασιλές, 277), and occasionally -ατζ and -ας in the third plural of the perfect and pluperfect (485 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. Κοινή or Common dialect (κοινή διάλεκτος). The Koinê took its rise in the Alexandrian period, so called from the preëminence of
INTRODUCTION

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 Koiné 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 Koiné 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 96—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 Koiné.

N. 1.—The name Atticist is given to those reactionary writers in the Koiné 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 Koiné, 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 Ἑλληνική (from Ἑλληνικός, to 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 Koiné and Hellenistic.

G. Modern Greek appears in literature certainly as early as the eleventh century, when the literary language, which was still employed by scholars and churchmen, was no longer understood by the common people. During the middle ages and until about the time of the Greek Revolution (1821—1831), the language was called Romaic (Ῥωμαϊκή), from the fact that the people claimed the name of Romans (Ῥωμαῖοι), since the capital of the Roman Empire had been transferred to Constantinople. The natural language of the modern Greeks is the outcome of a continual development of the Koiné in its spoken form. At the present day the dialect of a Greek peasant is still organically the same as that of the age of Demosthenes; while the written language, and to a less extent the spoken language of cultivated Athenians and of those who have been influenced by the University at Athens, have been largely assimilated to the ancient idiom. Modern Greek, while retaining in general the orthography of the classical period, is very different in respect of pronunciation.
INTRODUCTION

ADVANCED WORKS ON GRAMMAR AND DIALECTS


KÜNNER: 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.


MEISTERHANS: Grammatik der attischen Inschriften. 3te Aufl. Berlin, 1900.

MEYER: Griechische Grammatik. 3te Aufl. Leipzig, 1896. Comparative, with due attention to inscriptive forms. Deals only with sounds and forms.


INTRODUCTION

ABBREVIATIONS

A. = Aeschylus.
Ag. = Agamemnon.
Ch. = Choephor.
Eum. = Eumenides.
Pers. = Persae.
Pr. = Prometheus.
Sept. = Septem.

Aes. = Aeschines.
And. = Andocides.
Ant. = Antiphon.
Antiph. = Antiphanes.
Ar. = Aristophanes.

Ach. = Acharnenses.
Av. = Aves.
Ecol. = Ecclesiazusae.
Eq. = Equites.
Lys. = Lysistrata.
P. = Pax.
Plut. = Plutus.
Ran. = Ranae.
Them. = Thesmophoriazusae.
Vesp. = Vespae.

C. I. A. = Corpus inscriptionum Atticarum.
Com. Fr. = Comic Fragments.

D. = Demostenes.

Diog. = Diogenes.
Laert. = Laertius.

E. = Euripides.
Alc. = Alcestis.
And. = Andromache.
Bacch. = Bacchae.
Cycl. = Cyclops.
El. = Electra.
Hec. = Hecuba.
Hel. = Helena.
Heracl. = Heraclidae.

H. F. = Hercules furens.
Hipp. = Hippolytus.
I. A. = Iphigenia Aulis.
I. T. = Iphigienia Taurica.
Med. = Medea.
Or. = Orestes.
Phoen. = Phoenissae.
Tro. = Troades.

Hdt. = Herodotus.
Hom. = Homer.
The books of the Iliad are designated by Greek capitals (A, B, C, etc.); those of the Odyssey by Greek small letters (a, b, y, etc.).

I. = Isocrates.
I. G. A. = Inscriptiones Graecae antiquissimae.

Is. = Isaeus.
Lyc. = Lycurgus.
L. = Lysias.
Men. = Menander.
Sent. = Sententiae.

Philem. = Philomela.
Pind. = Pindar.
P. = Plato.

A. = Apologia.
Alc. = Alcibiades.
Charm. = Charmides.
Cr. = Crito.
Crat. = Cratylus.
Crit. = Critias.
Eu. = Euthydemos.
Euth. = Euthyphro.
G. = Gorgias.
Hipp. M. = Hipplis Major.
Lach. = Laches.
L. = Leges.

Lys. = Lytias.
Men. = Meno.
Menex. = Menexenus.
Par. = Parmenides.
Ph. = Phaedo.
Phae. = Phaedrus.
Phil. = Philebus.
Pol. = Politicus.
Pr. = Protagora.
R. = Rapinisa.
Soph. = Sophistes.
S. = Symposium.
Th. = Theseus.
Theag. = Theages.
Tim. = Timaeus.

S. = Sophocles.
Aj. = Ajax.
Ant. = Antigone.
El. = Electra.
O. C. = Oedipus Coloneus.
O. T. = Oedipus Tyrannus.
Ph. = Philectes.
Tr. = Trachiniae.
Stob. = Stobaeus.
Flor. = Florilegium.
T. = Thucydides.

X. = Xenophon.

A. = Anabasis.
Ages. = Agesilas.
C. = Cyropaedia.
Eq. = de re equestri.
H. = Helenica.
Hl. = Htero.

Hipp. = Hipparcheus.
M. = Memorabilia.
O. = Oeconomus.
R. A. = Empiricus Atheniensis.

R. L. = Empiricus Lacedaemoniae.
S. = Symposium.
 Vect. = de vectigalibus.
Ven. = de venatione.

The dramatists are cited by Dindorf's line. But Tragic fragments (Fr. or Frag.) are cited by Nauck's numbers, Comic fragments (except Menander's Sententiae) by Kock's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

Other abbreviations: — κ. τ. ι. = καὶ τὰ λοιπά (et cetera); scil. = scilicet; i. a. = id est; ib. = ibidem; e.g. = exempli gratia; I. E. = Indo-European; ) (= as contrasted with.
PART I

LETTERS, SOUNDS, SYLLABLES, ACCENT

THE ALPHABET

1. The Greek alphabet has twenty-four letters.

<table>
<thead>
<tr>
<th>Form</th>
<th>Name</th>
<th>Equivalents</th>
<th>Sound as in</th>
</tr>
</thead>
<tbody>
<tr>
<td>A α</td>
<td>αλφα</td>
<td>αlpha</td>
<td>a:  aha; ā: father</td>
</tr>
<tr>
<td>B β</td>
<td>βητα</td>
<td>bēta</td>
<td>b:  beg</td>
</tr>
<tr>
<td>Γ γ</td>
<td>γάμμα</td>
<td>gamma</td>
<td>g:  go</td>
</tr>
<tr>
<td>Δ δ</td>
<td>δέλτα</td>
<td>delta</td>
<td>d:  dig</td>
</tr>
<tr>
<td>Ε ε</td>
<td>ε (ξ υιλόν)</td>
<td>epsilon</td>
<td>ē:  wmet</td>
</tr>
<tr>
<td>Ζ ζ</td>
<td>ζέτα</td>
<td>zēta</td>
<td>z:  daze</td>
</tr>
<tr>
<td>Η η</td>
<td>ητα</td>
<td>ēta</td>
<td>ē:  Fr. fête</td>
</tr>
<tr>
<td>Θ θ, ϑ</td>
<td>θητα</td>
<td>thēta</td>
<td>th:  thin</td>
</tr>
<tr>
<td>Ι ι</td>
<td>ιότα</td>
<td>iōta</td>
<td>i:  ī: meteor; ī: police</td>
</tr>
<tr>
<td>Κ κ</td>
<td>καππα</td>
<td>kappa</td>
<td>c, k:  kin</td>
</tr>
<tr>
<td>Λ λ</td>
<td>λάμβδα</td>
<td>lambda</td>
<td>l:  let</td>
</tr>
<tr>
<td>Μ μ</td>
<td>μυ</td>
<td>mu</td>
<td>m:  met</td>
</tr>
<tr>
<td>Ν ν</td>
<td>νυ</td>
<td>nu</td>
<td>n:  net</td>
</tr>
<tr>
<td>Ξ ξ</td>
<td>ξι (ξι)</td>
<td>xi</td>
<td>x:  lax</td>
</tr>
<tr>
<td>Ο ο</td>
<td>ο (ο μικρόν)</td>
<td>omicron</td>
<td>ō:  obey</td>
</tr>
<tr>
<td>Π π</td>
<td>πι (πι)</td>
<td>pi</td>
<td>p:  pet</td>
</tr>
<tr>
<td>Ρ ρ</td>
<td>ρο</td>
<td>rho</td>
<td>r:  run</td>
</tr>
<tr>
<td>Σ σ, ς</td>
<td>σιγμα</td>
<td>sigma</td>
<td>s:  such</td>
</tr>
<tr>
<td>Τ τ</td>
<td>ταυ</td>
<td>tau</td>
<td>t:  tar</td>
</tr>
<tr>
<td>Υ υ</td>
<td>υ (υ ψιλόν)</td>
<td>upsilon</td>
<td>(u) y:  Fr. tu; ā: Fr. sūr</td>
</tr>
<tr>
<td>Φ ϕ</td>
<td>φι (ϕι)</td>
<td>phi</td>
<td>ph:  graphic</td>
</tr>
<tr>
<td>Χ χ</td>
<td>χι (χι)</td>
<td>chi</td>
<td>ch:  Germ. machen</td>
</tr>
<tr>
<td>Ψ ψ</td>
<td>ψι (ψι)</td>
<td>psi</td>
<td>ps:  gypsum</td>
</tr>
<tr>
<td>Ω ω</td>
<td>ω (ω μέγα)</td>
<td>omēga</td>
<td>ā:  note</td>
</tr>
</tbody>
</table>

a. Sigma (not capital) at the end of a word is written σ, elsewhere σ. Thus, σεισμός earthquake.

b. The names in parentheses, from which are derived those in current use, were given at a late period, some as late as the Middle Ages. Thus, epsilon means 'simple e,' upsilon 'simple u,' to distinguish these letters from α, ο, which were sounded like ē and u.
LETTERS, VOWELS, AND DIPHTHONGS

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, uncialas as €); the small letters (minuscules), which were used as a literary hand in the ninth century, are cursive forms of the uncialis.

a. Before 403 B.C. in the official Attic alphabet E stood for ε, η, spurious η (6), Ο for ο, ω, spurious ω (6), Η for the rough breathing, ΞΣ for Ξ, ΦΣ for Ψ.

A was written for γ, and ι for λ. Thus:

ΕΔΟΧΕΝΕΝΕΙΒΟΕΙΚΑΙΩΝΕΜΟΙ ΕDOXEN τΩ ΒΟΟΛΗ ΚΑΙ τΩ ΔΗΜΟΡ.
ΧΞΥΛΑΡΦΕΞΧΞΥΛΕΡΑΦΞΑΝ ΧΞΥΛΑΡΚΕΞΧΞΥΛΕΡΑΦΞΑΝ.
ΕΠΙΤΕΔΕΙΟΝΕΝΑΙΑΡΟΤΑΡΛΥΡΙΟ Επιτεξοιον ειναi απο του όργυρου.

3. In the older period there were two other letters: (1) Φ: ϕαυ, ϕαυ, called digamma (i.e., double-gamma) from its shape. It stood after ε and was pronounced like ω. Φ was written in Boeotian as late as 200 B.C. (2) Ψ: ψοπτα, koppa, which stood after ι. Another s, called san, is found in the sign ζ, called sampi, i.e., san + πτ. On these signs as numerals, see 348.

VOWELS AND DIPHTHONGS

4. There are seven vowels: α, ε, η, ς, o, υ, ω. Of these ε and o are always short, and take about half the time to pronounce as η and ω, which are always long; α, η, υ are short in some syllables, long in others. In this Grammar, when α, η, υ are not marked as long (α, η, υ) 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 ϕ was actually sounded. Examples of words containing ϕ are: άστιν town, ατάν lord, ανάω please, ανώ give way (cp. weak), αυχο: twenty (cp. viginti), πα- στος each, ακών willing, ουρα: hope (cp. voluntas), ηουα am like, ηο, ηε him, ηε sit, ηις word, ηις said, ηγορ work, ϑημι: cloth, fr. ϑεσ-μι: (cp. vestis), ιρι: will say (cp. verbum), ιρι:es evening (cp. vesper), ιν: ιο:et violet (cp. viola), ινος year (cp. vetus), ιδι: sweet (cp. suavis), ιδι: know (cp. videre, viz), ις strength (cp. vis), ιρι: willow (cp. vitis, vithy), ιξος house (cp. vicus), ιξος wine (cp. vinum), ιξος his (128), ιξος carriage (cp. veho, voain). Vau was lost first before ο-sounds (ὁριω see, cp. be-ware). ο occurred also in the middle of words: ικέριος glory, αιτει always, δες sheep (cp. ovis), άλφις key (Dor. κλάθ, cp. clavis), κέρι: stranger, Δι:1 to Zeus, καλβίς beautiful. Cp. 20, 31, 37 D., 122, 123.
5. A diphthong (διφθογγος having two sounds) combines two vowels in one syllable. The second vowel is ı or ν. The diphthongs are: aı, eı, oı, ıt, ıt, ı; au, ev, ov, ıv, and ıv. The ı of the so-called improper diphthongs, ı, ı, ı, is written below the line and is called iota subscript. But with capital letters, ı is written on the line (adscript), as THI ΟΙΔΗ = τῇ φιλι καὶ ΟΙΔΗ to the song. All diphthongs are long.

2. In ı, ı, ı the ı ceased to be written about 100 B.C. The custom of writing ı under the line is as late as about the eleventh century.

6. ı, ov are either genuine or spurious (apparent) diphthongs (25). Genuine ı, ov are a combination of ı + ı, ı + ν, as in λείπω I leave (cp. λείπω I have left, 35 a), γέτε to a race (49), ἀκλόνωσ πουλων (cp. κλεινω ὁιον). Spurious ı, ov arise from contraction (50) or compensatory lengthening (37). Thus, ϕιλει he loved, from ϕιλεσ, ϕιλες placing from ϕιέρες; ϕιλονον they loved from ϕιλον, ϕιάνον voyage from ϕιάνοσ, δοσ giving from δοντις.

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

8. Diaeresis.—A double dot, the mark of diaeresis (διαφρισμ ἐσματισμόν), may be written over ı or ν when these do not form a diphthong with the preceding vowel: προστημ ρι set before, ρι 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 ı, which is sounded before the vowel; the smooth
breathing (spiritus lenis) is not sounded. Thus, ὃρος hórōs boundary, ὅρος órōs mountain.

10. Initial υ (υ and υ) always has the rough breathing.

11. Diphthongs take the breathing, as the accent (162), over the second vowel: ἄλπω hairó I seize, ἄλπω afro I lift. But q, ψ, ϑ take both the breathing and the accent on the first vowel, even when ι is written in the line (5): ιδω = Ἀιδω I sing, ινθ = Ἀιδὴς Hades, but Ἀινείας Aeneas. The writing ἄδηλος (Ἀδηλός) destroying shows that αι does not here form a diphthong; and hence is sometimes written αι (8).

12. In compound words (as in προοράνν to foresee, from πρό + ὀράνν) the rough breathing is not written, though it must often have been pronounced: cp. ἐξεδρά a hall with seats, Lat. exedra, exedra, polyhistor very learned, Lat. polyhistor. On Attic inscriptions in the old alphabet (2 a) we find ΕΘΟΠΚΟΝ εὐθρός faithful to one’s oath.

13. Every initial ρ has the rough breathing: βήτωρ orator (Lat. rhetor). Medial ρφ is written βφ in some texts: Πύρρος Pyrrhus.

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

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 ζ. (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 θ, τ, κ, φ, ϑ, χ (stops), σ (spirant or sibilant), and ψ and ζ.

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 ι 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: Ἄθης (Ἀιδῆς), the god Hades, ἀλτο spring (Ἀλθομα), ἀμβικis together (cp. ἀμα), ἄλος συν (ἅλος), ἄτα dawn (ήως), ἄρτς λαξ (λέραξ), ὅρος boundary (ὁρος). But also in ἀμαξα wagon (Attic ἀμαξα). In Laconian medial σ became ' (hora): έτυκάε = ἐτύχει he conquered.

10 D. In Aeolic, υ, like all the other vowels (and the diphthongs), always has the smooth breathing. The epic forms ὄμμες you, ὄμμα, ὄμμε (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).

<table>
<thead>
<tr>
<th>Classes</th>
<th>Orders</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labial (lip sounds)</td>
<td>Smooth</td>
</tr>
<tr>
<td>Dental (teeth sounds)</td>
<td>Middle</td>
</tr>
<tr>
<td>Palatal (palate sounds)</td>
<td>Rough</td>
</tr>
<tr>
<td>( \pi \beta \phi )</td>
<td>( \pi \tau \kappa )</td>
</tr>
<tr>
<td>( \tau \delta \theta )</td>
<td>( \beta \delta \gamma )</td>
</tr>
<tr>
<td>( \kappa \gamma \chi )</td>
<td>( \phi \theta \chi )</td>
</tr>
</tbody>
</table>

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. \(^*\) (\( \hat{\lambda} \)) is also an aspirate. The middle stops owe their name to their position in the above grouping, which is that of the Greek grammarians.

17. Spirants. — There is one spirant: \( \sigma \) (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.

18. Liquids. — There are two liquids: \( \lambda \) and \( \rho \). Initial \( \rho \) always has the rough breathing (13).

19. Nasals. — There are three nasals: \( \mu \) (labial), \( \nu \) (dental), and \( \gamma \)-nasal (palatal).

a. Gamma before \( \kappa \), \( \gamma \), \( \chi \), \( \xi \) is called \( \gamma \)-nasal. It had the sound of \( n \) in think, and was represented by \( n \) in Latin. Thus, \( \delta \gamma \kappa \rho \alpha \) (Lat. ancora) anchor, \( \delta \gamma \nu \lambda \varsigma \) (Lat. angelus) messenger, \( \sigma \phi \gamma \xi \) sphinx.

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

20. Semivowels. — \( \iota \), \( \upsilon \), the liquids, nasals, and the spirant \( \sigma \) are often called semivowels. (\( \iota \) becoming \( \zeta \), and \( \varsigma \) are also called spirants.)

a. When \( \iota \) and \( \upsilon \) 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 \( \iota \) and \( \upsilon \) are written \( \iota \) and \( \upsilon \). Initial \( \iota \) passed into \( \acute{\iota} \) (\( \hat{\lambda} \)), as in \( \acute{\iota} \nu \lambda \) liver, Lat. jecur; and into \( \upsilon \) in \( \acute{\upsilon} \gamma \upsilon \alpha \nu \) yoke, Lat. jugum (here it is often called the spirant \( yod \)). Initial \( \upsilon \) was written \( \varsigma \) (3). Medial \( \iota \), \( \upsilon \) before vowels were often lost, as in \( \tau \nu \delta \iota \nu \) (\( \iota \o \o \lambda \o \) $I$ honour, \( \beta \delta \iota \nu \) of, gen. of \( \beta \delta \iota \nu \) ox, corn (48).

b. The form of many words is due to the fact that the liquids, nasals, and \( \sigma \) may fulfil the office of a vowel to form syllables (cp. bridle, even, pet). This is expressed by \( \lambda \), \( \mu \), \( \upsilon \), \( \gamma \), \( \sigma \), \( \tau \), to be read 'syllabic \( \lambda \)', etc., or 'sonant \( \lambda \)' (see 35 b, c).

21. Double Consonants. — These are \( \xi \), \( \xi \), and \( \psi \). \( \xi \) is a combination of \( \sigma \delta \) (or \( \delta \sigma \)) or \( \delta \) (26). \( \xi \) is written for \( \kappa \sigma \), \( \gamma \sigma \), \( \chi \sigma \); \( \psi \) for \( \pi \sigma \), \( \beta \sigma \), \( \phi \sigma \).
22. "TABLE OF CONSONANT SOUNDS"

<table>
<thead>
<tr>
<th>Divisions</th>
<th>Physiological Differences</th>
<th>Labial</th>
<th>Dental</th>
<th>Palatal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasals</td>
<td>Voiced</td>
<td>µ</td>
<td>ν</td>
<td>γ-nasal (19 a)</td>
</tr>
<tr>
<td>Semivowels</td>
<td>Voiced</td>
<td>ι(ι)</td>
<td></td>
<td>ι(ι)</td>
</tr>
<tr>
<td>Liquids</td>
<td>Voiced</td>
<td>λ</td>
<td>ρ</td>
<td></td>
</tr>
<tr>
<td>Spirants</td>
<td>Voiced</td>
<td>σ†</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Voiceless</td>
<td>σ, ρ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stops</td>
<td>Voiced</td>
<td>β (middle)</td>
<td>δ (middle)</td>
<td>γ (middle)</td>
</tr>
<tr>
<td></td>
<td>Voiceless</td>
<td>ι (smooth)</td>
<td>ι (smooth)</td>
<td>ι (smooth)</td>
</tr>
<tr>
<td></td>
<td>Voiceless Aspirate</td>
<td>φ (rough)</td>
<td>θ (rough)</td>
<td>θ (rough)</td>
</tr>
<tr>
<td>Double</td>
<td>Voiced</td>
<td>ψ</td>
<td>ζ</td>
<td></td>
</tr>
<tr>
<td>consonants</td>
<td>Voiceless</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* ρ is voiceless. † σ was voiced only when it had the ζ sound (20).

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, e, u differed in sound from the corresponding long vowels only in being less prolonged; e and ι probably differed from γ 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. ξ: as a in Germ. hat. There is no true α in accented syllables in English; the a of idea, aha is a neutral vowel. η: as η in fete, or

24 D. In Lesbos, Boeotia, Laconia, possibly in Ionia, and in some other places, u was still sounded oo after it became like Germ. ü in Attic.
nearly as e in where. 1: nearly as the first e in meteor, eternal. 0: as o in Fr. mot, somewhat like unaccented o in obey or phonetic (as often sounded). w: as o in Fr. encore. Eng. 5 is overwhelmingly diphthongal (ou). u 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 u had become like Germ. ü, the only means to represent the sound of the old u (oo in moon) was uv (25). Observe, however, that, in diphthongs, final u retained the old u sound.

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

- ai as in Cairo
- au as ou in out
- eu as e (met) + oo (moon)
- ou as oh'-oo
- ow as in sour
- un as in sour
- u as in Fr. huit

In e, u, ö, the long open vowels had completely overpowered the i by 100 B.C., so that i ceased to be written (ô a). The i 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 ai and au (6) were originally distinct double sounds (ôh'-i, ôh'-oo), and as such were written EI, OT in the Old Attic alphabet (2 a): EΓΓIΔΕ ιερός, ΤΟΤΟΝ τοῦτων. The spurious diphthongs a and ou (6) are digraphs representing the long sounds of simple e (French é) and original u. By 400 B.C. genuine ei and ou had become simple single sounds pronounced as e in vein and ou in ourang; and spurious ai and au, which had been written E and O (2 a), were now often written EI and OT. After 300 B.C. a gradually acquired the sound of ei in seize. ou was sounded like oh'-oo, u and uv like ôh'-oo, oh'-oo, pronounced rapidly but smoothly. u is now commonly sounded as ui in quit. It occurred only before vowels, and the loss of the i in ô's son (43) shows that the diphthongal sound was disliked.

26. Consonants. — Most of the consonants were sounded as in English (1). Before i, u, y, r, s never had a sh (or zh) sound heard in Lycia (Λυκία), Asia (Asia). s was usually like our sharp s; but before voiced consonants (16 a) it probably was soft, like z; thus we find both κάτως and κάτως on inscriptions.

- z was probably = zd, whether it arose from an original š (as in 'Aθήνας, from 'Αθηνας, ós-2é Athens-wards), or from dz, developed from dy (as in φυδίς, from (d)γυδίς, cp. jugum). The z in zd gradually extinguished the d, until in the Hellenistic period (p. 4) z sank to z (as in seal), which is the sound in Modern Greek. — The aspirates, f, θ, χ were voiceless stops (16 b, 16 a) followed by a strong expiration: xh, rh, kh as in upheaval, hothouse, backhand (though here h is in a different syllable from the stop). Thus, φιλός was φιλος, θελω was τρόλω, ἦτος was κελω. Ταχεία was τεκαίω. Cp. ιφ' φ' for τι (1) 'φ, etc. Probably only one h was heard when two aspirates came together, as in δχρος (dχτρος). After 300 A.D. (probably) φ, θ, and χ became spirants, φ being sounded as f (as in Φιλίππος 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 τφ (= τφ), τθ, κχ.

26 D. Aeolic has ς for ι in ιθιος (ίθιος branch). In late Laconian θ passed into ι (επίλον = θπιλόν 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 ℓ in Latin representations of ϕ, θ, χ possibly shows that these sounds consisted of a stop + ℓ. Thus, *Phīlīrus = Ἀκίλλης, τὸς = θῶς, Acīles = Ἀκιλλής. 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

<table>
<thead>
<tr>
<th>Short</th>
<th>Long η (after, ı, ρ, 81)</th>
<th>η</th>
<th>ή</th>
<th>ο</th>
<th>υ</th>
</tr>
</thead>
<tbody>
<tr>
<td>τιμά-ω</td>
<td>εδ-ω</td>
<td>φιλέ-ω</td>
<td>ἵκανον</td>
<td>δηλ-ω</td>
<td>φο-σις</td>
</tr>
<tr>
<td>I honour</td>
<td>I permit</td>
<td>I love</td>
<td>I come</td>
<td>I show</td>
<td>nature</td>
</tr>
<tr>
<td>τιμή-σω</td>
<td>εδ-σω</td>
<td>φιλή-σω</td>
<td>ἵκανον</td>
<td>δηλ-σω</td>
<td>φο-μα</td>
</tr>
<tr>
<td>future</td>
<td>future</td>
<td>future</td>
<td>imperfect</td>
<td>future</td>
<td>growth</td>
</tr>
</tbody>
</table>

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, τίνεῳ become Epic καλός fair, τίνῳ I pay (37 D. 1), Attic καλός, τίνῳ.

29. The initial short vowel of the second part of a compound is often lengthened: στρατηγὸς general (στρατός army + ἄγεω to lead 887 d).

30. Attic η, ǝ. — Attic has η for original ǝ of the earlier period, as φύη report (Lat. fāma). Ionic also has η for original ǝ. Doric and Aeolic retain original ǝ (φάμα).

28 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in the Epic ei for e, ou (rarely oi) for o, and a, ı, ū for a, ı, u. Thus, εἰράλωs in the sea for ἐράλως, εἰράμως eternal for ἐράμῳ, ὑπέρωχος eminent for ὑπέρωχος, ὑπέρωχα have come for ἑπιρωχα, οὐδέμων destructive, accursed for οὐδέμων, οὐδέμων mountains from ὄρος, Οὐλώμωτῳ of Olympus from Ὄλυμπος. o before a vowel appears as οι in ποινή breath. Similarly, ἤγαθες very holy for ἄγαθες; but ἤματις windy (from ἄμωτος) has the η of ἄμωτος under the wind (29), and τίθημι placing (for τίθεμι) borrows η from τίθημι.

A short syllable under the rhythmic accent ('icus') is lengthened metrically: (1) in words having three or more short syllables: the first of three shorts (οὐδέμων), the second of four shorts (ὑπέρωχος), the third of five shorts (ἄκρεσία boundless); (2) in words in which the short ictus syllable is followed by two longs and a short (Οὐλώμωτῳ). A short syllable not under the rhythmic accent is lengthened when it is preceded and followed by a long; thus, any vowel preceded by ψ (ψνιω breathe = ψνεψω), ı or u before a vowel (ψριδιμψει seal).

30 D. 1. Doric and Aeolic retain original ǝ, as in μᾶλων apple (cp. Lat. mālum, Att. μῆλον), κάρφες herald (Att. κηρυχ). But Doric and Aeolic have original η when η interchanges with e, as in τίθημι I place, τίθεμεν we place, μάτηρ mater, τοιμήν toimē shephard.

2. Ionic has η after e, ı, and ρ. Thus, γενή, σκιή, ἡμέρη.
Vowel Change

23. This is true also of the ā which is the result of early compensative lengthening, by which ā-s, -āl-, -ās, -ār-, and ā-s changed to ā-s, -āl-, -ās, and ā-r. (See 37 b.) But in a few cases like τάς for τάν, and in πάσα for πάσα (113) where the combination ασ arose at a later period, ā was not changed to η. ἡφασα for ἡφῄς to weave follows τετράναι to pierce.

24. Original ā became η after ν, as φυή growth. In some words, however, we find ā.

31. In Attic alone this η was changed back to ā:

1. When preceded by a ρ; as ἡμέρα day, χώρα country. This appears to have taken place even though an ῶ intervened: as ἀκρόαμα a musical piece, ἀκρόα collected.

Exceptions: (a) But ρνη was changed to ρη: as κόρη for κορή maiden.
(b) Likewise ρη, when the result of contraction of ρη, remained: as ῶρη from ῶρη mountains.
(c) And ρη was changed to ρη: as κόρη for κόρη (79) one of the temples.

2. When preceded by ε or ι: as γενής generation, σκόδο shadow.

This change takes place even when the η is the result of the contraction of εια: as ῶγια healthy, ῶθεα lacking, for ῶγίᾳ from ῶγιοιες, ῶθια from ῶθιοιες; also, if originally a ι intervened, as κα for κας young (Lat. nova).

Exceptions: Some exceptions are due to analogy: ῶγία healthy, ῶφυή shapely (292 d) follow σφή clear.

32. In the choruses of tragedy Doric ā is often used for η. Thus, μάτηρ mother, ψυχά soul, γα earth, δύσταν wretched, ἤβαν 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, εα. Thus, ληός (Epic λᾶος folk) becomes λεός, as πόλης becomes πόλεως of a city; τεθνήτος teθνεωτος dead; βασιλῆ βασιλέα king.

33 D. a for ε: λαπός sacred, "Αρτέμις (for "Αρτέμις), τράτω turn Dor.; ε for a: θρός courage Aeol., ἄρση male, ὥρω see, τέσσερες four (= τετταρες) Ion.; ε for ο: διάκτοι (for διάκτοιοι) 200 Dor., ὑδα under Aeol.; ε for a: στράτω (στρά- τοι) army, ὅν (ὅν) ὑπ Αεολ., τέσσερες (τετταρες) four Dor.; ε for η: λέσσω inferior (ἰττων) Ion.; ε for ο: 'Απόλλων Dor. (also 'Απόλιων); ε for μέτον greater Ion.; ε for ύ: κεραυ μίξ (= κεραυνοι for κεραινοι) Aeol.; ε for ε: ληός hearth Ion., λεόν Dor. (for ληθός), χρύσος (χρύνεα) golden Aeol., δος god Boeot., κομμίν arrange Dor.; ε for a: τέσσερες four (τετταρες) Hom.; ε for ο: δυνά same Dor., Aeol., ἄπν from Aeol.; ε for ευ: δεν accordingly Ion., Dor.

34 D. Often in Ionic: 'Αρτέμις from earlier 'Αρτέμια son of Ατρεως, λεόν from ληόν suppliant. This εω generally makes a single syllable in poetry (60). The ηο intermediate between ηο and εω is rarely found.
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, sing, sung.

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, φέρ-ω I carry, φώρ-ος tribute, φάρ thief, φαρ-ε-τρα quiver, δι-φρ-ος chariot (two-carrier), λει-ω I leave, λε-λαυ-α I have left, λει-ειν to leave. The interchange is quantitative in φώρ-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-τρα-σι from πατρ-σι (282); and α from ρ, as in αυτ-μα-το-ν for αυτ-μα-ταν automaton (acting of its own will), cp. μα-ρας rage, μα-μονα I yearn. So in ὅμωμαι name for ὅμωμ-μαι; cp. ὅμωμα.

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

36. TABLE OF THE CHIEF VOWEL GRADERS

<table>
<thead>
<tr>
<th>Strong Grades</th>
<th>Weak Grade</th>
<th>Strong Grades</th>
<th>Weak Grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. α : ο</td>
<td>— or α</td>
<td>1. η : ω</td>
<td>α</td>
</tr>
<tr>
<td>2. ει : οι</td>
<td>ι</td>
<td>2. ε : ο</td>
<td>ε or α</td>
</tr>
<tr>
<td>3. ευ : ου</td>
<td>υ</td>
<td>3. f</td>
<td>ω</td>
</tr>
<tr>
<td>a. τε-γερ-μην I became</td>
<td>γε-γερ-α I am born</td>
<td>γε-γερ-ομαι I become</td>
<td></td>
</tr>
<tr>
<td>b. πειθω I persuade</td>
<td>πειθω-α</td>
<td>πειθω-α I trust (588)</td>
<td>πειθω-ας persuasive</td>
</tr>
<tr>
<td>c. δελθοθς-ομαι I shall go</td>
<td>δελθοθ-α I have gone</td>
<td>δελθοθ-ον I went (Epic)</td>
<td></td>
</tr>
<tr>
<td>d. φα-μι (Dor., 30) I say</td>
<td>φα-μι</td>
<td>φα-μεν we speak</td>
<td></td>
</tr>
<tr>
<td>e. ιθ-ημι I place</td>
<td>ιθ-μεν</td>
<td>ιθ-μεν placed, adopted</td>
<td></td>
</tr>
<tr>
<td>f. τηθ-μι I break</td>
<td>τηθ-μεν</td>
<td>τηθ-μεν it was broken</td>
<td></td>
</tr>
<tr>
<td>g. δι-δο-μι I give</td>
<td>δι-δο-μεν we give</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

N. 1. — Relatively few words show examples of all the above series of grades. Some have five grades, as πα-τηρ, πα-τηρ-α, εθ-εδ-τορ, εθ-εδ-τορ-α, πα-τε-δι.
N. 2. — ε and ι vary in πεταρνμαι περνμαι 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, Εἰνος for Εἰνος stranger, Εἰνεκα on account of (also in Dem.) for Εἰνεκα, ο둡ος boundary for ὅς, κόψος boy for κόπος, μοῦνος alone for μῦνος. These forms are also used generally in poetry.
The short vowels are lengthened to

\[
\begin{array}{cccccc}
\alpha & \varepsilon & \iota & \omicron & \upsilon \\
τά- & ε-μεν- & ι-κλιν- & τός & δευκαρί- \\
θά- & ήμενα & ικλίνα & τός & δευκάρι \\
\end{array}
\]

Thus the forms become

\[
\begin{array}{cccccc}
\text{the I remained} & \text{I leaned} & \text{the showing} \\
τάν- & ε-μεν-σά & ι-κλιν-σά & τός & δευκαρίσ \\
\end{array}
\]

a. Thus are formed κτεῖνω I kill for κτεῖ-ω, φθεῖρω I destroy for φθεῖ-ω, δότερα giver for δοτερ-α, κλίω I lean for κλίν-ω, δολοφόρω I lament for δολοφυρ-ω.
b. \(\alpha\) becomes \(\gamma\) in the \(\sigma\)-aorist of verbs whose stems end in \(\lambda\), \(\rho\), or \(\upsilon\), when not preceded by \(\iota\) or \(\rho\). Thus, \(\varphiα\-\sigmaα\) becomes \(\iota-\varphiγ\-\alpha\ I showed, but \(\iotaπερα-\sigmaα\) becomes \(\iota-\acute{\epsilon}ρ\-\alpha\ I finished. So σεληνή moon for σελασ-η (σελασ gleam).
c. The diphthongs \(\epsilon\) and \(\omicron\) due to this lengthening are spurious (8).

38. \(\eta\) arises from \(\alpha\) upon the loss of its \(\iota\) (43) in \(\delta\) always (from \(\alpha\delta\)), \(\alpha\-λα\) eagle (\(\alphaλα\)), \(\kappaλαι\) weep (\(\kλαι\)), \(\alpha\λά\) olive-tree (\(\alphaλα\), cp. Lat. \(\alphaλα\)).

a. This change took place only when \(\alpha\) was followed by \(f\) (\(αλεί, αλειβός\) from \(\delta\-\muερος, κλα\-\ικει\) from \(κλα\-\ικει, 111, 128\)) or \(i\) (\(Θηβά\-\ις \text{the \textbf{Th}e}βά\-\ις\) from \(Θηβά\-\ις\)); and only when \(f\) or \(i\) was not followed by \(o\).

SHORTENING, ADDITION, AND OTHER VOWEL CHANGES

39. Shortening.—A long vowel may be shortened before another long vowel: \(\betaασ我们应该 from \betaασ\-\ι\-\ου\ of kings, ν\-\ι\-\ι\ of ships, τεθρον\-\ι\ dead.

40. A long vowel before \(\iota\), \(\upsilon\), a nasal, or a liquid + a following consonant was regularly shortened: \(\nu\-\ι\-\ι\) from original \(\nu\-\ι\-\ι\) ship, \(\epsilonμ\-\gamma\-\ς\) from \(\epsilon-\mu\-\gamma\-\nu\-\tau\) were mixed. The long vowel was often introduced again, as Ion. \(\nu\-\ι\-\ι\) ship.

41. Addition.—\(\alpha\), \(\epsilon\), \(\omicron\) are sometimes prefixed before \(\lambda\), \(\mu\), \(\rho\), \(f\) (prothetic vowels). Thus, \(\delta-\-\alpha\-\lambda\-\epsilon\-\iota\-\phi\-\omega\ anoint with oil, \(\lambda\-\nu\-\ι\-\omega\ fat; \(\epsilon-\rho\-\theta\-\rho\-\\iota\-\upsilon\) red (cp. Lat. ruber), \(\epsilon-\-\iota\-\κ\-\iota\-\omega\) from \(\epsilon-\epsilon\-\iota\-\\omega\) wipe; \(\epsilon-\chi\-\theta\-\epsilon\) and \(\chi\-\theta\-\epsilon\) yesterday, \(\epsilon-\κ\-\τ\-\iota\-\\iota\-\nu\-\epsilon\-\α\-\\iota\-\σ\) weasel-skin helmet) are doubtful cases.

42. Development.—A medial vowel is sometimes developed from \(\lambda\) or \(\upsilon\) between two consonants; thus \(\alpha\-\lambda\), \(\lambda\-\lambda\); \(\alpha\-\rho\), \(\rho\-\rho\); \(\alpha\-\upsilon\) (35 b). Also (rarely) in forms like Ion. \(\beta\-\alpha\-\gamma\-\chi\-\omega\) = Att. \(\beta\-\alpha\-\gamma\-\chi\-\omega\) hoarseness.

2. Doric generally lengthens \(\epsilon\) and \(\omicron\) to \(\eta\) and \(\omega\): \(\xi\-\nu\-\omega\), \(\delta\-\\rho\-\\iota\), \(\kappa\-\rho\-\\iota\), \(\mu\-\omega\). So \(\mu\-\\omega\) muse from \(\mu\-\nu\-\omicron\-\\omega\) for \(\mu\-\nu\-\\omega\-\omicron\) the, \(\hat{\eta}\-\iota\-\omicron\) for \(\hat{\eta}\-\iota\-\\omicron\) am for \(\eta\-\omicron\), \(\chi\-\\nu\-\omega\) 1000 for \(\chi\-\\nu\-\\nu\-\\nu\), Ionic \(\chi\-\\nu\-\\nu\-\). (In some Doric dialects \(f\) drops as in Attic (\(\xi\-\nu\-\omega\), \(\delta\-\\rho\-\\iota\)); and \(\alpha\-\upsilon\) may become \(\hat{\eta}\), \(\hat{\eta}\-\omicron\): \(\hat{\iota}\-\omicron\-\\nu\-\\nu\-\\nu\-\\nu\-\\nu\) lords, \(\hat{\iota}\-\omicron\) the.)

3. Aeolic has \(\alpha\-\epsilon\-\iota\-\omicron\) (a genuine diphth.), \(\hat{\iota}\-\omicron\) from \(\alpha\-\nu\-\\omicron\), \(\dot{\iota}\-\omicron\), \(\hat{\iota}\-\omicron\). Thus, \(\rho\-\\nu\-\\nu\-\\nu\) all (Cretan \(\tau\-\alpha\-\nu\-\\nu\-\\nu\), Att. \(\tau\-\\nu\-\\nu\-\\nu\)), \(\lambda\-\nu\-\\nu\) they loose from \(\lambda\-\nu\-\\nu\). Elsewhere Aeol. prefers assimilated forms (\(\beta\-\nu\-\\nu\-\\nu\), \(\beta\-\\nu\-\\nu\), \(\beta\-\\nu\-\\nu\), \(\beta\-\\nu\-\\nu\)). But single \(\nu\), \(\rho\) are also found, as in \(\kappa\-\nu\-\\nu\), \(\mu\-\nu\-\\nu\). Aeolic has \(\phi\-\\nu\-\\nu\), \(\kappa\-\\nu\-\\nu\), \(\delta\-\nu\-\\nu\-\\nu\); cp. 37 a.

39 D. In the Ionic genitive of \(\hat{\alpha}\) stems (214 D. 8) \(-\omega\-\nu\) is from \(-\nu\-\nu\-\nu\) out of \(-\\alpha\-\nu\). So in Ionic \(\beta\-\alpha\-\nu\-\\nu\-\\nu\) from \(\beta\-\alpha\-\nu\-\\nu\-\\nu\) king. So even before a short vowel in Hom. \(\hat{\iota}\-\\nu\-\\nu\), \(\hat{\iota}\-\\nu\-\\nu\-\\nu\-\nu\) hero (cp. 148 D. 3).

GREEK GRAM. — 2
43. Disappearance. — The ι and υ of diphthongs often disappear before a following vowel. Thus, ιός from ιός son, βό-ις genitive of βο-ις oś cow. ι and υ here became semivowels (ι, υ), which are not written. Cp. 148 D. 3.

44. a. The disappearance of ι before a vowel is often called ὑφαντθεις (ὑφαντθείς omission). Thus Ionic ρωσθείς chick for ρωσθεῖς, ὀρτῃ for ὀρτῇ festival; ὀδεῖς fearlessly for ὀδεῖς. Here ι was sounded nearly like υ and was not written.

b. The disappearance of a short vowel between consonants is called syncope (συνκόη cutting up). Thus πιθανο πιθανο for πιθανο for πιθανο. Syncope 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: βυθλίον book from βυθλίον (βυθλίον papyrus).

a. On assimilation in distracted verbs (ὁμήρω see, etc.), see 643 ff., 659.

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.), aphagesis (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 οἰς, εἰ, ἦς, καῖ, μη, and the forms of the article.

48 D. So in Hdt. κέιται for κείται lies, βάβδα for βαβδία deep.


47 D. Hiatus is allowed in certain cases.

b. After a long final syllable having the rhythmic accent: μαί εὐθανασία (μ — η — μ — η — μ).

c. When a long final syllable is shortened before an initial vowel (weak, or improper, hiatus): ἀκυτόν ἐφ' ὑψηλότε (μ — η — μ — η — μ — η — μ — η — μ).

d. When the concurrent vowels are separated by the caesura; often after the fourth foot: ἀλλ' ἀγ' ἐμών ὁχέων ἐπιθήκου, ἐφρα ἑναι; very often between the short syllables of the third foot (the feminine caesura): ας, ἀλλ' ἀκτώνα κάθησο, ἐπικείθεοι μόδις; rarely after the first foot: αὐτὰρ ὁ γυμνὸς A. 383.

e. Where ι has been lost.

2. In Attic poetry hiatus is allowable, as in 1 c, and after τι what? oō well, interjections, τε ol concerning, and in ođđ (μηδέ) els (for ođđels, μηδέls 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, υ (v), 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 = γένε, αἴδοι = αἴδοι, κλήθρον = κλήθρον.

50. (II) Like Vowels. — Like vowels, whether short or long, unite in the common long; ee, oo become ei, ou (6): γέραα = γέρα, φιλέτε = φιλήτε; ἐφίλεε = ἐφίλει, δηλόμεν = δηλούμεν.

a. i is rarely contracted with i (𝐝.toFixed = φίδióν small snake) or u with u (by σon in inscriptions, from δ(ψ)ον = νιόν, 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 o sound always prevails over an a or e sound: o or e before or after e, and before η, forms o. oσ and o form oυ (a spurious diphthong, 6). Thus, τιμάομεν = τιμάων, αἴδα = αἴδω, ἡρωα = ἡρω, τιμάω = τιμώ, δηλότη = δηλώτε; but φιλόμεν = φιλούμεν, δηλότον = δηλούτον.

b. When a and e or η come together the vowel sound that preceded prevails, and we have η or η: δραε = δρα, τιμάητε = τιμάτε, δρεα = δρη.

c. v rarely contracts: v + e = v in ἱκθδην from ἱκθδην small fish; v + e strictly never becomes v (273).

52. (IV) Vowels and Diphthongs. — A vowel disappears before a diphthong beginning with the same sound: μνάει = μναῖ, φιλέει = φιλεῖ, δηλόει = 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 i, is subscript (5): τιμάει = τιμά, τιμάομεν = τιμάομεν, λαίει = λαίεη, μεμνημόμεν = μεμνημόμεν.

a. But e + o becomes o: φιλόει = φιλοῖ; o + e, o + η become ei: δηλόει = δηλοῖ, δηλή = δηλοῖ.

54. Spurious η and o are treated like e and o: τιμάειν = τιμάν, δηλέειν = δηλούν, τιμάομεν = τιμάομεν (but τιμάει = τιμά and δηλόει = δηλοί, since ei is here genuine; θ).

50 D. i + i = i occurs chiefly in the Ionic, Doric, and Aeolic dative singular of nouns in -is (268 D.), as in πολύ = πολί; also in the optative, as in φθυ-ι-το = φθίτα.
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, τιμα is from τιμα-η out of τιμα-ε(σ)αι; but Περικλέους from Περικλέους.

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): χρυσεα = χρυσα (not χρυση), ἀπλα = ἀπλα (not ἀπλα), by analogy to the a which marks the neuter plural, χρυσεαι = χρυσαι. (So ἡμας = ἡμας to show the -ας of the accus. pl.) Only in the singular of the first declension does εα become η (or α after a vowel or ρ): χρυσεας = χρυσης, ἀργυραξ = ἀργυρα. In the third declension εεα becomes εα (285); ιεα or ιεα becomes ια (ια) or ιη (ιη). 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, μνη (two syllables) follows μνος, the older form of μνως (275). Sometimes the long vowel was shortened (39) or transfer of quantity took place (34).

58. Vowels that were once separated by ο or η (20) are often not contracted in dissyllabic forms, but contracted in polysyllabic forms. Thus, θε(σ)ος god, but Θουκυδίδης Thucydides (θεός + κόδος glory).

59. TABLE OF VOWEL CONTRACTIONS

| a + a | = a | γερα | = γερα | e + ai | = η | λθαι | = λθη |
| a + a | = a | λαα | = λαα | | | whence λθει |
| a + α | = a | βεβα | = βεβα | a + α | = αι | μμα | = μμα |
| a + η | = η | μμα | = μμα | e + e | = ει (επ.) | φιλετε | = φιλετε |
| a + ι | = ι | τιματε | = τιματε | e + ι (επ.) | = ιι (επ.) | φιλοτε | = φιλοτε |
| a + ε | = ε | τιμαι | = τιμαι | e + η | = η | φιλη | = φιλη |
| a + η | = η | τιματε | = τιματε | e + η | = η | φιλη | = φιλη |
| a + γ | = γ | τιμα | = τιμα | e + γ | = γ | φιλομ | = φιλομ |
| a + ι | = ι | κεραι | = κεραι | e + ι | = ιι (επ.) | γενε | = γενε |
| a + η | = η | βατερος | = βατερος | e + ε | = ε (επ.) | φιλομον | = φιλομον |
| a + ο | = ο | τιμομεν | = τιμομεν | e + ο (επ.) | = οι (επ.) | φιλουσι | = φιλουσι |
| a + ο | = ο | τιμομ | = τιμομ | e + υ | = ευ | = ευ |
| a + ου (επ.) | = ω | ετιμαι (σ)ο | = ετιμαι (σ)ο | e + ω | = ω | φιλω | = φιλω |
| a + ου (επ.) | = ω | τιμω | = τιμω | η + αι | = η | λθη (σ)αι | = λθη |
| a + ου (επ.) | = ω | τιμω | = τιμω | η | = η | τιμητος | = τιμητος |

55 D. In Hom. δείος of fear from δείε(σ)-ος the first two vowels unite.
TABLE OF VOWEL CONTRACTIONS—Concluded

| η + η | = η | φανήττε = φανήτε | o + η | = οι | δηλόη = δηλοι |
| η + υ | = υ | κήρ = κύρ | o + i | = οι | ηχοι = ηχοι |
| η + ι | = υ | μεμψοιμεν | = | | |
| η + ι | = ι | κλήμεν | = κλύμεν | o + ι | = οι | δηλοίμεν = δηλοίμεν |
| ι + ι | = ι | Χιός = Χίος | o + ου (ορ.) | = ου (ορ.) | δηλούσι = δηλούσι |
| ι + ω | = ω | αλδόα = αλδώ | o + ω | = ω | δηλόω = δηλω |
| ι + ω | = α | διλά = διλά | o + ω | = ω | πλόω = πλήρ |

| 58 | v + υ | = v | ἀχθώνων = ἀκθώνων |
| 58 | v + ι | = υ | υοῦς (for ύοις) = οῖς |
| 58 | ω + ε | = ου (ορ.) | ἀδήλου = ἀδήλου |
| 58 | ω + υ | = υ | ἅρων = ἅρω |
| 58 | ω + ω | = ω | ἅρων = ἅρω |

N.—The forms of μήγω shiver contract from the stem μήγω—(yielding ω or υ).

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, βῆλα missiles, πόλεως city, Πηληνίδεω son of Peleus, χρυσῷ golden. This is called Synizesis (συνιζησις 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 δή

50 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, πλοῦς for πλούσιος voyage, τείχεα for τείχη walls, δοτά for δοτᾶ bones, αὐθί for αὐθί song, ἀργὺς for ἀργός idle. The Mes. of Hdt. generally leave ee, ευ uncontracted; but this is probably erroneous in most cases. Ionic rarely contracts where Attic does not: ὑγάκοντα for ὑγακοντα eighty.

2. ee, ευ, ευ generally remain open in all dialects except Attic. In Ionic ευ is usually monosyllabic. Ionic (and less often Doric) may contract ευ, ευ to ευ: ευ from σεω of thee, φιλέως from φιλέωσι they love.

3. αο, αω, αω contract to αι in Doric and Aeolic. Thus, ἄρπειᾶ from ἀρπείᾶ, Dor. γελάνην they laugh from γελάνουτι, χωρᾶν from χωρῶν of countries. In Aeolic εω = αι in βαδέωτι (Ion. βαδεβετί) = Att. βαδεβετί aiding (dative).

4. Doric contracts αε to η; αγ to η; αε, αγ to η. Thus, πάγα from πάλας conquer! ἄργα from ἄργει and ἄργα; but αε = α (ἄλας from ἄλας, Hom. ἄλας sun).

5. The Severer (and earlier) Doric contracts ee to η, and εε, εο to ω. Thus, φιλήτω from φιλέτω, δηλίτω from δηλίτε, ἱππὼ from ἱππο- (230 D.); the Milder (and later) Doric and N. W. Greek contract to ει, and ωε. Aeolic agrees with the Severer Doric.
now, ᾗ or, ᾗ (interrog.), μὴ not, ἔτει since, ἔγω I, ὥ oh ; as ᾗ o O 18.

a. The term synizesis is often restricted to cases where the first vowel is long. Where the first vowel is short, ε, ο were sounded nearly like γ; 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 (κορώνις hook), as τάλλα from τα ἀλλα the other things, the rest.

a. The coronis is not written when the rough breathing stands on the first word: δ αὐρωπὸς = αὐρωπος.

b. Crasis does not occur when the first vowel may be elided. (Some editors write τάλλα, 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, ὁ), πρὸ, καὶ, δὴ, ὅ. 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. τ, ρ, κ become φ, θ, χ when the next word begins with the rough breathing (124): τῷ ἡμέρᾳ = θῆμερα the day, καὶ οἱ and the = χοὶ (68 c).

65. Iota subscript (5) appears in the syllable resulting from crasis only when the first syllable of the second word contains an i: ἐγὼ οἶδα = ἐγνώ I know (but τῷ ὄργανῳ = τῷ ὄργανῳ the instrument, 68 a).

66. The rules for crasis are in general the same as those for contraction (48 ff.). Thus, τὸ θυμα = τοῦμα the name, ὁ ἵλῳ = ὁν, ὁ ἄνήρ = ἦν or man, πρὸ ἡμῶν = πρὸ τῶν excelling, τὸ ἱμάτιον = θοιμάτιον the cloak (64), ὁ ἐγὼ = ἐγώ.

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


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

a. Article. — ὁ ἄνηρ = ἄνηρ, οἱ ἄνδρες = ἄνδρες, αἱ ἄγαθαι = ἄγαθαι, ἡ ἀλήθεια = ἀλήθεια, τοὺς ἄνδρους = τανδροὺς, τῶ ἄνδρι = τάνδρι, ὁ αὐτὸς = αὐτὸς the same, τοῦ αὐτοῦ = ταυτοῦ of the same.

b. τοι. — τοι ἄνθρ = ταύρα, μετοι ἄν = μελτῶν.

c. καὶ. — (1) ai is dropped: καὶ αὐτῶς = καὐτῶς, καὶ οὖ = κυθ, καὶ ἡ = χῆ, καὶ οἶ = κοῖ, καὶ οὐσία = οὐσία and ye asecech (64). (2) ai is contracted chiefly before ε and η: καὶ ἐν = καν, καὶ ἐγώ = καγώ, καὶ ἐς = κές, καὶ εὔς = εύς (note however καὶ εἰ = κελ, καὶ εἰς = κείσ); also before ο in καὶ δέος = χείμενο. καὶ δίνω = χείμενο (64).
N. — The exceptions in 63 a–c to the laws of contraction are due to the desire to let the vowel of the more important word prevail: ἄνρη, not ἄνρη, because of ἄνηρ.

69. Most crisis forms of ἅτερος other are derived from ἅτερος, the earlier form: thus, ὁ ἅτερος = ἅτερος, οἱ ἅτεροι = ἅτεροι; but τῶν ἅτερων = ἄνθρωπον (84).

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.

ἀλ’(α) ἄγε, ἱδω’(α) ἔνεα, ἐφ’ (= ἐπι) ἐντοῦ (64), ἐκχω’(ι) ἄν, γέννω’(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. ἄδε εἰρε and ἦ’ ἀντε 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, δό 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. Mono-syllables, except such as end in ε (τέ, δέ, γε).

b. The conjunction δέ that (δέ is δε when).

c. The prepositions πρὸ before, ἄχρι, μέχρι until, and περί concerning (except before i).

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

e. Words with final ν.

73. Except ἐρτι is, forms admitting movable ν (184 a) do not suffer elision in prose. (But some cases of ε in the perfect occur in Demosthenes.)

74. οἱ in the personal endings and the infinitive is elided in Aristophanes; scarcely ever, if at all, in tragedy; its elision in prose is doubtful. οἱ is elided in tragedy in ὁμοίοι αἰλας.

63 D. Hom. has ἄστος = ὁ ἄστος, ὀνόματι = ὁ ἀνόματος, ἔρτος = ὁ ἐρτος, ἄνηρ = ὁ ἀνήρ, ἐντοῦ = ὁ ἐντός, τῷ = τῷ ἀντόν, τῷ = τῷ ἀντόν, ἐντοῦ = τῷ ἀντόν, ἄνερ = ὁ ἀναβίως. Hdt. has ὁντος = ὁ ἄτος, ἐρτος = ὁ ἄτος, τῷ = τῷ ἀντόν, ἐντοῦ = τῷ ἀντόν, ἐντοῦ = τῷ ἀντόν, ἐρτος = τῷ ἀντόν. Doric has κῆπο = κῆπο.HE.

73 D. Absence of elision in Homer often proves the loss of ι (3), as in καὶ τῷ ἐστι X. 1. Epic admits elision in στῇ, ὁ, 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 μοι, σοι, τοι. ἵνα oh king, and ἵνα = ἴδον ὑπό rise up, elide only once, ἵνα and never. Hdt. elides less often than Attic prose; but the Mss. are not a sure guide. περι sometimes appears as περι in Doric and Aeolic before words beginning with other vowels than ι. οἱ ὁδοὺς Α 272. Cp. 148 D. 1.

73 D. In poetry a vowel capable of taking movable ν is often cut off.
EUPHONY OF CONSONANTS

75. Interior elision takes place in forming compound words. Here the apostrophe is not used. Thus, ὀδεῖς no one from ὀδή εἶς, καθοράω look down upon from κατὰ ὀράω, μεθῆμι let go from μετὰ ἔθημι (124).
   a. ἀπτ is, tour this are derived from the demonstrative pronouns ἄτε, τοῦτο + the deictic ending ι (533 g).
   b. Interior elision does not always occur in the formation of compounds. Thus, σκηπτοδοχος sceptre-bearing from σκηπτο + ὄχος (i.e. σκος). Cp. 878.
   c. On the accent in elision, see 174.

APHARESIS (INVERSE ELISION)

76. Apharesis (ἀφαρέως taking away) is the elision of e at the beginning of a word after a word ending in a long vowel or diphthong. This occurs only in poetry, and chiefly after μη not, ἢ or. Thus, μη ἔταθα, μη με, παρεξίω μαυρίω, ἀκεῖ έκλεισεν. In some texts editors prefer to adopt crasis (62) or synizesis (60). e 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 ἐπέμβαθν I was sent for ἐπέμπαθν (82), or complete, as in ἐμίνω I abide by for ἐμίνω (94).
   a. A preceding consonant is generally assimilated to a following consonant. Assimilation to a preceding consonant, as in δλλωμ I destroy for δλ-ν-μ, is rare.

DOUBLING OF CONSONANTS

78. Attic has ττ for σ of Ionic and most other dialects: πράτω ττ do for πράσω, θάλαττα ττ sea for θάλασσα, κραιττων stronger for κραςτων.
   a. Tragedy and Thucydides adopt σσ as an Ionism. On χαρισσεσσα 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 τ (114). On ττ in Ἀττικὸς see 88 a.

75 D. Apocope (ἀποκομή 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, ἀυ, κατ, παρ (ἀυ, ὑτ rarely) for ἀνά, κατά, παρά (ἀνά, ὑπά). Final τ is assimilated to a following consonant (but καθανείν to die, not καθανεῖν, cp. 83 a); so final ν by 91–95. Thus, ἄλλεξαι to pick up, δυ πόνον into the stripe; κάβαλε threw down, κάλλως left behind, κακελωτερς lit. lying down, κανάξαι break in pieces, for κανάξαι = κατ-κάξαι, κάθε δε, καδύσασι enter- ing into, κάτ τεδαν through the plain, κάθ γον on the knee (καθ not καγ), κάρ ρον in the stream; ψήβαλεν interrupt, ἀνακεφαλαίω will send away. When three consonants collide, the final consonant of the apocopate word is usually lost, as κάκτασεν, from κάκτασεν out of κατ(ε)κται. Apocope occurs rarely in Attic poetry. ποτ for ποτι (= ποτς in meaning) is frequent in Doric and Boeotian.

N.—The shorter forms may have originated from elision.
EUPHONY OF CONSONANTS

79. Later Attic has ρρ for ρσ of older Attic: θάρταρος courage = θάρψις, ἄρτην male = ὀρνην.
   a. But ρσ does not become ρρ in the dative plural (φηροτ-σι oratoris) and in words containing the suffix -σις for -σις (ἀρπ-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), ἐρρετις was flowing from ἤρω; and in καλι-ρροος fair flowing. After a diphthong ρ is not doubled: εὐ-ρροος fair flowing.
   a. This ρρ, due to assimilation of σρ (י-רפי, καλι-ρροος), or ρπ (threnon was spoken), is strictly retained in the interior of a word; but simplified to single ρ when standing at the beginning, i.e. βήω is for ρήω. In composition (εὐ-ρροος) single ρ is due to the influence of the simplified initial sound.
   b. A different ρρ arises from assimilation of ρσ (79), ρς (sounded like ρυ, 44, 117), and ρσ (96).

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 ρφ, ρχ, ρθ as in Ἑσρφ ρεφφφ, Βάρχεσ ράχεσ, Ἀρθις (Ἀθηνα) 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 the same order (16).
   a. βτ, ψτ become ψτ: (τετραβ-ται) τετραβητθαι has been rubbed from τριβ-ω τιβ; (γεγρατ-ται) γεγραβητθαι has been written from γραφ-ω ωτητε. χτ, χτ become κτ: (καληβ-ται) καληβητθαι has been said from λεγ-ω λαι; (βεβερεχ-ται) βεβερεχητθαι has been moistened from βελεχ-ω moisten.

80 D. In Hom. and even in prose ρ may remain single after a vowel: ἐ-ρρετε did from ἐρρω, καλι-ρροος. So λάβ-ρροος and λαβ-ρροος (by analogy to λέβω) equally balanced. ἐκ χαρων βελεά βελον M 169 represents βελεαρ ρενον. Cp. 146 D.

81 D. 1. Hom. has many cases of doubled liquids and nasals: ἐλαβε took, ἀλαμπος unceasing, ἀμυρος without lot in, φιλομενίδας fond of smiles, ἀγάμφωρos very snowy, ἀργενίς white, ἀρετε relate. These forms are due to the assimilation of σ and λ, μ, or ν. Thus, ἀγα-μήθων is from ἀγα-μέφως, cp. sn in snow.

2. Doubled stops: θττι that (σφοδ-τι), ὄπτερε as (σφοδ-τοτε), ὄεωσε feared (ὁτες).

3. σω in μισος middle (for μισος medius, 114), δησω backward, in the datives of σ-Stems, as ἔσος (260 D. 2), and in verbs with stems in σ (τρέσω).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel: ὀδωσεν from ὀδωσεν, μισοςν, ὄησν. So in Ἀχιλλεις from Ἀχιλλεας. On 88, ββ, see 75 D. Aeolic has many doubled consonants due to assimilation (87 D. 8).
EUPHONY OF CONSONANTS

b. ψ, φ become βς: (κλέκ-δήν) κλέβδην by stealth from κλέκ-τ-οι steal; (γραφήν) γράφδην scraping from γράφ-ω write (originally scratch, scrape). κς becomes ς: (πλέκ-δήν) πλέγδην entwined from πλέκ-ω plait.
c. θ, ϑ become φ: (ἐπεκ-θῆ) ἐπέκφην I was sent from τέπικ-ω send; (ἐπέκ-θη) ἐπέκφην it was rubbed (τρίβ-ω rub). θ, ϑ become χ: (ἐπλέκ-θη) ἐπλέκη it was plaited (πλέκ-ω plait); (ἐλαγ-θη) ἐλέχη it was said (λέγ-ω say).

N. 1. — Cp. ἐκτά seven, ἐβδομος seventh, ἐθήμαραs lasting seven days.
N. 2. — But έκ out of remains unchanged: ἐκδόιμων surrender, ἐκθέω run out (104).

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

δνοστός practicable for δντ-τος from δντω complete, λότε you know for λε-τε,

τέθα thou knowest for οϊδ-θα, τέτεωται has been persuaded for τετειμ-ται,

ἐπείσθαι I was persuaded for ἐπειμ-θην.

a. ττ, τθ remain unchanged in Ἀττικης, Ἀτθίς Attic, and in καταβαιν 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 κεκδωμ(δ)-κα I have brought. γ before κ, γ, or χ is gamma-nasal (19 a), not a stop.

STOPs BEFORE Μ

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

δμα ηγε for δμ-μα (cp. δπωτα), λεμμαι I have been left for λειπ-μαι from

λεικ-ω leave, τετρίμαι for τετρί-μαι from τρίβ-ω rub, γέγραμαι for γεγραμ-μαι from γράφ-ω write, πέπλυμαι for πέπλεκ-μαι from πλέκ-ω plait, τετευγμαι for τετευχ-μαι from τεύχ-ω build.

a. κ and χ may remain unchanged before μ in a noun-suffix: δκ-μη edge, δραχ-μη drachma. κμ remains when brought together by phonetic change (128 a), as in κε-κμη-κα am weared (καμ-ω).

b. γμ and μμ become γμ and μμ. Thus, ἕλλεγμαι for ἔλλεγγ-μαι (ἔλεγχ-ω convict), τετεμμαι for τετεμ-μαι from τετεμ-μαι (τέμεξ-ω send).

86. A dental stop (τ, δ, θ) before μ often appears to become σ. Thus, ἤνυμαι for ἤνυν-μαι (ἀντ-ω complete), πέφρασμαι for πεφραδ-μαι (φράζω declare), πέπειμαι for πεπειμ-μαι (πειδ-ω persuade).

87. On the other hand, since these stops are actually retained in many words, such as ἄρη-μονقار, πτωμος fate, ἀριθμος number, σ must be explained as due to analogy. Thus, ἄρημαι, πέφρασμαι, πέπειμαι have taken on the ending -σαι by analogy to -σαι where σ is in place (πέφρασται for πεφραδ-ται). So λαμεν we know (Hom. λαμεν) follows λότε you know (for λε-τε). δομιν odor stands for δο-σμιν.

85 a. D. So in Hom. λεμον favoring (πλαιω), δεκαχμενos sharpened.
CONSONANTS BEFORE N

82. \( \beta \) regularly and \( \phi \) usually become \( \mu \) before \( \nu \). Thus, σεμνός revered for σεβ-νος (σεβ-ομαί), στυμνός firm for στυφ-νος (στυφω contract).

83. γιγνουμαι become, γιγνόσικη know become γιγνουμαι, γιγνόσικη in Attic after 300 B.C., in New Ionic, late Doric, etc.

84. \( \lambda \nu \) becomes \( \lambda \lambda \) in διλλυμ δestroy for δι-νυμ.
\( \lambda \nu \) is kept in πολλαμαι approach. On sigma before \( \nu \) see 105.

N BEFORE CONSONANTS

91. \( \nu \) before \( \pi, \beta, \phi, \psi \) becomes \( \mu \): έμπτωω fall into for ἐν-πτωω, έμβάλλω throw in for ἐν-βάλλω, έμφαινω exhibit for ἐν-φαίνω, έμψυχος alive for ἐν-ψυχος.

92. \( \nu \) before \( \kappa, \gamma, \chi, \xi \) becomes γ-nasal (19 a): ἔγκαλεω bring a charge for ἐν-καλεω, ἔγγραφο inscribe for ἐν-γραφω, συγχεω pour together for συν-χεω, συγχεω grind up for συν-χιω.

93. \( \nu \) before \( \tau, \delta, \theta \) remains unchanged. Here \( \nu \) may represent \( \mu \): βρω-νθ thunder (βριθ-ω roar).

94. \( \nu \) before \( \mu \) becomes \( \mu \): έμμετρος moderate for ἐν-μετρος, ἐμμένω abide by for ἐν-μενω.

a. Verbs in -\( \rho \) may form the perfect middle in -\( \sigma \)μαι (480 h); as in πέφαι-\( \mu \)αι (from φαίνω show) for πέφαι-\( \sigma \)μαι (cp. πέφαι-κα, πέφαι-ται).

b. Here \( \nu \) does not become \( \sigma \); but the ending -\( \sigma \)μαι is borrowed from verbs with stems in a dental (as πέφαι-\( \sigma \)μαί, on which see 87).

95. \( \nu \) before \( \lambda, \rho \) is assimilated (\( \lambda \lambda, \rho \rho \)): σύλλογος concourse for συν-λογος, συρρεω flow together for συν-ρεω.

96. \( \nu \) before \( \sigma \) is dropped and the preceding vowel is lengthened (\( \varepsilon \) to \( \alpha \), \( \omega \) to \( \omicron \), 37): μέλας black for μελαν-\( \sigma \), εἰς one for ἐν-\( \tau \), τίθεις placing for τίθεν(\( \tau \))-\( \sigma \), τοῦς for τον-\( \sigma \).

a. But in the dative plural \( \nu \) before -\( \sigma \)ι appears to be dropped without compensatory lengthening: μελαν-\( \sigma \), δαίμον-\( \sigma \), δαίμον-\( \sigma \) divinities, φρεάτ for φρεάτ-\( \sigma \) mind. But see 250 N.

CONSONANTS BEFORE Σ

97. With \( \sigma \) a labial stop forms \( \psi \), a palatal stop forms \( \xi \).

| leίψω shall leave | leίψ-\( \sigma \)ω | κῆφες herald | κηφι-\( \sigma \)α
| τρίψω shall rub | τρίψ-\( \sigma \)ω | δὲξ shall lead | ὀγ-\( \sigma \)ω
| γράψω shall write | γραψ-\( \sigma \)ω | βῆξ cough | βῆξ-\( \sigma \)

90. D. Aeolic βόλλα council, Attic βολή and Doric βόλα (with compensatory lengthening), probably for βολά.
a. The only stop that can stand before σ is π or κ, hence β, φ become π, and γ, χ become κ. Thus, γραφ-σω, δι-σω become γραφ-ωσ, δικ-σω.

98. A dental stop before σ is assimilated (σσ) and one σ is dropped.

σῳμαι bodies for σῳμασί out of σῳματ-σι, τοοι feel for τοοσι out of τοο-σι, ὁρῶν birds for ὁρῶνοι out of ὁρῶν-σι. So πάσχω suffer for πασχ-σω out of παθ-σκω (cp. παθ-σκίν and 128).

a. δ and θ become τ before σ: ποδ-σι, ὁρῶν-σι become ποτ-σι, ὁρῶν-σι.

99. κ is dropped before σκ in διδα(κ)-σκω teach (διδακ-τό taught).

τ is dropped before σφ in βλα(π)-σφιλά evil-speaking.

100. ντ, νδ, νθ before σ form νσ (98), then νσ, finally ν is dropped and the preceding vowel is lengthened (37).

πᾶσι all for πᾶσσι out of πᾶτσι, τιθισι placing for τιθέσσι out of τιθέσσι.

So γιγάσ giant for γιγαντ-σι, λόσσω loosing for λύσσω-σι, σφιλά shall make libation for σφιλά-σω, πελσομαί shall suffer for πελσόσσομαι (πένθος grief).

101. a. ἐν in, σῶν with in composition are treated as follows:

ἐν before ρ, σ, or θ keeps its ν: ἐν-ρυθμός in rhythm, ἐν-σκευάζω prepare, ἐν-τρέγγειν yoke in.

σῶν before σ and a vowel becomes σων-: σωσ-σφιλά help to save.

before σ and a consonant or θ, becomes σύ-: σύ-σκευάζω pack up, σύ-τυγχος yoked together.

b. πάν, πάλιν before σ either keep ν or assimilate ν to σ: πάν-σφιλός all-wise, παρ-σφέλας or παράσφέλας the full moon, παλί-σκος thick-shaded, παλίσσωs rushing back.

102. On ρο see 79 a. λσ is retained in ἀλσος precinct. ρο, λσ may become ρ, λ with lengthening of the preceding vowel: ἤγερα I collected, ἤγειλα I announced for ἤγερ-σι, ἤγειλ-σα.

Σ BEFORE CONSONANTS

103. Sigma between consonants is dropped: ἤγειλ(σ)θε you have announced, γεγράφ(σ)θι to have written, ἵκ(σ)μηνος of six months (ἵκις, μήν month).

a. But in compounds σ is retained when the second part begins with σ: ἵκ-σφυνδος included in a truce. Compounds in δω- ill omit σ before a word beginning with σ: δύσσχιστος hard to cleave for δυσ-σχιστός (σχίσω).

104. ἵκ out of (= ἵκι) drops σ in composition before another consonant, but usually retains its κ unaltered: ἵκτειν stretch out, ἵκοιδώματι surrender,

98 D. Hom. often retains σο: ποσί, δάσσασθαι for δασ-σάσθαι (δασομαί divide).

103 D. Hom. has ἄροι incited, κέροι cut, κέλασι to coop up, κέλαι to put to shore.
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εὐφώμ. carry out, ἐκθῶν sacrifice, ἱκώζω preserve from danger (not ἱκώζω), ἱκώζων learn thoroughly. Cp. 82 n. 2, 136.

105. σ before μ or ν usually disappears with compensatory lengthening (37) as in εὐμ for ἐσ-μ. But σμ stays if μ belongs to a suffix and in compounds of ἄνα- πι : ἄνα-μενής hostile.

a. Assimilation takes place in Πελοπόννησος for Πελοπόννησος island of Pelops, ἐνύμε clothe for ἐς-νύμε (Ionic ἐνύμε), ἵππει was flowing for ἵσ-πει, 80 a.

106. σθ becomes ι in some adverbs denoting motion towards. Thus, Ἀθήνας for Ἀθήνας-θε Athens-wards (26, 342 a).

107. Two sigmas brought together by inflection become σ: βελεσι for βελεσί-σι missiles, ἵπεσι for ἵπεσί-σι words (98), τελέσι for τελέσ-σι (from τελέω accomplish, stem τελέω-).

a. σθ when = τι (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 σύμμαχος for σύμμαχος ally (94), ἐνυμέν for ἐγκαλεῖν to bring a charge (92), or showing the actual pronunciation (phonetic spelling), as τὸ γὰρ (= τὸν) κακὸν (92), τὴν (= τὴν) βουλὴν (91), τὸλ (= τὸν) λόγον, καθοδος for καθοδος surrendering (104), ἐχθήμα, ἐχθῶν for ἐχθῆμα, ἐκθῶ (104).

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I AND E

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

110. ιε becomes λλ: ἄλλος for ἀλος Lat. alius, ἄλλομαι for ἀλομαι Lat. salio, φύλλου for φυλου Lat. fūlium.

111. After αν, ων, αρ, ωρ, ι is shifted to the preceding syllable, forming ανω, ἔσω, ἄρω, ωρω. This is called Epenthesis (ἐπίθεσις insertion).

φαῖν εἰσορ for φαῖ-ω, μελαινα black for μελαιν-α, σταυρω γαστρ for σταυρ-ω, μειρά fute for μοιρ-α. (So κλαίω weep for κλα-ω 38 a.) Ον ι after εν, ερ, εν, ωρ, υν, υρ, see 37 a.

112. κι, χι become ττ (= σσ 78): φυλάττω guard for φυλακ-τω (cp. φυλακὴ guard), ταράττω disturb for ταραχ-τω (cp. ταραχὴ disorder).

106 D. σ is assimilated in Aeol. and Hom. έμμεναι to be for εσ-μεναι (ἐσω), ἀργυρό white for ἀργυρ-ος, ἄργυρος dark (ἄργυρος-ος, cp. ἐρφεσος), ἀρμε ως, ἀρμε νος (ἀρμος, ἀρμεν). Cp. 81 D.

106 D. Aeolic has σθ for medial ι in θος branch (θιων), μελίσσω make melody (μελίσσω).

107 D. Homer often retains σθ: βελεσι, ἵπεσι, τελέσι.
113. (1) τι, θι after long vowels, diphthongs, and consonants become ς; after short vowels τι, θι become σσ (not = ττ 78), which is simplified to σ.

also: sate from αις-ια, τάσσα all from παντ-ια, μέσος middle (Hom. μέσος) from μεθ-ιος (cp. Lat. medius), τόσο so great (Hom. τόσος) from τορ-ιος (cp. Lat. toti-dem).

a. In the above cases τι passed into τσ. Thus παντ-ια, παντσα, πανσα, πάσα (Cretan, Thessalian), τάσα (37 D. 3).

114. (II) τι, θι become ττ (= σσ 78): μέλιττα bee from μελιτ-ια (cp. μέλι, ἴτος honey), κορύττω equip from κορυθ-ιο (cp. κόρυς, ἴτος helmet).

a. χάλεσσα graceful and other feminine adjectives in -σσα are poetical, and therefore do not assume the native Attic prose form in ττ. But see 299 c.

b. ττ from τι, θι is due to analogy, chiefly of ττ from ζι.

115. τ before final ι often becomes ς. Thus, τίθησι places for τιθησ; also in πλούσιος rich for πλούτιος (cp. πλούς wealth).

a. τι before final ι becomes ς, which drops τ: ἵφωςi: they have for ϊχοντι (37).

116. Δι between vowels and γι after a vowel form ζ: thus, ἀλλιζω hope for ἀλλιζ-ιο, πεζος on foot for πεζ-ιο (cp. πεζ-ιον ground), ἀρταζω seize for ἀρταγιω (cp. ἀρταξε rapacious). After a consonant γι forms ς: ἵρω work from ἵρ-ιο.

117. ςι becomes ττ, as in χαλεπτω oppress from χαλεπ-ιω. ρι becomes ρρ in Boppas from Bopīas Boreas. Here ς was sounded nearly like y (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.

ἐπτα seven, Lat. septem; ἡμισι half, Lat. semis; ἑττημ put for σι-στημ, Lat. si-stio; εἰδέμνυ I followed from ἐ-εντ-αιη, Lat. sequor.

a. When retained, this σ is due to phonetic change (as σιν for ξιν, σιγη silence for σιγη German schweigen), or to analogy. On the loss of τ see 126 e.

120. Between vowels σ is dropped.

γένους of a race from γενε(σ)-ιο, Lat. gener-is, λοι thou loosenest from λη for λου-(σ)α, λησου from διλη-(σ)ο thou didst lose for thyself, τιβεό for τιβεω, εἴη from ιο-ιην Old Lat. siem, διήθε-ia truth from διήθεω-ia.

115 D. Doric often retains τ (τίθησι, ἵφως) σι is not from (Dor.) τό (cp. Lat. te), nor is σι from τό.
254. A smooth stop ($\pi$, $\tau$, $\kappa$), brought before the rough breathing by elision, crasis, or in forming compounds, is made rough, becoming an aspirate ($\phi$, $\theta$, $\chi$). Cp. 16 a.

The following special cases are to be noted:

a. In nouns of the third declension with a stem in $\alpha\nu$, $\epsilon\nu$, or $\omicron\nu$ (49). Thus, $\alpha\nu\nu$ skēr, gen. $\omicron\nu$ from $\nu\nu$-$\omicron$, basileōs king, gen. basileōn from basileō-$\epsilon$ (34).

b. In the augment and reduplication of verbs beginning with $\epsilon$: Εργαζόμενος I worked from εργαζόμενον, ένωκα an like from έφωκα. Cp. 431, 448.

c. In verbs in $\epsilon\nu$ for $\epsilon\nu\nu$: δέω I swoon, fut. δέω-$\epsilon$ωμαι.

255. 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 $\phi$, $\theta$, $\chi$ are changed to $\pi$, $\tau$, $\kappa$. Thus, πέφυγεν for φε-φευν-γα perfect of φεγώ flee, τί-θυμ-με place for θί-θυμ-μι, κτ-κλιμ-να for χε-χλιμ-να perf. of χάσκω gone.

b. In the first aorist passive imperative -θί becomes -τι after -θη-, as in λυ-θη-τί for λυ-θη-θί; elsewhere -θί is retained (γυναίκα).

c. In the aorist passive, θε- and θω- are changed to τε- and τω- in ἔ-τε-θυμ was placed (ἔθυμα) and ἔ-τε-θημ was sacrificed (ἔθω).

d. From the same objection to a succession of rough stops are due ἀμφεθάνω ἀμφεθάνω clothe for ἀμφ-, ἐκ-χειρά τruce for ἐκ-χειρά (from ἐκχω and χειρ).

133 D. Home, ευθύς pleased stands for εὐθύς from εὐθύς.

134 D. New Ionic generally leaves $\pi$, $\tau$, $\kappa$ before the rough breathing: δέπο, μετά, τωτερον. But in compounds (9 D.) $\phi$, $\theta$, $\chi$ may appear: μέθοδος method (μετά after + ὁδός way).
e. The rough breathing, as an aspirate (18 a), often disappeared when either of the two following syllables contains ϕ, θ, or χ. ξω have stands for ξω = σεξω (119, cp. ε-σχω), the rough changing to the smooth breathing before a rough stop. The rough breathing reappears in the future ξω. Cp. ισχω restrain for ιαχω from σ-ιαω, ιδθων foundation, but ιδος seat, Lat. sedes.

f. In θριξ hair, gen. sing. τριχ-ος for θριχος, dat. pl. θριξι; ταξις swift, comparative ταχιων (rare) or θαττων (θαττον) from θαχιων (112).

g. In ταφ- (τάφωs tomb), pres. θατ-ω duty, fut. θάφω, perf. τάφων (85); τρέφω nourish, fut. θρέφω, perf. τέ-θρεμα; τρέχω run, fut. θρέμα; τρυφ- (τρυφη delicacy), pres. θρυτω enfeeble, fut. θρύψω; τόψω smoke, perf. τέ-θύμα.

N.—The two rough stops remain unchanged in the aorist passive θρέθην was nourished, θρώθην was enfeebled, θρόθην was shown forth, θροθήν was set upright, θέλθην was charmed, θαθήν was purified; in the perfect inf. θεφάναι, κεκαθάραι, τεθάραι; in the imperatives γράφης he written, στράφης turn about, φάβι 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, δωροθέλει δride-taker; ἄλεφω amoint, λίκωs fat; πλέκω weave, πλοκαφ σraid of hair; and in the perfect, as ηχα from ἀγω lead.

VARIOUS CONSONANT CHANGES

a. Transposition proper does not occur where we have to do with αρ, ρα = ρ (20, 35 b) as in θάρσοι and θράσοι courage; or with syncope (44 b) due to early shifting of accent, as in πέτ-ομαι fly, πτε-ρον wing; or where a long vowel follows the syncopated root, as in τέρ-νω τέ-τη-κα I have cut.

In βεβλήκα I have thrown (βάλλω throw), βλη is formed from βελε found in βελέ-μον missile.

129. Dissimilation. — a. λ sometimes becomes ρ when λ appears in the same word: ἄργαλες painful for ἀλγαλες (ἄλγος pain).

b. A consonant (usually ρ) sometimes disappears when it occurs also in the adjoining syllable: δρόπατος railing for δρο-πατος (lit. fenced by wood).

c. Syllabic dissimilation or syncope occurs when the same or two similar syllables containing the same consonant succeed each other: ἄμφορες a jar for ἄμφη-φορες, θάφοαν sound for θαφο-νους. This is often called haplography.

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

126 D. Hdt. has ἔθαυτα there (ἔντακα), ἔθεθεν thence (ἔπεθεν), κιδών tunic (χιτώρ).

127 D. Hom. and Hdt. have adēs again (adjīs), oðk not (oðch). All the dialects except Attic have δέκομαι.

128 D. Hom. κραδή, kradīn heart, κράτατος best (κράτιστος), βάρδιστος slouest (βραδίς), δρατός and -δατος from δέρω play, i-δρακω saw from δέρκομαι see.
130. Development. — δ is developed between ν and ρ, as in ἀρός of a man for ἀρός (cp. cinder with Lat. cineris); β is developed between μ and ρ (or λ), as in μεσημβρία middle and ἡμέρα day (cp. chamber with Lat. camera).

131. Labials and dentals often correspond: παιή and τίς retribution; φῶν murder, θείω strike. τ and κ: αἰνός goat-herd, βουκόλος ox-herd. ττ for τ is found in πτόλεμος war, πτόλεμος city for πτόλεμος, πτόλεμος. Cp. Neoptolemus and Ptolemy. So χθον and χ in χθων ground, χαμαl on the ground.

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 ἔκ (cp. 104, 136), and σὸν not, of which σον is another form (137).

b. Examples of dropped final consonants: σῶμα body for σωματ (gen. σωματι); παι ὄγος boy for παιδ (gen. παιδί); γάλα milk for γάλακτ (gen. γάλακτοι); φρόνιμον bearing for φρόνιμον (gen. φρόνιμον-ον); κηρί heart for κηρίδ, cp. κηρίδ-ά; ἄλα for ἀλά (110), cp. Lat. altus; ἄφες-ττ was carrying, ἄφες-ττ were carrying (464 c, e).

A final original μ preceded by a vowel becomes ν, cp. ἵππον with Lat. equum. So ὑπ one from ἵμ (349 a), Lat. sem-el, ἀμα once.

130 D. So in Hom. με-μβλω-κα have gone from μλω from μολ- in ἔ-μολ-ον (128 a). At the beginning of words this μ is dropped; thus, βλάσκωs go, βρότος mortal for μβρότος (root μρ-, μρ-, as in μρ-τως). In composition μ remains, as in μ-μβρότος immortal; but β-βρότος immortal is formed from βρότος.

133 D. τ for σ: Doric τό, τοι, τέ, διάκατοι (διάκωτοι), θικάτι (θικώσι), Ποτεϊδά (Ποτειδώς).

σ “ τ: Doric σάμαρον to-day (τήμερον Attic, σάμαρον Ionic).
κ “ τ: Ionic (not Hom.) ἱπτερόν, ἱπτερός which of two δικας, δικωσ, κή.
γ “ τ: Doric πόκα (πότε), δια (δέ).
β “ β: Doric γλέφαρον γειλά, γλάχων (Ion. γλάχων) penneyroyal.
δ “ β: Doric ὅβλος (ὁβδόπ) a spit.
π “ τ: Hom. πνευμα, Αεολ. πνευμα που (τέταρας); Αεολ. πέλει far off (cp. τηλέως), πέντε five (πέντε).
θ “ τ: see 126 D.
φ “ θ: Hom. φήρ centaur (θήρ beast).
σ “ θ: late Laconian σός for θεός god (26 D.).
ν “ λ: Doric ἵνθειν come.

GREEK GRAM. — 3
MOVABLE CONSONANTS

134. Movable $N$ may be added at the end of a word when the next word begins with a vowel. Movable $v$ may be annexed to words ending in $-v$; to the third person singular in $-v$; and to ἔστι is.

Thus, πᾶσιν ἔλεγεν ἔκείνα he said that to everybody (but πᾶσιν λέγουσιν ταῦτα), λέγουσιν ἔμι they speak to me (but λέγοντι μοι), ἔστιν ἄλλος there is another (187 b), Ἀθηναῖοι ἦσαν they were at Athens.

a. Except ἔστι, words that add $v$ do not elide their final vowel (73).

b. Verbs in $-ω$ never (in Attic) add $v$ to the 3 sing. of the contracted form: οὐ ἔρωτι αὐτὸν he treated him well. But ἔγει went and pluperfects (as ἔδει knew) may add $v$.

N. — Movable $v$ is called ἔπφηλαστικόν (dragging after).

135. Movable $v$ 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 $v$ before words beginning with a consonant. Prose inscriptions frequently use $v$ before a consonant.

136. Movable Σ appears in οὔτως thus, ἔξ out of, before vowels, οὔτως, αὐτῷ before consonants. Thus, οὔτως ἔστιν he acted thus but οὔτω ποιεῖ he acts thus; ἔξοριός but ἐκ τῆς ἀγορᾶς out of the market-place.

a. ἐδόθι means straightway, ἐδόθι straight towards.

b. οὖκ is used before the smooth breathing, οὐ (cp. 124) before the rough breathing: οὖκ ὀλίγοι, οὐκ ἤδη. Before all consonants οὐ is written: οὐ πολλοί, οὐ μεῖοι. Standing alone or at the end of its clause οὐ is written οὐ (rarely οὐ), as πῶς γὰρ οὐ; for how not? Cp. 180 a.

a. A longer form is οὐχὶ (Ion. οὐκ) used before vowels and consonants.

b. μνήμη no longer derives its $v$ from the analogy of οὔκειρι no longer.

SYLLABLES

138. There are as many syllables in a Greek word as there are separate vowels or diphthongs: thus, δ-λυθέω-α 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 ἔγώ(ν) ἦν, ἄμμο(ν) to us, ἄμμο(ν) to you, σφί(ν) to them. The suffixes -ψι and -θε vary with -ψιν and -θειν: θέψι(ν), πρόσθε(ν). Also κέ(ν) = Attic κα, κό(ν) now. The Mss. of Hdt. avoid movable $v$, but it occurs in Ionic inscriptions. Hdt. often has -θε for -θει (πρόσθε before, ἐπίθεθε behind).

136 D. Several adverbse often omit $v$ without much regard to the following word: ἀμφί about, ἀμφίς (poet.), μέχρι, ἀχρί until (rarely μέχρι, ἀχρί), ἄρμα and ἀριστα quietly, πολλάκης often (πολλάκι 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: δ-γω, σ-φί-γω.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν, and by μν, belongs with the second vowel: τό-πτω, δ-γος, δ-τροφ, ε-χθς; πραγμα, ε-θνος, λι-μη.

c. A group of consonants that cannot begin a word is divided between two syllables: δα-θες, δα-νις, ερ-γμα. Doubled consonants are divided: δάλατ-τα.

d. Compounds divide at the point of union: ειο-φέρω, προσ-φέρω; δι-άγω, ειο-άγω, ειο-ερ-τχω. (But the ancients often wrote δι-άγω, ειο-άγω, προ-σελθειν, ει-ερ-τχω, ειο-ερ-τχω.)

e. σ, when followed by one or more consonants, is either attached to the preceding vowel (δ-ρι-τος), or, with the consonant, begins the following syllable (δ-ρι-τος). (The ancients were not consistent, and there is evidence for the pronunciation δ-ρι-τος.)

f. The ancients divided έκ τοβτου as έ-κ τοβ-του. 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 μη-τηρ 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: θε-ός god, εν-νό-μα I thought.

143. A syllable is long by nature when it contains a long vowel or a diphthong: χώ-ρα country, δού-λος slave.

144. A syllable is long by position when its vowel precedes two consonants or a double consonant: ἵρος horse, εξ out of.

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: ἄλλος πολιτής, ἄλλο κτήμα.

b. Length by position does not affect the natural quantity of a vowel. Thus, both λέ-ξω I shall say and λή-ξω I shall cease have the first syllable long by position; but the first vowel is short in λέξω, long in λήξω.

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 δάκρυ, πατρός, δπλαν, τέκνον, τι δρα 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. f may be one of the two consonants: πρός (f)όλκου ( — — ϋ).
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-λῶ 1 release the first syllable is always long, but in ἐκ-λῶν 1 heard it is common.

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

N. — ‘Common’ quantity has been explained as due to a difference in syllabic division. Thus, in τεκνόν, the first syllable is closed (τεκ-νό); while in τεκνόν the first syllable is open (τε-κνό). Cp. 141.

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

a. with η, ω, or a diphthong, are long.

b. with ε, ο, before a vowel or a single consonant, are short.

c. with ε, ο, before two consonants, or a double consonant, are long.

d. 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

a. when they have the circumflex accent: πας, ἄνω.

b. when they arise from contraction (59) or crisis (62): γέρα from γέρας, ἄγιος ιδίος from ἄγιος (but ἄγιος bright), κάγω from καί ἁγω.

c. ι and υ are generally short before ι (except as initial sounds in augmented forms, 435) and α, ι, υ before ι. Thus, νήρεος, εκφράσω, πνεῦμα, ἄρπαζο, ἐπιζω.

d. as, ϊς, and υς are long when υ or υτ has dropped out before ι (98, 100).

e. 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 (§) 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: ἔνθε ιν, 6εγαγος (υος ιν, υος ιν), cp. 28 D. The lengthening is sometimes due to the former presence of ι or ι before the liquid or nasal: ἔνθε λήξειν ιν, ιν (cp. ἄλληκτος unceasing for ἀ-άληκτος), ἔνθε λήξειν ιν (cp. ἄρρηκτος unbroken for ἀ-άρρηκτος). (Cp. 80 a, 80 D., 81 D.)

147 D. α, ι, υ in Hom. sometimes show a different quantity than in Attic. Thus, Att. καλός, τίνος, φθάνω, λώ, ημ, Hom. κάλος, τίνω, φθάνω (28), and λώ and τημ 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: διζω ἐλον (υος ιν, ιν), εὐχεταί ευμαι (υος ιν, ιν), καθι ἐμον ἄργυρος (υος ιν, ιν). Here ι and υ have become semivowels (20, 43); thus, εὐχεταί | γεμαι, cp. 67: -ναι, -ια, -α were shortened like α, η, ω. Thus, ἀπετύχυ διμφρ (υος ιν, ιν).

2. This shortening does not occur when the rhythmic accent falls upon the final syllable: ἐστήθαθι Ὀδυσσῆ (υος ιν, ιν, ιν), ψυμ (υος ιν).
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, διάμον, ἄνθρωπος.

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

3. **Grave (')**: over short or long vowels and diphthongs. It stands on the ultima only: τὸν ἄνδρα, τὴν τιχῦν, 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 (τροις) 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 προσφωνία (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, φιλός like a trochee; and πρόσωπον, ἀνώτα, were even written πρόσωπον, ἄνωτα.

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

153. A breathing is written before the acute and grave (οι, ι), but under the circumflex (ό, οῖοι). Accents and breathings are placed before capitals: Ὀμπρος, Ἡφαι. The accent stands over a mark of diaeresis (8): Αληθί.

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 μετα την μαχην). It is also sometimes placed on τἰς, τί (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 τίς, τί interrogative, as τίς οὖν; who's this? (3) when an elided syllable follows

3. The shortening rarely occurs in the interior of a word. Thus, Hom. ἡφοσ (ο), ὑδρ (ο), in the Attic drama αὐτής (ο), τοιοῦτος (ο), ῥω (ο), often written ῥω in inscriptions (cp. 43).
The accented syllable: τοχθε δηνυ (124), not τοχθε δηνυ (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. παγκρατῆς. 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 (‘ = ‘), never from ‘. Thus, ταῖς = ταίς, ἐθ = ἔθ. Similarly, since every long vowel may be resolved into two short units (morae), τῶν may be regarded as = τῶν. The circumflex was thus spoken with a rising tone followed by one of lower pitch. μῶνα, δήμος are thus = μόνα, δέμος; μοῦνα, δήμων are = μόνη, δήμου. In διδώσα (i.e. διδώσα) compared with διδοῦσ the accent has receded (169) one mora.

a. The whole vowel receives the acute when the second short unit of a vowel long by nature is accented: Δίλ = Δίλλ.

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

Oxytone (acute on the ultima): θῆρ, καλός, λευκώς.
Paroxytone (acute on the penult): λύω, λείπω, λελικότος.
Properispomenon (circumflex on the penult): πράξεις, μοῦσα.
Barytone (when the ultima is unaccented, 158): μῶνα, μῆτηρ, πόλεμος.

158. A word is called barytone (βαρατόνος 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 (ρέπτωμεν). Cp. 178.

160. Oxytone (δέκα, sharp + τόνος) means 'sharp-toned,' perispomenon (περιστύμενος 'turned-around' (circumflexus, 156). Paroxytone and proparoxytone are derived from δύτων with the prepositions παρά and πρό respectively. Acute corresponds to Lat. acutus (άκτιν, scil. προμοιλία).

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.

169. 1. Aeolic has recessive (159) accent in all words except prepositions and conjunctions. Thus, σφος, Ζεύς, i.e. Ζές, αδός, ληεῖν (= ληειν), ληεῖτος (= ληεῖντος), ἔμει (= ἐμεῖς).
183. The antepenult, if accented, can have the acute only (ἀνθρώπος, βασίλεια 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 ἀνθρώπου (176 a), βασίλεια kingdom, οἰκοφύλαξ.

a. Some nouns in -εως and -ευω admit the acute on the antepenult. Thus, the genitive of nouns in -εις and -ευς (τὸλεος, τὸλευς, ἀστεως), the forms of the Attic declension, as Πειραις (289). So the Ionic genitive in -ευς (τοιλευς); also some compound adjectives in -εις, as δίσευρος unhappy in love, ὄψιευρος lofty endured. On ἄρτισων see 186.

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

a. Apparent exceptions are δρήσε, ὀδρίς, ἡδε (properly ἡδε). 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 (αἰτρείς).

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

166. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. Thus, ἀνθρώπου and δαυροῦ 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: νίμιος.
c. on a long penult, has the circumflex: δώρον.
d. on the antepenult, has the acute: ἀνθρώπος.

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

a. on the ultima, has the acute or the circumflex: ἕγω, σοφός.
b. on the penult, has the acute: λέων, δαίμον.

169. Final -αι and -αι are regarded as short: μοῦσαι, βουλομαι, πρόταλαι, ἀνθρώποι. But in the optative -αι and -αι are long (λαῖοι, 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 -αι depends on an original difference of accentuation that may have vanished in Greek. -αι and -αι

2. Doric regarded final -αι (169) as long (ἀνθρώποι), and probably -αι in nouns (χόραι); made paroxytones the 3 pl. act. of the past tenses (ἐφέρα, ἐλθα) and such words as παῖδες, γυναῖκες, πῦρκας; made perisopena the gen. masc. pl. of pronouns (τοῦτοι, ἄλλοι) and the gen. fem. pl. of adj. in -ος (ἀμφοτέροις). The substitution, in the accus. pl. of -ας and -αι for -ας and -αι, caused no change in the accent (πάλαι, ἄμφελοι).
-ε, when short, were pronounced with a clipped, or simple, tone; when long, with a drawled, or compound, tone.

170. The quantity of ι, ι, υ (147) may often be learned from the accent. Thus, in θάλαττα, ἡμας, ηχὺς, δόναμις, μηνις, the vowel of the last syllable must be short; in φίλος the ι must be short (otherwise φίλος). Cp. 183.

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: φιλεόμενος = φιλομενος.
b. A contracted penult has the circumflex when the ultima is short; the acute, when the ultima is long: φιλέοις = φιλοις, φιλέοτερον = φιλοτερον.
c. A contracted ultima has the acute when the uncontracted form was oxytone: ἐσταῦς = ἐσταῦς; otherwise, the circumflex: φιλῶ = 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, Περικλῆς = Περικλῆς, τιμᾶμ = τιμᾶ. In all other cases we have the acute: φιλέοτερον = φιλοτερον, βεβᾶς = βεβᾶς.

N. 2. — Exceptions to 171 are often due to the analogy of other forms (236 a, 264 c, 279 a, 300 c, 309 a).

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

173. Crasis. — In crasis, the first word (as less important) loses its accent: τάγαθα for τὰ ἄγαθα, τᾶν for τὰ ἔν, κάγῳ for καὶ ἔγῳ.

a. If the second word is a disyllabic paroxytone with short ultima, it is uncertain whether, in crasis, the paroxytone remains or changes to properspomenon. In this book τοῦργον, τάλα are written for τὸ ἄργον, τὰ ἀλα; but many scholars write τοῦργον, τάλα.

174. Elision. — In elision, oxytone prepositions and conjunctions lose their accent: παρ'(for παρὰ) ἐμοὶ, ἄλλᾱ' (for ἀλλὰ) ἐν. In other oxytones the accent is thrown back to the penult: πολλὰ (for πολλὰ) ἐπαθον.  

a. Observe that in πόλῃ ἐπαθον the acute is not changed to the grave (164 a, 3). A circumflex does not result from the recession of the accent. Thus, φημὶ (not φημ') ἐν for φημὶ ἐν. τίνε and τοῦτε, after a word which cannot receive their accent (183 d), drop their accent: οὔτω ποτε ἢ.

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.
ACCENT, PROCLITICS

a. When the preposition follows its case: τούτων πέρι (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 disyllabic prepositions (except ἀντὶ, ἀμφὶ, διὰ). In Homer a preposition following its verb and separated from it by tmesis (1650) also admits anastrophe (λογὸς ἔρχος for ἄπολογος).

N. 2. — When the final vowel of the preposition is elided, the accent is dropped if no mark of punctuation intervenes: χερσίν ὑπ’ ἡμετέριν B 374.

b. When a preposition stands for a compound formed of the preposition and ἑν. Thus, πάρα for πάρεστι it is permitted, ἐν for ἐνεστὶ it is possible (ἐν is a poetic form of ἑν).

N. — In poetry, πάρα may stand for πάρεις or πάρειμι; and ἄνω arise! up! is used for ἄνωτερθ. Hom. has ἐν = ἐνεστὶ.

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, ἀνθρώπος ἀνθρώπου.

b. a properispomenon becomes paroxytone: μοῦσα μοῦσης, δώρον δώρου.

c. an oxytone becomes perispomenon in the genitive and dative of the second declension: θεὸς θεοῦ θεῷ 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: λίῳ λίῳ.

b. a polysyllabic paroxytone (with penult either long or short) becomes proparoxytone: παιδεῦν παιδεῦ, πλίκῳ πλίκομεν.

178. In composition the accent is usually recessive (159) in the case of substantives and adjectives, regularly in the case of verbs: βάςος βάςανθες, θεὸς θεῶς, λίῳ λιόλυε.

a. Proper names having the form of a substantive, adjective, or participle, usually change the accent: Ἔλπις (ἔλπις), Γλαυκός (γλαυκός), Γέλων (γέλων).

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 προκλινω lean forward). They are:

The forms of the article beginning with a vowel (ὁ, ἡ, ὁ, ἡ); the prepositions ἐν, ὡς (ἡς), ἕ (ἡς); the conjunction ἦν if; ὡς ὡς, that (also a preposition ὅ); the negative adverb οὐ (οὐκ, οὐχ, 137).
180. A proclitic sometimes takes an accent, thus:

a. oú at the end of a sentence: φύς, ἃ oú; do you say so or not? πῶς γὰρ oú; for why not? Also oú no standing alone.
b. ict, ict, and icl receive an acute in poetry when they follow the word to which they belong and stand at the end of the verse: ἐκακῶν ict out of evils ict 472.
c. ict as becomes ict in poetry when it follows its noun: ὁδὸς ict as a god. ict standing for ὁδός is written ict even in prose (οἴδας ict not even thus).
d. When the proclitic precedes an enclitic (183 e): ἐν τίνι.

N. — ὤ used as a relative (for ὤ, 1105) is written ὤ. On ὤ 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 μού, μοι, μέ; σού, σοι, σέ; oú, oι, ε, and (in poetry) οφις.
b. The indefinite pronoun τίς, τί in all cases (including τοῦ, τῷ for τίνης, τίνες, but excluding ἄτιτα = τινά); the indefinite adverbs ποῦ (or ποθί), τῇ, τοι, τοθῆν, τοτε, τῷ, τῶν. When used as interrogatives these words are not enclitic (τίς, τί, ποῦ (or ποθί), τῇ, τοι, ποθέν, πότε, τῷ, τῶν).
c. All dissyllabic forms of the present indicative of εἰμί am and φημι say (i.e. all except ει and φει).
d. The particles γε, τέ, τοι, τέρ; the inseparable -δε in δέ, τέσσαρες, 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: θὴρ τε (not θῆρ τε) from θῆρ + 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): ὅμι μοι, καλὸν ὅτι.
b. A perisipomenon keeps its accent: φιλῶ σε, τίμων τίνων.
c. A proparoxytone or properipomenon receives, as an additional accent, the acute on the ultima: ἄνθρωποι τίς, ἄνθρωποι τίνες, ἥκουσά τίνων; σῶσον με, παῦσέ τίς.
d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent (χῶρα τίς, φιλοι μοι), a dissyllabic enclitic retains its accent (χωρᾶ: τίνης, φιλοί τίνες) except when its final vowel is elided (174 a).

181 D. Also enclitic are the dialectic and poetical forms μοῦ, σεῦ, σεῦ, τοῖ, τέ, and τό (accus. = σε), ἕο, εῦ, ἕθεν, μῦ, νῦ, σφί, σφι, σφέ, σφῳ, σφῶν, σφάς, σφᾶς, and σφάς, σφάς; also the particles τό or τόν (not τόν), ἐπίκρινα (ἐκ), θὲρ, ὥ; and ἐπὶ ἔσοι, Ion. eis, thou are
ACCENT, PUNCTUATION

N. — Like paroxytones are treated properispomena ending in ή or ψ when followed by a dissyllabic enclitic: κήρυξ ἔστι; and so probably κήρυξ τις.

e. A proclitic (179) takes an acute: ἐν τίνι, εἰ τίνι.

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 φίλος ἔστιν).

185. When several enclitics occur in succession, each receives an accent from the following, only the last having no accent: οἱ τοῦ τις τίνα λοιπὸν ἔχοντως if 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, ὠτε (not οτε), ὁστε, ἐτε, καίτω, ὁπίσω, ὑπίναι, ὑπίσπιον; usually πέρ (ὁπέρ); and the inseparable -ς in ὅς, τοῦντε, ὅκαλε; and -τε and -χι in εἶθε (poetic αλθε), καλχεῖ. ὠτε, ὑπίνα, etc., are not real exceptions to the rules of accent (163, 164).

a. οἷς τε αἶδε is sometimes written ὠτετε. οἷξ ὠξ is usually written ὠκοννα not therefore, and not therefore? in distinction from ὠκοννα therefore. ἐγὼ γε and ἤμω γε may become ἤγανε, ἤμισυ.

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

a. When it is emphatic, as in contrasts: η δοι η τὸ χαῖρε σου either to you or to your father (ἐμοι, ἤμι, ἤμε are emphatic: εἰς καὶ ἤμι tell me too), and at the beginning of a sentence or clause: ημῖν γὰρ I say in fact.

b. ἔσιν is written ἔσι at the beginning of a sentence; when it expresses existence or possibility; when it follows ὡς, μή, εἰ, ὡς, καὶ, ἄλλα (or ἄλλα), τοῦτο (or τοῦτο), and in ἔσιν αὐτός, ἔστιν ὅτε sometimes. Thus, εἰ ἔστιν ὅτε if it is so, τοῦτο δὴ ἔστιν that which exists.

c. In the phrases ποτὲ μὲν... ποτὲ δὲ, τίνις μὲν... τίνις δὲ.

d. After a word suffering ellision: τολλοὶ δ' εἰσίν (for δέ εἰσίν), ταῦτ' ἔστι.

e. When a dissyllabic enclitic follows a paroxytone (188 d).

N. 1. — When they are used as indirect reflexives in Attic prose (1228), the pronouns of the third person of and φίλοι are orthotone, αἱ is generally enclitic, while ἐ is generally orthotone.

N. 2. — After oxytone prepositions and ἐμεκα enclitic pronouns (except τις) usually keep their accent (ἐτι σοι, not ἐτι σοι; ἐμεκα σοι, not ἐμεκα σος; ἐμεκα τοι, not ἐμεκα του). ἐμοι, ἤμοι, ἤμε are used after prepositions (except πρός με; and in the drama ἀμφί 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 δ' ἦδον ἔπειθον· ἔπειθον 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 οὗ; for why not?
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 λόγο- becomes λόγος word, the stem λέγο- becomes λέγομαι 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 τιμά- in τιμή honour, τίμω in τιμάω I honour; ἔλεγ- in ἔλεγ(θ)- hope, ἔλεγ(θ) I hope (ἔλεγ-μαι). The pure stem, that is, the stem without any ending, may serve as a word; as χώρα land, λέγε speak! λόγε oh word!

192. The stem often changes in form, but not in meaning, in nouns and verbs. Thus, the stem of λόγο- word is λόγο- or λογε-, of πατέρ- father is πατέρ- (strong stem) or πατέ- (weak stem); of λέγο-μαι we speak is λεγε-, of ἔλεγ-μαι we speak is ἔλεγ-. The verbal stem is also modified to indicate change in time: τιμά-σο-μαι 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-βός, gen. of ποδός 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 λέγ, contains the idea of saying simply. By the addition of a formative element σ we arrive at the stems λέγο- and λογο- in λέγο-μαι we say, λόγος 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 λύ are formed λύσις loosing, λύτρον ransom, λυτρικός able to loose, λυθήρια to have 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 λέγ in λέγο-μεν we say, λογ in λόγ-ος 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 φερ of φέρω I bear is seen in Sanskrit धारामि, Lat. feror, Germ. ge-đàren. 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 ὁ δύο ἄνθρωποι the two eyes; but it is not often used, and the plural (which denotes more than one) is frequently substituted for it (οἱ ἄνθρωποι 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 μεγάλος ἄγος a long speech, μεγάλος νῆσος a long island, μεγάλος τεῖχος a long wall.

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

197. Rule of Natural Gender. — Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus, ὁ παύς seaman, ὁ στρατιώτης soldier, ἡ γυνὴ 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 ἄνθρωπον manikin (ὁ ἄνθρωπος man), τὸ παιδίον little child (male or female, ὁ or ἡ παινί child), τὸ γυναικίον little woman (ἡ γυνή woman). Also the words τέκνον, τέκος child (strictly ‘thing born’), ἄνθρωπον captive.
198. Common Gender. — Many nouns denoting persons are either masculine or feminine. Thus, ὁ παῖς boy, ἡ παῖς girl, ὁ θεὸς god, ἡ θεία (ἡ θεία poet.) goddess.
So with names of animals: ὁ βως ox, ὁ βοῦς cow, ὁ ἄγος horse, ἡ ἄγος mare.

a. Some names of animals have only one grammatical gender without regard to sex, as ὁ λαγὸς λαγ-hare or she-hare, ἡ ἀλώπης 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 Ἐρέτης the North Wind, ὁ Ἐκατομβαῖος Hecatombaeon, ὁ Κηφείας Cephissus.

N. — The gender of these proper names is made to correspond to ὁ ἄγος wind, ὁ μῆνις month, ὁ ποταμὸς 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 Ἀττική Αἰτία, ἡ Δήλος Delos, ἡ Κόρινθος Corinth, ἡ πῖνις pine, ἡ ὄξυς vine. The gender here follows that of ἡ γῆ or ἡ χῶρα land, country, ἡ νῆσος island, ἡ πόλις city, ἡ δέσποινα originally tree in general, but later oak (τὸ δέντρον is the ordinary word for tree).

c. Feminine are most abstract words, that is, words denoting a quality or a condition. Thus, ἡ ἄρετή virtue, ἡ εὐδοκία good-will, ἡ ταχύτης swiftness, ἡ ἔλεις hope.

d. Neuter are diminutives (197 b), words and expressions quoted, letters of the alphabet, infinitives, and indeclinable nouns. Thus, τό ῥεῖ ὁ ψυχής the saying ‘learn to know thyself,’ τὸ ἀλφάς alpha, τὸ παῖδιν to educate, τὸ χρῆς necessity.

N. — But some names of women end in -ωτ (197 b): ἡ Γλυκέρα Glycerium.

200. Remarks. — a. Most of the exceptions to 199 a-b are due to the endings; e.g. ἡ Ἄλτη Lethe, ἡ Στῆξ Styx (rivers of the Lower World), τὸ Ἄργος Argos, τὸ Καλύβων Calydon, τὸ Ἄλους Pium, αἱ Δελφοί Delphi, αἱ λάρνακες lotus.

b. Change in gender is often associated with change in form: ὁ λύκος he-wolf, ἡ λύκαια she-wolf, ὁ ποιητὴς poet, ἡ ποιητὴς poetess, ὁ βιος and ἡ βιότη life, ὁ τρόφος manner, ἡ τροφή sou.

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 ἄ 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 πίλα, Lat. vi; with, as in λίθως with stones; and in, on, as in γῆ on the earth. From may be expressed by the genitive: πόρος Ἐκάρης 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 A-declension, with stems in ἄ. Vowel Declension.
2. Second or O-declension, with stems in ο. Vowel Declension.
3. Third or Consonant declension, with stems in a consonant or in η and υ.

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 accent in the nominative, provided the ultima permits (163); otherwise the following syllable receives the accent.

1 decl. θάλαττα, θαλαττης, θαλάττης, θαλατταν, θαλατταί (169), θαλάτται, θαλάτταις.
2 decl. ἀθρόγος, ἀθρόγονος, ἀθρόγονη, ἀθρόγονοι, ἀθρόγονοι (169), ἀθρόγονος, ἀθρόγονος, ἀθρόγονος.
3 decl. λέων, λέωντας, λέωντας, λέωντας, λέωντας. Adj.: ἄξιος (287), ἄξιος, ἄξιον, ἄξιον, ἄξιον, ἄξιον, ἄξιον, ἄξιον.
χαλέας (299), χαλεάνων, χαλεάντων, χαλεάντων.

206. The character of the accent depends on the general laws (167, 168, 176). Thus, ἰκε, ἴκαι (169); ἴδωρ, ἴδωρος, ἴδωρα; σῶμα, σώματα, σώματων, σώματα.

207. Oxytones of the first and second declensions are perisopomena in the genitive and dative of all numbers: σκα, σκάσι, σκά, σκά, σκά; τελι, τελι, τελι, τελι; φανέρος, φανεροῦ, φανερῶν, φανεροῦ.

208. The genitive plural of all substantives of the first declension has the circumflex on the ō of -ōν. Thus, ἰκε, ἴκαι; δάλλα, δάλλα; πολίτης πολιτῶν; ρακάς ρακᾶν.

209. The fem. gen. plural of adjectives and participles in -ος has the same accent and form as the masculine and neuter. Thus, δικαίος, gen. pl. δικαίου (in all genders); λόγος, gen. pl. λόγων (in all genders).
CASE ENDINGS OF NOUNS

Vowel Declension

<table>
<thead>
<tr>
<th>Singular</th>
<th>Neuter</th>
<th>Masc. and Fem.</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>-ē or none</td>
<td>-ē</td>
<td>-ē or none</td>
</tr>
<tr>
<td>Gen.</td>
<td>-ē or -ō</td>
<td>-ē</td>
<td>-ō</td>
</tr>
<tr>
<td>Dat.</td>
<td>-ē</td>
<td>-ē</td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>-ē</td>
<td>-ē or -ā</td>
<td>none</td>
</tr>
<tr>
<td>Voc.</td>
<td>none</td>
<td>-ē</td>
<td>none or like Nom.</td>
</tr>
</tbody>
</table>

Dual

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>none</th>
<th>-ē</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>-ēv</td>
<td>-ōv</td>
</tr>
</tbody>
</table>

Plural

| N. V.     | -ē | -ā | -ās | -ās |
| Gen.      | -ēv | -ēv | -ēv |
| Dat.      | -ēs (-ēs) | -ēs | -ēs | -ēs |
| Acc.      | -ĕs (-ēs) | -ēs | -ēs | -ēs | -ē |

210. 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, -ē of the nominative plural is borrowed from the inflection of pronouns (ēneō-i).

SUBSTANTIVES

FIRST DECLENSION (STEMS IN Ā)

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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.  ā or ā</td>
<td>ā</td>
<td>ā-ē (Hom. ă-ē)</td>
<td>ā (for ā-ē, ā-ē)</td>
</tr>
<tr>
<td>Gen.  ā-ē or ā-ē</td>
<td>ā-ē</td>
<td>ā-ē (for ā-ē)</td>
<td></td>
</tr>
<tr>
<td>Dat.  ā-ē or ā-ē</td>
<td>ā-ē</td>
<td>ā-ē or ā-ē (ā)</td>
<td></td>
</tr>
<tr>
<td>Acc.  ā-ē or ā-ē</td>
<td>ā-ē</td>
<td>ā-ē</td>
<td>ā-ē (for ā-ē)</td>
</tr>
<tr>
<td>Voc.  ā or ā</td>
<td>ā</td>
<td>ā or ē</td>
<td>ā</td>
</tr>
</tbody>
</table>

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 perispomenon since -ων is contracted from -ον derived from original (and Hom.) -ον (51). Final -αι is treated as short (189).

a. The form of the gen. pl. is taken from the pronominal adjective, i.e. (Hom.) ἡδων goddesses follows the analogy of (Hom.) τάῶν (333 D.) for τά(σ)ων, cf. Lat. istā-rum ded-rum.

214. The dialects show various forms.

215. Dative Plural. — The ending -ων(ν) occurs in Attic poetry (δίκας from δίκη right, δοστόις from δοστός lord).

a. Attic inscriptions to 420 B.C. have -ος (written -οςι), -οςι, and (after ε, η, ρ) -εςι (written -αιω and -αιω). Thus, δραμαίω and δραμαίως, δραμαίως, ταμαίω, and ταμαίωσι stews. -οςι and -αιω are properly endings of the locative case (341).

214 D. 1. For η, Doric and Aeolic have original å; thus, ακλ, ακλε, ακλ, μλαν; πολεία, κρατε, Αργείδας.

2. Ionic has η for å of Attic even after ε, η, and ρ; thus, γερεθ, ολκη, δγρηθ, μληρη, μοληρ (nom. μοληρά), νερην. Thus, δγρηθ, -η, -η, -η; νερην, -εν, -η, -η. But Hom. has θεδ goddess, Ἑρμής Hermes.

3. The dialects admit η in the nom. sing. less often than does Attic. Thus, Ionic πρόμη stern, κνής savour (Att. πρόμα, κνήσα), Dor. τόμα daring. Ionic has η for å in the abstractions in-ηι, -οι (ἀληθεία truth, εορία good-will). Hom. has νομφα oh maiden from νομφη.


5. Gen. sing. masc. — (a) -ε, the original form from å(ι)ο, is used by Hom. (Ἀργείδας). It contracts in Aeolic and Doric to -ε (Ἀργείδα).

(b) -ων, from ό (≈ åο) by 34, is also used by Hom., which makes å a single syllable by synizesis (60), as in Άργείδευ. Hdt. has -ων, as πολείω (163 a).

(c) -ιν in Hom. after a vowel, Βορέω (nom. Βορέης).

6. Accus. sing. masc. — In proper names Hdt. often has -αι borrowed from st stems (264), as Μιλτιάδεα for Μιλτιάδην.

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

8. Gen. plur. — (a) -ων, the original form, occurs in Hom. (μουράων, ἄγοράων). In Aeolic and Doric -ων contracts to (b) -αν (ἄγοραν). The Doric -αν is found also in the choral songs of the drama (περάς rocks). (c) -αιν, the Ionic form, appears in Homer, who usually makes å a single syllable by synizesis (60) as in βουλήν, from βουλή plan. -εαι is from -εις, Ionic for -εις. (d) -αν in Hom. generally after vowels (κλασίδε, from κλαίση hut).

9. Dat. plur.: -ος(ν), -ς, generally before vowels, and (rarely) -αι in Hom. Ionic has -ος, Aeolic -αις(ν), -αι, Doric -αι.

10. Accus. plur.: -ας, -δς, ås in various Doric dialects, -αι in Aeolic.

GREEK GRAM. — I
### FIRST DECLENSION (ἡ-STEMS)

#### I. Feminines

<table>
<thead>
<tr>
<th>Singular</th>
<th>N. A. V.</th>
<th>G. D.</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἡ χερᾶ</td>
<td>χερᾶ</td>
<td>χερᾶν</td>
<td>χερᾶς</td>
</tr>
<tr>
<td>ἡ νίκη</td>
<td>νίκη</td>
<td>νίκαι</td>
<td>νίκαι</td>
</tr>
<tr>
<td>ἡ φυγή</td>
<td>φυγή</td>
<td>φυγίν</td>
<td>φυγίς</td>
</tr>
<tr>
<td>ἡ μοῖρα</td>
<td>μοῖρα</td>
<td>μοῖραι</td>
<td>μοῖραι</td>
</tr>
<tr>
<td>ἡ γλέττα</td>
<td>γλέττα</td>
<td>γλέτταν</td>
<td>γλέττας</td>
</tr>
<tr>
<td>ἡ θάλαττα</td>
<td>θάλαττα</td>
<td>θάλατταν</td>
<td>θάλαττας</td>
</tr>
</tbody>
</table>

**Dual**

N. θέρα, νίκη, φυγί, μοῖρα, γλέττα, θάλαττα

G. θέραι, νίκαι, φυγίν, μοῖραι, γλέτται, θάλαται

**Plural**

N. θέραι, νίκας, φυγίς, μοῖραι, γλέτται, θάλαται

G. θέραι, νίκαι, φυγίς, μοῖραι, γλέτται, θάλαται

Δρᾶ season, ἡμέρα day, σκῦδο shadow, μάχη battle, τέχνη art, γνώμη judgment, τιμή honor, ἄρετη virtue, μοῦσα muse, πῦρ fire, ἄμαξα wagon, δόξα opinion.

#### 217. Rules.

- a. If the nominative singular ends in *alpha* preceded by a vowel (*σκῦδο 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 *-η*, final *α* of the nominative singular is always short; when the genitive singular has *-άς*, the final *α* is generally long.

#### 218. (I) Feminines with *α* or *η* in all the cases of the singular.

- After *e, ι, or ρ, α* appears in all the cases of the singular, as in γερέδο race, ἀκια house, χερᾶ land. Otherwise, *η* throughout the singular, as νίκη victory.
- a. After *ο*, we find both *α* and *η*, as στος porch, βοη show, λακη hearing, βοη current, βοη pomegranate. After *ρ* we have *η* in κορη girl, δερη neck (31).

#### 219. (II) Feminines with *α* 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, ιπτ, or σσ*), *ξ, ιπ*, or *αι* before the final *α* show *α* in nom., accus., and voc. sing., and *η* in gen. and dat. sing. Thus,
μύθος muse, μοῖρας, μοῖρα, δμαξά wagon, τραπέζα table, γλώττα tongue, ρίζα root, ἀμύλλα contest, λαίμα liones. Others are τόμα daring, δίαμο mode of life, ἀκάρδα thorn, μύη fly.

2. Substantives in ἀ in nom., accus., and voc. sing., and in gen. and dat. sing.
   a. Substantives in -εια and -τρα denoting females, as βασίλεια queen (but βασιλεία kingdom), ψάλτρα female harper; so the fem. of adj. in -ει, as γλυκᾶ, γλυκεία sweet.
   b. Abstracts in -εια and -τρα from adjectives in -η and -ος, as ἀληθεία truth (from ἀληθή true), εὐνοος good will (from εὐνοος, εὐνοο kind, 290).
   c. Most substantives in -τρα after a diphthong or υ, as μοῖρα fate, γέφυρα bridge.

220. Exceptions to 219, 1: κόρη temple (later κόρη), ἱερη δεσπ. to 2 b: in Attic poetry, ἀληθεία, εὐνολα, ἀγνοια ignorance, which owe their ἀ to the influence of the genitive and dative ἀληθείας, ἀληθεία, etc.

221. Most, if not all, of the substantives in ἀ are formed by the addition of the suffix -α or -α (20); thus, γλώττα from γλωκ-α (cp. γλωκίον point), γέφυρα from γέφυρ-α, δότερα giver from δότερ-α (and so φέρωμα bearing from φέρωμ-α), μοῖρα from μορ-α, ψάλτρ-α.

II. MASCULINES

SINGULAR

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<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>νεώνεσ</td>
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<td>νεώνεσ</td>
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<td>(νεώνεσ)</td>
<td>(νεώνεσ)</td>
</tr>
<tr>
<td>young man</td>
<td>citizen</td>
<td>judge</td>
<td>'Ατρείδη</td>
<td>'Ατρείδη</td>
</tr>
</tbody>
</table>

DUAL

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
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<td>νεώνεσ</td>
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<td>νεώνεσ</td>
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<td>(νεώνεσ)</td>
</tr>
<tr>
<td>N. V.</td>
<td>Gen.</td>
<td>Dat.</td>
<td>Acc.</td>
</tr>
<tr>
<td>νεώνεσ</td>
<td>νεώνεσ</td>
<td>νεώνεσ</td>
<td>νεώνεσ</td>
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<td>(νεώνεσ)</td>
<td>(νεώνεσ)</td>
<td>(νεώνεσ)</td>
</tr>
<tr>
<td>PLURAL</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

τεμίος steward, Ασίας Aeneas, — ναῦτης sailor, τοξότης bowman, στρατωτής soldier, διστάστης ruler, — μαθητής pupil, ποιητής poet — Πέρσης Persian.

223. Accent. — The vocative of δεσπότης lord is δεσπότη.
224. η and η. — In the final syllable of the singular η appears after e, i, and ρ; otherwise we find η. Cp. 218.
   a. Exceptions are compounds in -μετρησ: γεω-μετρησ measurer of land.

225. Genitive singular. — The form in -ων is borrowed from the genitive singular of the second declension. A few words in -(ι)- have -η, the Doric genitive (214 D. 5): 'Αριστας Hannibal, gen. 'Αριστα.

226. Vocative singular. — Masculines in -(ι) have the vocative in -(ι) (ταξια); those in -(ις) have -ι (ποτίσι), all others in -(ις) have -η (Ἄτρειδης, Κροιδη son of Κρόνος) except names of nations and compounds: Πνημίδ Persian, Σκύδα Scythian, γεω-μετρη (nom. γεω-μετρησ measurer of land), παῦδο-γρίβδ gymnastic master.

CONTRACTS (FEMININES AND MASCUCLINES)

227. Contracts in ι or η from κα or αι have the circumflex in all the cases: nominative feminine -ι, -η, masculine -αι, -ης.

<table>
<thead>
<tr>
<th>Case</th>
<th>η ηυδα for</th>
<th>Σουκη Συκειδι for</th>
<th>Βορπας Βορεας</th>
<th>'Ερμης Ηρμειδι for</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μνα</td>
<td>συκη</td>
<td>Βορπας-2</td>
<td>'Ερμης-2</td>
</tr>
<tr>
<td>Gen.</td>
<td>μνας</td>
<td>συκης</td>
<td>Βορραθ</td>
<td>'Ερμαθ</td>
</tr>
<tr>
<td>Dat.</td>
<td>μναβι</td>
<td>συκηβι</td>
<td>Βορραβι</td>
<td>'Ερμηνβι</td>
</tr>
<tr>
<td>Acc.</td>
<td>μναν</td>
<td>συκην</td>
<td>Βορραν</td>
<td>'Ερμην</td>
</tr>
<tr>
<td>Voc.</td>
<td>μνα</td>
<td>συκη</td>
<td>Βορρα</td>
<td>'Ερμη</td>
</tr>
</tbody>
</table>

DUAL

<table>
<thead>
<tr>
<th>Case</th>
<th>ηυνα</th>
<th>συκαλν</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>μναν</td>
<td>συκανν</td>
</tr>
<tr>
<td>G. D.</td>
<td>μναν</td>
<td>συκανν</td>
</tr>
</tbody>
</table>

PLURAL

<table>
<thead>
<tr>
<th>Case</th>
<th>ηυνα</th>
<th>συκαλς</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>μναν</td>
<td>συκαλς</td>
</tr>
<tr>
<td>Gen.</td>
<td>μναν</td>
<td>συκαν</td>
</tr>
<tr>
<td>Dat.</td>
<td>μναν</td>
<td>συκανς</td>
</tr>
<tr>
<td>Acc.</td>
<td>μναν</td>
<td>συκανς</td>
</tr>
</tbody>
</table>

The dual and plural of 'Ερμης mean statues of Hermes.

Other examples: Ἡ 'Αθηνα Athena (from Ἡ 'Αθηνα(ι)αι), ἡ εαρη (γεω- or γαι-) with no plural in Attic, ἡ γαλη weasel (γαλεα), ἡ ἀδελφιδη piece (ἀδελφιδιαι), ὁ 'Απελλεις Apelles ('Απελλεια).
SECOND DECLENSION (STEMS IN o)

228. O stems in the nominative add -e to the stem in masculines and feminines; -v 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 -e-v); in the plural these cases end in -a.

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

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc. and Fem.</td>
<td>Neuter</td>
<td>Masc., Fem., and Neuter</td>
</tr>
<tr>
<td>Nom. o-e</td>
<td>o-v</td>
<td>N. A. V. o</td>
</tr>
<tr>
<td>Gen. ov (for e-(i)o)</td>
<td>o-v</td>
<td>G. D. o-ev</td>
</tr>
<tr>
<td>Dat. o</td>
<td>o-v</td>
<td>Acc. ov (for e-ev)</td>
</tr>
<tr>
<td>Acc. o-v</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc. o-v</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. Final -α is treated as short (169).

b. The dat. sing. in -o represents the union of the stem vowel -o and at, the original case ending in the I. E. languages. Forms in -i, as ὠς at home, may be locatives (o + i, the locative ending). — The stem vowel o varies with e, which appears in the vocative sing., and in παραγειαι (locative) in full force. — N. A. V. dual -o is for I. E. ὤν. — The genitive pl. -ov is due to the union of -e + ev, which contracted to -ov in the earliest period of the language. — The neuter plural is probably the relic of a feminine collective ending in -a, which was shortened to -α.

230. The dialects show various forms.

231. | SINGULAR |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>δ ἵππος horse</td>
</tr>
<tr>
<td>(ἵππο-)</td>
</tr>
<tr>
<td>Nom. ἵππος</td>
</tr>
<tr>
<td>Gen. ἰδρομος</td>
</tr>
<tr>
<td>Dat. ἰδρομος</td>
</tr>
<tr>
<td>Acc. ἰδρομος</td>
</tr>
<tr>
<td>Voc. ἰδρομος</td>
</tr>
</tbody>
</table>

2320. 1. Gen. sing. — o-v, the original form, appears in Hom. τολμου. By loss of o (43) comes -o, which is sometimes read in Hom. (Ἄλφος for Ἀλφος 36). By contraction of oo comes -ov found in Hom., Ionic, Milder Doric, oo yields o in Aeolic and Severer Doric (ἵπποv).


4. Acc. pl. — -ov is from -ov- (found in Cretan), that is, the accus. sing. + v. From -ov- comes -ov Severer Doric, -ov Aeolic, -ov Cretan and in Dor. poetry. -ov is Hom., Ionic, and Milder Doric.
## SECOND DECLENSION (o-STEMS)

### Dual

<table>
<thead>
<tr>
<th>Gender</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. Á. V.</td>
<td>ἵππος  horse  (ἵππο-)</td>
</tr>
<tr>
<td>G. D.</td>
<td>ἵπποιν</td>
</tr>
<tr>
<td></td>
<td>ἰδίος  way  (ἰδίο-)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἰττοι</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἰττον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἰττοι</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἰττος</td>
</tr>
</tbody>
</table>

### Masculine: λόγος word, δῆμος people, δοῦλος slave, κινδύνος danger, πόλεμος war; ἀγρός field, ποταμός river, ἀριθμός number. Feminine: νῆσος island, ἰστιερός mainland; ὑδραίς nurse. Neuter: ὑδρογον work, πτερόν wing, δείπνος dinner.

### 232. Feminines.

- **a.** See 197 for νυς daughter-in-law; see 199 for νῆσος island (cp. 200 c), Δῆμος (the island of) Delos, Κόρινθος Corinth, φυγός (acorn-bearing) oak, ἀμυγδαλος vine.
- **b.** Some are properly adjectives used substantively: διάλεκτος (scil. γλῶττα speech) dialect, διάμετρος (scil. γραμμή line) diameter, αἴθεος (scil. θύρα door) house-door, σύγκλητος (scil. βούλη council) legislative body, ἄρμος and ἵστιερος (scil. χώρα country) desert and mainland.
- **c.** Words for way: ὑδος and κελευθος way; and ἀμαξίτος carriage-road, ἀμαξος foot-path, which may be adjectival (b) with ὑδος omitted.
- **d.** Various other words: βάσανος touch-stone, βιβλος book, γέρανος crane, γφαθος jaw, γύφος chalk, διάλειος writing-tablet, δοκός beam, δρόσος dew, κάμυνος oven, κάρδιας knave-tongue, κιβωτός chest, κάρπος dung, ληθος wine-press, λίθος stone (200 c), νῦν disease, πλίθος brick, ράβδος rod, σορός coffin, σωμός ashes, τάφος trench, χύλος coffer, ψάμμος sand, ψήφος pebble.

### 233. Vocative.

- The nominative θεός is used instead of the vocative. ἄδελφος brother retracts the accent (ἀδελφε).

### 234. Dative Plural.

- The ending -οσι(ν) often appears in poetry, rarely in Attic prose (Plato).
  - **a.** In Old Attic Inscriptions οισ displaces -οσι(ν) about 444 B.C.

### CONTRACTED SUBSTANTIVES

- **235.** Stems in οι and οιο are contracted according to 50, 51. οι in the neuter becomes α (56).

### 235 D.

- Homeric and Ionic generally have the open forms. ὠλίξος wine-pourer does not contract in Attic since it stands for ὠλίξος.
SECOND DECLENSION (o-STEMS)

### SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>ρόος</td>
</tr>
<tr>
<td>Gen.</td>
<td>ρόοι</td>
<td>ρόον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ρόο</td>
<td>ρόο</td>
</tr>
<tr>
<td>Acc.</td>
<td>ρόο-ν</td>
<td>ρόον-ν</td>
</tr>
<tr>
<td>Voc.</td>
<td>ρόο</td>
<td>ρόο</td>
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</tbody>
</table>

<table>
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<tbody>
<tr>
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<tr>
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</tr>
<tr>
<td>Acc.</td>
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<td>ροῖν</td>
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### DUAL

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<tr>
<td>Dat.</td>
<td>ρόο</td>
<td>ρόο</td>
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<tr>
<td>Acc.</td>
<td>ρόο-ν</td>
<td>ρόον-ν</td>
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<table>
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<tr>
<td>Nom.</td>
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<td>Gen.</td>
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<td>Dat.</td>
<td>ροῖ</td>
<td>ροῖ</td>
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<tr>
<td>Acc.</td>
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<td>ροῖν</td>
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</tbody>
</table>

### PLURAL

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<th>G. D.</th>
</tr>
</thead>
<tbody>
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<td>ρόος</td>
</tr>
<tr>
<td>Gen.</td>
<td>ρόοι</td>
<td>ρόον</td>
</tr>
<tr>
<td>Dat.</td>
<td>ρόο</td>
<td>ρόο</td>
</tr>
<tr>
<td>Acc.</td>
<td>ρόο-ν</td>
<td>ρόον-ν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
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<th>G. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ροῖ</td>
<td>ροῖ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ροῖν</td>
<td>ροῖν</td>
</tr>
<tr>
<td>Dat.</td>
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<td>ροῖ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ροῖν</td>
<td>ροῖν</td>
</tr>
</tbody>
</table>

δ θλούς (πλούς) voyage, δ ρόιος (ρόιος) stream, τὸ κανοῦν (κάνεν) basket.

236. Accent. — a. The nominative dual is irregularly oxytone: ρό, ρότα, not ροῖ, ρότω according to 171, N. 2.

b. κανοῦν (κάνεν) basket receives its accent (not κάνουν) from that of the genitive and dative κανοῦ, καν РФ. Cp. 290 c.

c. Compounds retain the accent on the syllable that has it in the nominative singular: ἐκπλοῦν from ἐκπλοῦ; ἐκπλοῦν (not ἐκπλοῦ) from ἐκπλοῦ; ἐκπλοῦν (not ἐκπλοῦ) from ἐκπλοῦ.

### ATTIC DECLENSION

237. Some substantives ending in -ως are placed under the Second Declension because they are derived from earlier o stems preceded by a long vowel (εώς from ἀρος, 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 -os in the Koiné dialect (p. 3, F).

### SINGULAR

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238 D. Hom. has νοζε temple, λάος people, καλός cable, λαγός hare, γάλας sister-in-law, ‘Αθήνα, Κόρη; Hdt. has λαός, λαγός, Κόρη. Hom. and Hdt. have
THIRD DECLENSION

a. So ὁ λεως people, ὁ Μενλεως Menelaus, ὁ λαγως hare. Observe that ω is found in every form, and that it takes an subscript in the dative of all numbers where an ordinary o stem has e.

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

c. μεσ and most words of this declension owe their forms to transfer of quantity (34) or to shortening (39). Thus, μεσ is from μεσ (=Doric μας), μεων from μην; μετ is from μητ. λαγως is contracted from λαγωδις.

d. In the accusative singular some words end in -ω or -ων, as λαγω or λαγων hare. So ὁ Διος, Ἡ Κλεος, Ἡ Τεως, Ἡ Κως, ὁ Μινως. Ἡ ἄρω dawn always has io.

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

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 λαγων, λαγων, others λαγων, λαγων, etc.

THIRD DECLENSION

240. This declension includes stems ending in a consonant, in τ, ν, or a diphthong, and some in ω and ϊ, representing ως and ϊς.

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 s and ν 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 ητ, add s.

a. A labial (σ, θ, φ) + s becomes ψ (97).

b. A dental (σ, θ, φ) + s becomes στ (96), which is reduced to s (107).

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

(The same changes occur in the dative plural.)

γυμ νυτερ γιντ-φ, ἀραφ ἄραβ ἀραβ-ος; κακητης δασεγες κακητη-ος, ἄρις λορε ἑλιδ-ος, δρας βιρδ δριδ-ος; φολαξ γουαρδ φολακ-ος, ματις σκουργε ματιγ-ος, σαλιγτις τρυμπτ σλαγγ-γος, δνις ναιλ δνιχ-ος, νις νιντ ντι-ος; δλ-ς σαλτ δλ-ς, ἱχθος ψιθ ἱχθοις; ἐλεφα ελεφυντ-ος.

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

dαλιων δινιτη δαλιως, χειμων winter χειμων-ος, λιμην λαρνουρ λιμεν-ος, Ἕλλην Greek Ἕλλην-ος; φηγωρ φηγωρ-ος, ἄρης air ἄρης-ος, φωρ thief φωρ-ος.

ἡως, gen. ἡος, dawn, whence Att. ἐως by 39. Hom. has ἤτεσω, the original form of the genitive, from ἤτεσω. μευ is from μευο out of μηο.
THIRD DECLENSION

τρήσησ εἰρήμα (stem τριήσε-, 263 b), αἰδώς αἰλάμ (stem αίδω-, 266). On μῆν see 269 end. For stems in οῦ, nominative -ος, see 263 c.

243. Masculine stems in οῦτ drop τ (133) and lengthen o to ω: γέρων old man γέρων-ος, λέων lion λέων-ος.

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-ος, πράγμα thing πράγματ-ος, γάλα milk γάλακτ-ος (133 b).

245. Summary.—ι is added to stems ending in a labial, dental, palatal, and in οῦτ, εῦτ, νῦτ; to some stems in ν (as εἰς one είν-οι, μελάς black μελα-νος); to stems in ευ, αυ, ου; and to masc. and fem. stems in ι̣ and υ. ι is not added to most stems ending in ου, nor to those in οῦτ, ρ, ος, ος, ν (neut.), ω(φ), ο(ι).

ACCUSATIVE SINGULAR

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


247. Barytone stems of two syllables ending in ι̣, ι̣, ι̣θ usually drop the dental and add ν.

χάρις grace (stem χαρί-ι̣) χάρι̣ν, μις μετέ (μετι̣) μιν, δρι̣α δρι̣ά (δρι̣αθ-) δρι̣ιν. So εὐελπίς hopeful (εὐελπι̣-ι̣) εὐελπι̣ν (292). Oxytones end in ι̣: ἐλει̣δ-ι̣, σφραγίδα (σφραγίς seal).

a. κλαί̣οι̣ key (κλει̣-ι̣), Old Att. κλήσ, has κλεῖ̣ (late κλείδα), acc. pl. κλεῖ̣α (late κλείδα).

VOCATIVE SINGULAR

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

πολι̣ (πόλι̣-ι̣ city), βοῦ̣ (βοῦ̣-ι̣ ox, cow), Σωκράτες (Σωκράτης). Stems in ι̣ and ντ cannot retain final ι̣ and τ (133), hence "Ἀρτέμις from "Ἀρτέμις (Ἀρτεμίς-), ται̣ from ταῖ̣ boy, girl (ταῖ̣-), ναι̣ from ναῖ̣s maiden (ναϊ̣-ι̣); γέρων from γέρω̣ old man (γερω̣-ι̣), γίγαν̣ from γίγαν̣ saian (γεγαν̣-ι̣).

249. The vocative is the same as the nominative:

a. In stems ending in a stop (16) consonant (except those in οῦτ, ι̣, ι̣θ; ντ in nouns): ο Φόλαξ watchman. (Ἀλάς Ajax (Ἀλάς-) is nom. and voc.)

243 D. Hdt. has δῦνω tooth ὁδῆν-ος. Attic ὁδῆς has the inflection of a participle in -ος (307).

247 D. The acc. in a (χάρι̣τα, ἱράδα, δρι̣άδα) occurs in Hom., Hdt., and in Attic poetry. So κόρων and κόρη (κόρους heimeta) in Hom.

249 D. Hom. has ἀνα oh king as well as ἄναì (ἄνατ-Σ); Ἀλαν from Ἀλαν̣-ι̣. Πολυδάμα, Δανδάμα (from stems in οῦτ) are later forms due to analogy.
b. In oxytone stems ending in a liquid and not taking ο to form their nominative (242): ὁ τομής shepherd (τομη'), but ἄρχη man, πατήρ father have ἄρχη, πάτερ (262). Barytones use the stem as the vocative: δαιμων, ρήτωρ from δαίμων divinity, ρήτωρ orator.

c. In all participles.

**DATIVE DUAL AND PLURAL**

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

"Αραμέν ("Αραμένι) ἀραμέν, μάστιξ (μαστίγιμ) μάστιξι, φυλακέ (φυλακέτ) φυλακέ, σέμα (σεματον-) σέμασι (σέματο-) σέμασι (σέματο), ἑλπίς (ἑλπίζα) ἑλπίζει (ἑλπίζα), ὑπίς (ὑπιθύ) ὑπίσ (ὑπίστομ) ὑπίσ, ὑπερ (ὑπερ-) ὑπερί.

a. Stems in πτ drop πτ and lengthen the preceding vowel (100): λέων (λεωντ) λέων, γήγας (γεγατε-) γήγας.

b. Stems in ν drop ν without lengthening the preceding vowel (if short): δαιμων (δαίμων) δαιμων, τομήν (τομη') τομέας, φρενίν, ἀνάσα (ἀνασά) ἀνασά.

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, φρεια in Pindar is for φρενία. Attic φρεια borrows its ι from φρέια, φρενία, etc. So τομέας, for τομασί from τομασί, because of τομήσει, etc.

c. ρθ is not changed to ρθ (79 a).

**ACCUSATIVE PLURAL**

251. a. The ending -ας is produced by adding α to the stem (πt becoming α between two consonants by 35 b). Thus φυλακ-ας is from φυλακ-ατ. This -ας may be added even to ἵ and κ stems: Hom. τόλαι-ας, ἵχθο-ας, Hdt. πήχε-ας. Hom. πόλις is from πόλις (Cretan).

b. The nominative pl. masc. or fem. is sometimes used instead of the accusative pl.: τρήρεις 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 -αν take the circumflex accent. Thus, φλάφ υείν, φλεβό-ας, φλεβ-ών; θήρ wild beast, θηρ-ας, θηρ-ών, θηρ-αν; θρίς hair, τρίχ-ας, τρίχ-ών.

a. Exceptions. The ending of the gen. dual and pl. is not accented in the case of ὁ, ἡ παῖς boy, girl, ὁ δίως slave, ὁ δόσεis jackal, ὁ Τρῶς Trojan, ἡ δάφς torch,

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

2. In the dat. pl. Hom. has -οι (βέλεο-ας, δέκα-ας), and in a few cases -εις, reduced from -εσι (ἄνακτ-εσι); -εσι occurs after vowels (γένω-ας; for γενώ-ας?). -εσι was added both to stems not ending in σ (πόθε-ας, βίθε-ας, ἄδρε-ας, δι-ας, 274 D.), and even to stems in σ (ἐκ-εσι). Hom. has also ποσι, ποιής; Pind. χαλές-ας, δέμως. Tragedy has this -εσι (καρόδε-εσι), and so Aeolic, and the Doric of Corinth.
THIRD DECLENSION

τὸ φῶς light, τὸ ὀὖς ear. Thus, παῖδων (but παιδί), Τρώων, ὀτων, etc. So ὅν being, ὄντως (305).

b. A trisyllabic form, if contracted, does not show the accent on the case ending: ἰπ-ος for ἱπ-οις, ἰπ- for ἱπ-ου from τὸ ἱπ 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. πατρών, Lat. patrum, gets its e from πατέρες.

a. Variation of stem is seen in ων, ον (259); ην, εν, ρα (262); ης, ες- (264); in stems in ει (270); ν, εν (270); ην, ον (278); αι, ας (279), etc. Words in ων, ον show a middle form ον, εν, and a weak form in ν (250 N.).

b. Several words ending in ρ show a parallel stem in τ; thus, ἤδωρ water ηδο-ρας, ἤδωπ λιτερ, ἤδωτ-ος, ρέαρ ταπλο ρέαρ-ος (but poet. δαιμόν wife δαιμόρ-ος). The reason for this change is uncertain, but ρ is derived from τ after a consonant (35 b): ὅντως, ἦντως, cp. Lat. iecinor, nom. iecur. ἤδωπ is probably derived from ἤδωρτ (185).

c. ἄτος was transferred from such genitives as δάματοσ, δατος to other neuter words: γόνατοσ from γόνω κνεε, instead of γον-ος, whence Hom. γονός. φῶς light, for φῶς (stem φασ-), has taken on the τ inflection (φωτ-, etc.).


254. Variation of Quantity. — a. In poetry the quantity of τ in words in -τ may differ from that of prose; as in tragedy ὄρις bird, κός dust, ὄφις serpent (in prose ὄρις, κόμις, ὄφις); so in Pind. ἠξός (prose ἠξός) fish.

b. κῆρες herald, Φοίνιξ Phoenician, μάστιξ whip have long υ and τ in the oblique cases except the dat. pl. (κηρικός, Φοίνικις, μάστηγα, etc.). ἡλώτης fox has ε in the gen. ἡλώτες, etc., by analogy to such words as τομήν, τομέας (ἀλώτης occurs in Ionic). τύρ fly has τύρος, τύρη, etc. (286, 26).

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. ττ: ὀδος tooth (ὀδον-), ὀδακω serpent (ὀδακω-).

b. ητ, ωτ: τενης day-labourer (τενητ-), γέλως laughter (γέλωτ-).

Exceptions. Stems in -ητ (2, b): ἄστης address (ἄστητ-), τὸ φῶς light (φωτ-).

c. ν: λευκων meadow (λευκων-).

Exceptions. Fem.: stems in γον, δον (2, a), and φην mind (φην-). Is strength (]], ὀνοσ noise (ὀνοσ-), ἀκτις ray (ἀκτιν-), γλωχις antero-point (γλωχι-), ὀδης birth-panch (ὄδιν-), εἰκων image (εἰκων-), ἡγων shore (ἡγων-), χθόν earth (χθόν-), χυων snow (χυων-), ἄλκων λαγευσ (ἄλκων-), etc., δ, δ τήρ goat (τήρ-).

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

Exceptions. Fem.: χειρ hand (χερ-), κηρυκτης (κηρ-), γαστήρ belly (γαστερ-); neut.: stems in αρ (3, a), τύρ fly (τυρ-), and the indeclinable τέλωρ monster, τέκμωρ (Hom.) token, etc.

d. κυ: γορνη parent, φορνη murder.
2. Feminine are stems ending in
   a. γυν, δευ: σταγών (σταγών-), χελίδων swallow (χελίδων-).
   b. τιτ, θ: κακάνθης baseess (κακάνθης-), ἑρίς strike (ἑρίς-), ἐλπίς hope (ἐλπίς-).
      Exceptions. Masc.: τοῦς foot (τοῦς-), ὁ ἄρις bird (ἄρις-).
   c. ι, ν with nom. in -ις, -ν: πόλις city, ἱσχύς strength.
      Exceptions. Masc.: δφις serpent, ἕχις viper, δρΧις testicle; βότρυς cluster
      of grapes, ἵχθος fish, μῦς mouse, νῆκς corpse, ἕκας ear of corn,
      τέκνος axe, κῆκς- s fore-arm; and ὁ, ἡ σῦς or δς swine.
   d. οι: ἡχώ echo, πεπτω persuasion.

3. Neuter are stems ending in
   a. ατ, αρ: πράγμα thing (πράγματ-,) κήπα nectar (κήπα-). But ὁ φόροr starting.
   b. ας, ες (with nom. in -ος): κρέας flesh (κρέας-), γένες race (γενεσ-).
   c. ι, ν with nom. in -ις, -ν: σίμαι mustard, ἀστυ 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)

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</tr>
<tr>
<td>Acc.</td>
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</tr>
</tbody>
</table>

Masculine: κλέφθ thief (κλεφτ-), γυν vulture (γυν-), Ἀραπ Arab (Ἀράβ-).
θώράξ breastplate (θώραξ-), δυνας nail (δύνας-). Feminine: κλιμακ ladder (κλιμακ-), μάτης whirl (ματήν-), 254 b), σαλπιγγ trumpet (σαλπιγγ-), κατηλψ upper story (κατηλψ-).
### 257. A. Masculines and Feminines

#### Singular

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Nom.</td>
<td>οὐσί</td>
<td>άλειπ</td>
<td>άλειπ-ος</td>
<td>άλειπ-ος</td>
<td>άλειπ-ος</td>
<td>άλειπ-ος</td>
</tr>
<tr>
<td>Gen.</td>
<td>οὐσί-ος</td>
<td>οἶχ-ου</td>
<td>οἶχ-ου</td>
<td>οἶχ-ου</td>
<td>οἶχ-ου</td>
<td>οἶχ-ου</td>
</tr>
<tr>
<td>Dat.</td>
<td>οὐσί-οι</td>
<td>οἶχ-οι</td>
<td>οἶχ-οι</td>
<td>οἶχ-οι</td>
<td>οἶχ-οι</td>
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<tr>
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<td>οἶχ-α</td>
<td>οἶχ-α</td>
<td>οἶχ-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>οὐσί</td>
<td>οἶχ</td>
<td>οἶχ</td>
<td>οἶχ</td>
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<td>οἶχ</td>
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</tbody>
</table>

#### Dual

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

#### Plural

<table>
<thead>
<tr>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>οὐσί-ες</td>
<td>οἶχ-ες</td>
<td>οἶχ-ες</td>
<td>οἶχ-ες</td>
</tr>
</tbody>
</table>

Masculine: γελόω laughter (γελω-), ἔλεφας elephant (ἔλεφαν-), λέω lion (λεων-), ὀδὸς tooth (ὀδον-), voc. ὀδον. Feminine: ἑσθής clothing (ἑσθή-), ἑρᾶς stripe (ἑρᾶ-), ἀσπίς shield (ἀσπίδ-), πατρίς fatherland (πατρίδ-), κόρυς helmet (κορυθ-).

a. In ποίωs foot, Doric ποÎ (stem ποÎ-οs) οu is irregular.

### 258. B. Neuters with Stems in τ and in ητ varying with ας

#### Singular

<table>
<thead>
<tr>
<th>σῶμα body</th>
<th>ἡπαρ liver</th>
<th>τῆρας portent</th>
<th>κέρας horn</th>
</tr>
</thead>
<tbody>
<tr>
<td>(σωματ-)</td>
<td>(ἡπατ-)</td>
<td>(τερατ-)</td>
<td>(κερατ-, κερασ-)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N. A. V.</th>
<th>Gen.</th>
<th>Dat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>σῶμα</td>
<td>ἡπαρ</td>
<td>τῆρας</td>
</tr>
<tr>
<td></td>
<td>τῆρας-ος</td>
<td>κέρας-ος</td>
</tr>
<tr>
<td></td>
<td>τῆρας-ος</td>
<td>κέρας-ος</td>
</tr>
</tbody>
</table>

257 D. χρώωs skin (χρω-τ-) and some other words often show a stem with no τ. Thus, Hom. χρώσωs, χρῶ (also Ἰδ.), χρώ, and also, but rarely, χρωτις, χρώτa. Hom. has ἰδρόω, γέλωs, ἐρωs for Att. ἰδρωτι (ἰδρῶς sweat), γέλωτι (γέλως laughter), ἐρωτι (ἐρωs love). Hom. has also acc. ἰδρα, γέλα (or γέλωn), ἐρωs (from ἐρος). Some stems in -ας are generally s stems in Ionic, Doric, and Aeolic: θέρα, θέρας (but θέριδος Θ 370), Κατας, Πάρας.

258 D. The other dialects rarely show the τ forms. Hom. has τῆρας, τῆρα (τερας), τεράως, τεράςσως, κέρας, κέραςς, κέρας, κέρας, κέραςς, κέρας and κεράςs.1
Third Declension: Dental Stems

B. Neuters with stems in τ and in ετ varying with ος—
Concluded

DUAL

sōma body (sōmat-)
ηπαρ liver (ηπατ-)
τερας portent (τερατ-)
κέρας horn (κέρατ-)

N. A. V. sōmat-ι
ηπατ-ι
τερατ-ι
κέρατ-ι
κέρι

G. D. sωματ-ουν
ηπατ-ουν
τερατ-ουν
κέρατ-ουν (κέρα-ουν)
κερί

PLURAL

N. V. sωματ-α
ηπατ-α
τερατ-α
κέρατ-α (κέρα-α)
κερί

Gen. sωματ-ων
ηπατ-ων
τερατ-ων
κέρατ-ων (κέρα-ων)
κερί

Dat. sωματι(ν)
ηπατι(ν)
τερατι(ν)
κέρατι(ν)
κερί

Acc. sωματ-α
ηπατ-α
τερατ-α
κέρατ-α (κέρα-α)
κερί

ὄνομα name (ὄνωμα-), στόμα mouth (στοματ-), μέλι honey (μελιτ-), γάλα milk (γαλακτ-, 138 b), φῶς light (φωτ-), κηρ heart (for κηρό-, 138 b).

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

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

c. For the inflection ηπαρ, ηπατ-ος, see 263 b. Of like inflection are ἀλεφάρ fat, φρέαρ cistern, δέλαρ bait, and poetic ηπαρ day, ἀλαρ food, τερατ end.

d. τερας, κέρας form their nominative from a stem in s. So, too, τερας end τερατ-ος, φῶς light (contracted from φας) φωτ-ος (263 c).

259. Stems in a Liquid (λ, ρ) or a Nasal (ν).

Singular

Δ θήρ (θήρ-) wild beast
Δ ρήτωρ (ρήτωρ-) orator
Η δίς nose
Η γνῶμα contest
Η τουμήν shepherd

Nom. θήρ ρήτωρ δίς γνῶμα τουμήν
Gen. θηρ-ός ρήτωρ-ος δίν-ός γνῶμον-ός τομήν-ός
Dat. θηρ-ι ρήτωρ-ι δίν-ι γνῶμον-ι τομήν-ι
Acc. θηρ-α ρήτωρ-α δίν-α γνῶμον-α τομήν-α
Voc. θήρ ρήτωρ δίς γνῶμα τουμήν

Hdt. has ε for α before a vowel (cp. 264 D. 3) in τερας, τερα (also τερατος, τερατα), κέρας, κέρι, κέρα, κερίων. Hom. has περας περατος for τερας περατος. From φας (φως), whence φῶς, he has dat. φάει, pl. φάεα. φας is used in tragedy.

259 D. Late Greek shows δελαρ, δίς, δίν shore (Hom. δίς). Φωτ in Hippocrates has its ν from the oblique cases. Hom. has ηρι, ηρα from θηρ air; from Κρονιως Hom. has Κρονιωνος and Κρονιωνος. μάρι is Doric for μάρι happy. Pind. has φαει (260 N.). Ionic μελι, Doric μηλι are from μερι for μηνι (40, 87 D. 1, 2). Aeolic gen. μηνας is from μηνο-ος.
THIRD DECENSION: LIQUID STEMS

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

DUAL

ο θήρ (Θήρ-)

ο βήτορ (Βήτορ-)

ἡ βίς (Βίς-)

ἡ γεμών (Γεμών-)

ἄγαν (Αγάν-)

ποιμήν (Ποιμήν-)

Wild Beast

Orator

Nose

Leader

Contest

Shepherd

N. A. V. Θήρ- ε Βήτορ- ε

βίς- ε

ἡ γεμών- ε

ἄγαν- ε

ποιμήν- ε

G. D. Θήρ- αυν ε Βήτορ- αυν

βίς- αυν

ἡ γεμών- αυν

ἄγαν- αυν

ποιμήν- αυν

PLURAL

N. V. Θήρ- ος ε Βήτορ- ος

βίς- ος

ἡ γεμών- ος

ἄγαν- ος

ποιμήν- ος

Gen. Θήρ- άν ε Βήτορ- άν

βίς- άν

ἡ γεμών- άν

ἄγαν- άν

ποιμήν- άν

Dat. Θήρ- σι(ν) ε Βήτορ- σι(ν)

βίς(ν)

ἡ γεμών(ν)

ἄγαν(ν)

ποιμήν(ν)

Acc. Θήρ- ας ε Βήτορ- ας

βίς- ας

ἡ γεμών- ας

ἄγαν- ας

ποιμήν- ας

ὁ αἰθήρ upper air (αἰθήρ-), ὁ κράτηρ mixing bowl (κράτηρ-), ὁ ψωρ thief (ψωρ-), τὸ νέκταρ nectar (νέκταρ-), ὁ δελφις dolphin (δελφίς-), ὁ Ἑλλήν Greek ('Ἑλλήν-), ὁ δαίμον divinity (δαίμον-), voc. δαίμον, 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 (μῆν-, cp. mensis).

260. Accusative Sing. — 'Ατόλλω and Ποσείδω are found as well as 'Ατόλλων, Ποσείδών. The shorter forms are regular in inscriptions, and occur especially in expressions of swearing after ν Ἔν, μᾶ τὸν (1506 b).

261. Vocative. — σωτήρ preserver, 'Ατόλλων, Ποσείδών (from Ποσείδέων, -άω, -έων) have voc. σωτερ, 'Ατόλλον, Πόσειδον with recessive accent. Recessive accent also occurs in compound proper names in -ων; as 'Αγαμήμων, 'Αγαμήμονον, Λατομέδων, Λατομεδόν; Φιλήμων, Φιλήμον; but not in those in -φων (Ἐθούφρον). Λακεδαίμον has Λακεδαίμων.

STEMS IN ep 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. ἄντρ man has the weak form in ρ even before vowels; between ν and ρ, δ is inserted by 130.

263. D. κυκέωn potion usually has κυκέω for κυκέωn.

263 D. Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are πατρών; θυγατέρι, θύγατρα, θυγατρεῖς, θύγατρας, γαστέρων, etc.; and ἄντρος, ἄνερ, ἄνερα, ἄνερας, ἄνερως, ἄνερας all with long a. Hom. has ἀδρασι and ἀδράσι (with -ας; only in this word), Δήμητρος and Δημήτερος.
### Third Declension: Liquid Stems

#### Singular

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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>πατέρα</td>
<td>μητέρα</td>
<td>θυγάτηρ</td>
<td>ἄνδρα</td>
<td>ἄνηρ</td>
</tr>
<tr>
<td>Gen.</td>
<td>πατέρος</td>
<td>μητέρος</td>
<td>θυγάτηρος</td>
<td>ἀνδρός</td>
<td>ἀνήρ</td>
</tr>
<tr>
<td>Dat.</td>
<td>πατέρι</td>
<td>μητέρι</td>
<td>θυγάτηρι</td>
<td>ἀνδρόι</td>
<td>ἀνήρ</td>
</tr>
<tr>
<td>Acc.</td>
<td>πατέρα</td>
<td>μητέρα</td>
<td>θυγάτηρα</td>
<td>ἀνδρα</td>
<td>ἀνήρ</td>
</tr>
<tr>
<td>Voc.</td>
<td>πατέρα</td>
<td>μητέρα</td>
<td>θύγατρια</td>
<td>ἄνδρα</td>
<td>ἄνηρ</td>
</tr>
</tbody>
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#### Dual

<table>
<thead>
<tr>
<th>Case</th>
<th>Word (masculine)</th>
<th>Word (feminine)</th>
<th>Word (nominative)</th>
<th>Word (dative)</th>
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</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>πατέρα-α</td>
<td>μητέρα-α</td>
<td>θυγάτηρ-α</td>
<td>ἄνηρ-α</td>
</tr>
<tr>
<td>G. D.</td>
<td>πατέρα-οι</td>
<td>μητέρα-οι</td>
<td>θυγάτηρ-οι</td>
<td>ἄνηρ-οι</td>
</tr>
</tbody>
</table>

#### Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Word (masculine)</th>
<th>Word (feminine)</th>
<th>Word (nominative)</th>
<th>Word (dative)</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>πατέρα-ες</td>
<td>μητέρα-ες</td>
<td>θυγάτηρ-ες</td>
<td>ἄνηρ-ες</td>
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<tr>
<td>Gen.</td>
<td>πατέρα-οι</td>
<td>μητέρα-οι</td>
<td>θυγάτηρ-οι</td>
<td>ἄνηρ-οι</td>
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<tr>
<td>Dat.</td>
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<td>μητέρα-οι(v)</td>
<td>θυγάτηρ-οι(v)</td>
<td>ἄνηρ-οι(v)</td>
</tr>
<tr>
<td>Acc.</td>
<td>πατέρα-ες</td>
<td>μητέρα-ες</td>
<td>θυγάτηρ-ες</td>
<td>ἄνηρ-ες</td>
</tr>
</tbody>
</table>

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a. The accent in the weak forms of μητέρα, θυγάτηρ in the gen. and dat. sing. follows that of πατέρα, πατρί.

b. γυνή be girl, has γυνocr, etc. Δαμήτηρ is inflected Δαμητρος, Δαμητρι, Δαμητρα, Δαμητρε.

c. ἀντίκα star has gen. ἀντικός, dat. ἀντικε, dat. pl. ἀντικες.

---

#### Stems in Sigma (ες, ας, ως)

Stems in sigma are contracted where σ falls out between the vowel of the stem and the vowel of the ending (120). Thus, γενες race, gen. γενε(σ)-ως γένους, dat. γενε(σ)-ι γένου, 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. -ες is not derived from -ες. 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 -ς are proper names; the feminine τρίπερα trilems is an adjective used substantively (properly, triply fitted; ἡ τρίπερα (trilh) 'ship with three banks of oars').

c. Neuters with stems in ες have -ως 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 σ or ω (268).
THIRD DECLENSION: SIGMA STEMS

264. δ Ἐσκαράτης Socrates (Σωκράτης-)
   δ Δημοσθένης Demosthenes (Δημοσθένης-)

Nom. Σωκράτης
   Δημοσθένης
Gen. Σωκράτος   Σωκράτους (Δημοσθένης-ος) (Δημοσθένους)
Dat. Σωκράτει   Σωκράτη (Δημοσθένει)   Σωκράτη (Δημοσθένει)
Acc. Σωκράτης   Σωκράτη (Δημοσθένης-α)   Σωκράτη (Δημοσθένη)
Voc. Σωκράτει

SINGULAR

η τρίθρης (τρίθρος-)
   τρίθρος (τρίθρος-)
   τρίθρος
tirem

Nom. τρίθρης
tirem
Gen. τρίθρος-ος τρίθροσ τρίθραν (γέρα-ος) (γέρα-ος) (γέρα-ος)
Dat. τρίθρος-ι τρίθριο τρίθρον (γέρα-ι) (γέρα-ι) (γέρα-ι)
Acc. τρίθρος (γέρα-α) (γέρα-α) (γέρα-α)
Voc. τρίθρος (γέρα-ος)

DUAL

N. A. V. τρίθροι (γέρα-ος)
G. D. (γέρα-ων) (γέρα-ων)

PLURAL

N. V. τρίθροι (γέρα-ος)
Gen. τρίθροι (γέρα-ων)
Dat. τρίθροι(ν) (γέρα-ος(ν)) (γέρα-ος(ν))
Acc. τρίθροι (γέρα-α) (γέρα-α) (γέρα-α)

Διογένης Diogenes, Ἰπποκράτης Hippocrates. Neuters: ἄτος year, ἄθος width, ἄφος sword, τέχος wall, γέρας old age, κρέας flesh (for κέρας horn see 258).

a. Proper names in -ος have recessive accent in the vocative.
b. Proper names in -γέρας, -κράτης, -μένης, -φάνης, etc., may have an accus. in -ν derived from the first declension. Thus, Σωκράτης, Ἀριστοφάνης, like Ἀρείης (222, 282 N.). But names in -άς (265) have only -α.
c. Proper names in -ος often show -οι, -οι in the lyric parts of tragedy.
d. Neuters in -ος often show open forms (especially -ων) in Attic poetry.
   -ων is frequent in Xenophon.
e. τρίθροι and τρίθροι have irregular accent by analogy to the other forms.
f. A preceding ρ does not prevent the contraction of η to η, as δρη from το ὁρός mountain (cp. 81. 1).
g. The dat. sing. of ας stems is properly -αί; but -α is often written on the authority of the ancient grammarians. This α may possibly be due to the analogy of α in α stems.

264 D. 1. Hom. uses the open or the closed forms according to convenience.
-ος occurs in the gen. of a few words in -ος (βέλες); -ος is often a monosyl-
GRED GRAM. — 5
265. When -ος- of the stem is preceded by ε, the forms are inflected as follows: τὸ δέος φαν (δέος-), Περικλῆς from Περικλῆς Pericles (Περικλῆς-):

Nom. δέος (Περικλῆς) Περικλῆς
Gen. (δέος) δέος (Περικλῆς-ος) Περικλῆς-ος
Dat. (δέος-) δέος (Περικλῆς-) Περικλῆς
Acc. δέος (Περικλῆς-α) Περικλῆς-
Voc. δέος (Περικλῆς) Περικλῆς

So Ἡρακλῆς Heracles, Σοφοκλῆς Sophocles.

a. After ε, α stands for α (56). On the contraction of -ος-ος, see 55.

b. δέος is uncontracted because the form was originally δεός (58).·

266. η αἰδός shame is the only ος stem in Attic. It is inflected in the singular only. Nom. αἰδός, Gen. αἰδός (αἰδός-ος), Dat. αἰδός (αἰδός-ι), Acc. αἰδός (αἰδός-α), Voc. αἰδός.

267. Stems in ωf have lost νοι 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 ωf are masculine.

lable (60), as is the accus. sing. and pl. -α from nom. -ης or -ος. Hdt. has open -ος, -εα, -εα (58), -α. In the dat. pl. Hom. has βέλεις, βέλες, and βελές; (256 D. 2) from βῆλς missile.

2. Stems in ας are generally uncontracted in Hom. (γῆς, γῆς), but we find -α in the dat. sing., κρηθ and κρηθν in the gen. pl. In the nom. and acc. pl. a is short (γῆ), and this is sometimes the case even in Attic poetry (κραθ'). The explanation is obscure (γῆ does not stand for γῆ'). Hom. has δετας: and δετάες; (δέτας cup).

3. In Hom. and Hdt. several words in -ας show - as before a vowel (cp. ὁδείω in Hdt. for ὁδείω). Hom. : οδείαs ground, οδείαs, οδεία and oδεία; κώς βεσς, κώς, κώς; Hdt. : γέραs, γέραs, but κρής, κρής, κρής. In Attic poetry : βρές image, βρές, βρές, etc. Cp. 258 D.

265 D. Hom. has κλας (for κλες?), and from κλας : -ος, -ας ; Hdt. : -ος (for -ος), -ας, -ας. For -ος, -ας the open -ος, -ας may be read. Attic poetry often has the open forms -ως (also in prose inscr.). -ος, -αι.

266 D. Hom. and Ion. ἡ ημι δαυν (ἡμι-) is inflected like αἰδός. For αἰδός, ἡμι we may read αἰδός, ἡμι and some other open forms in Hom. The Attic form ημι is declined according to 238; but the accus. is ιμ (238 d). Hom. has ιμία from ιμία sweet (usually a τ stem). Cp. 257 D.

267 D. Hom. has ιμία (for ιμι read ιμι), ιμία (or ιμι'), ιμίας ιμίας, ιμιάς, ιμιας, ιμιας, and ιμιας. Hdt. has the gen. Ιμίαs and Ιμίαs, the acc. πάτρω, πάτρω, but not ιμευω.
THIRD DECLENSION: STEMS IN I AND Y

SINGULAR

Nom. ἡ πόλις city  ὁ πόλεως foreman  τὸ δοστὶ town  ἡ σῦν son  ὁ ἱκθὺς father
(tò) (μον.) (δος) (σων) (μον.)
Gen.  πόλης-ς  πόλεως-ς  δοστὶς  σο-ν  ἱκθὺς-ς
Dat. (πόλη-ς) πόλις (πόλεως-ς) πόλεις (δοστὶ-ς) δοστὶς  σο-ν  ἱκθὺς-ς
Acc.  πόλις-ν  πόλεως-ν  δοστὶς  σο-ν  ἱκθὺς-ν
Voc.  πόλις  πόλεως  δοστὶ  σο  ἱκθὺς

DUAL

N.A.V. (πόλης-ς) πόλεις (πόλεως-ς) πόλεις (δοστὶ-ς) δοστὶς  σο-ν  ἱκθὺς-ς
G. D.  πολε-οιν  πολεω-οιν  δοστ-ε-οιν  συ-οιν  ἱκθ-οιν

PLURAL

N. V. (πόλη-ς) πόλις (πόλεως-ς) πόλεις (δοστὶ-ς) δοστὶς  σο-ν  ἱκθ-οιν
Gen.  πόλις-ν  πόλεως-ν  δοστὶς-ν  συ-ν-ν  ἱκθ-οιν
Dat. (πόλης-ν) πόλις (πόλεως-ν) πόλεις (δοστὶς-ν) δοστὶς-ν  συ-ν-ν  ἱκθ-οιν-ν
Acc.  πόλις  πόλεως  δοστὶς  σο  ἱκθ-οιν

268. Most stems in ı 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 ɛ in place of ı and υ, and -ως instead of -ος in the genitive singular. Contraction takes place when this ɛ stands before ɛ, ι, or α of the case ending.

268 D. 1. i-stems. a. Doric, Aeolic, and New Ionic retain the i stem without variation in all cases: πόλις, πόλις, πόλι from πολε-ı and rarely πόλις in Hdt., πόλις, πόλις, πόλις, πόλις, πόλις from pólis (Cretan), and πόλις.
269. Stems in ι and ιυ are of two kinds:—

1. a. Stems in ι, with genitive in -ως, as (masc.) μάρτις seer, ἱχίς viper; (fem.) πόλις city, τοῦπις poetry, δύναμις power, στάσις faction, ἱππις outrage. Neuter nominatives in ι are not used in classical prose.

b. Stems in ι, with genitive in -ως, as ἀ κίς woe, gen. κι-ς, dat. κι-ς; and so in proper names in -ις, as Δαυίδιμος Lygdamis, gen. Δαυίδιμος.

2. a. Stems in ιυ, with genitive in -ους; as (masc.) μύς mouse, βρόμις cluster of grapes, ἵχθος fish; (fem.) δρος oak, ὄφρις eyebrow, ἵχθος force.

b. Stems in ιυ, with genitive in -ως: (masc.) πήχεωs forearm, πήλεωs aze; (neut.) διπτυ tow.

N. 1.—In the nom., acc., and voc. sing. barytone stems in ιυ have short ιυ; oxytone substantives (usually) and monosyllables have ιυ; and monosyllables circumflex the ιυ (σύν, σύν, σύ).

N. 2.—ἡ θείαs sees follows ἵχθος in the singular (ἐγκαλευ-ως, etc.), but πήχεωs in the plural (ἐγκαλευ-ες, etc.). But this does not hold for Aristotle.

270. Stems in ι and ιυ vary with stronger stems, of which ι in the cases other than nom., acc., and voc. sing. is a survival. Thus:

a. ι, ιυ, as in πόλις, πήχεως.

b. ει, ευ, which before vowels lost their ι and ιυ (48), as in πολε(ι)ς, πολε(ι)ς, πήχε(ει)ς; which contract to πόλης, πόλες, πήχες.

c. There is also a stem in η, as in Hom. πόλη-ους (268 D. 1, c), whence πόλη-ως.

N. 1.—πόλη-ους in Attic poetry for the sake of the metre is due to the analogy of ν stems with gen. in -ους (ὅδε-ους, 297). Hom. πήχε-ους is the regular form (from πήχε(ει)ς). Attic πήχε-ους follows πόλεως. πόλη-ς and πήχε-ς for πόλη-ς and πήχε-ις are due to the analogy of forms from stems in ει, ευ (πόλε-ως, πήχε-ως, etc.).

N. 2.—The double πόλες 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 πόλη-ως, πήχε-ως, δοτε-ως. πόλε-ως retains the accent of the earlier πόλη-ως, which, by transference of quantity (84), became πόλε-ως. The accent of the gen. pl. follows that of the gen. sing.

272. Accusative plural.—πόλες, πήχες are borrowed from the nominative. ἵχθος is from ἵχθως-ις. ἰχθύας occurs in late Greek. Cp. 261 a.

b. Hom. has πόλις, πόλις, πόλις, πόλει or -ις (for which some read πόλι, as κόιν; ποιει is correct) and πόλει, πόλις, πόλις; pl. πόλες, πόλεως, πόλεις: (some read instead πολως) or πόλεος (260 D. 2) ἰπάλεως, πόλις or πόλις (πόλες appears in some texts).

c. Hom. has also forms with η: πόλης, πόλης, πόλης, πόλης.

2. ιυ stems. a. Ionic, Doric, and Aeolic have the open forms πήχες, δοτε, δοτες; in the gen. sing. -ως, never -ως (πήχεςος, δοτεος). In the dat. sing. of words of more than one syllable Hom. has -ως or -ις, as κεπυ (κεπυς corpse), but Hdt. does not show -ως.

b. The gen. pl. has the regular accent (πήχεως, δοτεως). On the dat. πελεκες, κένως, πελεκες (some would read κέπως, πελεκες), κένως, see 260 D. 2. Hom. has accus. ἰχθύς and ἰχθύς, Hdt. has ἰχθύς very rarely.
273. Contraction.—ιχθυ (once) for ἰχθύες and ἰχθύς for ἰχθύεσ occurs in comedy. ἰχθυ is not a legitimate contraction, as v cannot contract with e (51 c). ἰχθύς (for ἰχθύεσ) is the accus. form used as the nom. (251 b).

274. oło sheep is declined as follows: olo, oλ-ος, oλ-η, oλ-α; dual, oλ-ες, oλ-εῦ; pl. oλ-ης, oλ-ον, oλ-αi, oλ-α. Here the stem is oλ, representing ὁμ, which is properly an 1 stem: ὁμ-ες, Lat. ovēa.

275. STEMS IN eu, au, ou

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<thead>
<tr>
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<th>SINGULAR</th>
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<tbody>
<tr>
<td>Nom.</td>
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<td>γραθ-ες</td>
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<tr>
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<td>γραθ-ες</td>
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<td>γραθ-ες</td>
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<tr>
<td>Acc.</td>
<td>βασιλευ</td>
<td>γραθ-ες</td>
</tr>
<tr>
<td>Voc.</td>
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<td>γραθ-ες</td>
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DUAL

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<tr>
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<th>G. D.</th>
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<tbody>
<tr>
<td>βασιλη</td>
<td>γραθ-ες</td>
<td>γραθ-ες</td>
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PLURAL

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<th></th>
<th>N. V.</th>
<th>Gen.</th>
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<tbody>
<tr>
<td>βασιλης, later</td>
<td>γραθ-ες</td>
<td>γραθ-ες</td>
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<tr>
<td>βασιλες</td>
<td>γραθ-ες</td>
<td>γραθ-ες</td>
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Like βασιλευ are declined the masculine oxytones ὁ ἱππός horseman, ὁ λεπτος priest, ὁ γονός parent, ὁ φόνος murderer; like βοῦς is declined ὁ χοῦς three-quart measure (but acc. χῶς and χῶς).

274 D. Hom. has δι, δης and ελθ, δης, δις, δης, δελθ, (δελθ: o 386) and βεςς, βςς(θ).

275 D. 1. Hom. has βασιλής, -ης, -θα, -θο, -θες, -θες; (and -θεςς), -θα. Also -δις, -δης, from the stem εφ = ευ. -εθς and -ες for -ες and -ες are not common. Ἁπραγόν, Τυβδής have -ά(ς)ς etc. regularly (Τυβδής from Τυβδής). Hdt. has -τος, -της or -της, -τθν, -τον, -τες, -τες, -τθν, -τθς.

2. Hom. has γρηγος or γρηγος, γρηγος, γρηγος and γρηγος; the unattic βεςς (/ (and βεςς), βις (and βις), βος acc. sing. H 238. The Doric nom. sing. is βος, acc. pl. βος.

3. The declension of μύς in Doric, Homer, and Herodotus is as follows:
276. Substantives in -ός preceded by a vowel may contract in the gen. and acc. sing. and pl. Thus, ἄνδρος ἄνδρον has gen. ἄνδρας or ἄνδρῳ, acc. ἄνδρα or ἄνδρα, gen. pl. ἄνδρων or ἄνδρῳ, acc. pl. ἄνδρας or ἄνδρας. 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 Ἐβοθῶν Εὐδοκεαῖον from Ἐβοθῷ, Περίοδος Πετρασσῖον, Πλαταῖας Πλαταῖον.

277. Other Forms.—a. In the drama from words in -έοι we find rarely -ός in acc. sing., -έας in acc. pl. -έος and -έοι, -έες, -έας are occasionally found.
b. The nom. pl. in older Attic ended in -έας (βασιλέας), derived either from -έαι by contraction or from -έης (once on an inscription) by 34. -έας 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. -έι occurs rarely, but is suspected. βασιλέας (regular on inscriptions after 329 B.C.) is from analogy to θείας.
c. The acc. pl. βασιλέας was not used till the end of the fourth century. -έας (the nom. form) is used for the acc. in a few passages (251 b).

278. Stem Variation.—Stems ending in εῦ, αὐ, οὖ lose ν before case endings beginning with a vowel, τι passing into τι (43). Stems in η show the pure form only in the vocative; other forms are derived from the stronger stem η. η and αὐ before a consonant become εῦ, αὐ (40) as in βασιλεύς, βασιλεύσῃ, ναῦ, νατι from βασιλής, ναῦ, etc. From βασιλής (τις, -ης-τι, -ης-τις, -ης-τοις come, by transfer of quantity (34), the Attic forms. So νοῦς is derived from νους-τοις. In βασιλέας, νοῦς, τι is shortened from the η of βασιλής, ναῦ by 39. βα-τις, etc. are from the stem βου- βο-, cp. Lat. bonus.

279. Stems in αὐ, with nominative in -ώ, turn τι into unwritten ι (υ) (43) before the endings beginning with a vowel. Ἰ παθός persuasion is thus declined:


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<th>SINGULAR</th>
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<tbody>
<tr>
<td>Doric</td>
<td>Homer</td>
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<tr>
<td>Nom. παθ-ος ἵπ-ος</td>
<td>παθ-ος</td>
</tr>
<tr>
<td>Gen. παθ-εις ἵπ-εις, παθ-ες</td>
<td>παθ-εις</td>
</tr>
<tr>
<td>Dat. παθ-εις</td>
<td>να-εις</td>
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<tr>
<td>Acc. παθ-εις</td>
<td>παθ-εις</td>
</tr>
</tbody>
</table>

Hom. has ἵπτει in ἵπτει-οτεί.

279 D. In Ionic the forms are contracted (παθότις, etc.). Hdt. has acc. Ἰπτις from Ἰπτις, Απτότις, but also παθότ.
CASES IN $\Phi(v)$, IRREGULAR DECLENSION

So $\chi\omega$ echo, εσωτρεω well-being, φαίνει appearing, Ιατρεια, Λκηνία, Καλυψώ. ω stems are chiefly used for women's names.

a. A stronger form of the stem is $\omega$, seen in the earlier form of the nominative (Σαρψ, Δηνψ). The accusative has the accent of the nominative.

b. When dual and plural occur, they are of the second declension: nom. λαξέι (late) from λαξεω woman in child-bed, acc. γεργευος from γεργευ gorgon.

c. $\epsilonικων image, \deltaιπων nightingale, properly from stems in ω, have certain forms from this declension ($\epsilonικών, \epsilonικό, voc. \διπέρ$).

CASES IN $\Phi(v)$

280. Cases in $\Phi(v)$, $\Omega(v)$, $\Psi(v)$, $\Xi(v)$ 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 $\alpha$ stems are made singulars, from $\omicron$ stems singulars or plurals, from consonant stems almost always plurals. Except in ἀθέωω with the gods $\Phi(v)$ is not added to a stem denoting a person. (a) Instrumental: $\betaι\phi$ by might, $\tauρεταρ$ with the other (hand), $\deltaκρομφι$ with tears; (b) Locative: $\θορη$-φι at the door, $\deltaρε-$φι on the mountains; (c) Ablative: $\epsilonφελε$-φι from off the head; especially with prepositions, as $\epsilon\kappa$ ποτο-φι from off the sea, and ταυ-φι from the ships.

IRREGULAR DECLENSION

281. The gender in the singular and in the plural may not be the same: $\delta$ πην grain, τα $\sigma\tauα; \delta$ σεομός chain, τα σεομά chains (cf. σεομόi cases of imprisonment); το στάδιον stade, race-course, pl. τα στάδια and τοι στάδια.

282. Usually the irregularity consists in a word having two different stems.

a. Both stems have a common nominative singular: σκέτος darkness, σκέτον σκπη, etc. (like Ιηνων Ιηνψ) or σκότον σκότει (like γένων γένει). So τον "Αθην, and τον "Αθεων from "Αθεω (238 d), τον "Ελευθ and τον "Ελευθηρ (234 b). These are called heteroclites (τρέφουσα differently declined).

N. Many compound proper names in -η (especially names of foreigners) have forms of the 1 and 3 decl., as Τυσαφέρης, -νως, -νη and -νι. So Θεοκρήτη (voc.) in Demosth., Λεωνιδην and Λεωνίδης in Hdt.

b. Certain cases are formed from another stem than that of the nom. singular: $\delta$ δραμετο-δ dream, gen. δραματας (as if from το δραμαρ), or (less freq.) δραμον; so τον 'Αθηναν and τον 'Αθηναλ (260), τον ιδιος and τον ιδιο (285, 27). These are called metaphorical forms (μεταφασμος 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: $\delta$ ἄφρ air, $\delta$ αἰθηρ upper air; plur. only: τα Διωνια, τα 'Ολυμπα the Dionysiac (Olympic) festival, $\eta$ τεύχει annual winds; in some cases only: $\delta$ μελι my good sir or madam; $\omicron$ dream; $\phiιλος use only in nom.; $\lambdaibir ιβα from $*λιψ stream, libation.

284. Indeclinables are substantives having one form for all cases: το χρησ, το χρησ, etc. fatality, το ἄλφα alpha, το λεγεν to speak, most cardinal numbers (το δέκα ten), several foreign words, as ἰακωβ Jacob, Δαβίδ David.
285. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. Ἀρης (ἅ) Ares, stems Ἀρε-; Ἀρε- from Ἀρεω-.- G. Ἀρεως (poet. Ἀρεως), D. Ἀρες, A. Ἀρη (poet. Ἀρεα), Ἀρην. Epic G. Ἀρεως, Ἀρεος, D. Ἀρης, Ἀρης, Ἀρης. Ἕδη. Ἀρεως, Ἀρει, Ἀρεα. Aeolic Ἀρεως, Ἀρεως, etc.

2. ἄρην (ὁ, ἡ) lamb, sheep, stems ἄρε-, ἄρε-, ἄρμα-. Thus, ἄρας- ἄρα-, ἄρπα-, ἄρπα-; ἄρπα-; ἄρπα-(Hol. ἄρπα-ς), ἄρπα- (declined like a subst. in -ντ). Nom. ἄρην occurs on inscript. but ἄρως (2 decl.) is commonly used.

3. γάλα (τὸ) milk (133), γάλακτος, γάλακτος, etc.

4. γάλατος (ὁ) laughter, γάλατος, etc. Attic poets A. γέλατον γελατο- or γελόω. Hom. has D. γέλοιον, A. γέλος, γέλοιον or γέλοιος (?) from Aeleol. γέλεος. Cp. 257 D.

5. γόνος (τὸ) knee, γόνατος, etc. Ionic and poetical γόνατος-ς, γόνατος-, etc. Epic also γοῦν-ς, γοῦν-, γοῦν-, pl. γοῦν-ων, γοῦν-ως (250 D. 2). The forms in ō are from γοῦν- (87 D. 1, 263 c); cf. Lat. genu.

6. γυνή (ἡ) woman, γυναῖκ-ς, γυναῖκ-, γυναῖκ-ς, γυναίκι (133); dual γυναῖκ-ς, γυναίκας-δος, γυναίκας-δος; pl. γυναῖκας, γυναῖκας-νως, γυναῖκας, γυναῖκας. The gen. and dat. of all numbers accent the last syllable (cp. ἀνήρ). Comic poets have A. γυνή, γυνάς, N. pl. γυνάς.

7. δάκρυνος (τὸ) tear, δακρόν, etc., in prose and poetry. δάκρυ (τό) is usually poetical, D. pl. δάκρυα.

8. δένδρον (τὸ) tree, δένδρα, etc. Also D. sing. δένδρον, δένδρος, δένδρα. Hdt. has δένδρον, δένδρων and δένδρου.


10. δόρυ (τὸ) spear, δόρατος, δόρατος, pl. δόρατας, etc. Poetic δόρ-ας, δόρ-α (also in prose) and δόρ-ας (like ἀστεῖα). Ionic and poetical δοῦρ-ας, etc., Epic also δουρ-ος δουρ-ας, dual δοῦρ-ας, δοῦρ-ων, δοῦρ-ως (250 D. 2). The forms with ou are from δοῦρ- (87 D. 1).

11. ἐρωτός (ὁ) love, ἐρωτός, etc. Poetical ἐρωτός, ἐρως, ἐρων. C. 257 D.

12. Ζεύς (ὁ) Zeus, Δι-ς, Δι-, Δι-ς, Zeus. Zeus is from Διος, Δι-ς, etc.; from Δεύ-.

13. θέμω (ἡ) justice and the goddess Themis (θεμις-), θεμι-ς, θεμι-ς, θεμι-ς. Hom. has θέμις-ς, etc. Pind. θεμι-ς, θεμι-ς, θεμι-ς. Hdt. θεμι-ς. In the phrase θέμις εἶλας fas esse (indv. θέμις ἐστι), θέμις is indeclinable.

14. καρα (τὸ) head (poetic) used in Attic only in N. A. V. sing., but dat. καρά. Other cases are from the stem κρᾶ-, G. κρᾶς-ς, D. κρά-τες; also τὸ κρᾶ-τες N. A. sing., κρᾶ-τς A. pl.


16. λάει (ὁ) stone, poetic also λάας, G. λάος (or λαοῦ), D. λαί, A. λαίαν, λαία; dual λαί; pl. λαί-ς, λαί-ν, λαί-ος, λαί-σι.

17. μάρτυς (ὁ, ἡ) witness, μάρτυρος, etc., but D. pl. μάρτυρος. Hom. has N. μάρτυρος, pl. μάρτυρως.

18. Οδηγος (ὁ) Odeipus, G. Οδίδης, Οδίδης, Odeipos, Odeipos, Odeipos, Doris (Dor.), D. Odeipod, A. Οδέιος, Οδέαπος, Odeipos, Odeipos, Odeipos.
19. ὄνειρος (ö) and ὄνειρον (r, Ionic and poetic) dream, ὄνειρος, et al., but also ὄνειρατ-ος, etc. ró òuap only in N. A.


21. ὄμη dual, two eyes, pl. ὄμης, ὄμης D. ὄμης (-ομή).

22. ὄει (r, et) ear, ὄεις, ὄει- I. pl. ὄατ-α, ὄατ-ως (252 a), ὄεί; from the stem ὄατ- contracted from ὄατ(ό)ατ-, whence ὄατ(ό)ατ-. ὄει is from ὄεις, whence also the Doric nom. ὃς. Hom. G. ὄατ-ος, pl. ὄατ-α, ὄατ-α and ὄεί.

23. Πνεῦ (ö) Pnph (128), Πνεύ-ος, Πνεύ-ι, Πνεύ-α, and also Πνεύ-ος, Πνεύ-ι, Πνεύ-α. 24. ἐπειθής (ö) envoy has in the pl. usually the forms of the poetic ἐπείθης old man, properly an adj., old. Thus, N. sing. ἐπειθής, G. ἐπειθητοῦ, etc., N. pl. ἐπειθεῖς, G. ἐπειθεῖνως, D. ἐπειθεῖα, A. ἐπειθεῖς (rarely ἐπειθεῖναι, etc.). ἐπειθής meaning old man is poetic in the sing. (A. ἐπειθής, V. ἐπειθής) and pl. (ἐπειθής); meaning ἐπειθής is poetic and rare in the sing. (dual ἐπειθής from ἐπειθής). ἐπειθής old man is used in prose and poetry in all numbers.

25. ὄρ (r) fire (χερι, 254 b), χερ-ος, χερ-λ. pl. τὰ χερκα watch-birds, 2nd decl.

26. ὑπερ (r) water, ὑπερ-ος, ὑπερ-λ. pl. ὑπερ-α, ὑπερ-ως, etc. Cp. 258 b.

27. ὄνο (ö) son has three stems: 1. ὄο, whence ὄου, etc., according to the 2nd decl. 2. ὄω, whence ὄον, ὄει, dual ὄει, ὄος, pl. ὄεις, ὄος, ὄος, ὄεις. The stems ὄο and ὄω, usually lose their ὄ (43): ὄου, ὄος, etc. 3. ὄο in Hom. G. ὄος, D. ὄο, A. ὄο, dual ὄο, pl. ὄος, ὄος, ὄος.


ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECISIONS

286. Adjectives of Three Endings. — Most adjectives of the vowel declension have three endings: -ος, -η (or -α), -ον. The masculine and neuter are declined according to the second declension, the feminine according to the first.

a. When e, τ, or ο (30, 218) precedes -ος the feminine ends in -α, not in -η. But adjectives in -ος (not preceded by ρ) have η. Thus, δύσος, δύση, δύσων eighth, άδρος, άδρα, άδρον crowded. See 290 e.

287. ἄγαθος good, ἄξιος worthy, μακρός long are thus declined:

288 D. 27. Hom. has also υιός, υιόν, υιόν, υιός, υιός; υιός, υιόδ, υιόν, υιός and υιός, υιός. υιόν sometimes makes a short syllable in υιός, υιόν, υιόν (148 D. 3).

289 D. In the fem. nom. sing. Ionic has -η, never -α; in the fem. gen. pl. Hom. has -εως (less often -εων); Hdt. has -εων in oxytone adjectives and participles, and so probably in barytones.
Declension of Adjectives

Singular

Nom. ἀγαθός ἀγαθὴ ἀγαθόν ἄξιος ἄξια ἄξιον μακρός μακρὴ μακρὸν
Gen. ἀγαθὸς ἀγαθῆς ἀγαθὸν ἄξιον ἄξια ἄξιον μακροῦ μακρῆς μακρῶν
Dat. ἀγαθῷ ἀγαθῇ ἀγαθῷ ἄξιῳ ἄξιᾳ ἄξιοι μακρῷ μακρῇ μακρῷ
Acc. ἀγαθῶν ἀγαθῆν ἀγαθὸν ἄξιον ἄξιαν ἄξιον μακρῶν μακρῶν μακρῶν
Voc. ἀγαθῷ ἀγαθῇ ἀγαθῷ ἄξιον ἄξια ἄξιον μακρῷ μακρῇ μακρῶν

Dual

N. A.V. ἀγαθὸ ἀγαθῇ ἀγαθῷ ἄξιον ἄξια ἄξιοι μακρῷ μακρῇ μακρῷ
G. D. ἀγαθοῖν ἀγαθοῖν ἀγαθοῖν ἄξιοι ἄξιαι ἄξιοι μακροῖ μακραῖ μακρῶν

Plural

N. V. ἀγαθοὶ ἀγαθαὶ ἀγαθαὶ ἄξιοι ἄξιαι ἄξια μακροὶ μακραὶ μακρῶν
Gen. ἀγαθοῖν ἀγαθαῖν ἀγαθαῖν ἄξιοι ἄξιαι ἄξια μακροῖ μακραῖ μακρῶν
Dat. ἀγαθοῖς ἀγαθαῖς ἀγαθαῖς ἄξιοι ἄξιαι ἄξια μακροὶ μακραὶ μακρῶν
Acc. ἀγαθοῖν ἀγαθαῖς ἀγαθαῖς ἄξιοι ἄξιαι ἄξια μακροῖ μακραῖ μακρῶν

εὖθυς good, κακὸς bad, σοφὸς wise, κόψος, κόψη, κόψον light, δῆλος clear; ἄρδερεις, ἄρδερεια, ἄρδερεῖον courageous, ὑδαῖος just, ὑμοῖος like, ἀλφίδος, ἀλφίδα, ἀλφίδον base, ἀλφόδερος free; all participles in -os and all superlatives.

a. The accent in the feminine nominative and genitive plural follows that of the masculine: ἄξιοι, ἄξιων, not ἄξια, ἄξιων, as would be expected according to the rule for substantives (205), e.g. as in ἀρισταί cause, ἀρίστας, ἀρίστων.

b. All adjectives and participles may use the masculine instead of the feminine dual forms: τῶ ἄγαθῶ μητρὲς 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. ἄδικος unjust (ἄ without, δίκη justice), φρόνιμος prudent, and ἀλευρίζω propitious are declined thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
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<tbody>
<tr>
<td>Masc. and Fem.</td>
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<tr>
<td>Masc. and Fem.</td>
</tr>
<tr>
<td>Masc. and Fem.</td>
</tr>
</tbody>
</table>

Nom. ἄδικος ἄδικον Φρόνιμος Φρόνιμον
Gen. ἄδικου ἄδικον Φρόνιμοι Φρόνιμον
Dat. ἄδικῳ ἄδικῳ Φρόνιμῳ Φρόνιμῳ
Acc. ἄδικων ἄδικον Φρόνιμον Φρόνιμον
Voc. ἄδικῳ ἄδικον Φρόνιμον Φρόνιμον

289 D. Hom. has ἄλλοις or ἄλλος; πλεῖος, πλεῖον (Hdt. πλέος, πλῆ, πλήον); σῶς (only in this form), and σῶς, σῆ, σῶν. Hom. has Ν. ἥποι, Α. ἥπων living, and ἑφος, ἑφη, ἑφῶν living.
### Declension of Adjectives

#### Dual

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<thead>
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</thead>
<tbody>
<tr>
<td>N. A. V.</td>
<td>ἄδικως</td>
<td>ἄδικως</td>
<td>ἄδικιμος</td>
<td>ἄδικιμοι</td>
<td>ἄδεως</td>
</tr>
<tr>
<td>G. D.</td>
<td>ἄδικων</td>
<td>ἄδικων</td>
<td>ἄδικιμον</td>
<td>ἄδικιμοι</td>
<td>ἄδευν</td>
</tr>
</tbody>
</table>

#### Plural

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</thead>
<tbody>
<tr>
<td>N. V.</td>
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<td>ἄδικα</td>
<td>ἄδικοι</td>
<td>ἄδικοι</td>
<td>ἄδειχν</td>
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<tr>
<td>Gen.</td>
<td>ἄδικων</td>
<td>ἄδικων</td>
<td>ἄδικοι</td>
<td>ἄδικοι</td>
<td>ἄδειχν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄδικους</td>
<td>ἄδικους</td>
<td>ἄδικοι</td>
<td>ἄδικοι</td>
<td>ἄδειχν</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄδικοι</td>
<td>ἄδικοι</td>
<td>ἄδικοι</td>
<td>ἄδικοι</td>
<td>ἄδειχν</td>
</tr>
</tbody>
</table>

#### Adjective Declension

- **Like ἄδικος** are declined the compounded ἄ-λογος irrational, ἄ-τιμος ἄτιμ- honoured, ἄ-χρειος useless, ἰμ-πειρός experienced, ἵππ-φόρος enviuous, ἐβ-ζευς hospitable, ἓ-νεος obedient. Like ἃδικος are declined the uncompounded ἄρβαρος barbarian, ἰν-κος quiet, ἵμερος tame, λάλως talkative.

- **Like ἄδεως** are declined other adjectives of the Attic declension (237), as ἄδεως without horns, ἄδεχριος serviceable. For the accent, see 103 a. Adjectives in -ως, -ων have -α in the neut. pl., but ἐκκλησι occurs in Xenophon.

- **πλεον full** has three endings: πλέως, πλέα, πλέων, pl. πλέυς, πλεία, πλέα, but most compounds, such as ἰμαλέως quite full, have the fem. like the masc. πλα safe has usually sing. N. σω masc., fem. (rarely σα), σων neut., Α. σων; plur. N. σω masc., fem., σα neut., Α. σων masc., fem., σα neut. Other cases are supplied by σως, σωά, σων. σων also occurs in the accusative.

- **In poetry, and sometimes in prose,** adjectives commonly of two endings have a feminine form, as πάτριος paternal, σίαν violent; and those commonly of three endings have no feminine, as ἀνάγκαιος necessary, φίλος friendly.

#### 290. Contracted Adjectives.

- **Most adjectives** in -εως and -εος are contracted. Examples: χρύσεως golden, ἀργύρεως of silver, ἀπλόως simple (feminine ἀπλέα).

#### Singular

<table>
<thead>
<tr>
<th>N. V.</th>
<th>(χρύσεως)</th>
<th>χρυσός</th>
<th>(χρύση)</th>
<th>(χρύσεως)</th>
<th>χρυσόν</th>
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</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>(χρύση)</td>
<td>χρύσους</td>
<td>(χρύσης)</td>
<td>χρύσης</td>
<td>χρύσους</td>
</tr>
<tr>
<td>Dat.</td>
<td>(χρύσης)</td>
<td>χρυσόφι</td>
<td>(χρύσητας)</td>
<td>χρυσόφη</td>
<td>χρυσόφι</td>
</tr>
<tr>
<td>Acc.</td>
<td>(χρύσεως)</td>
<td>χρυσόθυ</td>
<td>(χρύσεως)</td>
<td>χρυσόθυ</td>
<td>χρυσόθυ</td>
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</table>

#### Dual

<table>
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<tr>
<th>N. A. V.</th>
<th>(χρυσέως)</th>
<th>χρυσός</th>
<th>(χρυση)</th>
<th>(χρυσέως)</th>
<th>χρυσόν</th>
</tr>
</thead>
<tbody>
<tr>
<td>G. D.</td>
<td>(χρυσέως)</td>
<td>χρυσοῦν</td>
<td>(χρυσέως)</td>
<td>χρυσοῦν</td>
<td>χρυσοῦν</td>
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#### Plural

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<th>χρυσός</th>
<th>(χρύσεως)</th>
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<tr>
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<td>Acc.</td>
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## Declension of Adjectives

### Singular

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<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
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</thead>
<tbody>
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<td>ἀγρύρη</td>
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<td>ἀγρύρου</td>
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<td>Acc.</td>
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### Dual

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<th>Gen.</th>
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<tbody>
<tr>
<td>N. V.</td>
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<td>ἀγρύρου</td>
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<tr>
<td>Gen.</td>
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### Plural

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### SINGULAR

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<th>Gen.</th>
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<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
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<td>ἀπλῶν</td>
<td>ἀπλῶν</td>
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<td>ἀπλῷ</td>
<td>ἀπλῷ</td>
<td>ἀπλῷ</td>
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### Dual

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<th>Case</th>
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<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>ἀπλός</td>
<td>ἀπλός</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀπλῶν</td>
<td>ἀπλῶν</td>
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### Plural

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<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>ἀπλῶν</td>
<td>ἀπλῶν</td>
<td>ἀπλῶν</td>
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</tr>
<tr>
<td>Dat.</td>
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<td>ἀπλῶν</td>
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<td>Acc.</td>
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</tbody>
</table>

### Remarks

- a. So χαλκός, -ῆς, -ῶν braken, φωικός, -ῆς, -ῶν crimson, πορφύρος, -ᾶ, -ῶν dark red, σιδηρός, -ᾶς, -ῶν of iron, ἄξων, -ῆς, -ῶν twofold, and other multipliers in -πλῶν (354 b). Compounds of two endings (288): εὔρος, -ου (εὔρος) well disposed, ἀπλός, -ῶν (ἀπλῶν) not navigable, εὔρος, -ου (εὔρος) fair-flowing. These have open α 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 (χρύσος, πορφύρος) take in the contracted form a circumflex on their last syllable (χρυσός, πορφύρος) by analogy to the gen. and dat. sing. The accent of the nom. dual masculine and neuter is also irregular (χρυσώ, not χρυσώ).
d. For peculiarities of contraction see 58. ἄνθη is from ἄνθεά, not from ἄνθη.

e. Some adjectives are not contracted: ἀργαλεός difficult, κορελεός crafty, ἄριος young, άγιος eightieth, ἀρπος crowded (usually). (Here ὡς and ὡς were probably separated originally by ζ, 8.)

ADJECTIVES OF THE CONSONANT DECLENSION

291. Such adjectives as belong only to the consonant declension have two endings. Most such adjectives have stems in ες (nominative -ης and -ες) and ον (nominative -ων and -ον). Under ον stems fall comparative adjectives, as βέλτιων, βέλτιον better.

a. There are some compounds with other stems: M. F. ἀνάτωρ, N. ἄνατορ fatherless, G. ἄνατορις, ἄναλις ἀπελ without a country, ἄπολιος; ἀυτοκράτωρ autocrat independent, autocratop; ἀρρην (older ἀρην) ἀρρην male, ἀρρην; ἐφαρμ ἐφαρμ agreeable, ἐφαρμος; ἐφαρμίσθε εἰθέ εἰθε hopeful, ἐφαρμίσθε. For the acc. of stems in εν and ον see 347. Neut. ἐφαρμίσθε and ἐφαλμίσθε for ἐφαρμίσθε, ἐφαλμίσθε (133).

292. ἀληθής (ἀλθεω-)true, εὐελπίς (εὐελπιδ-) hopeful are thus declined:

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<tr>
<th>SINGULAR</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἀληθής</td>
<td>ἀληθής</td>
<td>εὐελπίς</td>
</tr>
<tr>
<td>Gen.</td>
<td>(ἀλθεό-ος)</td>
<td>ἀλθεός</td>
<td>εὐελπίς-ος</td>
</tr>
<tr>
<td>Dat.</td>
<td>(ἀλθεό-ι)</td>
<td>ἀλθεόι</td>
<td>εὐελπίς-ι</td>
</tr>
<tr>
<td>Acc.</td>
<td>(ἀλθεό-α)</td>
<td>ἀλθεόι</td>
<td>εὐελπίς-α</td>
</tr>
<tr>
<td>Voc.</td>
<td>ἀλθεό</td>
<td>ἀλθεό</td>
<td>εὐελπίς</td>
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<th>DUAL</th>
<th>DUAL</th>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. A.V.</td>
<td>(ἀλθεό-ε)</td>
<td>ἀλθεόε</td>
<td>εὐελπίς-ε</td>
</tr>
<tr>
<td>G. D.</td>
<td>(ἀλθεό-οι)</td>
<td>ἀλθεόοι</td>
<td>εὐελπίς-οι</td>
</tr>
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</table>

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<thead>
<tr>
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<th>PLURAL</th>
<th>PLURAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>(ἀλθεό-ει)</td>
<td>ἀλθεόει</td>
<td>εὐελπίς-ει</td>
</tr>
<tr>
<td>Gen.</td>
<td>(ἀλθεό-ῶν)</td>
<td>ἀλθεόων</td>
<td>εὐελπίς-ῶν</td>
</tr>
<tr>
<td>Dat.</td>
<td>(ἀλθεό-σιον) 107</td>
<td>ἀλθεόσιον(ν)</td>
<td>εὐελπίσιον(ν)</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἀλθεός (ἀλθεό-α) ἀλθεό (ἀλθεό-α)</td>
<td>ἀλθεός (ἀλθεό-α) ἀλθεό (ἀλθεό-α)</td>
<td>εὐελπίς-α</td>
</tr>
</tbody>
</table>

a. ἀληθής means indeed! Like ἀληθής are declined σαφῆς clear, εὐνυχῆ lucky, εὐνυχῆς high-born, ἀσθενῆs weak, ἀγκρατῆ self-restrained, ἕλης full.

293 D. The uncontracted forms of ες stems appear in Hom. and Hdt. -ε and -ες are, however, sometimes contracted in Hom., and properly should be written -ει and -ες in Hdt. The acc. pl. masc. and fem. is -ες in Hom. and Hdt. From adj. in -ες Hdt. has ἐνδείκτη η for ἐνδέκτη, Hom. ἐνδείκτης for ἐνδείκτης, ἐνδείκτης for ἐνδείκτης.
b. The accusative pl. ἄνθρωπος 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. φιλαλήθης, αὐστρικός self-sufficient, neut. αὐστρικός, gen. pl. αὐστρικῶν, not αὐστρικῶι.

N. — Except in neuter words in -ός, -ός, -ώς, and -ός, as ἀθέτες sweet-smelling, ποτήρες reaching to the feet. But τρήρω, not τρηρῶ, from τρῆρης, 264.

d. ως(σ)α becomes εά, not ην (68): σκλαβά, ἐνθά for σκλεφά, ἐνθά from σκληφά glorious, ἐνθά needful (G. σκλεφάνι, ἐνθάνι). But ως(σ)α and νε(σ)α yield ιά or η, ιά or η. Thus, ὕγια or ὕγι ή (ὕγις healthy), ἑφών or ἑφή (ἑφῄς comely), cp. 66, 31, 2. The forms in -ή are due to the analogy of such forms as ἐμφή (ἐμφῇ resembling),

293. Stems in ον: ἱδαίμων happy, βελτίων better:

<table>
<thead>
<tr>
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<tr>
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<td>ἱδαίμων</td>
<td>βελτίων</td>
<td>βελτίων</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἱδαίμων-ος</td>
<td>βελτίων-ος</td>
<td></td>
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</tr>
<tr>
<td>Dat.</td>
<td>ἱδαίμων-ι</td>
<td>βελτίων-ι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acc.</td>
<td>ἱδαίμων-α</td>
<td>βελτίων-α or βελτίων-ι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Voc.</td>
<td>ἱδαίμων</td>
<td>βελτίων</td>
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<tbody>
<tr>
<td>N. A. V.</td>
<td>βελτίων-ι</td>
<td>βελτίων-ιον</td>
</tr>
<tr>
<td>G. D.</td>
<td>βελτίων-ι</td>
<td>βελτίων-ιον</td>
</tr>
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| PLURAL | | | |
|--------|--------|--------|--------|--------|
| N. V. | ἱδαίμων-ος | ἱδαίμων-α | βελτίων-ος | βελτίων-α |
| Gen. | βελτίων-ον |
| Dat. | ἱδαίμων-ιον |
| Acc. | ἱδαίμων-α | βελτίων-α |

a. Like ἱδαίμων are declined μηθεὶς μηθεὶς mindful, ἀγνήμων ἀγνήμων unfeeling, ἄφρων ἄφρων senseless, κέπων κέπων wise, κόψων κόψων prudent.

b. Like βελτίων are declined μεῖζων μεῖζων greater, καλών καλών dearer, ἀληθῶν ἀληθῶν less.

c. The neuter nominative and accusative have recessive accent.

d. Comparatives are formed from stems in ον and in ος; cp. Lat. melioris for meliores-is. ος appears in βελτίων for βελτίος(σ)-ος, acc. sing. masc. fem. and nom. acc. neut. pl., and in βελτίων for βελτίος(σ)-ος, 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 reflect the feminine like a substantive of the first declension ending in -ά (216).

295. The feminine is made from the stem of the masculine (and neuter) by adding the suffix -α (yα), 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 ν (-νε, -να, -ν). — The masculine and neuter have the inflection of πήχεις and ἀρνυ, except that the genitive singular masculine and neuter ends in -ος (not -ώς) and -α in the neuter plural remains uncontracted.

297. ἄδεις sweet is thus declined:

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<tr>
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<tr>
<td>G. D.</td>
<td>ἄδει-ον</td>
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<th>Plural</th>
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<td>N. V.</td>
<td>(ἄδεις)</td>
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<tr>
<td>Gen.</td>
<td>ἄδει-ων</td>
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<tr>
<td>Dat.</td>
<td>ἄδει-α (v)</td>
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<tr>
<td>Acc.</td>
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So βαθὸς deep, γλυκὸς sweet, εὐρύς broad, ὥσις sharp, ταχύς swift.

a. In ἄδεια -α is has been added to ἄδεια = ἄδει, a stronger form of the stem θεός (cp. 270). The nominative masculine ἄδεις is used for the accusative.

b. The adjectives of this declension are oxytone, except ἡμιος half, θῆλυ female, and some compounds, as διππης of two cubits.

298. Stems in ν (-νε, -να, -ν; -νη, -να, -ν). μελᾶς black, τερην tender are declined as follows:

298 D. Hom. has usually -έα, -έτης, -έτης, etc.; sometimes -ά, -ής, -ής, etc. The forms without ι (43) are regular in Hdt. For -όν Hom. has -ά in ἔφρατον the wide sea. ἄδεις and θῆλυ are sometimes feminine in Hom.
DECLENSION OF ADJECTIVES

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Like μέλαις is declined one adjective: τάλαις, τάλαινα, τάλαν wretched.

μέλαις is for μελαν-α by 37, 96. With the exception of μέλαις and τάλαις, adjective stems in ᾱ reject ι in the nom. sing. μελαίς for μελαν-α 96 α, 250 Ν. The feminine forms μελαίναι and τέρειναι come from μελαν-α, τερεν-α by 111. The vocatives μελαν and τέρει are rare, the nominative being used instead.

299. Stems in ᾱ occur in a few adjectives and in many participles (301). χαρίας graceful and πᾶς all are declined thus:

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<td>πᾶς</td>
<td>πᾶς</td>
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299 D. Hom. has αἷματις blood, σκιότης shadowy, but τιμή and τιμή-σις valuable, τιμήντα and τιμήντα. Doric has sometimes ἀς, ἀττός for ἀείς, ἀεττος, as ψωμίττα. Attic poetry often has the open forms ἀείς, ἀείσσα.
Like ἄγαθος are inflected πετεῖος winged, φωνῆς voiced, δακρύεις tearful. Adjectives in -ēs and -ēs are generally poetical or Ionic. φωνῆτα meaning sounds is always open.

a. χαλέος, τὰς are derived from χαρίεως, παντ-ης by 100; χαλέος from χαριεύτως by 133. The ă of πᾶν (for πᾶς (π)-) is irregular and borrowed from πᾶς. Compounds have ā: ἀπαξ, σύμπαξ.

b. From χαριεύτω is derived χαλεωςά with σα, not ττ, by 114 a. χαριεύτω is a weak form of the stem χαρίεως-; it appears also in χαλεος for χαριεύτως (98). Participles in -ēs (307) form the feminine from the strong stem -ει + μ. τὰς ἱχνειά stands for ταῦτα out of ταῦτα-α (113 a). ταῦτων, ταὐς are accented contrary to 262; but ταῦτα, ταῦτα, ταῦς are regular.

c. Adjectives in -ēs contract, as μελιτοῦς, μελιτοῦτα, μελιτουκός, G. μελιτούντος, μελιτοῦς, etc. (μελιτεύς hontied). πετεῖος has πετεοῦτα, πετεοῦσα. So in names of places: Ἀργεσίουσα Ἀργεσίουσα for -εσος; Ῥπαμοῦ, ὀστος, for Ῥπαμοῦς, ὀστος.

DECLENSION OF PARTICIPLES

300. Like ἀγαθός, ἄγαθος 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 -ντ make the nom. sing. masc. without τ, like γέρων (243). But stems in -ντ in the present and second aorist of μου-verbs (διδόως, δοέως), and all stems in -ντ, -ντ, -ντ, add τ, lose ντ (100), and lengthen the preceding vowel (-ους, -ας, -αι, -οι, 37). In like manner the dat. pl. is formed: -οντ-αι = -ους, etc.

N. — The stem of participles in -ων, -οντος was originally -ων. γέρων was originally a participle.

b. The nominative neuter of all participles drops τ of the stem (133).

c. The perfect active participle (stem οντ-) has -ος in the masculine, -ος in the neuter. -αι and -ας are for -οντ-ς, -οντ-ς.

d. The feminine singular is made by adding ομ to the stem. Thus, κόντεα (κόντεα-α), εστα (εστ-α), ἱστάσα (ἱσταντ-α), τιδείς (τιδεντ-α). The perfect adds -οντ-μα, as in ἐλθ-ντα.

302. The vocative of all participles is the same as the nominative.

303. Participles in -οντ-, -ας, -αις, -οντ, -ος frequently use the masculine for the feminine in the dual.

304. The accent of monosyllabic participles is an exception to 252: οντ, οντος (not οντος), στάς, στάντος.

305. Participles in -οντ-, -οντα, -ον (ω-verbs): λευλοσ loosing (stem λιούντ-), ἐν being (stem δντ-).

306 D. In the feminine of participles from stems in οντ, οντ (306), Aeolic has -ωντα, -ωντα (λέοντα, λέσαμα), and -αις in the masculine (λέσαι).

GREEK GRAM. — 6
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</table>

So are inflected παίδευον educating, γράφων writing, φίλων bearing.

a. All participles in -ων are inflected like λέον, those in -ών having the accent of άν, δών, etc.; as λιγών, λιγώνα, λεγών having left. Such participles are from ω-verbs, in which ω is a part of the tense suffix.

b. Like participles are declined the adjectives ἐκών, ἐκώνα, ἐκόν willing, ἐκών, ἐκώνα, ἐκόν unwilling (for ἐκών, etc.), G. ἐκώνας, ἐκώνας, ἐκώνα.


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So are declined παίδεως having educated, στῶς having set.
DECLENSION OF PARTICIPLES


SINGULAR

N. V. τιθίσ τιθίσα τιθίν διδοῦς διδοῦσα διδόν
Gen. τιθέντος τιθέντης τιθέντος διδόντος διδόντης διδόντος
Dat. τιθέντι τιθισσά τιθιντι διδόντι διδοῦσα διδόντι
Acc. τιθέντα τιθισσαν τιθιντα διδόντα διδοῦσαν διδόντα

DUAL

N. A. V. τιθήντι τιθησά τιθήντι διδόντι διδοῦσα διδόντι
G. D. τιθήντῳ τιθησαν τιθήντῳ διδόντωι διδοῦσαν διδόντωι

PLURAL

N. V. τιθήντος τιθησαν τιθήντα διδόντους διδοῦσαν διδόντα
Gen. τιθήντων τιθησαν τιθήντων διδόντων διδοῦσαν διδόντων
Dat. τιθησιν(ν) τιθησαν τιθησιν(ν) διδοῦσαν(ν) διδοῦσαν(ν) διδοῦσαν(ν)
Acc. τιθήντων τιθησαν τιθήντα διδόντων διδοῦσαν διδόντα

So are inflected òa placing, ὀαδευς having been educated, ιδός having been loosed, δοις having given.

a. In participles with stems in οτ of μ-verbs the ο belongs to the verb-stem.

308. Participles in -ες, -εσα, -εν: σηκύνας showing, φίς born.

SINGULAR

N. V. σηκύνε σηκύνεα σηκύνει φίς φίσα φίν
Gen. σηκύντε-ος σηκύντε-ης σηκύντε-ος φίντε-ος φίση-ος φίντε-ος
Dat. σηκύντε-οι σηκύντε-αι σηκύντε-οι φίντε-οι φίση-οι φίντε-οι
Acc. σηκύντε-ος σηκύντε-αν σηκύντε-ος φίντε-ος φίση-ος φίντε-ος

DUAL

N. A. V. σηκύντε-οι σηκύντε-αι σηκύντε-οι φίντε-οι φίση-οι φίντε-οι
G. D. σηκύντε-οιν σηκύντε-αιν σηκύντε-οιν φίντε-οιν φίση-οιν φίντε-οιν

PLURAL

N. V. σηκύντε-ος σηκύντε-αι σηκύντε-ος φίντε-ος φίσε-ος φίντε-ος
Gen. σηκύντε-ον σηκύντε-αν σηκύντε-ον φίντε-ον φίσε-ον φίντε-ον
Dat. σηκύντε(ν) σηκύντε(ν) σηκύντε(ν) φίντε(ν) φίσε-αν φίντε(ν)
Acc. σηκύντε-ος σηκύντε-αν σηκύντε-ος φίντε-ος φίσε-αν φίντε-ος

309. Perfect active participles in -ως, -ωσα, -ως: λέλυκας having loosed, είδος knowing.

309 a. D. Hom. has ἐσταδώς, ἐσταδώσα, ἐσταδίς, G. ἐσταθῶς, ἐσταίς, ἐσταῖς, G. ἐσταθῶς, etc. Some editions have ἐσταίτα in Hom.
### Declension of Adjectives

#### Singular

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<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
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<tbody>
<tr>
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<td>Dat.</td>
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<td>λαλυκοτ-σ</td>
<td>λαλυκοτ-ι</td>
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<td>Acc.</td>
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<td>λαλυκοτ-σ</td>
<td>λαλυκοτ-ι</td>
<td>λαλυκοτ-α</td>
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<th>G. D.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>λαλυκότ-α</td>
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<tr>
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<td>λαλυκότ-όν</td>
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</tbody>
</table>

So are inflected ἐπαιδευκώς, ἐπαιδευκώς, ἐπαιδευκώς having educated; 
γεγονός, γεγονοῦν, γεγονός born.

α. ἐστός standing (contracted from ἐσταῶ) is inflected ἐστός, ἐστῶσα, ἐστός, 
G. ἐστῶται (with irregular accent, from ἐσταῖοτα), ἐστώσης, ἐστῶτας; pl. N. ἐστῶτες, 
ἐστῶσα, ἐστῶτα, G. ἐστῶτα, ἐστῶταν. So τεθωκός, τεθώσα, τεθῶν dead.

N. — ἐστός (the usual spelling in the neut. nom.) has -ς (not -ος) in imitation 
of ἐλθός and of forms in -κος, thus distinguishing the neuter from the masculine.

### 310. Contracted Participles.

The present participle of verbs in -αιω, -αιω, -αιω, and the future participle of liquid verbs (401) and of 
Attic futures (538) are contracted. τιμῶν honouring, τολμῶν making, 
are thus declined:

#### Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
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</thead>
<tbody>
<tr>
<td>N. V.</td>
<td>(τιμαύων)</td>
<td>τιμᾶν</td>
<td>(τιμαύοσα)</td>
<td>(τιμαύοσα)</td>
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<tr>
<td>Gen.</td>
<td>(τιμαύοτος)</td>
<td>τιμᾶντ-ος</td>
<td>(τιμαύοσης)</td>
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<td>Dat.</td>
<td>(τιμαύοσι)</td>
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<td>(τιμαύοση)</td>
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<tr>
<td>Acc.</td>
<td>(τιμαύοσα)</td>
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<td>(τιμαύοσα)</td>
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<th>G. D.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>(τιμαύοτες)</td>
</tr>
<tr>
<td>Gen.</td>
<td>(τιμαύοτοι)</td>
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<tr>
<td>Dat.</td>
<td>(τιμαύοσι)</td>
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<tr>
<td>Acc.</td>
<td>(τιμαύοσα)</td>
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<th>Gen.</th>
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<tbody>
<tr>
<td>N. V.</td>
<td>(τιμαύοτες)</td>
<td>τιμᾶντ-ες</td>
<td>(τιμαύοσα)</td>
</tr>
<tr>
<td>Gen.</td>
<td>(τιμαύοτες)</td>
<td>τιμᾶντ-οι</td>
<td>(τιμαύοσα)</td>
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<tr>
<td>Dat.</td>
<td>(τιμαύοσι)</td>
<td>(τιμαύοσης)</td>
<td>τιμᾶντ-ες</td>
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<tr>
<td>Acc.</td>
<td>(τιμαύοσα)</td>
<td>(τιμαύοσα)</td>
<td>τιμᾶντ-ες</td>
</tr>
</tbody>
</table>

### 310 D. Aeolic has also τιμαις, τολμαις, δήλαις from τιμᾶμ, τολμῆμ, δῆλωμ.
### ADJECTIVES OF IRREGULAR DECLENSION

#### SINGULAR

<table>
<thead>
<tr>
<th>Case</th>
<th>N. V.</th>
<th>Gen.</th>
<th>Dat.</th>
<th>Acc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>τοιών</td>
<td>τοιών</td>
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<tr>
<td>Gen.</td>
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<td>τοιώντι</td>
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<td>τοιώντι</td>
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<tr>
<td>Acc.</td>
<td>τοιώνα</td>
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<td>τοιώνα</td>
<td>τοιώνα</td>
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<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
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<tbody>
<tr>
<td>Nom.</td>
<td>τοιώντι</td>
<td>τοιώνοι</td>
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<tr>
<td>Gen.</td>
<td>τοιώνον</td>
<td>τοιώνον</td>
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<tr>
<td>Dat.</td>
<td>τοιώνθι</td>
<td>τοιώνθι</td>
</tr>
<tr>
<td>Acc.</td>
<td>τοιώνα</td>
<td>τοιώνα</td>
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#### PLURAL

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<tbody>
<tr>
<td>Nom.</td>
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<td>τοιώνων</td>
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<tr>
<td>Dat.</td>
<td>τοιώνθι</td>
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<td>τοιώνθι</td>
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<tr>
<td>Acc.</td>
<td>τοιώνα</td>
<td>τοιώνα</td>
<td>τοιώνα</td>
<td>τοιώνα</td>
</tr>
</tbody>
</table>

a. The present participle of δηλάω (δηλώω) manifest is inflected like τοιών: thus, δηλάω, δηλόωσις, δηλυών, G. δηλούντος, δηλούντας, δηλούντος, etc.

#### ADJECTIVES OF IRREGULAR DECLENSION

311. The irregular adjectives μέγας great (stems μεγα- and μεγαλο-) and τολίς much (stems τολυ- and τολλο-) are thus declined:

#### SINGULAR

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<tbody>
<tr>
<td>Nom.</td>
<td>μέγας</td>
<td>μεγάλη</td>
<td>μέγα</td>
<td>τολές</td>
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<tr>
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<td>μεγάλης</td>
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<tr>
<td>Dat.</td>
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<td>μεγάλη</td>
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<tr>
<td>Acc.</td>
<td>μεγάλοι</td>
<td>μεγάλην</td>
<td>μεγάλα</td>
<td>τολλοι</td>
<td>μεγάλα</td>
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<tr>
<th>Case</th>
<th>N. A. V.</th>
<th>G. D.</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>μεγάλοι</td>
<td>μεγάλοι</td>
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<tr>
<td>Gen.</td>
<td>μεγάλοι</td>
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<tr>
<td>Nom.</td>
<td>μεγάλοι</td>
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<td>τολλοι</td>
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<td>Gen.</td>
<td>μεγάλοι</td>
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<tr>
<td>Dat.</td>
<td>μεγάλοι</td>
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<td>μεγάλοι</td>
<td>τολλοι</td>
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<tr>
<td>Acc.</td>
<td>μεγάλοι</td>
<td>μεγάλοι</td>
<td>μεγάλοι</td>
<td>τολλοι</td>
</tr>
</tbody>
</table>

311 D. Hom. has some forms from the stem τολυ- (τολυ-) which are not Attic: G. τολέω, N. pl. τολεύ, G. τολέων, D. τολέοσι (250 D. 2), τολέσι and τολέν.
ADJECTIVES OF IRREGULAR DECLENSION

a. Except in the forms μέγας, μεγάς, μέγα, the adjective μέγας is inflected as if the nominative sing. masc. were μεγάλος. μέγας is sometimes found in the voc. sing. Except in τολύς, τολυν, τολύ, the adjective τολύς is inflected as if the nominative sing. masc. were τολλός.

b. The stem τολλο- is from τολω-, i.e. τολο-, λf being assimilated to άλ.

c. τρίος mild forms its masc. and neuter sing. and dual from the stem τριο-; its fem. in all numbers from the stem τριά-, as nom. τρία for τρίαυνια formed like άθλια (297 a). Thus τρίος, τριά, τρίον, G. τρίον, τριάντα, τρίον, etc. In the plural we have

N. V. τριάος or τριάς
Gen. τριάν or τριάν
Dat. τριάν or τριάν
Acc. τριάν

D. Some compounds of τοός foot (τοπ-) have -ον in the nom. sing. neut. and sometimes in the acc. sing. masc. by analogy to ἀπλός (290). Thus, τριτον three-footed, τρίτον (but acc. τριτόδε 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: ἄγως; ἄνωτ-ος unknown or unknowing, ἄτας ἄτακ-ος childless, ἄργος ἄργος white, ἄρτας ἄρτας ταράντος, μάρας μάρας blessed, ἄκαμπτ-ος unwearied. Here belong also certain other adjectives commonly used as substantives, as γυμνός γυμνότ-ος light armed, πέπτις πέπτ-ος poor, φυγάς φυγάτ-ος fugitive, ἡλίας ἡλιός comrade, ἀλαζόν ἀλαζός flatterer. Some are masculine only, as ἔθελοντ-ος (-ον) volunteer. Adj. in -ος -ίδος are feminine only: Ἑλληνικός Greek, πατρίς (scil. γῆ) fatherland, θυμοῦχος (φόλος) an allied state.

COMPARISON OF ADJECTIVES

313. Comparison by -τερος, -τατος. — The usual endings are:

For the comparative: -τερος m. -τερα f. -τερον n.
For the superlative: -τατος m. -τατη f. -τατον n.

The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (287).

ἅλς (ἁλς) - clear, ἁλό-τερος, ἁλό-τατος; ἅλς (ἁλῶρο)- strong, ἅλς-τερος, ἅλς-τατος; μάλες (μάλαν- ) black, μάλα-τερος, μάλα-τατος; μάλες (μάλαν-) heavy, μάλε-τερος, μάλε-τατος; ἀλώς (ἀλήθος)- true, ἀλω-τερος, ἀλω-τατος; εὐκλεῖς (εὐκλεῖος) famous, εὐκλεῖ-τερος, εὐκλεῖ-τατος.
COMPARISON OF ADJECTIVES

218  a. χαριστέρεος, ἀστάτος are from χαρις-τερος, -τατος (83, 299 b), from χαρις graceful. Compounds of χαρις grace add o to the stem (χαρις-ο-), whence ἐπιχαριστέρεος more pleasing. οῖης poor has ἐπικχαριστέρεος from ἐπιχαριστ-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 ὑμιετέρεος right ((ἀριστερος left, ἡμιτερος our) (ὑμιτερος your). Hom. has several such words: ἀγρότερος wild) (καμη, θητερεαι γυναικει) (men, cp. Arcadian ἄργιντερος from ἄρην male. Cp. 1082 b.

214. Adjectives in -ος with a short penult lengthen o to o: νέος νεος, νέο-τερος, νεοτατος, χαλεπος 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), o is not lengthened: λευκός lean, λευκτέρος, λευκότατος. A stop and a liquid almost always make position here (cp. 146); as πυρός bitter, πυρότερος, πυρότατος.  

b. όν empty and στενός narrow were originally κεφός, κεφός (Ionic κεφός, στενός, 37 D. 1), hence κεφός, κεφότερος.

315. The following drop the stem vowel o: γεραύς aged, γερα-τερος, γερατατος; ταλαι-ς ancient, ταλαι-τερος, ταλαι-τατος; σχολαί-ς slow, σχολαι-τερος, σχολαι-τατος; φιλ-ς dear, φιλ-τερος (poetic), φιλ-τατος (319, 11).

a. Some other adjectives reject the stem vowel o and end in -ατερος, -ατατος, as ήνυχος quiet, ίος equal, βρόχος early. These, like σχολαιτερος and γερατατος, imitate ταλαιτατος, which is properly derived from the adverb ταλαι long ago. So μεσατερος, -ατατος imitate μεσαι- in Hom. μεσαι-άδιος middle-aged.

316. -ιστερος, -ιστατος.—By imitation of words like ἀληθε-τερος, ἀληθε- 

τατος (313), -ιστερος, -ιστατος are added to stems in -ος and to some in -οι (contracted to οι). Thus, εὐδαιμον happy, εὐδαιμον-ιστερος, -ιστατος; ἀπλος simple, ἀπλο-ιστερος (for ἀπλο-ιστερος), ἀπλο-ιστατος; εὖως well-disposed, εὖω-ιστερος, -ιστατος, and so in all others in -ους from ροις mind. (Others in -ος have -ιστερος: ἀποκρατερος more crowded from ἀποκρ.)

a. Some stems in οι substitute o for οι; as (from ἐπιληψομ forgetful, ἐπιλη-

εψομ-τερος) ἐπιληψομ-τατος; θλος fat, θλιτερος, θλιτατος; θλις ripe has θλαι-


b. Other cases: (with loss of o) ἐρωμενος strong, ἐρωμεν-ιστερος, -ιστατος, εὐρατος unmixed, εὐρατατος, ἀμετος glad, ἀμετος abundant.

317. -ιστερος, -ιστατος.—By imitation of words like ἀχαριστερος for ἀχαρι

τερος (83) from ἀχαρι disagreeable, -ιστερος, -ιστατος are used especially with adjectives of a bad meaning, as κλειτ-ιστατος (κλειτης thief, 321), κακηγορ

ιστερος (κακηγορος abusive), καλιστερος (καλος talkative).

318. Comparison by -ιων, -ιτος.—Some adjectives add to the root of the positive the endings -ιων for the masculine and feminine, -ιων

314 a. D. Hom. διερφατατος (but cp. Att. ὀλυνθος), λαφωτατος (λαφωτατος ?).

318 D. Hom. and Doric poetry have also -ιων, which is as old as -ιως. Forms in -ιων, -ιτος are much commoner in poetry than in prose. Hom. has βαθωτος (βαθως deep), βαθωτος (βαθως short), βαθωτος (βαθως slow), κάδιτος (κάδρως glorious), ἀκιτος (ἀκος quick).
for the neuter to form the comparative, and -ιστος -γ -ων to form the superlative. The vowel (or the syllable ρο) standing before s of the nominative is thus lost.

Positive  | Comparative  | Superlative
---|---|---
μήδε-ς sweet (μήδε-ς pleasure) | μήδε-ς | μήδε-ς
ταχ-ις swift (τάχ-ις swiftness) | τάχ-ις | τάχ-ις
μεγ-ας great (μεγ-ας greatness) | μεγ-ας | μεγ-ας
αλγυνός painful (αλγυνός pain) | αλγυνός | αλγυνός
αισχ-ρός shameful (αισχ-ρός shame) | αἰσχ-ρός | αἰσχ-ρός
ἐχθ-ρός hateful, hostile (ἐχθ-ρός hate) | ἐχθ-ρός | ἐχθ-ρός

Forms in -ιν is declined like βελτιῶν (393), those in -ιστος like ἁγαθός (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. ἁγαθός good  
   ἁγαθός (from ἁμερ-ιν)
   (ἁμερ-)  
   βελτίων  
   (βελτίων, not in Hom.)  
   (κράτος powerful)  
   (κράτειος, κράτεσ)  
   (κράτειος, κράτεσ)

2. κακός bad  
   κακός (κακότερος)  
   κακότερος (κακότερος, ψιλότερος)  
   κακότερος (κακότερος, ψιλότερος)

3. καλός beautiful  
   καλός (καλότερος, ψιλότερος)  
   καλότερος (καλότερος, ψιλότερος)

4. μακρός long  
   μακρότερος (μάκρος)  
   μακρότερος (μάκρος)

5. μέγας great  
   μεγας 318 (μεγας)  
   μεγας

319 D. Hom. has also κηράλδος painful, crafty, κηράλδος, κηράλδος; βέλων, δυνατός more, most dreadful (cp. βελων cold, βελων chilling), κηδωτος (κηδωτος dear, κηδωτος care).
COMPARISON OF ADJECTIVES

6. μικρός small
   (μίκρος, I. of μικρίζω)
   μικρότερος
   μικρότερος
   μικρότερος

7. ἄλλος little, pl. few
   ἄλλος (Inscriptions)
   (ἄλλος Hom. rather less)
   ἄλλος

8. πλεῖος much, pl. many
   πλεῖος, πλεῖος, neut. πλέον,
   πλεῖος

9. ἄλλος easy
   (ἄλλος)
   ἄλλος (Ion. ἄλλος)
   (ἄλλος, ἄλλος)

10. ταχύς quick
    (τάχειος)
    τάχυς, τάχυς
    (ταχύτερος)
    (ταχύτερος)

11. φίλος dear
    (φίλος)
    φίλατερος (Xenoph.)
    (φίλος, rare in Hom.)
    φίλατερος (Xenoph.)

a. ἄμεινος, ἄρωτος express aptitude, capacity or worth (able, brave, excellent);
   βέλτιος, βέλτιος, a moral idea (virtuous);
   κρατίως, κρατίως, force and superiority (strong)
   (깊은 is the opposite of 깊다); λόγος means more desirable,
   more agreeable (δ λόγοι my good friend); κακίος, κάκιος express moral perversity,
   cowardice; χειρός, χειρός, insufficiency, lack of a quality (less good)
   (worthless, good for nothing is φαινόμενον).

b. κλίτιψ, κλίτιψ, κλίτιψ refers to size: smaller (opposed to μείζονος);
   or to multitude: fewer (opp. to πλεῖος). μεῖζον, μεῖζον, μέγας, μεγάτα also belong
   both to μικρός and to ἄλλος.

c. The orators prefer the longer form of πλεῖος, especially the contracted
   πλεῖος, πλεῖος, but the neut. πλέον. πλέον is not contracted from πλέον.

320. Defectives.—Some comparatives and superlatives are derived from
   prepositions or adverbs:

   (πρὶν before)
   πρότερος former
   πρῶτος first

   (ὑπὲρ over, beyond)
   ὑπέρτερος (poetic) higher,
   ὑπέρτατος (poetic) highest,
   superior.

   (πλησίον near)
   πλησιάτερος
   πλησιάτατος

   (προφυγειν serviceable)
   ὑστερός later, latter
   ὑστατός latest, last

   a. ἄρωτος appears in ἄρωτος highest, ὡραῖος farthest, extreme (from ἄρωτος).

321. In poetry and sometimes in prose comparatives and superlatives are formed
   from substantives and pronouns. Hom. has βασιλέρερος more kindly,

329 D. Hom. has ὑπάλλελος younger, ὑπάλλελος. Several defectives denote
   place; ἑτατήρερος (ἐπίσοδον nearer), πρότερος (ὑπάρχειν before), μυχάτος (μυχοῖν
   in a recess). –atōs in μέτατος, μέτατος (μέθος middle), τόματος last, τόματος lowest.
   For ὡτατός Hom. has ὡτάτος; and δότατος last from δοτέρερος second.
-τατος (basileas king), ἐπαφρότας a closest companion (εταῖρος comrade), κοῦρερος more doglike, -τατος (κύων dog), κουφρέρος more youthful (κῦρος a youth). Aristophanes has κλεπτιστάτους most thievish (κλέπτης thief, 317), and αὐτήρας his very self, ipeissimus.

322. Double Comparison. — A double comparative occurs sometimes to produce a comic effect, as κυνερόφερος (321). A double superlative is πρώτηστος.

323. Comparison by μᾶλλον, μᾶλιστα. — Instead of the forms in -τερος, -τατος; or -ίου, -ίστος; the adverbs μᾶλλον more, μᾶλιστα most, may be used with the positive; as μᾶλλον φίλος more dear, dearer, μᾶλιστα φίλος most dear, dearest. This is the only way of comparing particles and words that do not take the comparative and superlative endings (μᾶλλον έκών more willing).

a. Comparison by μᾶλλον, μᾶλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τεσ, and adjectives in -ώς.

324. To express equality or inferiority οὐνω as (often in correlation with διστερ), ἦττων less, may be placed before the positive. Thus, as good as handsome may be expressed by οὐνες ἄγαθος διστερ καὶ καλὸς, διστερ ἄγαθος οὐνω καὶ καλῶς, οὔχ ἦττων καλὸς ἢ καὶ ἄγαθος.

**PRONOUNS**

325. The Personal Pronouns. — The pronouns of the first, second, and third person are declined as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>HE, SHE, IT (325 D)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἤμε I</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἤμοθ; μον enclitic</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἤμει; μοι enclitic</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἤμει; με enclitic</td>
</tr>
<tr>
<td>DUAL</td>
<td></td>
</tr>
<tr>
<td>N. A.</td>
<td>να we two</td>
</tr>
<tr>
<td>G. D.</td>
<td>φφν</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PLURAL</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἤμενς we</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἤμεν</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἤμεν</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἤμες</td>
</tr>
</tbody>
</table>

326 D. 1. Homer inflects the personal pronouns as follows. (The forms ἄμμ- are Aeolic).
a. The enclitic forms 
ου, 
οι, 
ο
; 
σου, 
σοι, 
σε are used when the pronoun is unemphatic, the longer forms 
ην, 
ηλ, 
ημ and the accented 
σο, 
σοι, 
σε are

### SINGULAR

<table>
<thead>
<tr>
<th>Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄγα, ἄγαν</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>έμα, έμα, έμα; ύμαν (encl.)</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>έμα, έμα (encl.)</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>έμα, με (encl.)</td>
</tr>
</tbody>
</table>

### DUAL

<table>
<thead>
<tr>
<th>N. A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ναί, νά</td>
</tr>
<tr>
<td>G. D.</td>
</tr>
<tr>
<td>νάων</td>
</tr>
</tbody>
</table>

### PLURAL

<table>
<thead>
<tr>
<th>Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄμα, ἄμμος</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>ἑμα, ἑμα</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>ἑμα, ἑμμα (ν)</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>ἑμα, ἑμμα</td>
</tr>
</tbody>
</table>

σφα (encl.) is used as accus. of all genders and numbers.

2. Herodotus inflects the personal pronouns as follows:

### SINGULAR

<table>
<thead>
<tr>
<th>Nom.</th>
</tr>
</thead>
</table>
| ἐγ
 | σε |
| Gen. | 
| ἐμα, ἐμά, με (encl.) | στά, στή, στά (encl.) |
| Dat. | 
| ἐμα, με (encl.) | στά (encl.) |
| Acc. | 
| με (encl.) | στά (encl.) |

### PLURAL

<table>
<thead>
<tr>
<th>Nom.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐμα</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>ἑμα</td>
</tr>
<tr>
<td>Dat.</td>
</tr>
<tr>
<td>ἑμα</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>ἑμα</td>
</tr>
</tbody>
</table>

σφα is used for ἄνων, -άλι; σφα (encl.) for ἄνωθεν, -άι; σφα (encl.) for ἄνα.

3. Ionic με (encl.) is used in all genders (cum, eam, id), but not in the plural. ἄμμ, ἄμμ occurs a few times, έθεν often, in tragedy.

4. The chief forms peculiar to Doric are: I. ἐγάν also before consonants; 
G. ἐμα, ἐμά, ἐμά; 
D. μέ
; Pl. N. ἐμά; G. ἐμάν, ἐμάν; 
D. ἐμά (ν), ἐμάν; 
A. ἐμά. II. τά, τόνη; 
G. τάος, τάοις, τάοις, τάο, τάζ, τάζ; 
D. τάν, τάν; 
A. τά, τά; 
Pl. N. τάος; G. τάον; 
D. τάν, τάν; A. τά; III. G. τό, τό; 
D. τίν; 
A. τί; 
Pl. G. σφαῖς, ψένα; 
D. φίν, ψίν; A. φέ, ψέ.
used when the pronoun is emphatic. Thus, δὸς μου τῷ βυθίων δοξάσοι, ὦ σοι ἐν οἷς ἐπιστολέοις. They are plotting not against me, but against you. See 187 a. On the use after prepositions see 187 N. 2.

b. For ἐγὼ, ἐμοί, σύ the emphatic ἐγὼς, ἐμοίς (186 a), σὺνς occur. Also ἐμοῦς, ἐμοῦς.

c. The use of the plural you for thou is unknown in Ancient Greek; hence ἡμεῖς is used only in addressing more than one person.

d. Of the forms of the third personal pronoun only the datives of and σφισταὶ(π) 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, ἄλλος, etc., in the nominative (1194), and the oblique forms of ἄντι in all other cases.

e. For the accus. of ὦ the tragic poets use πευκε (encl.) and σφα (encl.) for masc. and fem., both sing. and pl. (= cum, cum; eos, eam). Doric so uses πευκε.

f. ἡμῶς, ἡμῖν, ἡμᾶς, ἡμῖν, ἡμῖν, ἡμῖν, when unemphatic, are sometimes accented in poetry on the penult, and ἅ and ἅ is are usually shortened. Thus, ἡμῶς, ἡμῖν, ἡμᾶς, ἡμῖν, ἡμῖν, ἡμᾶς. ἅ and ἅ are sometimes shortened even if the pronouns are emphatic, and we have ἡμῖ, ἡμᾶς, ἡμῖ, ἡμᾶς. σφα occurs for σφᾶς.

326. Stems.—I. ἰπε- (cp. Lat. me), πε- (cp. Lat. nō-s), ἰπε-, ἰπε-, ἰπε- is from ἰπε-; ἡμεῖς from ἰπε-ες (37) with the rough breathing in imitation of ἡμεῖς; ἡμῶς from ἰπε-ω, ἡμᾶς from ἰπε-α with η by 66. ἐγώ is not connected with these stems. II. σε- and σε- from τής; το-; σφω-; ἰπε- from ἰπε- (37). III. ἰτ for σφα (cp. Lat. se), ἰτ for σφε, ἰτ for σφε-ις, and σφε-το. The form of the stems and formation of the cases is often obscure.

327. The Intensive Pronoun ἄτρος.—ἄτρος self is declined thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ἄτρος</td>
<td>ἄτρῳ</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἄτρος</td>
<td>ἄτρῳ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄτρος</td>
<td>ἄτρῳ</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄτρος</td>
<td>ἄτρῳ</td>
</tr>
</tbody>
</table>

ἀτρος is declined like ἀγαθός (287), but there is no vocative and the neuter nominative and accusative have no -ς. But τάτρον the same is common (328 N.).

328. ἄτρος is a definite adjective and a pronoun. It has three meanings:

a. self: standing by itself in the nominative, ἄτρος ὁ ἄτρος or ὁ άτρος ἄτρος the man himself, or (without the article) in agreement with a substantive or pronoun; as ἄτρος ἄτρος of the man himself.

327 D. Hdt. has ἄτρος in the genitive plural. For the crisis ἄτρος (Hom.), ἄτρος, ἄτρος (Hdt.), see 68 D.
REFLEXIVE AND POSSESSIVE PRONOUNS

b. him, her, it, them, etc.: standing by itself in an oblique case (never in the nominative). The oblique cases of ἄνθρωπος are generally used instead of οὗ, οὗ, έτος, etc., as ἔπεσεν ἄνθρωπος his father, οὗτοίν πάρενθεν their children.

c. same: when it is preceded by the article in any case: ὁ ἄνθρωπος ἄνθρωπος the same man, τῷ ἄνθρωπος of the same man.

N.—The article and ἄνθρωπος may unite by crisis (38 a): ἄνθρωπος, ἄνθρωπος, ἄνθρωπος or ἄνθρωπος, ἄνθρωπος, ἄνθρωπος, etc. Distinguish ἄνθρωπος the same f. from ἄνθρωπος this f.; ἄνθρωπος the same n. from ἄνθρωπος these things n.; ἄνθρωπος from ἄνθρωπος.

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 ἄνθρωπος. 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.

myself thou thyself himself, herself, itself
Gen. ἴμαυρός, -ης σαυρός, -ης (σαυρός, -ης) ἴμαυρός, -ης, -ω (ἄνθρωπος, -ης, -ω)
Dat. ἴμαυρός, -ην σαυρός, -ην (σαυρός, -ην) ἴμαυρός, -ην, -ην (ἄνθρωπος, -ην, -ην)
Acc. ἴμαυρός, -ην (σαυρός, -ην) ἴμαυρός, -ην, -ην (ἄνθρωπος, -ην, -ην)

ourselves yourselves themselves
Gen. ἴμαυρός αὐτός ἴμαυρός αὐτός ἴμαυρός or σφήνα αὐτός
Dat. ἴμαυρός αὐτός -ας ἴμαυρός αὐτός -ας ἴμαυρός, -ας, -ας or σφήνα αὐτός -ας, -ας
Acc. ἴμαυρός αὐτός -ας ἴμαυρός αὐτός -ας ἴμαυρός, -ας, -ας or σφήνα αὐτός -ας, -ας

For ἴμαυρός, etc., we find αὐτός, αὐτός, -ας, αὐτός, -ας. Distinguish αὐτός of himself from αὐτός (328).

330. Possessive Pronouns.—Possessive pronouns, formed from the stems of the personal pronouns, are declined like ὅψιν, ὅποιος (287).

ὑμεῖς ὑμεῖς ὑμέν my, my own; mine ὑμετέρος -εων our, our own; ours
ὑμεῖς οὗτος ὑμεῖς ὑμεῖς ὑμέν thy, thine own; thine ὑμετέρος -εων your, your own; yours
ὑμεῖς ης ὑμεῖς ὑμεῖς ης ὑμεῖς ὑμέν his (her, its) own σφικτέρος -εων their own

329 D. Hom. never compounds the two pronouns: thus, ἐμεθαυρός, οὗτος, έτορ, έτος, άνθρωπος, έτος, άνθρωπος, έτος, άνθρωπος. Hdt. has a few cases of the uncompounded forms; usually ἵμαυρός, -ην, -ην, σαυρός, σαυρός, ἴμαυρός, -ην, -ην, and σφήνα αὐτός, etc. The forms with εν started with ἴμαυρός in the dative from ἴμαυρός, and spread thence to the other cases.

330 D. 1. Hom. has also τέος thy, ὑμεῖς his, her own, ἱμεῖς our, ἱμεῖς your, σφίκτερος their (rarely of the singular), σφίκτερος of us two, σφίκτερος of you two. For ἱμεῖς Attic poetry may use ὅποιος (sometimes printed ὅποιος) our.

2. ης, ἐς in Hom. may mean my own, your own (1230 a).
a. Distinguish the adjectival from the pronominal use: ὅ ἐμι φίλος or ὁ φίλος ὅ ἐμι my friend (adj.) from φίλος ἐμι a friend of mine (pron.). See 1196 a.
b. ὁ is not used in Attic prose. For his, her, its, advō, -ῆ, -οῖ are used.

331. Reciprocal Pronoun. — The reciprocal pronoun, meaning one another, each other, is made by doubling the stem of ἄλλος (ἄλλ-աλλο-). It is used only in the oblique cases of the dual and plural. (Cp. alii aliorum, alter alterius).

<table>
<thead>
<tr>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. ἄλληλον</td>
<td>ἄλληλον</td>
</tr>
<tr>
<td>Dativus ἄλληλον</td>
<td>ἄλληλον</td>
</tr>
<tr>
<td>Acc. ἄλληλον</td>
<td>ἄλληλον</td>
</tr>
</tbody>
</table>

332. The Definite Article. — The definite article ὁ, ἢ, τὸ (stems ὁ-, ὡ-, το-) is thus declined:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὁ  ἢ  τὸ</td>
<td>N. A. τὸ τὸ τὸ</td>
<td>Nom. τὸ τὸ τὸ</td>
</tr>
<tr>
<td>Gen. τὸν τὴν τὸν</td>
<td>G. D. τῶν τῶν τῶν</td>
<td>Gen. τῶν τῶν τῶν</td>
</tr>
<tr>
<td>Dativus τῷ τῇ τῷ</td>
<td>Dativus τῶν τῶν τῶν</td>
<td>Dativus τῶν τῶν τῶν</td>
</tr>
<tr>
<td>Acc. τῷ τῇ τῷ</td>
<td>Acc. τῶν τῶν τῶν</td>
<td>Acc. τῶν τῶν τῶν</td>
</tr>
</tbody>
</table>

a. The definite article is a weakened demonstrative pronoun, and is still used as a demonstrative in Homer (1100).
b. τὰ (especially) and τᾶν, 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 ὅς this (here), οὗτος this, that, ἐκεῖνος that (there, yonder).

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅς οὗτος τὸς</td>
<td>ὅς οὗτος τὸς</td>
<td>ὅς ἐκεῖνος ἐκεῖνη ἐκεῖνον</td>
</tr>
<tr>
<td>Gen. τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
<td>τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
<td>τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
</tr>
<tr>
<td>Dat. τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
<td>τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
<td>τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
</tr>
<tr>
<td>Acc. τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
<td>τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
<td>τοῦτος τῆς τῆς τῶν τῶν τῶν</td>
</tr>
</tbody>
</table>

333 D. Hom. has also gen. τῶν, gen. dat. dual τῶν; nom. pl. τοί, ταί; gen. pl. fem. τᾶν; dat. pl. masc. τῶν, fem. τῆς, τῆς (Hdt. τῶν, τῆς). Doric are τὼ, τᾶ, etc.; pl. also N. τοί, ταί; G. fem. τᾶν. Generally poetic are τοῦτο, ταίνι. τοί μὲν, τοί δὲ occur rarely in tragedy for οἱ μὲν, οἱ δὲ.

333 D. For τοιῶδε Hom. has also τοιῶδεσι or τοιῶδεσι. Doric has n. pl. τοῦτων, ταῦτα, gen. pl. fem. ταῦτας (Aeol. ταῦτας). ἐκεῖνο occurs in Hdt. (together with ἐκεῖνος). Doric and Aeolic have κῆρος.
DECLENSION OF ὁδε, ὁτός, ἐκεῖνος

DUAL

N. A. τάδε τάδε τάδε τοῦτο τοῦτο τοῦτο ἐκεῖνο ἐκεῖνο ἐκεῖνο
G. D. τοῦτοι τοῦτοι τοῦτοι τοῦτον τοῦτον τοῦτον ἐκεῖνον ἐκεῖνον ἐκεῖνον

PLURAL

Nom. ὁδὲ ὁδὲ ὁδὲ ὁτός ὁτός τάδε τάδε ἐκεῖνο ἐκεῖνα ἐκεῖνα
Gen. τοῦτον τοῦτον τοῦτον τοῦτον τοῦτον ἐκεῖνον ἐκεῖνον ἐκεῖνον
Dat. τοῦτοι τοῦτοι τοῦτοι τοῦτοι τοῦτοι ἐκεῖνοι ἐκεῖνα ἐκεῖνοι
Acc. τοῦτον τοῦτον τοῦτον τάδε τάδε τάδε ἐκεῖνον ἐκεῖνα ἐκεῖνα

a. ὁδὲ is formed from the old demonstrative οδη, ὁδη, τοδη this or that, with the indeclinable demonstrative (and enclitic) ending -δε here (cp. λι-ε from λι-εε, Fr. ce-ci). For the accent of ὁδη, ὁδη, αἰδη see 186.

b. ὁτός has the rough breathing and ρ in the same places as the article. οὐ corresponds to the α, αυ to the α, of the article. For ὁτός as a vocative, see 1288 a. (ὁτός is from ο + the particle ὑ + the demonstrative suffix το + τ.)

c. ἐκεῖνος has a variant form ἐκεῖν in poetry, and sometimes in prose (Demosthenes). (ἐκεῖνος stands for ἐκεῖ(ι)-ος from ἐκεῖ there + suffix -ος.)

d. Other demonstrative pronouns are

τοῦδε, τοὐδε, τοῷδε, τοῦδε so much, so many
τοῦδε, τοῦδε, τοῦδε such (in quality)
τηλικόδε τηλικόδε τηλικόδε so old, so great

These are formed from -δε and the (usually) poetic τόνος, τοῖς, τηλικόν with the same meanings.

e. Combinations of the above words and ὁτός are

τουτός τουτῆτη τουτότητο(τ) so much, so many
τουτός τουτήτη τουτότη(τ) such (in quality)
τηλικότου τηλικόκτητη τηλικόκτητη(τ) so old, so great

The forms in -τη are more common than those in -το. Attic prose inscriptions have only -το.

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, οδι this man here, ὁδι, τοδι, Γ. τοὐδι, τηλικί, etc.; ὁτωτῳ, ὁτωτῃ, τουτῳ, τουτῇ, τουτωτῳ. So with other demonstratives and with adverbs: τουτωτῳ, τουτωτῃ, ὁδι. For -ι we have, in comedy, -γι or (rarely) -βι formed from γι(ε), δ(ε) + ί. Thus, αὐτγητ, τουτγητ, τουτβητ.

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, τί any one, some one, anything, something is enclitic (181 b).

333 c, D. Hom. always, Hdt. rarely, has the final τ.
334 D. Hom. and Hdt. have G. τῆς, τῆς, D. τῆς (τῆς Hom.), G. τῶς, D. τῶς. These forms are also indefinite and enclitic (gen. τῶς Hdt.). Hom. has ὅς for the indefinite τίς.
### DECLENSION OF τίς, τίς, ETC.

<table>
<thead>
<tr>
<th>Case</th>
<th>Interrogative</th>
<th>SINGULAR</th>
<th>Indefinite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>τίς</td>
<td>τίς</td>
<td>τίς</td>
</tr>
<tr>
<td>Gen.</td>
<td>τίν-ος, τον</td>
<td>τί</td>
<td>τίν-ος, τον</td>
</tr>
<tr>
<td>Dat.</td>
<td>τίν-ις, τός</td>
<td>τίν-ις</td>
<td>τίν-ις, τός</td>
</tr>
<tr>
<td>Acc.</td>
<td>τίν-α</td>
<td>τίν-ά</td>
<td>τίν-ά</td>
</tr>
</tbody>
</table>

#### N. A. V. | DUAL | PLURAL
| τίν-ε          | τίν-ε | τίν-ες |
| τίν-έν         | τίν-έν  | τίν-έν |

#### a. ἀττα (not enclitic) is sometimes used for the indefinite τινά. ἀττα is derived from such locutions as πολλάττα, properly πολλά + ττα (for τμα).

### 335. ἄλλος. — The indefinite pronoun ἄλλος another (Lat. alius, cp. 110) is declined like αὐτός: ἄλλος, ἄλλη, ἄλλο (never ἄλλω).

### 336. Δείνα. — The indefinite pronoun δείνα, always used with the article, means such a one. It is declined thus: sing. δ, έ, τά δείνα; τού, τής, τοῦ δείνος; τῷ, τῇ, τῷ δείνι; τόν, τήν, τόν δείνα; plur. (masc.) οἱ δείναι, τῶν δείνων, τοὺς δείνας. Example: δ δείνα τοῦ δείνος τῶν δείνα εἰς ἡγεῖσαν such a one son of such a one impeached such a one [D.] 13. δ. δείνα is rarely indeclinable. Its use is colloquial and it occurs (in poetry) only in comedy.

### 337. Other indefinite pronominal adjectives are: ἵνατος, -η, -ον: with article, the other, one of the two, the one (Lat. alter, altererut); without article, other, another, a second (alius). By crasis (69) ἵνατος, θάνατον, etc. ἵκατος, -η, -ον: each (of two) uterque; pl. either party, both parties, as uterque. ἐκατοτος, -η, -ον: each, each one, every, every one, used of more than one (quisque). μινονι, -η, -ον: alone, only, sole. ζῶς (399): all, entire, every. The negatives ἄδικος, θηλίκος (349 b) no one (poetical οὗτος, μήτης, in prose only οὗτος, μήτης, declined like τις; accent 186), Lat. nemo, nullius. οὐδεῖρος, ημείρειρος neither of two (Lat. neuter).

### 338. Relative Pronouns. — The relative pronoun ὅς, ἣ, ὅ who, which, that is declined thus:

---

339 D. 1. Hom. uses the demonstrative forms ὅ, ἣ, ὃ (332) as relatives (1105). In this case the nom. pl. has τοῦ, ταί (382 D.).

2. Besides the forms in 338, Hom. has gen. ὅ (miswritten ὅου) and ἡν.

3. Ἡδ.; has ὅς, ἣ, ὃ, οὗ, αὕ, τά. In the oblique cases he uses τού, τής, etc.; though, especially after prepositions capable of elision, he has the relative forms, as δι' οὗ, παρ' ἥν, κατ' ἥν, ὧδ' ὅ; also ὃς.
DECLENSION OF ὅς, ὅτις 97

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅς  ὅ</td>
<td>ὅ ὅ  ὅ</td>
<td>Nom. ὅτα  ὅτα  ὅτα  ὅτα</td>
</tr>
<tr>
<td>Gen. ὅτι  ὅτι  ὅτι  ὅτι</td>
<td>ὅτι  ὅτι  ὅτι</td>
<td>Gen. ὅτα  ὅτα  ὅτα  ὅτα</td>
</tr>
<tr>
<td>Dat. ὅτι  ὅτι  ὅτι  ὅτι</td>
<td>ὅτι  ὅτι  ὅτι</td>
<td>Dat. ὅτα  ὅτα  ὅτα  ὅτα</td>
</tr>
<tr>
<td>Acc. ὅτι  ὅτι  ὅτι  ὅτι</td>
<td>ὅτι  ὅτι  ὅτι</td>
<td>Acc. ὅτα  ὅτα  ὅτα  ὅτα</td>
</tr>
</tbody>
</table>

a. The feminine dual forms ἡ and ἡτη are seldom, if ever, used in Attic.
b. ὅ is used as a demonstrative in Homer and sometimes in prose (1118).
c. The enclitic particle -επερ may be added to a relative pronoun (or adverb) to emphasize the connection between the relative and its antecedent. Thus, ἴσ-επερ, ἴσ-επερ, ἴσ-επερ the very person who, the very thing which; so ἴσεπερ just as ἴσεπερ is declined like ὅ.
d. Enclitic γε is added in ἴσεφ γερ en condition that, ὅτε γε (186 a) able to, ἴσεφ γε inasmuch as.

339. The indefinite or general relative pronoun ὅτις, ὅτις, ὅ ὅ whoever (any-who, any-which), any one who, whatever, anything which, inflects each part (ὅ and ὅτις) separately. For the accent, see 186.

<table>
<thead>
<tr>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅτις</td>
</tr>
</tbody>
</table>
| Gen. ὅτι 
  ὅτινα | ὅτινα |
| Dat. ὅτιν ὅτιν |
| Acc. ὅτιν |

<table>
<thead>
<tr>
<th>DUAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅτιν</td>
</tr>
</tbody>
</table>
| Gen. ὅτι 
  ὅτινα |
| Dat. ὅτι 
  ὅτινα |
| Acc. ὅτι 
  ὅτιν |

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅτις</td>
</tr>
</tbody>
</table>
| Gen. ὅτι 
  ὅτινα |
| Dat. ὅτι 
  ὅτιν |
| Acc. ὅτι |

a. The neuter ὅ ὅ is sometimes printed ὅ ὅ to avoid confusion with the conjunction ὅ that, because.
b. The shorter forms are rare in prose, but almost universal in poetry (especially ὅτην, ὅ ὅ ὅ). Inscriptions have almost always ὅτην, ὅ ὅ, ὅτην. 
c. The plural ὅτα is to be distinguished from ὅτα (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.

<table>
<thead>
<tr>
<th>SINGULAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅτις</td>
</tr>
</tbody>
</table>
| Gen. ὅτι 
  ὅτινα |
| Dat. ὅτι |
| Acc. ὅτι |

<table>
<thead>
<tr>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ὅτα</td>
</tr>
<tr>
<td>Gen. ὅτην</td>
</tr>
<tr>
<td>Dat. ὅτην</td>
</tr>
<tr>
<td>Acc. ὅτα</td>
</tr>
</tbody>
</table>

GREEK GRAM. — 7
d. *tis* may be added to ὀνόματος, ὅσος, ὅσος (340) to make them more indefinite, as ὁ ὅσον *tis* of whatsoever kind.

e. ὁ, ὃ, or ὅτιος may be added to the indefinite pronouns to make them as general as possible, as ὅτιον (or ὅτι a ὁ), ἥτιον, ὅτιον any one whatever, any thing whatever, and so ὅτιομοι-μοι-μοῖ, ὅτιον-ότιος-ότος, or ὅτιον-ότιος-ότος. 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 ( ).

<table>
<thead>
<tr>
<th>Interrogative: Direct or Indirect</th>
<th>Indefinite (Enclitic)</th>
<th>Demonstrative</th>
<th>Relative (Specific) or Exclamatory</th>
<th>Indefinite Relative or Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>tis</em> who? which? what? qui?</td>
<td><em>tis</em> some one, any one, aliquis, quidam</td>
<td>(ὁ, ὃς) ἦς this (here), hic</td>
<td>ὃς who, which qui</td>
<td>ὅς ὅς whoever, any one who quiesque, quicumque</td>
</tr>
<tr>
<td>ὁπερος which of two? uter?</td>
<td>ὁπερος or ὁπερος one of two (rare)</td>
<td>ὁπερος the one or the other of two alter</td>
<td>ὁπερος whichever of the two</td>
<td>ὁπερος whichever of the two utercumque</td>
</tr>
<tr>
<td>ὅσος how much? how many? quan-tus? quot?</td>
<td>ὅσος of some quantity or number</td>
<td>ὅσος (ὁσος) so much, so ὅσος ὅσος so many</td>
<td>ὅσος as much as, as many as quantus, quot</td>
<td>ὅσος of whatever size, number quantuscumque, quotquot</td>
</tr>
<tr>
<td>τοῦς of what sort? qualis?</td>
<td>τοῦς of some sort</td>
<td>(ὁτοῦς) τοῦτος τοῦτος such (such) as qualis</td>
<td>τοῦς of whatever sort, (such) as qualis</td>
<td>τοῦς of whatever sort qualiscumque</td>
</tr>
<tr>
<td>τῆλικος how old? how large?</td>
<td>τῆλικος of some age, size</td>
<td>(ὁτῆλικος) ὅτηλικος ὅτηλικος so old, so young, so large, so great</td>
<td>ὅτῆλικος of which age, size, (as old, large) as</td>
<td>ὅτῆλικος of whatever age or size</td>
</tr>
</tbody>
</table>
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): τοῖς with clenched fist, ἄρα once, ἀμφὶ pell-mell.

Genitive: ἐπὶ day after to-morrow, ἐξις next, τοῦ, ὅ where, ἀνὰ in the very place, ἀπὸ of or out of the way (ἐκ + ἀπὸν); by analogy, ἐκοῦσών in one’s way.

Dative: ἐκμισθώ at public cost, ἐκῆρυκα in secret, ἐκαί in common, etc. (1527 b), ἀλλὰ otherwise, τῷ how.

Accusative: very common, especially such adverbs as have the form of the accusative of neuter adjectives, as πολῦ much, μικρῶν a little, πρῶτον at first, τῆματον to-day, πολὺ often. See 1500–1611.

Locative: ἐκεῖ at home (ἐκεῖ house), ἵστημι at the Isthmus, τοῦ whence, and all adverbs in -ε. The -ε of the consonantal declension is properly the ending of the locative, as in Μαραθῶν at Marathon; -ος (234) in O stems, in contrast to -ες; -αι (-ας) in Α stems (215): θύρας at the doors, Πάραδεισος at Platea, Ἀθήναι at Athens; further in πάλαι long ago, εἰς there, παρθενοί in full force.

Instrumental: ἐκεί above, κάτω below, εἰς not yet, ἄ-ε thus (but the forms in -ε may be ablatives); ἐκείνῳ and λαθρα in secret.

Ablative: all adverbs in -ε, as ἐν as, εἰς thus, ἐκείνῳ otherwise. Here, e.g. original ἔτερο (opp. Old Lat. alló, abl. of altus) became ἔτερο (183), which took on -ε from the analogy of such words as ἠμφὶ parallel to ἠμφί.

342. Place.—To denote place the common endings are:

-ε, -ή, -ο at, in to denote place where (locative). -ος, the sign of the genitive, is also common.

-ἐκ from to denote the place whence (ablative).

-ει (Ει), -οι to, toward to denote place whither.

In the following examples poetical words are bracketed.

ἐκεῖ (ἐκεί-θ) at home ἐκείνῳ from home οἰκίς (οἶκων-θ) homeward (οῖκο- is an old accusative form.)

ἐλαιοθε ἄλλοθε elsewhere ἐλαιοθει from elsewhere ἐλαιοθε-ει elsewhere or ἐλαιοθε-ει ἐλαιοθει-θε-ει
ADVERBS

ἁπαντὶν ὅποιον ἐκ τῆς ἀποκριτικῆς καὶ ἐκ τῆς ἀποκριτικῆς ἓθους ὅποιον ἐκ τῆς ἀποκριτικῆς καὶ ἐκ τῆς ἀποκριτικῆς ἓθους

πᾶν ἐκ ἀρχής ἐπὶ τοῦ ἄνου ἐκ ἀρχής ἐπὶ τοῦ ἄνου

ὁδῷς ἐκ τοῦ ἀρχής ἐπὶ τοῦ ἄνου ἐκ τοῦ ἀρχής ἐπὶ τοῦ ἄνου

ἡμέρᾳ ἐπὶ τοῦ ἀρχής ἐπὶ τοῦ ἄνου ἐπὶ τοῦ ἀρχής ἐπὶ τοῦ ἄνου

῾Αθήνας ἐν Ἀθηναις ὑπὸ Ἀθηναίων ἐν Ἀθηναῖοι ὑπὸ Ἀθηναίων ἐν Ἀθηναῖοι

a. In -ατ, -ει is added to the accusative (1589), and stands for α(ν)ι, the old acc. pl. + -ει (Eng. too). Cp. 26, 106. The other endings are added to the stem. -αι is usually added only to pronominal stems. -ει forms a locative plural. εi sometimes takes the place of α of the first declension (μὴδέν from the root, stem μήδαι), or is added to consonant stems. Words in ἐπερ- lengthen ε to ο. Between stem and ending ατ is often inserted.

b. -ευ may take the form -ει in poetry, and especially when the idea of whence is lost, as ἐπερηθε in front (134 D.). -θα is found in ἐπαθα in all dialects. -θα for -ευ occurs in Aeolic and Doric.

c. Some local adverbs are made from prepositions, as ἄνω above, ἔξω outside, ἕω within, κάτω below, ἐπάθει 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.

διαύως just genitive plural διαυων διαυως διαυως διαυως
κακως bad “ “ κακων κακως κακως κακως
ἐπειθως simple “ “ ἐπειθων ἐπειθως ἐπειθως ἐπειθως
σαφες plain “ “ σαφεν σαφως σαφως σαφως
ηδως pleasant “ “ ηδων ηδως ηδως ηδως
σαφρως prudent “ “ σαφρων σαφρως σαφρως σαφρως
ἐλλος other “ “ ἐλλων ἐλλως ἐλλως ἐλλως
τως all “ “ των τως τως τως
δυς being “ “ δυναν δυνας δυνας δυνας

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: ἀμα at the same time, μᾶλα very, τάχα quickly (in Attic prose perhaps).

-ας: τολλάς many times, often, ἐκατάς each time, τοκατάς so often, ὅδας as often as, πλευτάς very often, διατάς seldom, πλωκάς more times. The forms without -σ (ὅδας, τολλάς) are earlier, and -ς has been added by imitation of δις, τρις. -ην: συλληψθην in short. -θαν: ἐπον within, εχθθω almost. -ην:
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.

<table>
<thead>
<tr>
<th>English</th>
<th>Greek</th>
<th>Greek</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>wisely</td>
<td>σοφότερα</td>
<td>σοφότατα</td>
<td></td>
</tr>
<tr>
<td>gracefully</td>
<td>χαρίστερα</td>
<td>χαρίστατα</td>
<td></td>
</tr>
<tr>
<td>happily</td>
<td>ἀδαμονύτερα</td>
<td>ἀδαμονύτατα</td>
<td></td>
</tr>
<tr>
<td>well</td>
<td>καλλίον</td>
<td>καλλιστά</td>
<td></td>
</tr>
<tr>
<td>pleasantly</td>
<td>ἕσιον</td>
<td>ἕσιστα</td>
<td></td>
</tr>
<tr>
<td>well</td>
<td>ἀμείνον</td>
<td>ἀμεστα</td>
<td></td>
</tr>
<tr>
<td>(adv. of ἀγαθός good)</td>
<td>μάλλον</td>
<td>μάλιστα</td>
<td></td>
</tr>
<tr>
<td>very</td>
<td>μάλλον</td>
<td>μάλιστα</td>
<td></td>
</tr>
</tbody>
</table>

a. Adverbs of place ending in ω, and some others, retain ω in the comparative and superlative.

- above
- afar

b. ἅγιος near has ἅγιότερον (-τερον), ἅγιότατον (-τατον rare). ἦπε early has ἄρχοντερων, ἄρχοντατω.

c. There are some forms in -ον from comparatives: ἀσφαλετέρων (ἀσφαλέττεραν) more securely, βελτίων (βελτίων) better. Superlatives in -ον are usually poetic; as μέγατον.

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 δέ or even thus, ὠδ' (μῆδ') δ' not even thus (op. 180 c); ὧδα μέν ... ὧδα δέ here ... there, ὧδεν (μέν) καὶ ὧδεν (δέ) from this side and that. ὧδα and ὧδεν are usually relatives, ὧδα taking the place of ὦθε where and of ὧδε, ὧδεν of ὧδεν whence.

b. τοτὲ μέν ... τοτὲ δέ is synonymous with τοτὲ μέν ... τοτὲ δέ.

c. οὐν (339 e) may be added for indefiniteness: ὑποευθείαν in any way whatever, ὑποκόπευσιν from what place soever. τοτέ is often used after interrogatives to give an intensive force, as in τίς τοτέ who in the world (as quia tandem); also with negatives, as in οὔτε never, οὔπωτε never yet. Other negatives are ὁδόμοι nowhere, ὁδόμη in no way, ὁδομώθι in no manner.

346 D. 1. Hom. has (Aeolic) τε in ἄγων, ἄητε; Hdt. has ἄ for the τ-words, e.g. καθ, καθ', καθώ, καθά, etc. Hdt. has ἄρα, ἄτιθεν for ἄταθα, ἄτθος (126 D.).

2. Poetic are τοῦτο for τοῦ, ἄνθι for ἄθι, ἄμοι when, ἂ which way, where, etc.
### Correlative Adverbs

<table>
<thead>
<tr>
<th>Place</th>
<th>Interrogative: Direct and Indirect</th>
<th>Indefinite (Enclitic)</th>
<th>Demonstrative</th>
<th>Relative Specific</th>
<th>Indefinite Relative or Indirect Interrogative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ποῦ where?</td>
<td>ποῦ somewhere</td>
<td>(ὅπου) ὅπου, ὅπου ὅπου</td>
<td>ὅπου where</td>
<td>(ὅπου where)</td>
<td>ὅπου where- (ever)</td>
</tr>
<tr>
<td>πόσερ whence?</td>
<td>πόσερ from some place</td>
<td>(ὅπος ὁ ποσός, ὁ ποσός ὁ ποσός ὁ ποσός ὁ ποσός)</td>
<td>ὅπος whence</td>
<td>(ὅπος whence)</td>
<td>ὅπος whence- (soever)</td>
</tr>
<tr>
<td>ποῖ whither?</td>
<td>ποῖ to some place</td>
<td>(ὅποι ὁ ποῖος, ὁ ποῖος ὁ ποῖος ὁ ποῖος ὁ ποῖος)</td>
<td>ὅποι whither</td>
<td>(ὅποι whither)</td>
<td>ὅποι whither- (soever)</td>
</tr>
<tr>
<td>πότε when?</td>
<td>πότε some time, ever</td>
<td>τότε then</td>
<td>τότε when</td>
<td>(τότε when)</td>
<td>τότε when- (ever)</td>
</tr>
</tbody>
</table>

### Time

| τετεισ at what time? | (τετεισ) | at τετεισ | τετεισ at which time | तेतेतेत at which time |

### Way

| πῶς how? | πῶς somehow | (πῶς), (ἀν) ἀν, ὧς ὧς, ὧς ὧς | ὧς as, how | ὧς how |

### Manner

| πῶς how? | πῶς somehow | (πῶς), (ἀν) ἀν, ὧς ὧς, ὧς ὧς | ὧς as, how | ὧς how |

### Numerals

The numeral adjectives and corresponding adverbs are as follows:

**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 δέκα), δωδέκα, and δυκαίδεκα (also generally poetic); 20, δώδεκα and δεκαίδεκα; 30, τριάκοντα; 80, ἑδρήκοντα; 90, ἑνήκοντα and ἑκατόκοντα; 200 and 300, δισάκα ἐκάκα; 9000 and 10,000, εἴκοσια, δεκάχιλιοι (-χίλιοι?). He has also the ordinals 3d, τρίτος; 4th, τέταρτος; 7th, ἑβδόμος; 8th, ὑπόδεκα; 9th,
<table>
<thead>
<tr>
<th>Greek</th>
<th>Cardinal</th>
<th>Ordinal</th>
<th>Adverb</th>
</tr>
</thead>
<tbody>
<tr>
<td>α'</td>
<td>εἷς, μία, ἕν ὀνε</td>
<td>πρῶτος</td>
<td>διταξ ὀνε</td>
</tr>
<tr>
<td>β'</td>
<td>δύο</td>
<td>δεύτερος</td>
<td>δίς ὀνε</td>
</tr>
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<td>τρία, τρία ὀνε</td>
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<td>τέταρτος, -η, -ον</td>
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<td>πέντε</td>
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<td>ζ'</td>
<td>έξ</td>
<td>ἕξ</td>
<td>ἕξας</td>
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<td>εἴκοσι (τρισ- )</td>
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<td>ι'</td>
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<td>μ'</td>
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<td>τριακόσια</td>
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<tr>
<td>ο'</td>
<td>ἐκατόρθον</td>
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<td>π'</td>
<td>τριακόσια</td>
<td>τριακόσια</td>
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</tbody>
</table>

- 12th, δώδεκατος; 13th, τρία (τριώ-?) καὶ δέκατος; 20th, ἕκατος; and the Attic form of each.

2. Ἕλλ. has διδεκάτος (διδεκάτος), τεσσαρακόσια indeclinable (τεσσαρακόσια), τριακόσια (τριακόσια), τεσσαρακόσια, ἐκατόρθον, δικαίος (δικαίος-), τριακόσια: for ἔκατος he has ἕκατος, and so εἰκατός, εἰκατός, εἰκατοχιλια. 

3. Λεολ. has τέταρτος for 5 (sp. Ἕλλ. τέταρτος ὀκτώ-πλυτή ἑτεροδυκτον, gen. plural ὄψιν γεν. inflected, as also δέκα, τεσσαρακόσια, etc.; for 1000, χίλιοι. Doric has, for 1, Ἰο (37 D. 2); 4, τέταρτος; 6, ἕξ; 7th, ἕξαδες; 12, διδεκάτο; 20, μεκατός; 21, μεκατοτός; 40, τεσσαρακόσια (τεσσαρακοκτον); 200, etc., δικατός, etc.; 1000, χίλιοι and χίλιος (37 D. 2); for 1st, πρῶτος.
<table>
<thead>
<tr>
<th>Sign</th>
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<th>Ordinal</th>
<th>Adverb</th>
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<td>σ'</td>
<td>δικοσιοι</td>
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<td>τ'</td>
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<td>υ'</td>
<td>τετρακοσιοι</td>
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<td>ϕ'</td>
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<td>χ'</td>
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<td>900</td>
<td>υ'</td>
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<td>1,000</td>
<td>ε'</td>
<td>χιλιοι, -αι, -α</td>
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<td>διωχλιοι</td>
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<td>λ'</td>
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<td>20,000</td>
<td>δ'</td>
<td>διωμπριοι</td>
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<tr>
<td>100,000</td>
<td>ι'</td>
<td>δεκακωμπριοι</td>
<td>δεκακωμπριοτες</td>
</tr>
</tbody>
</table>

N. Above 10,000: δδο μοριδίδες 20,000, etc., μοριάκις μοριοι, i.e. 10,000 x 10,000.

348. Notation. — The system of alphabetic notation came into use after the second century B.C. The first nine letters stand for units, the second nine for tens, the third nine for hundreds (27 letters). In addition to the 24 letters of the alphabet, three obsolete signs are employed: γ, a form identical with the late abbreviation for σγ, in place of the lost σ (3), once used for η; ο (κορπα), in the same order as Lat. q, for 90; for 900, θ sampi, probably for σαι, an old form of sigma, + pi. From 1 to 999 a stroke stands above the letter, for 1000's the same signs are used but with the stroke below the letter (α' = 1, ια = 1000). Only the last letter in any given series has the stroke above: ριτ' 157, ιατ' 401, ατ' 1910. α is sometimes used for 10,000; β for 20,000, etc.

a. In the classical period the following system was used according to the inscriptions: | = 1, |ΠΠΙ = 4, Γ (πειτε) = 5, ΓΙ = 6, Δ (δεκα) = 10, ΔΔ = 20, Η (ἐκατον) = 100, ΗΗ = 200, ΧΙ = 1000, Μ = 10,000, Σ (πεντακοσιομπριοτες) = 50, ΣΧ (δεκακωμπριοι + χιλιοι) = 6000.

b. For the numbers from 1 to 24 the letters, used in continuous succession, are frequently used to designate the books of the Iliad (Α, Β, Γ, etc.) and of the Odyssey (α, β, γ, etc.).

349. The cardinals from 1 to 4 are declined as follows:

349 D. Hom. has, for μια, la (ιη, ιη, ιν); for ειν, ιε; δεν, δεν (undeclinable); the adj. forms σω and pl. σωι regularly declined. For 4, τετεσπερηθ, (Aeolic) τετεσπεραι; Pind. has τετεσπεραι. Hdt. has δεν sometimes undeclinable, also δυναι, δωι; τετεσπερηθ, -α, τετεσπεραι; τετεσπερηθκε δεκα 14 undeclinable. Aeolic δεσιον 2; τετεσπεραι, τετεσπεραι for 4.
The stem ἐν was originally συμ (Lat. semel, simplex, singuli), weak forms of which are ἄ-καξ, ἄ-κλοους, from συμ- (35 b). μὰ stands for συμ-α.

b. ὁδὲ ἐς, μὴδὲ ἐς not even one unite (with change in accent) to form the compounds ὁδεῖς, μὴδὲ ἐς no one. These words are declined like ἐς: thus, ὁδεῖς, ὁδείᾳ, ὁδέν, ὁδεῖς, ὁδεῖς, ὁδεῖς, etc., and sometimes in the plural (no men, none or no bodies) ὁδεῖς, ὁδεῖς, ὁδεῖς, etc. For emphasis the compounds may be divided, as ὁδὲ ἐς not one. A preposition or ἐν may separate the two parts, as ὁδὲ ἐν ἐν ἐν ne uni quidem.

c. πρῶτος (primus) means the first among more than two, πρότερος (prior) the first of two.

d. δῶο may be used with the gen. and dat. pl., as δῶο μηνῶν of two months. δῶο occurs rarely with plurals: τῶοι ... δῶο D. 39. 32. δῶο for δῶο does not appear till about 300 B.C.

e. ἄμφω both, N. A. ἄμφω, G. D. ἄμφω (Lat. ambo). But ἄμφω is more commonly ἄμφωτος, -ατος, -ατος.

f. For τέταρτος, τέταρτος, etc., early Attic prose and tragedy have τέταρτος, etc.

g. The first numeral is inflected in τρίς καὶ δέκα 13, τέταρτος καὶ δέκα 14 τετρακαίδεσκα and Ionic τετερακοσιακάδα (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).

dῶο καὶ δέκα (v) two and twenty
δύο καὶ δύο δέκα and two, or ἐκατό δύο δεκαόμβολον ἐκατότερος καὶ δέκα

555 = τέτερος και τετράκοσια καὶ πεντακόσια or πεντακάσιον (καὶ) πεντήκοσια (καὶ)

tēte.

b. For 21st, 31st, etc., ἐς (for πρῶτος) καὶ εἰκοστὸς (τριάκοστος) 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 δῶο lack, as 18, 19, δῶοι (ἐνδείκτης) δέκατος εἰκοσί. So μετὰ μᾶς δεκακάσιον τετάρακατα with 39 ships, δῦο δεκακάσια τετάρακατα ἔτη 18 years; and with ordinals ἐν δῶο εἰκοσίῳ ἔτος the 19th year. The same method may be employed in other numbers than 8's or 9's: ἐπτὰ ἀποδεκατεῖς ἀπεκατάσεως, i.e. 298.

d. An ordinal followed by ἐν δέκα denotes the day of the month from the 13th to the 19th, as τέμπτυ ἐν δέκα on the 15th.
351. With the collective words (906) ἡ ἄρην cavalry, ἢ ὁμάδες men with shields, numerals in -ωι may appear even in the singular: διὰ τοῦ των 200 horse T. 1. 62, ὁμάδες μήπωι καὶ τετρακοσίωι 10,400 horse X. A. 1. 7. 10.

352. μύρων, the greatest number expressed by a single word, means 10,000; μύρου, countless, infinite. In the latter sense the singular may be used, as μύρια ἐρημώοι infinite solitude P. L. 677 E.

353. Fractions are expressed in several ways: ἡμιζῶν ⅓, ἠ ἡμιζῶν τοῦ ἀριθμοῦ half the number, αἱ ἡμιζῶν τῶν ἰδίων half of the ships, το ἡμιζῶν τοῦ στρατοῦ half the army, ἡμιῆλατον half a talent; τρία ἡμιῆλατον 1½ talents, τρίτον ἡμιμιλιαίοι 2½ minae; τριτιμιλίαροι ⅔, τετρατιμιλίαροι ⅜, ἐπτάτιμα 1⅓, ἐπτατεμπτατιμιλίαροι 1¼, τῶν πέντε αἱ δύο μηδή ⅔. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μηδή are used: as τὰ τρία μηδή ⅔, 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, ἀρά, εἰς, and κατά, with the accus., and compounds of συν with, are used: κατά δύο or σύν δύο two by two, two each (Lat. bini). The cardinals are often used alone, as δυοίνεκάτωδιαν δώον τέντε ἄργυροι μνᾶς σίγινι τοντινόις. dabo quinas argenti minas X. A. 1. 4. 13.

b. Multiplicatives in -πλούς -fold (from -πλοος, Lat. -plex), ἄπλοο simple, διπλοῦ twofold, τριπλοῦ threefold, τετραπλοῦ manifold.

c. Proportionals in -πλασίος: διπλασίου twice as great or (plur.) as many, τετραπλάσιοι many times as great (many).

d. δίπλα means double, τριπλά means triple (from διχ-ως, τριχ-ως 112).

N. — Multiplication. — Adverbs answering the question how many times? are used in multiplication: τὰ διετεράς δέκα ἐν τετρακοσίωῖ three are ten. See also 347 N.

e. Abstract and Collective Numbers in -άς (gen. -άς-ως), all feminine: ἐνάς or μνᾶς the number one, unity, monad, δύς the number two, duality, τράς triinity, triad, δεκάς decad, decade, εἴκας, εἴκοσι, χιλιάς, μοῖρας myriad, εκατον μιραῖες a million. Also in -ος: τριτός (-ος) the third of a tribe (properly the number three), τετρακός.

f. Adjectives in -αος, answering the question on what day? δευτεράοις (or τῷ δευτεραλεῖ) ἀφ' ηὗ he departed on the second day.

g. Adverbs of Division. — μοιαξεις singly, in one way only, δίχαι, διχά in two parts, doubly, τριχα, τετραχα, etc., τόλλαχα in many ways, ταυτάχα 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 δίχα (from διχα-ως), τριχά for διττάς, τριττάς; also -πλασιος and -φασιος. Hom. has διχά and διχαθά, τριχά and τριχαθά; τριπλά, τετραπλά.
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 λάθομαι wash myself, ἀδρομομαι 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 (χαίρομαι gratify, ἔχαρισμαι); if its aorist has the passive form, a deponent is called a passive deponent (ἐνθαμάμαι reflect on, ἐνθάμηθα). 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 -τος, denoting possibility, as φιλητος lovable, or with the force of a perfect passive participle, as γραπτος written.

In -τος, denoting necessity, as γραπτος 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.

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.

369 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.

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 (466 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.
VERBS: PRELIMINARY REMARKS

SYSTEMS.

I. Present, including present and imperfect.
II. Future, future active and middle.
III. First aorist, first aorist active and middle.
IV. Second aorist, second aorist active and middle.
V. First perfect, first perfect, first pluperfect, and fut. perf., active.
VI. Second perfect, second perfect and second pluperfect active.
VII. Perfect middle, perfect and pluperfect middle (pass.), future perfect.
VIII. First passive, first aorist and first future passive.
IX. Second passive, second aorist and second future passive.

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:

λῶ λογεῖ, λῶσω, ἔλύσα, λάληκα, λένυμαι, ἐλύθην.
λάει λαλέω, λείψω, λάλεσα, λέλεμαι, ἐλείφθην, 2 aor. ἐλειπον.
γράφω γράφει, γράφω, γράφα, γέγραφα, γέγραμαι, 2 aor. pass. γράφην.
οκέων ὕσσε, ὕσσω, ὕσσομαι, ὕσσωσα, ὕσσώσα, ὕσσόκεισα, ὕσσοκετην.

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.

βολόμαι βολῶ, βολησομαι, βεβολήθην (passive deponent).
γεγόμαι γεγομένε, γεγομόμαι, γεγόνημαι, 2 aor. ἐγενόμην (middle deponent).
ἐγράφω ἐγράφη, ἐγγέγραφα, ἐγραφόμαι, ἐγράφα, ἐγράφασθην.

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-μα-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 δολῶ enslave from δολος slave. Verbs in μ (379), and verbs in ω of two syllables (in the present indicative active, as λέγω speak) or of three syllables
(in the middle, as δίχωμι 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 λειπ-ω leave shows the stems λειπ-, λοιπ- (2 perf. λειπ-ωτ-α), λυ- (2 aor. λ-λυ-ω-τ); the verb φεύ-ω flee shows φευ- and φυ- (2 aor. φ-φυ-ω-τ). In ἐθνικός break we find the three stems ἐγν-, ἐγω (2 perf. ἐρώτα), ἐγγα (2 aor. pass. ἐρώτησα). στέλλ-ω send has the stems στελ- and σταλ- (perf. ι-σταλ-κα, 2 fut. pass. ισταλ-στειμα).

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 λυ-ω loose, perfect λειπ-ωκα.

N.—Various causes produce this variation. λωθ has ὑ from analogy to λυ-ωκ, ἐ-λυ-σα where the verb-stem λυθ has been regularly lengthened (534, 543). For Attic φθάνω anticipate Hom. has φθᾶνω for φθαρίω (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: λυ-ω loose, τίθεν-μ 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 λυ-ω loose, τῳδει-ω educate, χρ-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 τιμ-ω honour from τιμ-ω, ποι-ω make from ποι-ω, δηλ-ω manifest from δηλ-ω.

2. Consonant verbs, as:
   Liquid or nasal verbs: διφ-ω flay, μν-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, λύν-μεν λύη-τε,
CONJUGATION: LIST OF PARADIGMS

λόσομεν λόσσε-τε. The thematic vowel is written 0/ε or ω/η, as λυ0/ε, γραφου/η. See 456.

378. ω is used before μ or ν in the indicative, and in the optative, ω before μ or ν in the subjunctive, elsewhere ω 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 602ff., 717ff.

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: λωμεν or λδωμεν let us loose, (ειν) λω or λδω (if) I loose, (ει) γραφω (that) I may write.
b. Optative: (ευε) λωμοι or λδωμοι (would) that I may loose! (ει) λωμεν or λδωμεν (if) we should loose.

381. CONJUGATION: LIST OF PARADIGMS

I. Verbs in ω:
A. Vowel verbs not contracted:
   Synopsis and conjugation of λω (pp. 112–118).
   Second aorist (active and middle) of λειπω (p. 119).
   Second perfect and pluperfect (active) of λειπω.
B. Vowel verbs contracted:
   Present and imperfect of τιμαω, πτιω, δηλω (pp. 120–123).
C. Consonant verbs:
   Liquid and nasal verbs: future and first aorist (active and middle), second aorist and second future passive of φαινω (pp. 128–129).
   Labial, dental, and palatal verbs: perfect and pluperfect, middle (passive) of λειπω, γραφω, πειθω, πράττω, έλεγχω (p. 130). Perfect of the liquid verbs αγγέλλω, φαινω; and perfect of τελω (p. 131).

II. Verbs in μ.
A. Present, imperfect, and 2 aorist of τιθημι, ἵστημι, διδομι (pp. 135 ff.).
   Second aorist middle of ἵπτομαι (p. 138).
B. Present and imperfect of δεικνυμι (p. 140).
   Second aorist: δην (p. 140).
CONJUGATION

I. (A) VOWEL VERBS:

SYNOPSIS OF

I. PRESENT SYSTEM
II. FUTURE SYSTEM
III. FIRST AORIST SYSTEM

ACTIVE:

Indic. λαύω I loose or am loose

λαύω I shall loose

λαύα I loosed

Subject
Opt.
Imper.
Infin.
Part.

λαειμι
λαειμι
λαειμι
λαειμи
λαειμи
λαειμи
λαειμи
λαειμи
λαειμи
λαειμи

λαειμι
λαειμи
λαειμи

Dem to loose
λαειμι to be about to loose

λαειμι about to loose

λαειμι having loosed

Middle:

Indic. λαειμι I loose (for myself)

λαειμι I shall loose (for myself)

λαειμι I loosed (for myself)

Subject
Opt.
Imper.
Infin.
Part.

λαειμι
λαειμи
λαειμи
λαειμи
λαειμи
λαειμи

λαειμι
λαειμи
λαειμи

λαειμι to loose (for thyself)
λαειμи to be about to loose (for one’s self)

λαειμи about to loose (for one’s self)

λαειμи having loosed (for one’s self)

Passive:

Indic. λαειμι I am (being) loose

λαειμι I shall be loosed

λαειμι I was loosed

Subject
Opt.
Imper.
Infin.
Part.

Like Middle
“ “
“ “
“ “
“ “

λαειμι
λαειμи
λαειμи
λαειμи

λαειμи
λαειμи
λαειμи

λαειμи to be about to loose

λαειμи to be loosed or to be loosed

λαειμи having been loosed

Verbal adjectives:
λαειμι that may be loosed, loosed
λαειμι that must be loosed, (requiring) to be loosed
OF Ω-VERBS:
NOT CONTRACTED
λέω (λέ, λέ) loose

V. FIRST PERFECT SYSTEM
I Perfect and Pluperfect Active

λάμεν I have loosed

λάλέην I had loosed

λαλεῖσθαι or λαλέηω
λαλεῖσθαι δὴ or λαλέηομαι
λαλεῖσθαι τὸν or [λαλαῖα]¹
λαλεῖσθαι to have loosed

λαλεῖσθαι having loosed

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

λάμπει I have loosed (for myself)

λάλεην I had loosed (for myself)

λαλεῖσθαι to have loosed (for one's self)

λαλεῖσθαι having loosed (for one's self)

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<thead>
<tr>
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<th>Future Perfect Passive</th>
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<tr>
<td>λάμεν I have</td>
<td>λάλεσσομαι I shall have</td>
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<tr>
<td>λάλεην I had</td>
<td>been loosed</td>
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Like Middle

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¹ The simple forms of the perfect imperative active of λέω probably never occur in classical Greek (697), but are included to show the inflection.
I. (A) Vowel Verbs:

**Active**

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**Optative**

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**Imperative**

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**Infinitive.**

λέων

**Participle.**

λέων, λέως, λέον (305)
## Vowel Verbs: Active of λῶ

### Not Contracted

#### Voice of λῶ

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#### Subj. S.

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#### Opt. S.

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#### Inf. S.

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#### Part.

| Part. | λέγω, λέγει, λέγον, λέγων (306) | λέγω, λέγει, λέγον, λέγων (309) |
CONJUGATION OF Ω-VERBS

2. MIDDLE

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<td>-ον (287)</td>
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1 Λώ in the middle usually means to release for one's self, get some one set free, hence to ransom, redeem, deliver.
VOWEL VERBS: MIDDLE OF λύω

Voice of λύω

1 Aorist  Perfect  Pluperfect

INDICATIVE.  S.  1.  λυόμην  λυομαι  λυόμην
              2.  λύειν  λύειναι  λύεο
              3.  λύοταν  λύοταναι  λύοταν

D.  2.  λύεσθαι  λύεσθαι  λύεσθαι
              3.  λύεσθην  λύεσθηναι  λύεσθην

P.  1.  λύεμεθα  λύεμεθα  λύεμεθα
              2.  λύεσθε  λύεσθε  λύεσθε
              3.  λύεσθαι  λύεσθαι  λύεσθαι

SUBJUNCTIVE.  S.  1.  λυομαι  λυομενος ὑ (599 η)
               2.  λυει  λυομενος ὑ 
               3.  λυεται  λυομενος ὑ 

D.  2.  λυεσθαι  λυομενος ὑτον
              3.  λυεσθαι  λυομενος ὑτον

P.  1.  λυεμεθα  λυομενος ὑμεν
              2.  λυεσθε  λυομενος ὑτε
              3.  λυεσται  λυομενος ὑτον

OPTATIVE.  S.  1.  λυομην  λυομενος εἰ (599 η)
            2.  λυειν  λυομενος εἰ 
            3.  λυειναι  λυομενος εἰ 

D.  2.  λυεσθαι  λυομενος εἰτον ou εἰτον
              3.  λυεσθαι  λυομενος εἰτην ou εἰτην

P.  1.  λυεμεθα  λυομενος εἰμεν ou εἰμεν
              2.  λυεσθε  λυομενος εἰτε ou εἰτε
              3.  λυεσται  λυομενος εἰτον ou εἰτον

IMPERATIVE.  S.  2.  λυοι  λυο (599 η)
            3.  λυεσθαι  λυεσθαι (712)

D.  2.  λυεσθαι  λυεσθαι
            3.  λυεσθαι  λυεσθαι

P.  2.  λυεσθαι  λυεσθαι
            3.  λυεσθαι  λυεσθαι

INFINITIVE.  λυεσθαι

PARTICIPE.  λυομενος, -η, -ον  (287)
            λυομενος, -η, -ον  (287)
### 3. Passive Voice of λέω

<table>
<thead>
<tr>
<th>Future Perfect</th>
<th>1 Aorist</th>
<th>1 Future</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative.</strong> S. 1. λαλόσομαι</td>
<td>ἔλθην</td>
<td>λαλόσομαι</td>
</tr>
<tr>
<td>2. λαλόση, λαλάω</td>
<td>ἔλθης</td>
<td>λαλόση, λαλάω</td>
</tr>
<tr>
<td>3. λαλόσται</td>
<td>ἔλθη</td>
<td>λαλόσται</td>
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<tr>
<td>D. 2. λαλόσασθαι</td>
<td>ἔλθαστην</td>
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<td>3. λαλόσασθαι</td>
<td>ἔλθαστης</td>
<td>λαλόσασθαι</td>
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<tr>
<td>P. 1. λαλόσομαθα</td>
<td>ἔλθαμαιν</td>
<td>λαλόσομαθα</td>
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<td>2. λαλόσομαθα</td>
<td>ἔλθαμαι</td>
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<tr>
<td>3. λαλόσομαθαι</td>
<td>ἔλθαμαιν</td>
<td>λαλόσομαθαι</td>
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</tbody>
</table>

| **Subjunctive.** S. 1. | λαλέω | λαλέω |
| 2. | λαλέξη | λαλέξη |
| 3. | λαλέη | λαλέη |
| D. 2. | λαλέται | λαλέται |
| 3. | λαλέται | λαλέται |
| P. 1. | λαλέμεν | λαλέμεν |
| 2. | λαλέται | λαλέται |
| 3. | λαλέσαι | λαλέσαι |

| **Optative.** S. 1. λαλόσομαι | λαλέ σαι | λαλόσομαι |
| 2. λαλόσοιμαι | λαλέ σαι | λαλόσοιμαι |
| 3. λαλόσοιμαι | λαλέ σαι | λαλόσοιμαι |
| D. 2. λαλόσασθαι | λαλέ σαιν | λαλόσασθαι |
| 3. λαλόσασθαι | λαλέ σαιν | λαλόσασθαι |
| P. 1. λαλόσομαθα | λαλέ λαμαιν | λαλόσομαθα |
| 2. λαλόσομαθα | λαλέ λαμαιν | λαλόσομαθα |
| 3. λαλόσομαθαι | λαλέ λαμαιν | λαλόσομαθαι |

| **Imperative.** S. 2. | λαλέτε | λαλέτε |
| 3. | λαλέτε | λαλέτε |
| D. 2. | λαλέτεν | λαλέτεν |
| 3. | λαλέτεν | λαλέτεν |
| P. 2. | λαλέτε | λαλέτε |
| 3. | λαλέτεν | λαλέτεν |

| **Infinitive.** | λαλόσομαι | λαλέσαι |
| **Participle.** | λαλόσεμανος, -ης -ον (387) | λαλέον (307) |
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 λαθεω leave are here given.

<table>
<thead>
<tr>
<th>2 Aorist Active</th>
<th>2 Aorist Middle</th>
<th>2 Perfect</th>
<th>2 Pluperfect</th>
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<tr>
<td><strong>Ind. S.</strong></td>
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<tr>
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<td>3. λαθεσ</td>
<td>λαθέω</td>
<td>λαθεῖται</td>
<td>λαθεῖταις</td>
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<td><strong>D.</strong></td>
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<td>2. λαθεσσυν</td>
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<td>3. λαθεσσην</td>
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<td>λαθουσαι δ’ (599 c) or λαθουσμοι (885)</td>
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<td>2. λαθησ</td>
<td>λαθηση</td>
<td>λαθουσει δ’</td>
<td>λαθουσης</td>
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<td>3. λαθησ</td>
<td>λαθησης</td>
<td>λαθουσει δ’</td>
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<td><strong>Opt. S.</strong></td>
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<td>3. λαθευς</td>
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<td><strong>Inf.</strong></td>
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<tr>
<td>λαθεω, λαθευ, λαθουσσυνυ, λαθουσσυνυς, λαθουσσειν, -ςα, -ςαι, -ς (309)</td>
<td>λαθεισθαι</td>
<td>λαθεισθαι</td>
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<td>(305 a) (387)</td>
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</tbody>
</table>
I. (B) VOWEL VERBS: CONTRACTED VERBS

385. Verbs in -ον, -ει, -ησ are contracted only in the present and imperfect. The principles of contraction are explained in 49–55. τιμάω (τιμα-) honour, ποιέω (πουε-) 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)     | τιμάω | (ποιέω) | ποιέω | (δηλώω) | δηλώσι |
| S. 2. (τιμάεις)    | τιμάεις | (ποιέεις) | ποιέεις | (δηλάεις) | δηλαοει |
| S. 3. (τιμάει)     | τιμάει | (ποιέει) | ποιέει | (δηλάει) | δηλαοι |
| D. 2. (τιμάστων)   | τιμάστων | (ποιέστων) | ποιέστων | (δηλάστων) | δηλαοστον |
| D. 3. (τιμάστω)    | τιμάστω | (ποιέστω) | ποιέστω | (δηλάστω) | δηλαοστο |
| P. 1. (τιμάνευ)    | τιμάνευ | (ποιέμευ) | ποιέμευ | (δηλάνευ) | δηλαομευ |
| P. 2. (τιμάτε)     | τιμάτε | (ποιέτε) | ποιέτε | (δηλάτε) | δηλαοτε |
| P. 3. (τιμάντοι)   | τιμάντοι | (ποιέντοι) | ποιέντοι | (δηλάντοι) | δηλαοντο |

### IMPERFECT

| S. 1. (τιμάω)     | τιμάω | (ποιέω) | ποιέω | (δηλώω) | δηλοων |
| S. 2. (τιμάεις)    | τιμάεις | (ποιέεις) | ποιέεις | (δηλάεις) | δηλοειν |
| S. 3. (τιμάει)     | τιμάει | (ποιέει) | ποιέει | (δηλάει) | δηλοει |
| D. 2. (τιμάστων)   | τιμάστων | (ποιέστων) | ποιέστων | (δηλάστων) | δηλαστων |
| D. 3. (τιμάστω)    | τιμάστω | (ποιέστω) | ποιέστω | (δηλάστω) | δηλαστο |
| P. 1. (τιμάνευ)    | τιμάνευ | (ποιέμευ) | ποιέμευ | (δηλάνευ) | δηλαομευ |
| P. 2. (τιμάτε)     | τιμάτε | (ποιέτε) | ποιέτε | (δηλάτε) | δηλατε |
| P. 3. (τιμάντοι)   | τιμάντοι | (ποιέντοι) | ποιέντοι | (δηλάντοι) | δηλαοντο |

### PRESENT SUBJUNCTIVE

| S. 1. (τιμάω)     | τιμάω | (ποιέω) | ποιέω | (δηλώω) | δηλων |
| S. 2. (τιμάεις)    | τιμάεις | (ποιέεις) | ποιέεις | (δηλάεις) | δηλαοει |
| S. 3. (τιμάει)     | τιμάει | (ποιέει) | ποιέει | (δηλάει) | δηλαοι |
| D. 2. (τιμάστων)   | τιμάστων | (ποιέστων) | ποιέστων | (δηλάστων) | δηλαστον |
| D. 3. (τιμάστω)    | τιμάστω | (ποιέστω) | ποιέστω | (δηλάστω) | δηλαστο |
| P. 1. (τιμάνευ)    | τιμάνευ | (ποιέμευ) | ποιέμευ | (δηλάνευ) | δηλαομευ |
| P. 2. (τιμάτε)     | τιμάτε | (ποιέτε) | ποιέτε | (δηλάτε) | δηλατε |
| P. 3. (τιμάντοι)   | τιμάντοι | (ποιέντοι) | ποιέντοι | (δηλάντοι) | δηλαοντο |
VOWEL VERBS: CONTRACTED VERBS

S. 1. (τίμαιος) τιμήν (ποιεῖν) ποιεῖν (δηλοῖν) δηλοῖν

2. (τίμαιος) τιμήσῃ (ποιεῖσθαι) ποιεῖσθαι (δηλοῦσθαι) δηλοῦσθαι

3. (τίμαιος) τιμᾶται (ποιοῖ) ποιοῖ (δηλοῖ) δηλοῖ

D. 2. (τίμαιτος) τιμήστω (ποιεῖτο) ποιεῖτο (δηλοῦσθαι) δηλοῦσθαι

3. (τίμαιτος) τιμᾶται (ποιοῖται) ποιοῖται (δηλοῖται) δηλοῖται

P. 1. (τίμαιμα) τιμήσει (ποιεῖται) ποιεῖται (δηλοῖται) δηλοῖται

2. (τίμαιτε) τιμᾶτε (ποιοῖτε) ποιοῖτε (δηλοῖτε) δηλοῖτε

3. (τίμαισα) τιμᾶσαι (ποιοῖσαι) ποιοῖσαι (δηλοῖσαι) δηλοῖσαι

or

or

or

S. 1. (τίμαει) τιμήει (ποιεῖ) ποιεῖ (δηλοῦ) δηλοῦ

2. (τίμαει) τιμῆσε (ποιεῖσθαι) ποιεῖσθαι (δηλοῦσθαι) δηλοῦσθαι

3. (τίμαει) τιμᾶσθαι (ποιοῖ) ποιοῖ (δηλοῖ) δηλοῖ

D. 2. (τίμαεται) τιμῇ (ποιεῖται) ποιεῖται (δηλοῦσθαι) δηλοῦσθαι

3. (τίμαεται) τιμᾶται (ποιοῖται) ποιοῖται (δηλοῖται) δηλοῖται

P. 1. (τίμαεμα) τιμῆσε (ποιεῖται) ποιεῖται (δηλοῖται) δηλοῖται

2. (τίμαετε) τιμᾶτε (ποιοῖτε) ποιοῖτε (δηλοῖτε) δηλοῖτε

3. (τίμαεσα) τιμᾶσαι (ποιοῖσαι) ποιοῖσαι (δηλοῖσαι) δηλοῖσαι

PRESENT IMPERATIVE

S. 2. (τίμαει) τιμῇ (ποιεῖ) ποιεῖ (δηλοῦ) δηλοῦ

3. (τίμαεται) τιμῇ (ποιεῖται) ποιεῖται (δηλοῦσθαι) δηλοῦσθαι

D. 2. (τίμαέται) τιμῇ (ποιεῖται) ποιεῖται (δηλοῦσθαι) δηλοῦσθαι

3. (τίμαέται) τιμῇ (ποιεῖται) ποιεῖται (δηλοῦσθαι) δηλοῦσθαι

P. 2. (τίμαετε) τιμῇ (ποιεῖτε) ποιεῖτε (δηλοῦτε) δηλοῦτε

3. (τίμαεσα) τιμῇ (ποιεῖσαι) ποιεῖσαι (δηλοῦσαι) δηλοῦσαι

PRESENT INFINITIVE

(τίμαει) τιμῶν (ποιέω) ποιέω (δηλοῦ) δηλοῦ

PRESENT PARTICIPLE

(τίμαει) τιμῶν (ποιέω) ποιέω (δηλοῦ) δηλοῦ

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 -ω are sometimes found in Homer. Verbs in -ω often show the uncontracted forms in Homer; in Herodotus contraction properly takes place except before o and ω. Verbs in -ω never appear in their uncontracted forms in any author.

N. 2. — ποιεω sometimes loses its ο (43) except before o sounds.
### Conjugation of Ω-Verbs

#### Present Indicative

| S. 1. (τιμοῦμαι) | τιμῶμαι (ποιέωμα) | ποιήμαι (δηλοῦμαι) | δηλοῦμαι |
| S. 2. (τιμάω, τιμάει) | τιμάω (ποιέω, ποιεί) | ποιεῖ, ποιεί (δηλάω, δηλάει) | δηλοῦει |
| S. 3. (τιμάται) | τιμᾶται (ποιεῖται) | ποιεῖται (δηλάται) | δηλοῦται |
| D. 2. (τιμᾶσθαι) | τιμᾶσθαι (ποιείσθαι) | ποίεσθαι (δηλάσθαι) | δηλασθεί |
| D. 3. (τιμᾶσθαι) | τιμᾶσθαι (ποιείσθαι) | ποίεσθαι (δηλάσθαι) | δηλασθεί |
| P. 1. (τιμᾶμεθα) | τιμᾶμεθα (ποιέμεθα) | ποιείμεθα (δηλαμεθα) | δηλαμεθα |
| P. 2. (τιμᾶσθε) | τιμᾶσθε (ποιείσθε) | ποίεσθε (δηλασθε) | δηλασθε |
| P. 3. (τιμᾶται) | τιμᾶται (ποιεῖται) | ποίεσθαι (δηλασθεί) | δηλασθεί |

#### Imperfect

| S. 1. (τιμᾶμη) | τιμᾶμη (ποιώμη) | ποιώμη (δηλώμη) | δηλώμη |
| S. 2. (τιμᾶμι) | τιμᾶμι (ποιώμι) | ποιώμι (δηλώμι) | δηλώμι |
| S. 3. (τιμᾶμο) | τιμᾶμο (ποιώμο) | ποιώμο (δηλώμο) | δηλώμο |
| D. 2. (τιμᾶσθον) | τιμᾶσθον (ποιώσθον) | ποιώσθον (δηλώσθον) | δηλωσθον |
| D. 3. (τιμᾶσθον) | τιμᾶσθον (ποιώσθον) | ποιώσθον (δηλώσθον) | δηλωσθον |
| P. 1. (τιμᾶμεθα) | τιμᾶμεθα (ποιώμεθα) | ποιώμεθα (δηλώμεθα) | δηλωμεθα |
| P. 2. (τιμᾶσθε) | τιμᾶσθε (ποιώσθε) | ποιώσθε (δηλωσθε) | δηλωσθε |
| P. 3. (τιμᾶται) | τιμᾶται (ποιώται) | ποιώται (δηλωται) | δηλωται |

#### Present Subjunctive

| S. 1. (τιμῶμαι) | τιμῶμαι (ποιώμαι) | ποιώμαι (δηλώμαι) | δηλώμαι |
| S. 2. (τιμῶ) | τιμῶ (ποιώ) | ποιω (δηλώ) | δηλοι |
| S. 3. (τιμῶται) | τιμῶται (ποιώται) | ποιώται (δηλωται) | δηλωται |
| D. 2. (τιμᾶσθον) | τιμᾶσθον (ποιώσθον) | ποιώσθον (δηλωσθον) | δηλωσον |
| D. 3. (τιμᾶσθον) | τιμᾶσθον (ποιώσθον) | ποιώσθον (δηλωσθον) | δηλωσον |
| P. 1. (τιμᾶμεθα) | τιμᾶμεθα (ποιώμεθα) | ποιώμεθα (δηλωμεθα) | δηλωμεθα |
| P. 2. (τιμᾶσθε) | τιμᾶσθε (ποιώσθε) | ποιώσθε (δηλωσθε) | δηλωσθε |
| P. 3. (τιμᾶται) | τιμᾶται (ποιώται) | ποιώται (δηλωται) | δηλωται |

#### Present Optative

| S. 1. (τιμοῦμη) | τιμοῦμη (ποιέωμη) | ποιήμη (δηλοῦμη) | δηλοῦμη |
| S. 2. (τιμῶ) | τιμῶ (ποιέω) | ποιεί (δηλάω) | δηλαο |
| S. 3. (τιμῶτο) | τιμῶτο (ποιεῖτο) | ποιεῖτο (δηλάται) | δηλατο |
| D. 2. (τιμᾶσθον) | τιμᾶσθον (ποιώσθον) | ποιώσθον (δηλωσθον) | δηλωσθον |
| D. 3. (τιμᾶσθον) | τιμᾶσθον (ποιώσθον) | ποιώσθον (δηλωσθον) | δηλωσθον |
| P. 1. (τιμᾶμεθα) | τιμᾶμεθα (ποιώμεθα) | ποιώμεθα (δηλωμεθα) | δηλωμεθα |
| P. 2. (τιμᾶσθε) | τιμᾶσθε (ποιώσθε) | ποιώσθε (δηλωσθε) | δηλωσθε |
| P. 3. (τιμᾶται) | τιμᾶται (ποιώται) | ποιώται (δηλωται) | δηλωται |
### Vowel Verbs: Contracted Verbs

#### Middle and Passive — Concluded

**Present Imperative**

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**Present Infinitive**

(τιμᾶσθαι) τιμᾶσθαι (τους) τους (δηλῶσθαι) δηλῶσθαι

**Present Participle**

(τιμῶμενος) τιμῶμενος (τους) τους (δηλῶμενος) δηλῶμενος

---

### 386. Examples of Contracted Verbs.

1. **Verbs in -εω:**
   - άκτωσ δεέω (άκτωσ δεέω) — δεέω set in motion (δρμ. impulse)
   - θέω shew (θό shew)
   - μετάσεις practice (μετάσεις practice)
   - νικάζω conquer (νίκη victory)

2. **Verbs in -εω:**
   - δίσω do wrong (δίσω unjust)
   - βοηθάω assist (βοηθάω assisting)
   - κυρίωσε order (κυρίωσε order)
   - μίσω hate (μίσω hate)

3. **Verbs in -ω:**
   - δίσω think worthy (δίσω worthy)
   - δείκνυς enslavé (δείκνυς slave)
   - διευθυνόμενος set free (διευθυνόμενος free)
   - ἵππως put under the yoke (ἵππως yoke)

---

### 387. Principal parts of Contracted Verbs.

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### Conjugation of οὐ-verbs

#### Synopsis of τιμάω

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#### Verbal adjectives: τιμητός, τιμητέος

#### Synopsis of θηράω

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#### Verbal adjectives: θηράτως, θηράτος
### Synopsis of ποι-ω make

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### Verbal adjectives: ποιητός, ποιητής

### Synopsis of τελ-ω complete

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### Verbal adjectives: τελωτός, τελωτής
### CONJUGATION OF Ω-VERBS

#### 393. Synopses of ἑλέω manifest

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#### Mid. Pass.

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### Verbal adjectives: ἑλαθρός, ἑλαθρός

#### Remarks on the contracted verbs

393. In the present optative active there are two forms: (1) that with the modal sign -γ, having -γ in the 1 sing., and -εν in the 3 pl.; (2) that with the modal sign -η, having -μ in the 1 sing., and -ν in the 3 pl. The first form is more common in the singular, the second in the dual and plural.

τιμή (rarely τιμώμη), τιμήτων (rarely τιμήτων), τιμήτων (rarely τιμήτων), τοιοῦτα (rarely τοιοῦτα), τοιοῦτον (rarely τοιοῦτον), τοιοῦτον (rarely τοιοῦτον), ἑλέω (rarely ἑλεῖμα), ἑλείτων (rarely ἑλείτων), ἑλείτων (rarely ἑλείτων).

394. Ten verbs in -ω show γ where we expect ά. These are ἰδίω thirst, Ἰδίω live, τιμώ hunger, κώ σκορπε, κώ σπέν (rare), σμώ wash, χρώ give oracles, χρώ am eager for (rare), ἱππακκει ὁμήρε, and ψω rub. See 641.
395. ἱερόν and κράτος are inflected as follows in the present indicative, subjunctive and imperative and in the imperfect.

<table>
<thead>
<tr>
<th>Indic. and Subj.</th>
<th>Imperative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1. ένομεν</td>
<td>ένομεν</td>
<td>ένομεν</td>
</tr>
<tr>
<td>2. ένομος</td>
<td>ένομος</td>
<td>ένομος</td>
</tr>
<tr>
<td>3. ένομος</td>
<td>ένομος</td>
<td>ένομος</td>
</tr>
<tr>
<td>D. 2. ἔνομον</td>
<td>ἔνομον</td>
<td>ἔνομον</td>
</tr>
<tr>
<td>3. ἔνομον</td>
<td>ἔνομον</td>
<td>ἔνομον</td>
</tr>
<tr>
<td>P. 1. ἔνομα</td>
<td>ἔνομα</td>
<td>ἔνομα</td>
</tr>
<tr>
<td>2. ἔνομα</td>
<td>ἔνομα</td>
<td>ἔνομα</td>
</tr>
<tr>
<td>3. ἔνομα</td>
<td>ἔνομα</td>
<td>ἔνομα</td>
</tr>
</tbody>
</table>

Infinitive: ἔνομαι Participle: ἔνομαν

396. καλος, μελις, μελικε, do not contract the forms in which α has disappeared (38). Thus καλος, καλεις, καλε, καλεις, καλετε, καλους.

397. Verbs in -ώ of two syllables do not contract σ with ο or ω. The present and imperfect indicative of πλέω sail are inflected as follows.

πλεων πλεθον πλεθτε πλεσον πλεστον πλεστε
πλεων πλεθον πλεθτε πλενον πλεντον πλενε

and so πλεων, πλεόμα, πλευ, πλεον, πλέων, πλέων, πλέων. In like manner θέω, θευ breathe.

a. δεκ need has δεκ, δει it is necessary, δεγ, δεγ, δειν, το δεκ what is necessary; δεμα want, request, has δει, δεισε, δεμεθα, δεμαι. But δεκ bind is usually an exception, making δεκ, δει, δευμεν, δευν bound, το δεκ that which binds, δεμεν, δεμετα, but δεμεν, δεξε appear in some writers.

b. θει scythe contracts. δεθω, δει and τρεφ have lost σ; πλεω, δεω, πνεω have lost ι(ι) ; δεω need is for δεωσ; δεω bind is for δεω.

398. Two verbs in -ων, ἑρως sweat, ἔρως shiver, may have ω and ο instead of ου and α. See 641.

Thus indic. μιγω, μιγεις, μιγω (or μιγεις), opt. μιγφης, inf. μιγων (or μιγων). part. μιγων. So ἑρως, opt. ἑρφης (or ἑρφοις), part. ἑρφων (or ἑρφον).

a. λοβω weath, when it drops its ν (48), contracts like δηλω. Thus, λοβω, λοβεις, λοβει, but λοβεμεν (for λο(υ)$-ιορ) λοβετε, λοβεις; and so in other forms, as ολω, ολεις, ολει, ολεις.

b. κομαι think (imperfect φεμαι) has the parallel forms σκοι (ψκαι).

399. Movable ν is never (in Attic) added to the contracted 3 sing. imperfect (ἔτως, not ἔτώς).
### 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 ω-verbs.

401. Liquid and Nasal Verbs: future active and middle of φαινω show.

<table>
<thead>
<tr>
<th>Future Active</th>
<th>Future Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>INDICATIVE. S.</td>
<td></td>
</tr>
<tr>
<td>1. (φανέω)</td>
<td>φάνει</td>
</tr>
<tr>
<td>2. (φανέοις)</td>
<td>φάνεσι</td>
</tr>
<tr>
<td>3. (φανέοι)</td>
<td>φάνει</td>
</tr>
<tr>
<td>D. 2. (φανέοτορ)</td>
<td>φάνεοτον</td>
</tr>
<tr>
<td>3. (φανέοτορ)</td>
<td>φάνεοτον</td>
</tr>
<tr>
<td>P. 1. (φανέομεν)</td>
<td>φάνεομεν</td>
</tr>
<tr>
<td>2. (φανέοτε)</td>
<td>φάνεοτε</td>
</tr>
<tr>
<td>3. (φανέοσι)</td>
<td>φάνεοσι</td>
</tr>
<tr>
<td>OPTATIVE. S.</td>
<td></td>
</tr>
<tr>
<td>1. (φανοεῖν)</td>
<td>φανοεῖν</td>
</tr>
<tr>
<td>2. (φανοειν)</td>
<td>φανοεῖν</td>
</tr>
<tr>
<td>3. (φανοεῖ)</td>
<td>φανοεῖ</td>
</tr>
<tr>
<td>D. 2. (φανοειτορ)</td>
<td>φανοειτορ</td>
</tr>
<tr>
<td>3. (φανοειτουρ)</td>
<td>φανοειτουρ</td>
</tr>
<tr>
<td>P. 1. (φανοειμεν)</td>
<td>φανοειμεν</td>
</tr>
<tr>
<td>2. (φανοειτε)</td>
<td>φανοειτε</td>
</tr>
<tr>
<td>3. (φανοειου)</td>
<td>φανοειου</td>
</tr>
</tbody>
</table>

or

| S. 1. (φανεύμι) | φανεύμι |
| 2. (φανεύς)     | φανεύς  |
| 3. (φανεύ)      | φανεύ   |
| D. 2. (φανεύτορ) | φανεύτορ |
| 3. (φανεύτης)   | φανεύτης |
| P. 1. (φανεύμεν) | φανεύμεν |
| 2. (φανεύτε)    | φανεύτε  |
| 3. (φανεύο)     | φανεύο   |

| INFinitive.     |               |
| (φανεύ)     | φανεύ      |
|               | (φανεύθαι) |

| PARTICIPLE.     |               |
| (φανεύω, φανεύονται, φανεύ, φανεύον, φανεύοντα, φανεύοντι) | φανεύον (-η, -ον) |
| (310)          | (287)       |
### CONSONANT VERBS: φαινω

#### 403. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of φαινω show.

<table>
<thead>
<tr>
<th>1 Aorist Active</th>
<th>1 Aorist Middle</th>
<th>2 Aorist Passive</th>
<th>2 Future Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ind. S. 1. ήφαιν</td>
<td>ήφηνθαμήν</td>
<td>ήφάνην</td>
<td>ήφανθομαται</td>
</tr>
<tr>
<td>2. ήφηνας</td>
<td>ήφηνα</td>
<td>ήφάνας</td>
<td>ήφάνησθαι</td>
</tr>
<tr>
<td>3. ήφηνυ</td>
<td>ήφηνατο</td>
<td>ήφάντο</td>
<td>ήφάνησται</td>
</tr>
<tr>
<td>D. 2. ήφηνατον</td>
<td>ήφηνασθον</td>
<td>ήφάνητον</td>
<td>ήφάνησθον</td>
</tr>
<tr>
<td>3. ήφηνάτην</td>
<td>ήφηνάσθην</td>
<td>ήφάνήτην</td>
<td>ήφάνησθον</td>
</tr>
<tr>
<td>P. 1. ήφηναμαν</td>
<td>ήφηναμαθα</td>
<td>ήφάνημαν</td>
<td>ήφάνησθαι</td>
</tr>
<tr>
<td>2. ήφηνατε</td>
<td>ήφηνασθε</td>
<td>ήφάνετε</td>
<td>ήφάνεσθε</td>
</tr>
<tr>
<td>3. ήφηναν</td>
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<td>ήφάνεναν</td>
<td>ήφάνησται</td>
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<tr>
<td>Subj. S. 1. φηνα</td>
<td>φηναμα</td>
<td>φανα</td>
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</tr>
<tr>
<td>2. φηνας</td>
<td>φηνα</td>
<td>φανα</td>
<td></td>
</tr>
<tr>
<td>3. φηνυ</td>
<td>φηνηται</td>
<td>φανη</td>
<td></td>
</tr>
<tr>
<td>D. 2. φηνατον</td>
<td>φηνασθον</td>
<td>φανητον</td>
<td></td>
</tr>
<tr>
<td>3. φηνατην</td>
<td>φηνασθην</td>
<td>φανητην</td>
<td></td>
</tr>
<tr>
<td>P. 1. φηναμαν</td>
<td>φηναμαθα</td>
<td>φαναμαν</td>
<td></td>
</tr>
<tr>
<td>2. φηνατε</td>
<td>φηνασθε</td>
<td>φανετε</td>
<td></td>
</tr>
<tr>
<td>3. φηναυ</td>
<td>φηνανται</td>
<td>φανει</td>
<td></td>
</tr>
<tr>
<td>Opt. S. 1. φηναμα</td>
<td>φηναμην</td>
<td>φανης</td>
<td>φανησομαι</td>
</tr>
<tr>
<td>2. φηναε or φηναε (888) φηναε</td>
<td>φανης</td>
<td>φανησοι</td>
<td></td>
</tr>
<tr>
<td>3. φηναε or φηναε (888) φηνατο</td>
<td>φανη</td>
<td>φανησυτο</td>
<td></td>
</tr>
<tr>
<td>D. 2. φηνατον</td>
<td>φηνασθον</td>
<td>φανητον</td>
<td></td>
</tr>
<tr>
<td>3. φηνατην</td>
<td>φηνασθην</td>
<td>φανητην</td>
<td></td>
</tr>
<tr>
<td>P. 1. φηναμαν</td>
<td>φηναμαθα</td>
<td>φανημαν</td>
<td></td>
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<tr>
<td>2. φηνατε</td>
<td>φηνασθε</td>
<td>φανετε</td>
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<tr>
<td>3. φηναυ or φηναυ (888) φηναυτο</td>
<td>φανησαν</td>
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<tr>
<td>Imp. S. 2. φηνυ</td>
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<td>φανη</td>
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<tr>
<td>3. φηνασω</td>
<td>φηνασα</td>
<td>φαναι</td>
<td></td>
</tr>
<tr>
<td>D. 2. φηνατον</td>
<td>φηνασθον</td>
<td>φανητον</td>
<td></td>
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<tr>
<td>3. φηνασυ</td>
<td>φηνασυα</td>
<td>φανην</td>
<td></td>
</tr>
<tr>
<td>P. 2. φηνατε</td>
<td>φηνασθε</td>
<td>φανετε</td>
<td></td>
</tr>
<tr>
<td>3. φηνασων</td>
<td>φηνασων</td>
<td>φανετον</td>
<td></td>
</tr>
<tr>
<td>Inf.</td>
<td>φηναυ</td>
<td>φηναυαι</td>
<td>φανησαι</td>
</tr>
<tr>
<td>Part.</td>
<td>φηναε, -ηαι, φηναν (806)</td>
<td>φηναμανας, -ηαν, φανε,</td>
<td>φανησομανας, -ηαν,</td>
</tr>
<tr>
<td></td>
<td>(806)</td>
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</table>

GREEK GRAM. — 9
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 ἔλη-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 (λείπω-) leave, γράφω (γραφ-) write, πείθω (πειθ-) persuade, πράττω (πράγ-) do.

Perfect Indicative

1. λαμμαῖοι γέγραμμαί πέπυσμαί πέπραγμαί
  2. λαμψαῖοι γέγραψαί πέπυσαί πέπραξαί
  3. λαμπταῖοι γέγραπταί πέπυσταί πέπρακταί

D. 2. λαμφθοῖοι γέγραφθοι πέπυσθοι πέπραξθοι
  3. λαμπθοῖοι γέγραφθοι πέπυσθοι πέπραξθοι

P. 1. λαλιμμεθα γεγράμμεθα πέπυσμεθα πέπραγμεθα
  2. λαλιφθεί γέγραφθεί πέπυσθεί πέπραξθεί
  3. λαλιμμένοι εἰς ν γεγράμμενοι εἰς ν πέπυσμενοι εἰς ν πέπραγμενοι εἰς ν

Pluperfect

S. 1.  ὠλιμμην ἐγεγράμμην ἐπεπυσμην ἐπεπράγμην
  2.  ὠλιψο ἐγεγραφο ἐπετύσο ἐπεπράξο
  3.  ὠλιπτο ἐγέγραπτο ἐπετύστο ἐπεπράκτο

D. 2.  ὠλιφθον ἐγέγραφθον ἐπεπυσθον ἐπεπράξθον
  3.  ὠλιφθην ἐγεγράφην ἐπεπυσθην ἐπεπράξθην

P. 1.  ὠλιμμεθα ἐγεγράμμεθα ἐπεπυσμεθα ἐπεπράγμεθα
  2.  ὠλιφθεί ἐγεγραφθεί ἐπεπυσθεί ἐπεπράξθεί
  3. ὠλιμμένοι ἦσαν γεγραμμενοι ἦσαν πέπυσμενοι ἦσαν πέπραγμενοι ἦσαν

Perfect Subjunctive and Optative

λαλιμμένος δ γεγραμμένος δ πέπυσμένος δ πέπραγμένος δ
λαλιμμένος εἰς ν γεγραμμένος εἰς ν πέπυσμένος εἰς ν πέπραγμένος εἰς ν
CONSONANT VERBS: PERFECT, PLUPERFECT  

Perfect Imperative

S. 2. λαλιψο  γέγραψο  πέπαισθαι  πεπράξο
3. λαλιψθω  γεγράψθω  πεπείσθω  πεπράξθω

D. 2. λαλιψθον  γέγραψθον  πέπαισθον  πεπράξθον
3. λαλιψθεν  γεγράψθεν  πεπείσθεν  πεπράξθεν

P. 2. λαλιψθι  γέγραψθι  πέπαισθε  πεπράξθε
3. λαλιψθεν  γεγράψθεν  πεπείσθεν  πεπράξθεν

Perfect Infinitive and Participle

λαλιψθαι  γεγράψθαι  πεπείσθαι  πεπράξθαι
λαλιψμένος, -ης, -ον  γεγραμμένος, -ης, -ον  πεπείσμενος, -ης, -ον

407. Perfect and pluperfect middle and passive of ἔλεγχω (έλεγχ-) confute, ἀγγίλλω (ἀγγελ-) announce, φαῖνω (φαν-) show, τελέω (τελε-) finish.

Perfect Indicative

S. 1. ἀρκεῖμαι  ἡγεῖμαι  πεφασμαι  τετελεσμαι
2. ἀρκεῖγει  ἡγεῖται  (πέφασται, 707 a)  τετελεσται
3. ἀρκεῖκται  ἡγεῖται  πέφασται  τετελεσται

D. 2. ἀρκεῖχθον  ἡγείθον  πεφασθον  τετελεσθον
3. ἀρκεῖχθεν  ἡγείθον  πεφασθεν  τετελεσθεν

P. 1. ἀρκεῖμεθα  ἡγεῖμεθα  πεφασμεθα  τετελεσμεθα
2. ἀρκεῖγεθε  ἡγεῖθε  πεφασθε  τετελεσθε
3. ἀρκεῖκται  ἡγεῖται  πεφασμαι  τετελεσμαι

Pluperfect Indicative

S. 1. ἁρκεῖμην  ἡγείμην  ἐπεφασμην  ἐτετελεσμην
2. ἁρκεῖγο  ἡγεῖλε  (ἐπεφάνει, 707 a)  ἐτετελεσε
3. ἁρκεῖκτο  ἡγεῖτο  ἐπεφάντο  ἐτετελεστο

D. 2. ἁρκεῖχθον  ἡγείθε  ἐπεφασθον  ἐτετελεσθον
3. ἁρκεῖχθεν  ἡγείθην  ἐπεφανθην  ἐτετελεσθην

P. 1. ἁρκεῖμεθα  ἡγείμεθα  ἐπεφασμεθα  ἐτετελεσμεθα
2. ἁρκεῖγεθε  ἡγείθε  ἐπεφανθε  ἐτετελεσθε
3. ἁρκεῖκται  ἡγεῖται  ἐπεφασμαι  ἐτετελεσμαι

Perfect Subjunctive and Optative

ἀρκεῖμον δέ  ἡγεῖμον δέ  πεφασμὸν δέ  τετελεσμὸν δέ
ἀρκεῖμεν δέ  ἡγεῖμεν δέ  πεφασμὸν εἶν  τετελεσμὸν εἶν
### Perfect Imperative

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<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>S. 2. ἀθλεγό</td>
<td>ἡγεῖτο</td>
<td>(πέφαντο, 712 a)</td>
<td>τετελε-συ</td>
</tr>
<tr>
<td>3. ἀθληχθῶ</td>
<td>ἡγεῖθω</td>
<td>πεφάνθω</td>
<td>τετελε-σθω</td>
</tr>
<tr>
<td>D. 2. ἀθληχθον</td>
<td>ἡγεῖθον</td>
<td>πεφάνθον</td>
<td>τετελε-σθον</td>
</tr>
<tr>
<td>3. ἀθληχθων</td>
<td>ἡγεῖθων</td>
<td>πεφάνθων</td>
<td>τετελε-σθων</td>
</tr>
<tr>
<td>P. 2. ἀθληχθεί</td>
<td>ἡγεῖθε</td>
<td>πεφάνθε</td>
<td>τετελε-σθε</td>
</tr>
<tr>
<td>3. ἀθληχθων</td>
<td>ἡγεῖθων</td>
<td>πεφάνθων</td>
<td>τετελε-σθων</td>
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</tbody>
</table>

### Perfect Infinitive and Participle

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>ἀθληχθαι</td>
<td>ἡγεῖθαι</td>
<td>πεφάνθαι</td>
</tr>
<tr>
<td>ἀθληγμῖνος, -η, -ον</td>
<td>ἡγεῖγμῖνος, -η, -ον</td>
<td>πεφασμῖνος, -η, -ον</td>
</tr>
<tr>
<td>τετελε-σθαι</td>
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</tbody>
</table>

### 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, γεγραμμένοi elai is used for γεγράφαται which would become γεγράφαται by 35 b, v between consonants passing into a. The periphrastic form is also used in verbs adding σ to their stems, as τετελε-σ-μένοi elai for τετελε-σ-σται. Stems in v that drop v in the perfect system form their perfect and pluperfect regularly; thus, κρίων (κριν-) judge has κέκριται, ἐκέκριτο.

N. — On the retention of -σται, -στο see 465 f.

409. Euphonic Changes. — For the euphonic changes in these forms see 82–87, 103.

a. Labial Stems. — λειαί-μαι is for λειαί-μαι, λειαίφ-θον is for λειαίφ-θον, λειαίφθε is for λειαίφ-θε (103). In the same manner are inflected other labial stems, as τριβω (τριβ-) ὑπ, ριντο (ριν-) θηνο: τετρίβω-μαι for τετρίβω-μα, τετρίβα for τετρίβα-σαι, etc. Stems ending in μυ drop υ before μ, but retain it before other consonants. Thus,

\[\text{τετεμμ-μαι becomes τετεμμαι} \quad \text{τετεμμ-μέδα becomes τετεμμέδα (103)}\]
\[\text{τετεμμ-σαι} \quad \text{" τετεμμαί} \quad \text{τετεμμ-σθε} \quad \text{" τετεμμθε (108)}\]
\[\text{τετεμμ-ται} \quad \text{τετεμμται}\]

b. Dental Stems. — πεπαι-σαι is for πεπαι-σαι (83), πεπαι-θον is for πεπαι-θον (83), πεπαισθε is for πεπαισθε-(σ)θε (83, 103). The σ thus produced was trans-

400 b. D. Hom. has the original forms πεφασμενος, κεκριμενος.
ferred to the first persons тέτεωμαι, тετελέσμεθα (86, 87). Like тέτεωμαι, etc., are formed and inflected ἱππομαι from χειλῶ (χειλ-) deceive, τέφρασμαι from φράζω (φράζ-) declare, ίπτερωμαι (100) from στέω (στεν-) pour a libation.

c. Palatal Stems.—τέπραξαι is for τεπραγ-σαι (97), τέπρακται is for τεπραγ-ται (82 a), τέπραχθε is for τεπραγ-σθε (103). Like τεπραγμαι are inflected τέλευ (τελευ-) vocative τεπληγ-μαι, ἄγω (ἄγ-) lead ἵππαι, ἀλλάττω (ἀλλάτ-) exchange ἦλιαμαι, ταράτω (ταράτ-) confuse τετάραγμαι. Stems in -γχ change χ before μ to γ and drop one γ (as in ἠλησγ-μαι for ἠλησγ-μαι, 85 and 86 b), but keep the second palatal before other consonants (as in ἠλησγ-ται for ἠλησγ-ται, 82; ἠλησγ-ται for ἠλησγ-ται, 82). On the reduplication see 446.

d. Liquid and Nasal Stems.—Stems in λ or ρ are inflected like Ἰγγελμαι, as στέλλω (στελ-, σταλ-) send ἰσταλμαι, ἀλω (ἀλ-) raise ἵρμαι, ἐγείρω (ἐγείρ-) wake ἐγείρμαι (446). Stems in ν retaining the nasal are inflected like τέφρασμαι, as σημαίνω (σημαίν-) signify σημαίνσαι. (For -σαι see 94 a and b.) Stems in ν dropping the nasal (569 a) are inflected like λέµαι, as κρίνω (κρίν-) judge κρίκαι.

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, τετελέ-σ-ται.

N.—Since the stem of τελῶ is properly τελεο- (τελεο-, 624), the original inflection is τετελεο-σαι, whence τετελε-σαι (107); τετελε-ται; τετελε-σθον; τετελε-σθε (108). τετελεομαι and τετελέσμεθα are due to the analogy of the other forms.

410. The forms τέφρασαι, ἐπάφασο, and πέφασο are not attested. Cp. 707 a.

411. The principal parts of the verbs in 406–407 are as follows:

άγγελος announce (ἄγγελ-, ἄγγελα, ἄγγελα, ἄγγελαι, ἄγγελ-θην).
γράφω write (γραφ-, γράφω, γράφα, γράφαμαι, 2 aor. pass. γράφησαι).
ὁλέγχω confirm (ὁλέγχ-, ἀλέγχω, ἀλέγχα, ἀλέγχαμαι, ἀλέγχθην).
λέεις leave (λει-, λευ-, λευτ-, λεύ-, λεύ-, 2 perf. λευσται, λευσσαι, λευσθην, 2 a. λευσθαι).
πιθαν persuades (πιθ-, πηθ-, πηθ-,)
πίνω, ἵπτω, 1 perf. πίνεικα I have persuaded, 2 perf. πίνεικα I trust, πέπινωμαι, ἰπτεῖσθην.
πράπαγα do (πραγ-, πράξα, πράξθι, 2 perf. πράπαγα I have fared and I have done, πέπράγμαι, ἰπτεῖσθην.
τελῶ finish (τελε-, τελ-, τελω, τελεο-, τελεομαι, ἰτελεῖσθην).
φαῖνω show (φαν-, φανᾶ, ἰφηνα, 1 perf. φαῖνα I have shown, 2 perf. φαῖνα I have appeared, πέφασαι, ἰφαῖνην I was shown, 2 aor. pass. ἱφάνην I appeared.
CONJUGATION OF \(\mu\)-VERBS

412. The conjugation of \(\mu\)-verbs differs from that of \(\omega\)-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The \(\mu\) 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 \(-\nu\mu\).

413. Verbs having second aorists and second perfects of the \(\mu\) form are, as a rule, \(\omega\)-verbs, not \(\mu\)-verbs, in the present. Thus, the second aorists: \(\beta\eta\nu\) (\(\beta\alpha\nu\omega\) go), \(\gamma\nu\nu\nu\) (\(\gamma\gamma\nu\nu\kappa\nu\kappa\) know); the second perfect: \(\tau\nu\nu\alpha\nu\mu\nu\) (\(\theta\nu\eta\kappa\kappa\kappa\omega\) die).

414. There are two main classes of \(\mu\)-verbs.

A. The root class. This class commonly ends in \(\eta\mu\) or \(\omega\mu\) (from stems in \(\epsilon\), \(\alpha\), or \(\omicron\)). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

<table>
<thead>
<tr>
<th>Verb-stem</th>
<th>Present Stem</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\theta\epsilon), (\theta\eta)</td>
<td>(\tau\theta\epsilon), (\tau\theta\eta) (for (\theta\theta\epsilon), (\theta\theta\eta), 125 a)</td>
<td>(\tau\theta\eta\mu) place</td>
</tr>
<tr>
<td>(\delta), (\delta)</td>
<td>(\delta), (\delta) (for (\sigma\sigma), (\sigma\sigma))</td>
<td>(\delta\mu) send</td>
</tr>
<tr>
<td>(\sigma\sigma), (\sigma\sigma)</td>
<td>(\iota\sigma), (\iota\sigma) (for (\sigma\sigma\sigma), (\sigma\sigma\sigma), 119)</td>
<td>(\iota\sigma\mu) set</td>
</tr>
<tr>
<td>(\delta\sigma), (\delta\sigma)</td>
<td>(\delta\sigma), (\delta\sigma)</td>
<td>(\delta\sigma\mu) give</td>
</tr>
<tr>
<td>(\phi\alpha), (\phi\eta)</td>
<td>(\phi\alpha), (\phi\eta)</td>
<td>(\phi\mu) say</td>
</tr>
</tbody>
</table>

B. The \(-\nu\mu\) class. This class adds \(\nu\nu\) (\(\nu\nu\)), after a vowel \(\nu\nu\nu\) (\(\nu\nu\nu\)), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in \(-\nu\mu\) are inflected like verbs in \(-\omega\).

<table>
<thead>
<tr>
<th>Verb-stem</th>
<th>Present Stem</th>
<th>Present</th>
</tr>
</thead>
<tbody>
<tr>
<td>(\delta\epsilon\kappa)</td>
<td>(\delta\epsilon\kappa\nu), (\delta\epsilon\kappa\nu)</td>
<td>(\delta\epsilon\kappa\nu\mu) show</td>
</tr>
<tr>
<td>(\zeta\epsilon\nu\gamma)</td>
<td>(\zeta\epsilon\nu), (\zeta\epsilon\nu)</td>
<td>(\zeta\epsilon\nu\nu\mu) yoke</td>
</tr>
<tr>
<td>(\kappa\epsilon\nu\kappa)</td>
<td>(\kappa\epsilon\nu\kappa), (\kappa\epsilon\nu\kappa)</td>
<td>(\kappa\epsilon\nu\kappa\mu) mix</td>
</tr>
<tr>
<td>(\rho\gamma\nu)</td>
<td>(\rho\gamma\nu), (\rho\gamma\nu)</td>
<td>(\rho\gamma\nu\mu) break</td>
</tr>
<tr>
<td>(\sigma\beta\nu)</td>
<td>(\sigma\beta\nu), (\sigma\beta\nu)</td>
<td>(\sigma\beta\nu\mu) extinguish</td>
</tr>
</tbody>
</table>

C. There are some (mostly poetic) verbs in \(-\nu\mu\), which add \(\nu\nu\) to form the present stem; as \(\delta\alpha\mu\nu\nu\mu\) I subdue, \(\delta\alpha\nu\nu\nu\mu\nu\nu\mu\nu\) we subdue.

415. All the possible \(\mu\) forms do not occur in any single verb. \(\tau\theta\eta\mu\) and \(\delta\sigma\mu\mu\) are incomplete and irregular in the second aorist active; and \(\iota\beta\eta\nu\) went out from \(\sigma\beta\nu\nu\mu\) is the only second aorist formed from \(\nu\nu\mu\)-verbs. \(\epsilon\nu\rho\alpha\mu\mu\) I bought, second aorist middle (from the stem \(\nu\mu\alpha\) with no present), is given in the paradigms in place of the missing form of \(\iota\sigma\mu\mu\); and \(\iota\delta\nu\nu\) I entered from \(\delta\nu\) (but formed as if from \(\delta\nu\mu\)) in place of a second aorist of the \(\nu\nu\mu\)-verbs.
CONJUGATION OF τίθημι, ἱστῃμι, δίδωμι

416. (A) Root Class. — Inflection of τίθημι place, ἱστῃμι set, δίδωμι give, in the present, imperfect, and second aorist tenses; and of ἵππαιν I bought.

**Active**

**Present Indicative**

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<thead>
<tr>
<th>S.</th>
<th>1. τίθημι</th>
<th>ἱστημι</th>
<th>δίδωμι</th>
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**Imperfect**

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**Present Optative**

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### Active — Concluded

#### Present Optative

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#### Present Imperative

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#### Present Infinitive

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#### Present Participle

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<tr>
<td>τι-θελαι, -άζω, -άν (807)</td>
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### Middle and Passive

#### Present Indicative

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#### Imperfect

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### Present Optative

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### Present Imperative

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### Present Infinitive

τιΘε-σθαι | ι-στα-σθαι | διΘε-σθαι

### Present Participle

τιΘε-μενος | ι-στα-μενος | διΘε-μενος
### Second Aorist

#### Indicative

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or (758)     or (746 c)     or (758)     or (758)     or (758)
**CONJUGATION OF ιτημ, ιστημ, διώμ**

**SECOND AORIST — Concluded**

*Imperative*

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*Infinitive*

ιτη-ναι | ιτη-θαι | ιτη-ναι | πρια-θαι | σόθ-ναι | σοθ-θαι

*Participle*

θης, θησα, θη-μον, η, ιτης, ιτησα, πρια-μον, η, ιτος, ιτοσα, δι-μον, ιτον (307) -ον | ιτα-ν (306) -ον (287) | ιτον (307) -η, -ον

**SECOND PERFECT OF ιμ-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 ιστημ are inflicted as follows:

**SECOND PERFECT**

<table>
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<th>Subjunctive</th>
<th>Optative</th>
<th>Imperative</th>
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**INFINITIVE** ισται-ναι | **PARTICIPLE** ισταις, ισταισα, ισταις (309 a)

**SECOND PLUPERFECT**

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For a list of second perfects of the μ form, see 704–705.
418. (B) -νου Class. — Inflection of the present system of σεικτεύω show and of the second aorist ἵστυ entered.

Indicative

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Subjunctive

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Optative

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Imperative

|   |   |   |   |   |
|---|---|---|---|
| S. 2. | σεικτεύο (746 a) | σεικτεύο-σώ | σεικτεύο-σώ | σέ-σώ | σέ-σώ |
| 3. | σεικτεύο-σώ | σεικτεύο-σώ | σεικτεύο-σώ | σέ-σώ | σέ-σώ |
| D. 2. | σεικτεύο-σώ | σεικτεύο-σώ | σεικτεύο-σώ | σέ-σώ | σέ-σώ |
| 3. | σεικτεύο-σώ | σεικτεύο-σώ | σεικτεύο-σώ | σέ-σώ | σέ-σώ |
| P. 2. | σεικτεύο-σώ | σεικτεύο-σώ | σεικτεύο-σώ | σέ-σώ | σέ-σώ |
| 3. | σεικτεύο-σώ | σεικτεύο-σώ | σεικτεύο-σώ | σέ-σώ | σέ-σώ |

Infinitive

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Participle

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<td>σεικτεύο-μένος, -ή, -έν</td>
<td>σέν, σένα, σέν (308)</td>
<td>σέν (308)</td>
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</tbody>
</table>
SYNOPSIS OF τήθημι, ἱστήμη

419. SYNONYMOUS OF τήθημι (θε-, θη-) place

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<tr>
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<td>τήδε</td>
<td>θα</td>
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<tr>
<td>Opt.</td>
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<td>ὤθησομι</td>
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<td>θῆν</td>
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<tr>
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<td>θήσειν</td>
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<tr>
<td>Par.</td>
<td>τίθησι</td>
<td>θήσει</td>
<td>τεθηκές</td>
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Verbal adjectives: θετος, θετος.

420. SYNONYMOUS OF ἱστημι (στα-, στη-) set (in perf. and 2 aor. stand)

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<td>ὰστησθαισθαι</td>
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Verbal adjectives: ὰστατος, ὰστατος.
421. 

**Synopsis of διδώμι (δο-, δω-)** give

|------------|------------|-----------|-----------|--------------|--------------|
| Ind. διδώμι | διδόωνυ   | δέω      | δεικ
     | δεικνύα    | δεικνύοα  | δεικνύοι   | δεικνύωνα | δεικ
     | δεικνύνω    | δεικνύνα   | δεικνύνωνα | δεικνύνα | δεικνύνα |
| Sub. δεικνύ   | δεικνύον   | δεικνύονα | δεικνύονα | δεικνύονα | δεικνύονα |
| Opt. δεικνύο    | δεικνύονα | δεικνύονα | δεικνύονα | δεικνύονα | δεικνύονα |
| Imp. δεικνύν | δεικνύνα | δεικνύνα | δεικνύνα | δεικνύνα | δεικνύνα |
| Inf. δεικνύον | δεικνύονα | δεικνύονα | δεικνύονα | δεικνύονα | δεικνύονα |
| Par. δεικνύων | δεικνύωνα | δεικνύωνα | δεικνύωνα | δεικνύωνα | δεικνύωνα |

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| Inf. δοθησόμενο | δοθησόμενο | δοθησόμενο | δοθησόμε

Verbal adjectives: δοθέος, δοθέος

422. 

**Synopsis of διέκυβε (δεικ-) show**

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<td>δεικνύμενος</td>
<td>δεικνύμενος</td>
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</tbody>
</table>
| Sub. δεικνύμενος | δεικνύμε

Verbal adjectives: δεικτός, δεικτέος
ACCENT OF VERBS

423. Simple or compound verbs usually throw the accent as far back as the quantity of the last syllable permits (recessive accent, 189).

λῶ, λῶμεν, ἔλῳ θην; παιδέω, παιδέουσιν, ἐπαιδεύετην; ἀποβάλλω, ἀποβάλλε; ἄτολος, ἄτελον; ἄτεμι, ἄτομομεν, σύμφημα, πάρεστι.

424. To this general rule there are exceptions.

a. Etcitics. — All the forms of φημι say, and εἰμι am, except φης and εἶ.

b. Imperatives. — (1) The second person sing. of the second aorist active imperative of five verbs is oxtone: εἰσέ σαι, ἧθε σαι, εὑρέ βιάσα, ἰδέ σαι, λαβέ ταλέ. Their plurals are accented εἰσέτε, ἧθετε, etc.; compounds have recessive accent: κατατε, ἀπελθε, ἐφευρε, παράλαβε.

(2) The second aorist middle (2 sing.) is perispomenon, as λαβεῖ, παραβαλεῖ, ἀκθεῖ, ἀκθεῖν, ἀκθείνε.

c. Contracted verbs are only apparent exceptions: thus, e.g., τίμα for τίμα, διπέρα for δηπέρα, πρίπειν for πρίπειν. So the subjunctive of the first and second aorist passive λυθώ for λυθεῖ, ἐφανό for ἐφανέ; the optatives λυθεῖμεν from λυθεῖ-μεν, διδοῦμεν from διδοῦ-μεν; the futures ἐφανό for ἐφανεῖ, ἐφανίμην for ἐφανεῖμη; ἐφανίμην for ἐφανεῖ, ἐφανεῖ for ἐφανεῖ; ἐφανεῖμην for ἐφανεῖμη; ἐφανεῖμην for ἐφανεῖ; λυθέ for λυθέ; λυθ sóc; and the present and second aorist active and middle subjunctive of most μ-verbs, as τίθω for τίθεν, ἵστημι, ἰθαίμι, ἰστοίμα, perf. κεκτώμα.

On διδοῦμε, διδοῦ, see 468 d.

N. 1. — In athematic optatives the accent does not recede beyond the diphthong containing -ι-, the sign of the optative mood: ἵσταμι, ἵσταμε, ἵστατο, διδοῦτο; and so in λυθεῖμεν, λυθεῖν.

N. 2. — Δύναμι am able, δύναται understand, κράμαμι hang, δύνημι profit, and οὐράμι bought (749 b, 760 b, 767 a) have recessive accent in the subjunctive and optative (δύναμι, δύναται, δύνατο, κράματο).

d. Poetic forms sometimes fail to follow the rule, as ἢν being.

425. Infinitives, participles, and verbal adjectives are verbal nouns (368), and hence do not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all infinitives in -μεν, as λελυκέναι, λυθήμαι, ἱστημαι, except ἐπικ -μεναι, as στήμεναι; in verbs in ω the first aorist active, as ἱσταί, ταπεινέμαι, the second aorist middle, as λυθέω, the perfect (middle) passive, as λελύθη, τεταπεινέθη, τεταποθέθη.

N. — The present inf. of contracted verbs and the second aorist active inf. of ω-verbs have the accent by 424 c.

b. Participles. — (1) Oxytone: the masculine and neuter sing. of the second aorist active, as λυθόν, λυθόν; and of all participles of the third declension ending in -με in the masculine (except the first aorist active), as λυθεῖς λυθέν, λελυκός λελυκός, ἵστος ἵστος, τετειθός τετειθέν, διόδου διόδε, ἱστάτα ἱστάν, δεικνύς δεικνύν (but λελύς, τετελύς). Also ἢν going from εἰμι.

426 a. D. The 2. sorn. mid. inf. in Hom. is recessive in ἄγρεσθαι (ἄγερω assembly); so the perf. ἄλαλησθαι (ἄλαλομαι wander), ἀκάχησθαι (ἀκάμαι am distressed).
(2) Paroxytone: the perfect middle (passive): λαλωμένος.

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 παθέων, παθέουσα, παθέον (not παθέων); ποιήσας, ποιήσασα, ποιήσαν (not ποιήσαν); φιλῶ, φιλούσα, φιλοῦν (from φιλέω).

c. Verbal Adjectives. — The verbal adjective in -τος is accented on the ultima (λυτός); that in -τος on the penult (λυτόσ).

N. — Prepositional compounds in -τος denoting possibility generally accent the last syllable and have three endings (226), as διαλυτός dissoluble, ἔξερπτη removable. Such compounds as have the force of a perfect passive participle accent the antepenult and have two endings, as διαλυτός dissolved, ἐξερπτης chosen. All other compounds in -τος accent the antepenult and have two endings, as ἄβατος impassable, χειροποιητός artificial.

426. Exceptions to the recessive accent of compound verbs. — a. The accent cannot precede the augment or reduplication: ἄψευμα am absent, ἄψην was absent, εἰς-ήλθον they entered, ἄψησαν they were absent; ἀψ-ὶκται arrivād (cp. ἰκται).

N. — A long vowel or diphthong not changed by the augment receives the accent: ἄψ-εἰκε was yielding (indic. ἄψ-εἰκω, imper. ἄψ-εἴκε).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: περίβες put around, συνέκες give up together (not συνέκεσσι), συγκάθατε put down together (not συγ-καθὴτε). Compounds of the second aorist active imperatives δῶς, ἔτε, θές, and σχέτ are thus paroxytone: ἐπίθετο set on, περίβες put around, ἐπίσχες hold on.

c. When compounded with a monosyllabic preposition, monosyllabic second aorist middle imperatives in -ό from μ-verbs retain the circumflex: προδεύσω betray, ἐπέδω put in. But the accent recedes when these imperatives prefix a dissyllabic preposition: ἐπόδου sell, κατάδου put down. The open forms always have recessive accent, as ἐμθεό, κατάθεο.

d. The accent of un compounded 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. ἀκτέται will be far from, ἀκτέται will be upon do not have recessive accent.

f. Compound subjunctives are differently accentuated in the Mss.: ἄψοδώμαι and ἄποδωμαι, ἐπιθέται and ἐπίθεται; the aorist of ἦμι has προδωμαι and πρόδωμαι. ἄψεω has ἀπέσχωμαι. Compound optatives retain the accent of the primitives: ἄποδοίτο, as doīτο. For συνθύετο, προσθύσθε (746 c) the Mss. occasionally have σύνθυετο, πρόσθυσθε; and so πρόβοιτο.

427. Final -α (and -ω) are regarded as long in the optative (160), elsewhere as short. Hence distinguish the forms of the first aorist.

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<td>λύω</td>
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<td>ἀπολάυω</td>
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<td>ἀπολάλυσαι</td>
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<tr>
<td>παθέω</td>
<td>παθέουσαι</td>
<td>παθέουσαι</td>
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428 b (2) D. But Hom. has ἀλαλήμενος (ἀλλομεία wander), ἀκαχήμενος or ἀκαχέμενος (ἀχυμεῖα am distressed), ἑσώμενος (σεῶ 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.

λῶν loose ἰ-λῶν ἰ-λῶσα ἰ-λελύκη
teach ἐ-παίδευσα ἐ-παίδευσα ἐ-παίδευσις

a. Verbs beginning with ρ double the ρ after the augment. βιττἴω throw, ἰ-βιττῶν, ἰ-βιττάς, ἰ-βιττάθην; βηγύμι break, ἰ-βηγύτα, ἰ-βηγύτην.

N. — ρρβ is here due to assimilation of ρ, as in Hom. ἰπρετα did (and ἰπρετα); of σρ in ἰπρετα flowed. Cp. 80 a.

430. βοῦλομαι wish, δύναμαι am able, μελλω intend augment with ε or with η (especially in later Attic); thus, ἰβουλόμην and ἰβουλόμην, ἰδυνάμην and ἰδυνάμην, ἰδυνάμην and ἰδυνάμην.

a. These forms seem to be due to parallelism with ἰδελον (from ἰδελω wish) and ἰθελον (from ἰθιω).

431. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant. Thus,

ἰγυμί break (ἱγυμιμ), ἱῆξα, aor. pass. ἰῆγην.

ἀλεκομαι am captured (ἀλλακομαι), imperf. ἰαλλακτόμην, aor. ἰαλλω (with temporal augment) or ἰαλλον.

ἀδέλεαs please (ἀνάδεα), aor. ἰαδον (Ionic).

ἀ-ε-ε-ε open (ᾠε-ε-ε), imperf. ἰ-α-ε-ε-ε.

ἰμω permit (ἰμαμώ), ἰμω, ἰμαμω, ἰμαμη.

ἴπται sit (ἰπταιμαι), ἰπτάμην.

ἵπτ 生命周期 (ἵπττεθ, cp. 128), ἰπτώ, ἰπτα, ἰπτάθην.

ἰπττ roll (ἰπττεθ), ἰπττων, ἰπτα, ἰπταθη.

ἀκον or ἰκνον draw (ἰκναω), ἰκων, ἰκωσα, ἰκκωθη.

ἴπτω follow (ἰπτταιμαι), ἰπτάμην.

ἱπτταιμαι work (ἱπτταιμαι), ἰπτταμήθην.

ἰπττ κρεε (ἰκρετα), ἵπτων.

ἰπττ εμπτ τελεῖν (ἰπττεθ), ἰπττων, ἰπττα, ἰπτταθη.

430 a. D. Hom. has ἥλαβε take (for ἥ-αλαβε), ἰττταν θυσιμ (for ἰ-τττων), ἰτττίονo shok (for ἰ-τττίονο), ἰτττασε feared (for ἰ-τττεσε). ἰμαθε learned is due to analogy.

431 D. Syllabic augment in Homer before a vowel is a sure proof of initial ε in ἰερον and some other verbs. Similar Ionic and poetic forms occur from ἰδον, ἰλος, ἰρω, ἰλκω, ἰττωμαι, ἰδω, ἰτταμες, etc.

GREEK GRAM. — 10
432. Some forms of some verbs in 431 are augmented as if no consonant had preceded the first vowel, as ἡργαῖθον (and εἰργαῖθον).

433. Since ζ disappeared early, many augmented forms show no trace of its existence, as ὑγεῖον from οῖκεω dwell (οἶκος). Besides ε, η was also used as the syllabic augment. This appears in Hom. ἡ-εῖδες (-η?). Attic η-εῖδες you knew.

434. The verbs ἀγνωμόνει, ἀλκοομαί, (ἄυ)ολγυμόμε, ὄραω, which began originally with ζ, show forms that appear to have a double augment; as ἄγηγε, ἄλεω, (ἄυ)έφεγον (rarely ἤφεγον), ἐφερω, ἐφάκα (and ἐφάκα). These forms appear to be due to transference of quantity (34) from ή-είγε, ή-εύγε, ή-ερω (cp. 438).

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: ἄγω lead ἂγον ἄχα
ε " " η: ἄλπζω hope ἀλπζων ἄλπτσα ἄλπτκα ἄλπτκη
η " " ι: ἰκετεω suplicate ἰκετεων ἰκετεσα ἰκετεσκα ἰκετεσκη
ο " " ο: ὁρίζω mark off ὁρίζων ὁρισα ὁρικα ὁρικη
υ " " υ: ὑβρίζω insult ὑβρίζων ὑβρισα ὑβρικα ὑβρικη
αι " " η: ἀλκας seizes ἀλκαν ἀλκα ἀλκη
αι " " υ: αἰ δῶ play the flute αἰδουν αἰδους αἰδουκα αἰδουκη
ε " " η: εικαζω liken εικαζων εικαζως εικαζωκα εικαζωκη
ευ " " υυ: εὐχομαι pray εὐχομαιν εὐχομαιναι εὐχομαινη
ου " " ϕ: οἰκησ δwell ϕικουν ϕικη ϕικη

436. Initial α becomes η: ἄδω sing, ἄδον. Initial η, ι, ο, ω remain unchanged. Initial α usually becomes η: ἀριστάω breakfast, ἀριστησα. ἀναλισκω and ἀναλεω expend form ἀναλωσα and ἀναλωση, ἀναλωση and ἀναλωση.

437. Initial diphthongs are sometimes unaugmented: αυ in αναλομαι dry; ae: εικαζω, εικαζον; ευ: εὑρέθην and ηδέθην from εὑρισκω find, εὑρέμαιν and ηδέμαιν from εὑχομαι pray; αυ is never augmented, since it is never a pure diphthong when standing at the beginning of a verb-form.

435 D. Initial α becomes α in Doric and Aeolic; initial αυ 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 ἐφάτο, βῆν and ἐβῆν, ἔχον and ἐλαύνον. Iteratives (495) in Hom. usually have no augment (ἐχεσκόν).

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 σκορ; the temporal augment is generally preserved, but it is always omitted in verbs beginning with αι, αὐ, ει, εϊ, and in ἀγιῶ, ἀδηλο, ἀνέγυς, ἐρήσα, ἐλαύ, ὀρμάω, etc.; in others it is omitted only in some forms (as ἄγορερν, ἄγω, ἔλκα, ὀρμάω), and in others it is variable (ἄγγελω, ἀπτώ, ἄρχω, ἔπισταμαι, ἀνέχομαι); in cases of Attic reduplication the augment is never added. Hdt. omits the augment for the reduplication in the above verbs.

**RE Duplication**

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. λῶς loose, λέκυκα, λέκυκα, λέκυκα, λέκυκα; γραφώ write, γεγραφα; κλίω incline, κήκλα; βλάστω injure, βέβλαφα; πρω saw, πε-πρίσμαι.

a. Exceptions: verbs beginning with γγ, most of those with γλ, and some with βλ. Thus, γνωρίζει recognize, γνωρίζει; γνωρίζει recognize, γνωρίζει; γλύφω carve, λ-γλυφα; βλάστάνω sprout, β-βλάστηκα (usu. βεβλάστηκα).

441. An initial aspirate is reduplicated by the corresponding smooth stop: φοβῶ murder, πε-φοβεύκα; θῶ sacrifce, τ-θύκα; χορέω dance, κε-χορεύκα.

442. In all other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἄγω lead, ἄρα; ὁφόω set upright, ὀφόω; ἀγγέλλω announce, ἄγγελκα.

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. 420 a).

439 D. Reduplication (or the augment for the reduplication) is generally retained in Hom. Exceptions are ἔχαται and ἔχατο from ἔγρω shuf, ἔγρω order, ἔσται from ἐνύμμι clothe. On ἔχαται await, ἔστητον was expecting cp. 634.

442. b. D. Hom. has ρε-ρυπωμένος (ρυπόν soil), ἐμορε (μεῖρομαι obtain) for ἐ-μορε 446 a, ἐσαμαι (σύν ποιε) for ἐ-κυ-μαι; Ionic has ἕτημαι.
Thus, κέφω found, ἑ-κτικά; στειρω σοῦ, ἑ-σταρμαί; στρατηγεῖς am general, ἑ-στρατήγης; ἱνύει seek, ἑ-γῆςκα; ψαύω touch, ἑ-ψαυκα; μετώ ἀγνω, ἔφαφα.

N. — μμουςκα remind and κτάμαι acquire are exceptions: μέ-μμημα, ἑ-με-μυήμη; κλ-κτημα, ἑ-κ-κτημα.

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, ἔγαγα for ἐ-μάγα from βάγνιμ break; ἔσσωμαι for ἐ-κκάωσσαι from κρόω push; ἔστηκα for σέστηκα from στότη σετ; ἐκα for σεσεκα from τήμ (σι-σεμ) 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, plur. ἑ-λελύκη, ἑ-λελύμη; perf. ἑ-σταλκα, ἑ-σταλμαι, plur. ἑ-σταλκη, ἑ-σταλμη from στέλλω send; perf. ἅγόφεκα, plur. ἅγοφεκη from ἅγορεως ἁραγγευ; perf. ἔρημα, plur. ἔρημη from αἰρέως θεῖο.

a. Verbs showing 'Attic' reduplication (446), in almost all cases augment the pluperfect.

b. The verbs of 431 follow the perfections of 443; as ἀγγα (ἀγγυμ), ἐκκόμη (ἐκκόμω), εἴμη (ἐκμι), ἑρώγην from (ἐ)ρήγυμ. Ιστημ forms εἰστήκη (= ἐ-(σ)εστήκη), lon. and poet. ἑστήκη (rare in Att. prose). Λοικα am like forms ἐφήκη.

445. Some verbs beginning with a liquid or μ take ε instead of the reduplication: λαμβάνω (λαβ-) take, ελ-ληφα, ελ-λημαι, ελ-λήφη; λαγχάνω (λαχ-) obtain by lot, ελ-ληχα, ελ-λήχη; λέγω collect (in composition) ελ-λαχα, ελ-λάχη, ελ-λεγμαi (rarely ελ-λεγμα); μερομαι receive a share, ελ-μαρται it is fated, ελ-μαρτο with rough breathing; also the stems ερ, πη say, ελ-ρηκα, ελ-ρήκη.

a. εληφα is from σε-σεληφα by 37 (cp. Hom. ἑλλαβον for ε-σελαβον), ελμαται is from σε-σεμαται (cp. Hom. ἤμορε). The other forms are probably analogues of εληφα.

446. Attic Reduplication. — Some verbs whose themes begin with α, ε, or σ, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening a and ε to η, ο to ω. Thus ἀγείρω collect, ἀγ-γηρκα, ἀγ-γηρμαι; ἀγείρω awaken,

444 b. D. Hdt. has οίκη (for οίκα), ἐσβά, ἔσβες; Hom. has ἔσβες and ἐσβες.

445 D. Hom. δεῖλω fear stands for δε-διω from δε-διο(μ)α (cp. δεστο). So δεῖλοικα for δε-διοκα. For δεῖλεκτο greeted we should read δήδεκτο with γ-reduplication. Hdt. has λεληβηκα and -λελαμμενυς. Αλλημαι occurs in tragedy.

446 D. — In Hom. 'Attic' reduplication is even more frequent than in Attic; thus, ἔδησεν from ἔδω eat, ἔφημα have fallen, ἔφερατο (without lengthening) from ἐφέρω overthrow, ὄφραχται from ὄφων reach. For other poetical forms see in the List of Verbs ἀγείρω, ἀφεν, ἀλαμαί, ἄφαρσκος, ἀρρείω, ἐφείω, ἐφίμω, ἔξω, δῖω, ὀράω, ὄρυμμ.
POSITION OF AUGMENT AND REDUPLICATION

449. In verbs compounded with a preposition, augment and reduplication stand between the preposition and the verb.

Thus, ἐπεβαίνω pass over, ἐπεβαινον, ἐπεβαίνει; ἐσβάλλω throw into, ἐσβαλλον, ἐσβάλλει.

a. Before ε of the augment ἐκ regains its fuller form ἐκ (138 a), and ἐν and

b. ζων reappear in their proper forms which were modified in the present. Thus

Thus ἐβάλλω throw out, ἐβαλλον, ἐβάλλει; ἐμβάλλω throw into, ἐμβαλλον; συλ-

γλω collect, συλλέγει, συλλέγο; συρριττω throw together, συρριττό, συρριττα.

b. Prepositions (except προ and προ) drop their final vowel: ἀποβάλλω throw away, ἀπεβαλλον; but περιβάλλω throw around, περίβαλλον, περιβαίνω step for-

ward, προβαίνει. But προ may contract with the augment (προβην).

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

ἄκαθησιν sat from κάθησαι, ἄκαθησον set, sat from κάθησι, ἑµφύεσα clothed from ἀµφύνυµον, ἐκθέον (and κάθησον) slept from κάθεοι, ἡπιστάµαι, ἡπιστηθην from ἑπισταµαι understand. ἦµ forms ἀφεί and ἐφεί. The simple verbs occur

mostly in poetry. But ἀπολαύω enjoy makes ἄπολαυναι, ἐπαύεται review ἐπαύτῃ.

448 D. Hom. has many reduplicated second aorists, as τελὼν from τελώ (τιθ-) persuade, κεκλέµον, κεκλέµονας from κέλων command, λαθέον from

λάθων (λαθ-) escape the notice of, πε-φαίδον from φείδοιµα (φιδ-) spare, ἡρ-ορον from ἡρόρου µέν (ἀρ-) join, ἡρ-ορον from ἡροῦ arouse. The indicative forms may take the syllabic augment, as in ἐ-τε-φραδον from φραδω (φρατ-) tell. From

ἐπίτω chide and ἐπίκει check come ἐπίτατον and ἐπίκειτον, and ἐπίκακον.
451. Double Augment. — Some verbs take two augments, one before and the other after the preposition, as ἦν-εἰχόμην, ἦν-εἰχόμην from ἀν-ἐχομαι endure, ἦν-ἐχλουν from ἐνοχλεῖν annoy, ἤπαθότωμαι from ἤπαθοθεῖν set upright. So also, by analogy to the foregoing, a few verbs derived from compound words: ἡμετασβήτουν from ἀμφισβητεῖν dispute, ἠμετέκει from ἀντίδικος go to law (ἀντίδικος).

452. Compounds of διό- ills and so well. (1) δυστυχέω am unhappy, δυστυχόν, δυστυχοῦν. δυσ-πρέστουν, δυσ-πρέστηκα from δυσ-πρεστῶν do not occur. (2) εὐφεργεῖεω do good, εὐφεργέτησας, εὐφεργέτηκα (inscr.), εὐφεργέτηκα (texta).

453. Verbs derived from compound nouns take the augment and the reduplication at the beginning; as ἐμυθολόγων, μεμυθολόγηκα from μύθολογων tell legends (μύθολογος teller of legends); ψευδομοῦ, ψευδομικα from ὑποδομέω build (ὑποδομώς house-builder); ἡμιλόμος, ἡμιλῆκα from ἡμιλυῶν traffic in (ἑμιλή traffic).

α. ἐκκλησιάζω hold an assembly (ἐκκλησία) makes ἐκ-κλησιάζων or ἐκ-κλησιαζόν. ἐγγύωσ pledge makes ἐγγύων, ἐγγύησα and (better) ἐγγύων, ἐγγύησα.

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 κατηγορεῖα accuse (κατηγορεῖ), κατηγόρων, κατηγόρηκα; ἐπιθύμωμαι pander (ἐπιθύμως) ἐπιθυμῆσθαι, ἐπιθυμηθήθαι; ἐπιτρόπων speak falsely (ἐπιτρόπος), ἐπιτρόπηκα; ἐγχειρίων entrust (ἐγχειρέω), ἐγχειρέω.

α. But several verbs are not treated as compounds, such as ἀπαθάν.deceive, ἀπωτέρω.distress, ἀπορεῖ am in difficulty, ἀπηρωσάτομαι 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 μ-verbs; (2) in the perfect and pluperfect middle of verbs in -ω and -μ. The tense-suffixes are as follows: —

1. Present system, -/-, -τ/-, -τη/-, -υτ/-, -ντ/-, -ντη/-, -ντης/-, -ντς/-, -(i)τκ% ; or none, as in φα-μέν.
2. Future system, -ο/-.
3. First aorist system, -σα-.  
4. Second aorist system, -σα/-; or none, as in ἐ-στη-/.
5. First perfect system, -κα- (plupfl. -κη from -κεα-; -κεα- from -κεε-; -κε-).
6. Second perfect system, -α- (plupfl. -α, -ει, or -ε-) ; or none, as in ἐ-σται-τε.
7. Perfect middle system, none (future perfect -στα-%).
8. First passive system, θη-,-θε- (future passive -θηστα%).
9. Second passive system, η- (- future passive -θα-%).

N. —α in the aorist is properly a relic of the personal ending (668).

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

455. D. For the Doric future -στα%, see 540. — For the Epic first aorist -σα-, see 542 D. — For the doubling of σ in the future and first aorist, see 534 b. D., 544 b. D.
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, λδο%-, λπε%-, λδο%-, λυθη%-, λελο%-; λδο-ι-μ. In the subjunctive it is ω/ν.

a. Attic inscriptions have both -σθαμ and -σθαμ in the imperative.

457. Subjunctive. — In the subjunctive of all verbs the thematic vowel is ω/ν. Thus, λδο-μεν, λη-τε, λδο-μεν, στελη-τε.

a. Verbs in -νιμ form their subjunctive like ω-verbs.

458. In the present and second aorist of μ-verbs, and in the aorist passive, ω/ν is added to the tense stem. Thus τιθο-μεν from τιθ-ω-μεν, θω from θε-ω, τιθε from τιθ-η-τε, λυθω from λυθ-ω.

459. Suffix of the Optative. — The optative adds the mood suffix -ι-, or -ε-, which contracts with the final vowel of the tense-stem: λυθιμ for λδο-ι-μ, φιλιν for φιλε-λη-ν, τιθιν for τιθ-ε-τη. -εν occurs only before active endings. When the suffix is -εν, the 1 pers. sing. ends in -ν; as τιμα-ο-η-ν = τιμήν; when it is -ι, the 1 pers. sing. ends in -μ, as τιμα-ι-μ = τιμήμ.

460. η 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.


e. In some second perfects, as προελπυθοιν, and in the second aorist σχοινη from ιerus (but -σχοη in composition).

N. — In the 3 pl. -ιε- is regular before -ν: λδο-ιε-ν, τιθιε-ιε-ν, λυθε-ιε-ν.

461. a. In the 1 aor. opt. act. of ω-verbs the endings -ιας, -ια, and -ιαν are more common than -αι, -αι, -αν.

b. In the aor. opt. passive of all verbs and in the opt. of μ-verbs and of contract verbs -ιον, -ιη, -ιεν, -ιε, -ιεν are commoner than -ιην, -ιην, -ιεν, -ιη, -ιεν. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contract verbs -ιε is very common in the 2 pl. and is sometimes the only form in the Mas., as δοιης, θειης, γοιης, -βαιης, λυθης, φαμιτε; but the forms in question occur in prose writers and their genuineness is therefore unsupported by metrical evidence.

487 D. Hom. has -ον instead of -ω/ν, especially in the 1 aor., 2 aor. of μ-verbs, and 2 aor. pass. (φρονουμεν, δισουμεν, τραπελωμεν; also in λομεν, ελθουμεν). These forms do not occur in the sing. or 3 pl. active. Verbs in ω rarely show this ο in the present. (Other examples 532, 667 D., 682 D.)

480 D. -ον is very rare in Hom. in the dual and plural.
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.

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<th>Middle</th>
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<td>(secondary tenses)</td>
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<td>(primary tenses)</td>
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<td>AND</td>
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<tr>
<td>SUBJUNCTIVE</td>
<td>OPTATIVE</td>
<td></td>
<td>SUBJUNCTIVE</td>
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<tr>
<td>Sing. 1. — or -μ</td>
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<td>-μαι</td>
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<tr>
<td>2. -σ (for -σι), -ωα (-σωα)</td>
<td>-σ, -σα</td>
<td>-σα</td>
<td>-σο</td>
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<tr>
<td>3. -τ (for -τι)</td>
<td>—</td>
<td>-ται</td>
<td>-το</td>
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<tr>
<td>Dual 2. -τον</td>
<td>-τον</td>
<td>-τον</td>
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<tr>
<td>3. -τον</td>
<td>-την</td>
<td>-τον</td>
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<tr>
<td>Plur. 1. -μαν</td>
<td>-μαν</td>
<td>-μαν</td>
<td>-μαν</td>
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<td>2. -τα</td>
<td>-τα</td>
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<td>-τα</td>
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<tr>
<td>3. -τα (for -τη)</td>
<td>-ν, -σαν,</td>
<td>-ναι</td>
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<thead>
<tr>
<th>Active</th>
<th>Imperative</th>
<th>Middle</th>
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<tr>
<td>Sing. 2.</td>
<td>—, -σι, -σ</td>
<td>-σο</td>
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<tr>
<td>3.</td>
<td>-ται</td>
<td>-τον</td>
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<tr>
<td>Dual 2.</td>
<td>-τον</td>
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<td>3.</td>
<td>-τον</td>
<td>-τον</td>
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<tr>
<td>Plur. 2.</td>
<td>-ται</td>
<td>-τον</td>
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<tr>
<td>3.</td>
<td>-ναι (-νων)</td>
<td>-ναι (-νων)</td>
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</tbody>
</table>

463 D. Doric has -τι for -σι, -με for -μεν, -ντι in 3 pl., and -ται, -σαι, -μαι for -την, -σην, -μην. -ται, -σαι, -μαι are also Aeolic. The close agreement between Greek and Sanskrit may be illustrated by the inflection of Old Greek and Doric φαμι say, Skt. bhâmî shine, षरose, Skt. abharam bore.

φα-μι bhâ-mi φα-τον bhâ-taṇ bhâ-tás ēfero-ν abhara-m ēfera-την abhara-tām
φα-σ bhâ-si φα-με bhâ-mās ēfero-s abhara-s ēfero-mεν abhara-ma
φα-τι bhâ-ti φα-τέ bhâ-thā ēfera-τ(ट) abhara-t ēfera-re abhara-ta
φα-τόν bhâ-thás φα-ντि bhâ-nti ēfera-d ν abhara-tam ēfera-ν(ट) abhara-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 (λω, λειω). The perfect has no personal ending, -α taking the place of a thematic vowel.

b. 2 Sing. — (1) -σι is found in Hom. ἔσι θαυ art from the μ-verb εἰμι I am; possibly also in φης θου sayest. Attic εἶ θου art is derived from -σι. τίθης is obscure. λείς is probably for λει-σι, λεί, λεί, to which ι has been added. Subj. λη-σι follows the analogy of the indicative, but with long thematic vowel. τιθῇ for τίθε-σι. In the perfect -ς (not for -σι) has been added.

(2) -θα is a perfect ending, as in οἶθα knovest for οἴς + θα (88). From the perfect it spread to the imperfects ήσα θα, ήσθα wents, ἐφορεῖ θα saidst, and to ἔδρα or ἐδεικνύα knovest. The perfect has commonly -ας-ι. οἶθας and ήσας are late.

c. 3 Sing. — -τι is found in μ-verbs: ἔστι, τιθῇ for τίθε-τι (Doric) by 115. λείς is obscure, but it cannot be derived from λει-σι for λει-τι. λη-τι (for τιθῇ) follow λείς, but with long thematic vowel. In the perfect, -τι with no personal ending.

d. 3 Pl. — Original -ντι is retained in Doric λόστι, whence Attic λόστι (115 a); έστι, Attic εστι. Subj. λοιποί from λοιποί, τιθάτω from τιθέ-τι, τοιῶς from τοιῶς (Dor.). Many μ forms are derived from -αντι, as τιθάντι (τίθε-αντι), διδάκτος (διδακτοντι), ἔσται (εστα-αντι), λοιποί (from λοιποأنτι), the accent of which has been transferred to τιθάντι (747 D. 1), διδόντι from (Dor.) τιθέ-τι, διδό-τι. -ντι from -ωτι (35 b), properly the ending of the perfect after a consonant, appears as -ντι in Hom. τεφόκαι; but it has been replaced by -ντι out of -αντι, as in τεφράν-ντι.

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. έθλαμμι, τύχωμι, ἀγάμωμι, are new formations. Aeolic has φιλήμι, δοκίμωμι (Indic.).

b. (1) εσι or εσ in Hom. and Hdt. is derived from ει + s. For this form εσι(I) may be read in Hom. Theocr. has -ες for εσι (αμελγες, etc.) and perf. πενθείς (557. 2. D.).

b. (2) -θα in Hom. indic. φῆσθα, τιθῆσθα, ἔδρασθα; subj. έθλησθα also written έθλησα; opt. (rarely) κλαυοσθα, βάλωσθα. -θα occurs also occasionally in Doric (ποδόρθωσα) and Aeolic (ἐκεισθα, φιλησθα).

c. Aeolic has τίθη, τοιῆ, στεφάνοι, but ἀρ σαγρ. Subj.: Hom. έθλησι (also written έθλησι; cp. Arcad. ἔχη). φορέσι, θέρι.

d. Hom. has -αι in θαυ they άι, θαυ they are, and in βεβαίοι, γεγάδαι. Aeolic has λδουσι, φίλεσι, τίμαισι.

464 a. D. -τ for -μ is very rare (τρέφοιν in Eur., ἀμάρτοιν in Cratinus).

c. Doric ἵς was for φι(τ).

e. -τ is regular in Doric and common in Hom. and later poetry; as ἐστα-
PERSONAL ENDINGS

[465]

a. 1 Sing. — ἤ stands for μ (133 c), cp. ἵφερο-ν, Skt. āhbara-m. After a consonant μ (sonant nasal, 20 b, 35 c) became α: ὀδος for ὀδομ, Epic ἦ was for ἢ(ơ) in ἢμ. In the pluperfect -η is from ε-α (467). — ἤ is found in the optative when the mood suffix is -η; elsewhere the optative has -μ.

b. 2 Sing. — On -οθα see 463 b (2).

c. 3 Sing. — τ dropped (133 b) in ἀδε, ἐδη, and in the opt. λως, εη (cp. Old Lat. sied). ἀδε has its -ε from the perfect (cp. olde) and shows no personal ending.

d. Dual. — -ην is rarely found for -τω in the 2 dual (ἐπέτην in Plato). Hom. has ἐπέκετον as 3 dual.

e. 3 Pl. — -ν for -ντ by 133 b. -σαν (taken from the 1 aorist) is used (1) in the imperf. and 2 aor. of μ-verbs, as ἵθε-σαν, ἔθε-σαν; (2) in the aor. pass. ἔθε-σαν, ἐφαίη-σαν (here -ν preceded by a short vowel occurs in poetry, 586 a. D.); (3) in the pluperf. ἔσκλη-σαν; (4) in the opt. when -η is the modal suffix (460). In the opt. -σαν is rare.

465. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — Primary -σαι retains its σ in the perfect of all verbs (κλην-σαι), and in the pres. of μ-verbs (τίθε-σαι). Elsewhere σ drops between vowels, as in λόγοι or λοίς from λοί-σαι, λυθήσασι or -ει, φανη from φαντασαι, τίμα from τίμη-σαι; subj. λογίς from λογισαι, φίλης from φιλή-σαι, θυίς from θησαί, δήλωσι from διώ-σαι, δήλωσι from διώ-σαι, δήλωσι from διώ-σαι, δήλωσι from διώ-σαι.

N. 1. — The forms -η and -ει are found in the present, future, and future perfect. See 628.

N. 2. — δύναμεν and δόμην for δύνασαι, ἐπιτήσατε and ἐπισταθείς for ἐπιτασαί, ἐφεσι for ἐφέσαν, are poetic and dialectic or late.

b. 2 Sing. — -ο stays in all plps. and in the imperf. of μ-verbs. Elsewhere it loses its σ, as in ἔδους from ἄδε-ος, ἔδους from ἄδος-ας, ἔφην from ἔφης-ας, ἔχεω from ἔχες-ος, ἔτισον from ἔτισε-ος, θου from θε-ος, ἐπέκατα from ἐπικατέα, ἐπικατέα from ἐπικατέα, ἐτίθει from ἐπίθε-ος. In the optative, λόγοι, λίτου, τίθει, εἶο, λόγου, from λόγο-ος, etc.; τίμωρα from τιμώρω-ας.

N. 1. — ἐδόνω or ἐδόμω and ἐκτίσω are commoner than ἐδόναι and ἐκτίσαι and understand.

N. 2. — After a short vowel in the 2 aor. indic. mid. -ο is retained, as ἐσο (ἵμη σενά), δύναι (δύνηι βένι).
PERSONAL ENDINGS

466. ENDPINES OF THE IMPERATIVE

1. Active.

a. 2 Sing. — λθε, λικε, τιθε (for τθε—) have not lost -θι. -θι is found in 2 aor. pass. φάθα-θι; in στη-θι and ετα-θι; in some 2 aorists, like γυν-θι, τλή-θι, μι-θι, which are μ forms though they have presents of the ο form (887). Also in τσ-θι δε or κνων, θι γο, φαθι or φαθι say. λθετι is for λθεθι by 125 b.

b. -σ occurs in θεσ, ήσ, δοσ, σχεσ (and in the rare δεγε, πεεις). This -σ is not derived from -θι.

c. λοισ-οι aor. act. and λοισ-αι aor. mid. are obscure in origin.

2. Middle.

a. 2 Sing. — σο retains its ο in the (rare) perf. of all verbs and in the pres. of μ-verbs (λευσο, τθεσο, ισασο). Elsewhere ο is dropped, as in λθου from λθε-οι, λιτθυ from λικε-ο, θου from θε-ο, οθι from ο-ο, πριθι from πρια-ο, τικι from τικε-ο.

N. — τθου, ισασ, δθου are poetic or late.

3. 3 Pl. — For -των and -θων we find -τωσαν and -θωσαν in prose after Thucydides, in Euripides, and in inscriptions after 300 b.c. Thus, λιτθωσαν, λισα-τωσαν, λισα-τωσαν, λιτθωσαν, λιτθωσαν, λιτθωσαν, φαθωσαν, τικε-τωσαν, πεθωσαν, πεθωσαν, δικε-τωσαν, δηκε-τωσαν, δηκε-τωσαν, δηκε-τωσαν, -τωσαν, -θωσαν.

N. — οτων for δητων is rare. Attic inscriptions have (very rarely) -τωσαν.

f. -αται, -ατο occur in Hom. regularly in the perfect and pluperfect of consonant stems, as τετράβαται, έναται for έσ-νται, ἃτο for ἃ-ντο from ἃμαι (άμαι); also in stems ending in -ι, as ἔφθαι. -αται, -ατο were transferred to vocalic stems, as βεθλη-αται, βεθλη-ατο, Hdt. δυναται. Hom. has δ-αται; in ένα- λάδαι from έλανων άνεα. In the opt. -ατο always (γενιτο for γενοιτο). In Hdt. η before -αται, -ατο is shortened, as perf. ήγαται for ήγη-αται = ήγη-ται, ιζηθέλατο for ιζηθατο. For κειται, Hom. κειται and κειται, Hdt. has κέιται. In the opt. Hdt. has -ατο: Βούλιατο, δεξιάτο. In Hdt. -αται, -ατο occur even in the present system, τιθέται, δυναται, έτεται.

498 a. D. — -θι is not rare in Hom., pres. δίδωθι = δίδου, δρνθι, aor. κληθι, perf. τεθλαθι. Aeolic has ιστα, ιση, ισει, δεχθι, διδοι (Pindar) are very rare.

3. Doric has also -το, as in παρεχότω; Aeolic -τον, as φέροντο. Doric has -εθ (pl.) and -σθων.
ENDINGS OF THE PLUPERFECT, ENDINGS IN σθ

467. Endings of the Pluperfect Active.—-η, -ης, -ει(ν) are derived from -ε(ν)α, -ε(ν)ας, -ε(ν)ε. In later Greek the endings are -εν, -ες, -εις, -ειν, -ειν, -είς, and very late -εισαν.

468. The Endings -σθα, etc.—The σ of the endings -σθε, -σω, -σον, -σων, -σαι (400 N.) has no exact parallel in cognate languages, and seems to have spread in Greek from forms like τετέλεσθε, ἔσω-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, λάβεν, τιμᾶν, λυεῖν, λύσειν, φανεῖν from λαβ-εν, τιμ-εν, λυ-εν, λύσ-εν, φαν-εν.

b. -αι: in 1 aor. active, as λάγαι, παίδευαι, δεικαι.

c. -ναι: (1) present, 2 perf. of μ-verbs, the two passive aorists, as τιθ-ναι, ἐστά-ναι, λυθ-ναι, φαν-ναι; (2) perfect active, λευκό-ναι, and ἐθέ-ναι from εἰ-ε (οἶδα).

N. 1. The ending -ναι appears in the 2 aor. of μ-verbs, as δοῦναι from δό-ναι, θείαι from θε-ναι.

d. -σθα: in other cases.

N. 2. The infinitives are old cases of substantives, those in -αι being datives, the others locatives.

470. Participlea.—The stem of the participle is formed by adding the following endings to the tense stem.

a. -ερ-: in all active tenses except the perfect, and in 1 and 2 aor. passive (301).

b. -ερ-: in the perfect active (for -ερ-); masc. -ος, fem. -ια, neut. -ος (301 c).

c. -μερ-: in the middle, and in the passive except in the aorist.

471. Verbal Adjectives.—Most of the verbs in -τός and -τέος are formed by adding these suffixes to the aorist stem of the aorist passive (first or second). Thus, φιλήτός, -τέος (ἐ-φιλή-θνυ); πειστός, -τέος (ἐ-πεισ-θνυ); τελεστός, -τέος (ἐ-τελε-θνυ); συγκάτος, -τέος (ἐ-σύγκατ-θνυ); βληστός, -τέος (ἐ-βλήθ-θνυ). On the accent of compound verbs, see 425 c.

467 D. Hom. has -εα, -ης, -ει or -ευ (-ευ only in ἔδεικε), -εσαν, and rarely -ον, -ει, -ε; Hdt. has -εα, -εας, -εε (-ει ?), -ετε, -εσαν.

469 D. -εν appears also in Hom. ἔδειν (miswritten ἔδειν). Hom. has no case of -εαι (for λέναι write λεμαι). For -εν or -εαι Hom. often uses -μεναι (also Aeolic) and -μεν (which is also Doric); both endings show the accent on the preceding syllable, as τυγχάνεαι, ἔμεναι (= ειναι), φιλήμεναι, στήμεναι, στάμεναι, δέμεναι, δομουσθέμεναι, δαμεναι; τιθέμεν, ἔμεν, ἔμεν, θέμεν, θλήμεν, δέμεν. Doric has -μεν in the aorist passive, as αἰσχορθήμεν. -μεν is preceded by a short syllable and generally stands before a vowel. -μεν always follows a long vowel. Doric has -ναι and -ν in the present and 2 aorist. Aeolic has -ην in the present and 2 aorist.
472. Verbs in -τός, -τῆ, -τον either (1) have the meaning of a perfect passive participle, as κρυπτός hidden, παιδευός educated, or (2) express possibility, as κορίτσι thinkable, οπάρας visible. Many have either signification, but some are passive only, as ποιμός done. See 425 c. N.

a. Usually passive in meaning are verbs from deponent verbs, as μιμητός imitated.

b. Usually active in meaning are compounds derived from transitive active verbs; but some intransitive verbs make active verbs, as κορίτσι flowing.

c. Many are active or passive, others only active: μιμητός blamed, blamable, blaming, παιδεύός trusting in (rare), trusted, άπράξιος doing nothing, not done, φθειρός sounding.

473. Verbs in -τεσ, -τέα, -τεον express necessity (cp. the Lat. gerundive in -nus), as δοτέα that must be given, παιδευότεα educandus.

FORMATION OF THE TENSE-SYSTEMS (Ω AND MI-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 λιω, λό-σω, ιλυ-σα, but λιλυ-κά, λελυ-μα, ελυ-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, ληψομαι, εληφα, ελημμα, ελφθην, but 2 aor. ολαβον.

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, ἵ, ὧ, ἃ, appear especially in the second aorist and second passive systems; the corresponding strong grades, α (α), ευ (ευ), η (ω), appear usually in the other systems (α, ευ, 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 ί, ν, α (36). Cp. γιγνομαι become (aor. γιγνό-μαι), επτα-μαι (pres. επτ-ο-μαι φι) with έλιπο-ν, ε-φυγο-ν, ε-τάκ-ν (477 c). So ε-οχο-ν got from εκ-ω have.

b. α is the weak form of η (α), as in τήκω ετάκην; and of ε, when ε has λ, μ, ν, ρ before or after it, as in τρέκω, ετράπην (479).

477. The following examples illustrate the principles of 476.

a. α ει: λεικω λέανε, λέψω, 2 perf. λεικαιτα, λεικεμαι, λειφθην, 2 aor. λειτε.
N. — The weak form appears when the verb undergoes Attic reduplication (446); as in ἀδήλῳ αὐτικ, 2 perf. ἀδήλῳα, ἀδήλῳμαι; ἔρημος τεωσ (Ionic and poetic), 2 perf. ἔρημουμαι, 2 aor. ἔρημον; ἔρημος ὑπερήθρον, Epic ἑρθήπτα; but ἔρημῳ prosp., ἔρημεμαι.

b. εἰ ὁν ὁ ἐλεύθερος ἔρημον I shall go, 2 perf. ἐλλήκνω (Epic ἐλλήκνω), 2 aor. (Epic ἐλλήκνω), φαῦς φλεύε, φεύγωσαι or φεύξουσαι, 2 perf. φεύγωσα, 2 aor. φεύξως; φέω ὑπεράν (for ὑπερ-ω, 43), φέρουσαι, ἐρήμης (πυν̣), 2 aor. ἐρήμης.

N. — Χείρ pour (for χείρ-ω, 43), Χείρ (for χεῖρα), has ο in κεκυκά, κεκυμαι, τέκνων; σενά (poetic) urge, ἔσεσα, ἔσαιμαι, ἔσοδόμα or ἐσώθης rashedi. See also τέκνω prop. in the List of Verbs.

c. η ὧν: δῆν-νῦμ δρακα, δῆξω, ἐρημίζα, 2 perf. ἐρημία, 2 aor. ἐρημίᾳ; τήρ-ω μελε, τήξω, ἑτήξα, ἑταίρα, ἑτήξαν, 2 aor. ἑταίρα.

N. — Verbs of class c usually have η in the 2 aorist, ο in the 2 perfect (if there is one), elsewhere φ. η occurs in the present in τρίγω γναω, 2 aor. ετραγω.

478. Change of ε to ο in the Second Perfect. — In the second perfect ε of the verb-stem is changed to ο.

κλέπ-τω steal κληλφα, (ἐκ-)κτείω kill (κτείν-, 519) -κτομα, λέγ-ω collect κλοχα, τάχωμ, fut. κείομαι (from κείομαι, 100) τέπομα, τέμι-ω σάλην τέρομα, στέργ-ω λόνε εστομα, τίκτω δεξεί τότακα, τρέπ-ω τώρ τέρομα, τρέφ-ω ποισίσ τέρομα, φθείρ-ω συναφεί εφθορα. So in γιγά(e)ναι become ἐγκάμην, γέγωτα; ἐγείρω ανακε έγρυγορα (446). This change corresponds to that of εί to οι (477 a).

479. Change of ε to α. — In verb-stems containing ι, μ, ν, ρ, an ε is usually changed to α in the first perfect, perfect middle, and second passive systems.

τρέπ-ω τώρ, τέραμαι, τέράν (1 aor. τέραφην); τρέφ-ω σάλην, τέραμαι, τεράν (1 aor. τεράφην); σκέφτω (σκέφ-) σαω, σκεπαμαι, σκέφτων; φθείρω (φθειρ-) destroyn, εφθαρμα, εφάραν; στέλλω (στελ-) send, ἐσταλκα, ἐσταλμα, ἐσταλν; τείνω (τεν-) stretch, τέτακα, τέταμαι, τέθαν (1 aor.).

a. Also in the 2 aor. pass. of κλέπτω steal (ἐκλάπην), πλάκω weave (ἐπλάκην), τέρω gladden (Epic ἐτάρην). Many of these verbs also show o in the second perfect (478).

480. This η is also found in the second aorist active and middle of κτείω kill (ἔκτανον poetic), τέμνω cut (dialectal έταμον), τρέπω turn (ἔτραπαν poetic), τέρω gladden (ἔταρπην poetic), poetic δέρκομαι see (ἵδρακον). Also τεραπ, πτήσω.

481. ε in the perfect middle in κέκλεμαι (κλέπτω steal), πέπλεγμαι (πλέκω weave) is introduced from the present.

482. The η in 479, 480 is developed from a liquid or nasal brought between two consonants: (35 b). Thus, ἐσταλμαι, τέταμαι from ἐστιμαι, τετμαι, τέθαν from τέθην (20 b). Here η, ν represent weak grades of the stem.

483. a. The variations ε, ο, η, ω appear in τρέπω turn, τρέφω, έτρεψα, 2 perf. τεραπα, τέραμαι, τεράφην, 2 aor. pass. τέθαν; frequentative τραπα (867).

b. The variations ε, ο, ω appear in τέταμαι fly, τοτιμαι (poet.) and frequentative τετάμαι (poet., 867) fly about.
484. η, a in the Second Perfect. — In the second perfect α of the verb-stem is lengthened to η (ά): θάλλω (θαλ-) bloom, θέηλα; φαίνω (φαν-) show, πέφηνα; μαίνω (μαν-) madden, μέμηνα; κράξω (κραγ-) cry out, κεκράγα.

485. Addition of ε. — a. To the verb-stem ε is added to make the present stem in δόκω seem, fut. δόξω, aor. δόξα (δοκ-) so in γαμέω marry, ὀδέω 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 (= μαχεῖ(σ)ομαι), ἐμαχεῖσάμην, μεμάχησαι. So ἄξομαι at grieved, βούλομαι wish, γίγνομαι become, δέω want, (έ)θέλω wish, μέλλω intend, μέλει in a care, δούμαι think.

c. In some verbs ε is added to form one or more tense-stems, as μένω (μεν-) remain, μεμένηκα (μενέ-) to avoid -έ-ka in the perfect. So, νέμω distribute, ἵχω have, ἰχώμαι am gone. So also δαράω, δοφαινομαι, δέω, στείβω (poetic), τυγχάω.

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 δραίο (Hom. also ἐλκέω), ἵχω ἱατέω sound (both poetic), μέλε μέλεω (both poetic), πιπτει πιπτεῖν throw (both in prose).

486. Addition of a or o. — a or o is added to the verb-stem in some verbs. Thus, μοῦσαμαι δέλλω (Epic 2 aor. μοῦσαν), ἐμφακάςμαι; ἄλλοκομαι (ἄλ-) be captured, ἄλοκομαι from ἄλο; διψοῦμι πιεῖν (δι-) δομοσα, δμόμοκα etc. (δμο-); ἰχώμαι am gone, Epic ἰχώκα or ἰχώκα.

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, o becomes ω.

τιμάω (τίμα-) honor, τιμήω, τιμή-σα, τιμήμα-κα, τιμήμα-μαι, τιμή-θην; θηράω (θηρα-) hunt, θηρά-σα, θηρά-σα, etc. (380); ποιεῖ (ποιε-) make, ποιή-σα, ποιή-σα, ποιηθεί-κα, ποιηθεί-μαι, ποιηθεί-θην; δηλώ (δηλο-) manifest, δηλό-σα, δηλό-σα, etc.; ἰδω permit, ἰδὼ, etc.

a. Note ἀκροδομήμαι, ἡκροδοάσαμην, etc., from ἀκροδομήμαι hear; χρῆσω, ἤχρησα from χρῶ give oracles; χρῆσομαι, ἤχρησάμην from χράομαι use; τρῆσω and ἐτρῆσα from τετραινω δορε are from τρέ-

b. Verb-stems adding ε or o (486), and stems apparently receiving a short final vowel by metathesis (128), lengthen the short final vocal, as βούλομαι (βούλ-) wish, βουλή-σομαι (βουλε-, 486), κάμω (καμ-) am weary, κέκμη-κα (κμ-).

488 D. Some Ionic and poetic verbs adding ε are ἄλεξω, ἄλθομαι, γεγωνω, γεθέω, δουτέω, εἶρομαι, εἶλω, ἑταρέω, κελαδέω, κελομαι, κεντέω, κύθω, κυντέω, κυρεύω, λάσκω, μέθομαι, μέμω, πατέρω, βίγνω, στυγέω, τορέω, χάεω, φιλέω (poetic forms), χρα-κείω; ἀμπλακεῖσα, ἀπαρέκου; Epic εἴδιδακήσα (εἴδιδκαω), πιθήσω, πεπιθήσω, τιθάσαι (τιθω), πεπιθάσομαι (πεῖδομαι).

488 D. α is added also in βροχόμαι, γονώ, δηριδομαι, λιχιαδομαι, μηκάρου, μητριάω. 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.

γελά-ω laugh, γελάσσω, έγελάσα, έγελάσθην; τελέω finish, τελώ from τελέ-ω, τέλεα, τετέλεα, τετέλεσαι, τετέλεσθην; αύω accomplish, αύω, άνώσα, άνώσαι.

a. The following verbs retain the final short vowel of the verb-stem in all tenses: ἀγα-μαι, ἀδέ-μαι, ἀκέ-μαι, ἀλέ-ω, ἀνύ-ω, ἀφέ-κω (ἀρέ-), ἀρέ-κω, ἀφώ-ω, γελά-ω, έλαβω (έλα-), ἐλε-κώ, and ἐλέ-κώ (έλε-κώ), ἐμ-έω, ἐρά-ω, ἐρα-μαι (poet.), ἐσθώ (ἐσθώ, ἐδ-ε-, ἐδω-), ἔω-ω, ἔλα-ω, ἔλασκομαι (έλα-), κλα-ω break, μεθάσω (μεθ-ω-), κτ-ω- (κτω-, κτω-), στά-ω, τελέ-ω, τρέ-ω, φθίνω (φθι-ω-), φλά-ω, καλά-ω, κτ-ω (κτω-). Also all verbs in -ανύμι and -ανύμι (except ἑσθήκα from σβέννυμι extinguish), and διλύμ (δλ-ε-), διλύμ (δμ-ε-, δμ-ω-), στάρμιμ (στω-).

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: αστάω (αστίων, ἕσσα, ἕσσε, ἕσθην, ἕσθηναι), ἀχομαι (ἀχθ-, ἀχθέ-), καλε-ω, μάχομαι (μάχ-ε-), μω, μήν (μεν-, με-ω-, με-ω-), στάρμιμ (στω-).

c. In some verbs the final short vowel of the verb-stem remains short in one or more tense-stems, but is lengthened in the future, as δε-ω διδαι, δησω, δησε, δησεκα, δησεμαι, δησθην. So αρεω, βαινω (βαι-ω), βυνω (βυν-), διδωμαι, δω (δω-, δω-), ευρίσκω (ευρ-ε-), εχω (σεχ-, σεχ-), θω (θε-, θε-), ημη (ή-η), ἑστημαι (ἑστα-, στη-), λω (λω-, λω-), τιθημαι (θε-, θη-), τιθω (τιθω-, τιθω-), φθεω (φθ-, φθ-), and the root ἐρ-, ἐρ- (ἐπον).

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ (824); as τελεω from τελε-ω (cp. τό 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, τελεω (488 d), τετελεωμαι, τετελεσθη; σκω ἄσω, ἵσωμαι, ἵσκασθη; κελεω σιδηρ, κεκελεσμαι, κεκελεσθη; γεγνωκε ἐκω, ἑγνωσαι, ἑγεθησθη.

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 -ῳω except λεω stone to death, in all verbs in -εω which have -σθην preceded by η, in all verbs in -εω except χω heap up, and in all verbs in -εω except those that retain η. Stems originally ending in σ (824) properly show σ.

b. If the aorist passive ends in -σθην, the perfect middle may or may not insert σ. Verbs in -αω and -ιω (stems -αω, -ιω) 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 ἀνήδω, κοτέω, λοέω, κεικέω, and the forms δασα -αμν, δεσα. ἐρω shows ἐρω- and ἐρω-.

499 D. Hom. has original forms in κεφαλαίους (φράξις), κεκορυφάους (κοροττω), ἐπίθημα (πεθω).
the classical authors (so with the perfect of ἀλέω, βάλω, δράω, ἥνωμι, κλέω (κλῆω), σφίζω, χρω, and with the aorist of παίω).

c. The following verbs show an inserted σ both in the perfect middle and the aorist passive in classical Greek: αἰδέωμαι, γυγνώσκω, ἐλκύω, θάλω, θραίω, κελέω, ἑλώ, κατ'(ε)ρπόμεθα, κυλίω, ἔξω, πίμπλημι, πράω, πέττω, σβήνωμι, σείω, σκέδασμι, στάω, σαίω, σελέω, τίνος, ὄν, φλάω, χύω, χροβάζω.

d. The following form only the perfect middle with σ in classical Greek: βῦνεω, ἠτςμα (ἐμα, but ἐτς Ἰομ.), ἐφω, ἠτςμα, ἔξω, ἠτςμα, πλῶ, πλεοῦ (Hdt.).

e. The following form only the aorist passive with σ in classical Greek: ἀγαμα, ἀκών, ἀνώ, ἀδρέω, ἀκράμα, γελάω, βαίνωμι, δράω, ἥλω, ἑρμα, ἑράω, ἡλέομαι, κλέω (κλῆω), λέω, μεθόκω, μυρθήκω, δίω, δρόμοι (Hdt.), παίω, παλαίω, πτετάνου, πτερύμα, βαίω, βάνωμι, στῆρυμα, χαλάω, χράομαι, χραώ, χρω.

f. Only in post-classical Greek is σ attested both in the perfect middle and aorist passive in ἄρκεω, ἵω, ἑλάω, (ἀπὸ) λαίω, λῶ, δλῆμα, πτέω, πταίω, σάω, σαώ.
Only in the perfect middle: ἀγαμα, ἀκών, ἀνώ, γελάω, δράω, ἑράω, ἑρμα, κελέω, κολοκυ, μεθόκω, παίω, παλαίω, πτετάνου (and in Ionic). πτερυγμα (Aristotle; earlier perf. πτέργμα), στήρυμα, χαλάω, χαρώ. 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 σ-σ-σ. — Only in the aorist passive: ἀκόμαι, ἀλέω, ἅρω, βαίνω, βῦνεοι, νεόω, πελάω, πελάω, ἑρμα, ἑράω, ἱνωμι, κατω, ἱνω, μάχομαι, νέω, λεγόμαι, ἠτςμα, πλῶ, πλεού, σφίζω, θάνω.

g. Some verbs have double forms (one of which may be disputed) in the classical period: δύναιμα: εἰδυνάμην and εἴδυνάσθην (chiefly Ionic and poetico); κράνυμι: κράνεθαραγεία, κράνεμεν: κερομαίσαι better than κερομαίσαι; νέω: νέμαι and νέγρυ; δρόμοι: δρόμωμαι (and δρόμωσται), ἥμβης and ἥμβον. — Dialectal or dialectal and late are εἴδωσθην ἢ ἥμβηθην (βοῦ), ἤθλοσθαι ἢ ἥμβησθην (ἡλιοσθην), κελέσμαι for κελέσμαι (κελέσματι), κελέσμαι for κελέσμαι (κελέσματι).

h. Some verb-stems ending in -σ σ-σ-σ in the perfect middle: ἑθοῦμα, μαινῶ, πανάμω, περαίνω, υφαίνω, χαῖνω. Thus πέφρασμα, ἤφθασμα, μεμόσμαι. Dialectal or late: ἰμάνω, κοιλάζω, λεπτάω, λυμαίνομαι, παίνω, ἤρασια, σμαινώ. On -μαι see 579.

i. Observe that some verb stems inserting σ do not lengthen the final vowel of the verb-stem in any tense (γελάω, τελέω) and that some not inserting σ (δέω, θεω, λω) do not lengthen the final vowel in some tenses. ἐπ-αινει com. and τα-αινει ε' short 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 (588) before -ται, -σθε (πιτέσται from πεπειται). 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 κεκλεκάμαι (κεκλεώ), πετάμεσα (πιτεμίμα), ἠγοςμαι (αγωνοκο). 490. Addition of θ.—The present stems of some poetical verbs are made by the addition of θ; as ἅθ-θ-σ πέθηκε, πλήθ-θ-σ am full (πλήθ-θ-σ). Cp. 332.

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 (ου once) takes the place of the thematic GREEK GRAM. — 11
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 (διωκάθην, εἰκαθὼν).

491. Omission of v.—Some verbs in -νω drop the ν of the verbal stem in the first perfect, perfect middle, and first passive systems.

κρῖνω (κριν-), judge, κέκρι-κα, κέκρι-αι, κέκρι-θην. So also κλίνω incline, πληνω wash.

492. Metathesis.—The verbal stem may suffer metathesis (128).

a. In the present: θηρίκω die, 2 aor. θηανα, perf. τέθηκα.
b. In other tenses: βάλλω θίνου (βάλ-), perf. βεβλήκα, βεβλήθη (βλη-) ; τείων cuit (τεί-ν-), 2 aor. θεμων, perf. τέθηκα; ἐρρομαι (ἐρρ-) see, 2 aor. θρακο-
   κος; τέρω delight, 2 aor. pass. τέραπην and τέραπων (both poetical).

c. Regularly with e in the perfect.

493. Syncope.—Some verbs suffer syncope (44 b).

a. In the present: πίστω fall for π-πιστ-ω, ἑκχω hold for (σ) ἑκχω (125 e),
   μέμω for μ-μεμω.
b. In the future: πτήσωμαι from πτέσωμαι: fly.
c. In the second aorist: ἔσχω for ἐσώχ-ων from ἑκχω (ἑχ- for σέχ-, 125 e).
d. In the perfect: πέ-πτα-μαι have expanded from πετά-νωμαι.

N.—Syncopated forms are properly weak stems (476 a).

494. Reduplication.—The verb-stem may be reduplicated.

a. In the present with i: γι-γνώ-σκω (γνω-) know, τε-θη-μ place, ἐ-στη-μ see,
   δί-δω-μ give. The present reduplication may be carried over to other
tenses: διδάκτωσκω teach (69), διδάξω. With e: τε-τῶμαι bore.
b. In the second aorist: ἄγω (ἄγ-) lead, ἄγ-αγ-ων; ἕτομαι follow, ἔστημαι (for
   σε-σε-ομην).

c. Regularly with e in the perfect.

495. Iterative Imperfects and Aorists in -σε%.—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, πληγέω (πλέγω δυνη), δίωκαθω
(διώκω pursue), ἔσχεδον (ἑχω have). Θ-forms are found in moods other than
the indicative (ἐκάθω, εἰκάθωμι, ἀκώκατε, διωκάθειν, εἰκάθων).

492 D. See the List of Verbs for poetical forms of ἀμαρτάω, ἀραβάω, ἡράττω,
βλάσκω, δαμάσκω, δέμω, τορ.

493 D. See the List of Verbs for poetical forms of πελώ, πελάζω, μέλω, μελο-
μαι; also ἑτερομον found, ἑπεφον σέλω.

494 D. Poetic ἀράπικω (ἀρπ) fl., and the intensives (887) μαρ-μαίρω (μαρ-)
flash, τορ-φόρω (φορ-) grow red, ταρ-φαίνω (φαί-) shine brightly, το-τύω (τυν-)
puff. Also with ἐτη-δέκ-το greeted (MSS. δεῖδετο).
in the 2 aorist; and only from ω-verbs. Herodotus regularly and Homer usually omit the augment. -ω verbs have -α-σκον or -α-σκον; -ω verbs -ε-σκον, in Hom. also -ε-σκον. -α-σκον is rare in other verbs than those in -ω. The vowel preceding the suffix is always short.

a. The suffix -ακις is added to the tense-stem. Imperf.: φεβγε-σκι (φεβγω 

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 ω- to the verb-stem, as λύ-ω, παθεί-ω, παύ-ω, μίν-ω, πείθ-ω, φιάγ-ω, and the denominative verbs τιμά-ω, φιλά-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 -ω or -ω.

1. a. Verbs in -ω generally have υ in Attic in the present; as λῶ ὄνεος, ὄω 

500. 1. D. Homer has short υ in ἄλω, ἄνω, βρῶ, δῆω, ἔρω, ἥμω, ταρφ, φῶ, and in all denominative verbs except ἐρήμωσε and έπιθεώς, where υ is metrically necessary; long υ in ἦδω, πτώ, βω; ances in ὥν sacrifice (υ double-
164 PRESENT SYSTEM: FIRST CLASS, SECOND CLASS [501

κωδός, κωλῶ (usually), μηνῆς, ὀπὸς (ὀπτώ), πτῶ, ὑβρομι ai, στόμα, τρῶ, δεῖ; possibly in εἰλόμα, ἡμῶ, μῶ, ἔδω, φῶ; δεινῶ, μηρόμαι, πληθῶ (once ὅ), φινῶ. ὁρῶ (ὁ) is doubtful.

b. -νω has u short in ἀνόω, ἀρῶ, βρῶ, κλῶ (but κλῖθ), μεθῶ, and in all verbs in -νω.

2. Attic has i in primitive verbs in -ω, as πρῶ, χρῶ, χλῶ, but i in τλω. Denominative verbs have i; but ἄσθαν.

501. Several verbs with medial i, ÿ in the present, show i or ÿ, ÿ or ÿ in some other tense or tenses. Thus, θίσω press, θέλω, πηγή, τρίβω, ῥυό τέρμα τερήθη, τόφω raise smoke ἐτύφην, ψιχω cool ἐψιχη.

502. Verb-stems having the weak grades a, i, u, show the strong grades η, ει, eu in the present; as τῆ-ω (τάκ-) melt, λειτω (λει-) leave, 

fēνω (φει.) flee.

a. To this class belong also λῃθω, σῆμω, τέθηκα am astonished, 2 aor. ἔταφον, ἀλείφω, (δῆος, 703), εἶκω (εἰκα), (εἰθα, 563 a), ἤρεικο, ἤρειπω, πελώ, στείβω, στείχω, φείδομαι; ἅρειγομαι, κεθοῦ, πεῦδομαι, τεῦχω.

503. Present Stems in -νω. — The strong form eu before the thematic vowel became ef (ευ) and then e (20 a, 43) in the verbs ὠλω τιν θέομα, νῦν sust in unis, πλω sail ἐπευλεσα, πῶλ breathe ἐπευσα, βὼ λοι βεῦμοι, χὼ pour κέχακα, κέχωμαι, ἐχ'θυν.

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 verbal grades, strong forms η, ω in the singular, weak forms ε (α), ο in the dual and plural. Thus τι-ῆμι, τι-θε-μεν; τι-στημι for σι-στημι (= σι-στα-μι), τι-στα-μεν; δι-δω-μι, δι-δο-μεν.

a. All verbs in μ (enumerated 723 ff) belong to this class except those in -νω (528 f) and -νμω (523 g).

SECOND OR Τ CLASS (VERBS IN -πτω)

505. The present stem is formed by adding -τω- to the verb-stem, which ends in τ, 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), ὃδω ρυσθ on, Pharm, λῶ (rarely λῶ), ποιπνῶ, ὠμαι. Pindar has u short in θοῦ sacrifice, λαχω, λῶ, μανῶ, βῶ, ὠμαι, in present in -νω, and in denominative verbs.

2. Hom. has ÿ in the primitives πιμαι and χρῶ; but τίω and τίω (τεῖω ?); -τω in denominatives (except μηνὶ B 760). κονω, ὠμαι are from κομ(σ)-σω, δε(ε)-σμαι.

3. Where Attic has ÿ, ÿ in the present, and Epic ÿ, ÿ, the former are due to the influence of ÿ, ÿ in the future and aorist.

508 D. These verbs end in -εω in Aeolic (πεθω etc.). Epic πείλω, πείω have ei by metrical lengthening (28 D.).
PRESENT SYSTEM: THIRD (IOTA) CLASS

506. Some of the verbs of this class add e in the present or other tenses, as ριπτω throw, πεκτω comb, τόπτω strike τυπήω.

THIRD OR IOTA CLASS

507. The present stem is formed by adding -ις- to the verb-stem and by making the necessary euphonious changes (109–116).

I. PRESENTS IN -ις

508. Dental Verb-stems. — Verb-stems in δ unite with i to form presents in -ις (116), as φραζω tell (φραζ-ις), ελπίζω hope (ελπίζ-), κομίζω carry (κομίζ-η a carrying), δίς smell (δίς-μη odour), καθίζω seat myself (καθίς seat).

a. σάζω save (for σω-ις) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σαζ-.

509. Stems in γ. — Some verbs in -ις are derived from stems in γ preceded by a vowel; as ἀρπάζω seize for ἀρπαγ-ις (cp. ἀρπαγ- γ seize), κράζω cry out (2 aor. ἱκραγον). See 116, other examples 623 γ III.

a. ρίζω wash makes its other tenses from the verb-stem ρίζ- (fut. ρίζω, cp. Hom. ρίττοι).

510. A few verbs with stems in γγ lose one γ and have presents in -ις; as ἐλαίω scream (ἐλαγγ-η), fut. ἐλάγξω; σαλπίζω sound the trumpet ἑσάλπιζα (also λάζω sob, πλάζω cause to wander).

511. ἔργω, ἐργῶ yield μιζω do (poetic) and ἔρδω (Ionic and poetic). See 116.

512. Most verbs in -ις 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 -σω, ΤΩ)

513. Palatal Verb-stems. — Stems ending in κ or χ unite with i to form presents in -ττω (-σω).

φυλάττω guard from φυλάκ-ις (φυλακ- η guard (112)); κηρύττω proclaim from κηρίκις (κηρυκ-, κηρυκ-οι); ταράττω disturb from ταραχ-ις (ταραχ- η confusion).

a. τόττω cook is for τεκ-ις; all other tenses are made from τεκ-.

508 D. Aeolic has -σω for -ις.
514. Several verbs showing forms in γ seem to unite γ with ι to form presents in -ττω (-σω). Thus ἀλαττω change, ματτω knead, πλαττω strike (with the 2 aorists passive ἀλλαγ-ν, ἔμαγ-ν, ἔπλαγ-ν), πράττω do (2 perf. πέταγα, 571), τάττω arrange (τἀγ-οι commander).

a. So ἔραττομαι grasp, μάττω compress (515 b), ράττω push, πτέσσω fold, σάττω load, σφέρρω pipe, σφάττω kill, φράττω fence. Πράττω has the late perf. πεταγα.

515. Some presents in -ττω (-σω) are formed from stems in τ, θ like those from κ, χ.

Poet. ἡρασω row (ἐρη-νη rower) aor. ἤρησα; poet. κρύσσω arm (κρυν κρυθ-οι helmet), imperf. κρόνωσε.

a. So also βλέπω take honey, πάττω sprinkle, πτίττω pound, and perhaps πλάττω form; also ἀφάνω Ehd., and poetic ἠμάζω, λαφύσιο, λισσολαι.

b. κάττω compress (καγ-, καδ-) ἱματα, ἱμασμαι and ἱμαγμαι. Cp. 514 a.

516. Formations by Analogy. — a. As γ + ι and ι + ι unite to form ι, none of the verbs in -ττω can be derived from -γω or -δω. Since the future and aorist of verbs in -ω might often seem to be derived from stems in κ, χ, or τ, θ, uncertainty arose as to these tenses: thus the future σφάδω (σφαγ-οι) from Epic σφάδω sly (σφαγ-ω) was confused in formation with φυλάσω (φυλαις-ω), and a present σφάτω was constructed like φυλάττω. Similarly, Attic ἀρανσω (ἀμαί) for ἀραττω; and so in place of (poetic) ἀρμύζω fit (ἀμοδ-) the form ἀρμύττω was constructed.

III. LIQUID AND NASAL STEMS

517. (I) Presents in -λω are formed from verb-stems in λ, to which ι is assimilated (110). Thus, ἀγγίλλω announce (ἀγγελ-λω), στέλλω send (στελ-λω).

518. (II) Presents in -αιω and -αιω are formed from verb-stems in -αι and -αι, the ι being thrown back to unite with the vowel of the verb-stem (111). Thus, φαίνω show (φαν-λω), ὄνομαι name (ὄνομαν-λω), χαίρω rejoice (χαρ-λω).

a. Many verbs add -ιω to the weak form of the stem, as ὄνομαι-ω for ὄνομαν-ιω from ὄνομα-ιω, cp. nomen (36 b).

b. Hom. has κούδαιω and κούδαω honour, μελαιω blacken and μελάω grow black. ὕλωσαι wash is late for ὑλωσάω.

c. The ending -αιω has been attached, by analogy, in ἑρμαιω make hot, etc. (620 III, 806.7). Likewise -οω (519) in poetic ἀρτοῦ prepare, parallel to ἀρτοῦ (in composition), by analogy to ἐρχομεν weigh down, ἧδον sweeten.

518 D. Homer has many cases of this confusion; as ὀλεμάζω (πολεμάζ-) but ὀλεμάζω. In Doric the ι forms from -ιω verbs are especially common, as χωρίω separate, χωριζω, ἐχωρίζω. ταῖτω sort has (late) ταῖξα.
519. (III) Presents in -εινω, -ηρω, -ινω, -ηρω, -υνω, and -ηρω are formed from stems in ει, ερ, ιν, ηρ, υν, υρ with 5% added. Here 5 disappears and the vowel preceding υ or ρ is lengthened by compensation (ε to ει; i to i; u to u). See 37 a, 111.

tεινω stretch (tευ-ω), φθειρω destroy (φθερ-) θελω (θερω-), οἰκτειρω pity (οἰκτερ-) generally written οἰκτειρω, δμων ward off (δμων), μαρτυρομαι call to witness (μαρτυροματ-).

a. φθειρω (φθερ-) one, am obliged is formed like τεινω, φθειρω in order to distinguish it from φθειλω (φθελ-) increase formed regularly. Hom. has usually Aeolic φθειλω in the sense of φθειρω. δειρω λαυ (δερ-ω) is parallel to δερ-ω (499).

520. Verb-stems in -αυ- for (αυ-, αρ-). — Two verbs with verb-stems in -αυ have presents in -αιω out of -αγ-ω (38 a): καλω burn (καυ-, καφ-), fut. καλ-ω; and κλαιω weep (κλαυ-, κλαφ-) fut. κλαι-σουμαι. Others 624 b.

a. Attic prose often has καιω and κλαιω, derived from αυ before ει (καεις, and, with α extended to the 1 person, καιω). Cp. 396.

521. Addition of α. — The following verbs add α in one or more tense-stems other than the present: βάλλω throw, καθίσω sit, κλαιω weep, δίω smell, φθειλω owe, am obliged, χαίρω rejoice.

522. Contracted Verbs and Some Verbs in -ω, -υω. — a. Verbs in -αω, -αιω, -αιω, which for convenience have been treated under the first class, properly belong here; (y) having been lost between vowels. Thus, τιμω from τιμα-ω (τιμα-), οἰκω dwell from οικε-ω (οικε- alternate stem to οικο-, 229 b), δηλω from δηλα-ω. So in denominatives, as poetic μηνω am wrath (μην-ω), φθειρω sorrow (φθειρ-ω). Primitives in -ιω, -υω are of uncertain origin. Cp. 608, 624.

N. — The rare spellings ἀλεια, οὐλω, μεθυσ, φυλω indicate their origin from -ιω.

b. So with stems in long vowels: δρω do from δρα-ω, ὑω live from ᾿η-ω (cp. 370), χρω give oracles from χρη-ω (2 pers. χρυς, 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 υ.

a. -ειω- is added: δικαίω be just, τείνω cut.
So δοκω, καμω, τίμω, τίτω poct., τίμω, φθαρω, φθίνω.

b. -ηνο- is added: αἰσχ-νομαί perceive, αμαρ-νο-ω err.
So αἰδάμω, βλαστάμω, δαρθάμω, ἀπεχθάμαι, οἴδαμω, οἰοθάμω, ὄφλισκάω (626).

c. -αινο- is added and a nasal (μ, ν, or γ nasal) inserted in the verb-stem: λαμ-μα-νω (λα-μα-) take, λαμ-νό-ω escape notice (λαβ-), τιν-γ-αν-ω happen (τυγ-).
So ἄνθαμω please (ἀ-), θαγγάω touch (θαγ-), κηγχάμω find (κηγ-,) λαγχάμω obtain by lot (λαχ-), μαθάμω learn (μαθ-), πυρβάμαι inquire (πυρθ-).

d. -εινο- is added: βο-ιν-ω stop up (also βω), ἴκ-ε-μαι come (also ἰκω).

519 D. Aeolic has here -εμω, -ερω, -εμω, -ερω, -εμω, -ερω (37 D. 3); for ετεινω, it has εταιμω; cp. Doric φθαλω for φθειρω.
PRESENT SYSTEM: FIFTH (-σκω) CLASS

κυν-νώ kiss, ἀποκ-ν-κο-μαι have on, ὑποκ-ν-κο-μαί promise (cp. ἵππ-ω for ἵππ-ω-ω, 488 a).

e. -νή%- is added: δαινώ drive for δαι-ν-ω.
f. -νυ (-νυ after a short vowel) is added (second class of μ-verbs, 414): δεικ-νυ-μ show (δεικ-, present stem δεικτικ-), κατοι-νυ-μ yoke (καταγ-, διλλω) destroy (for διλλ-νυμ, 77 a); κερδ-νυ-μ mix (κερδ-, σκεδά-νυ-μ scatter (σκέδα-). Others 729 ff. Some of these verbs have presents in -ωμ (740).

N. 1.—The forms in -νυμ spread from ἱνυμ, σβενυμ, which are derived from ἠνυμ, σβενυμ.

N. 2.—Some verbs in -νυ are formed from -νυ%- for -νυ%-; as Hom. τίνω, φθίνω, φθάνω, ἄναμαι from τε-νυ-ω, etc., (37 D. 1). Attic τίνω, etc. dropped the f. g. -νυ, ἄνυ are added (third class of μ-verbs 412); as in (poetic) δάμ-νη-μ I conquer, δάμ-να-μεν we conquer (δαμ-), and in σκεδα-νυμ (rare in prose for σκεδάνυμ) scatter. The verbs of this class are chiefly poetic (Epic), and most have alternative forms in -ωμ. See 787.

In two further divisions there is a transition to the Iota Class.


i. -συ-% for -συ-% is added: σφραίνομαι smell (σφραγ-νομαι), Hom. σπά-σαινομαι sin (also σπά-νταινω). 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 λήψαι (λῆθ)-; δάκω (δακ-) bite δῆξω (δηκ-). So λαγχάνω, λα-νάω, τυγχάνω, πυράνομαι (πυθ-) inquire, fut. πεσομαι (πεθ-).

a. ἄγνωμ yoke, πτήνωμ fasten, βῆγνωμ break have the strong grade in all tenses except the 2 pass. system. μέγνωμ mix (commonly written μέγγυμ) has μύ- only in the 2 perf. and 2 pass. systems.

525. Addition of e and o.—a. Many verbs add e to the verb-stem to form all the tenses except present, 2 aorist, and 2 perfect; as αλαθάνωμαι, ἰμαρτάνω, ἀνδάνω, αἰσθάνω, ἀπεμβάσωμαι, βλαστάνω, διαρθάνω, κωγχάνω, κυαρσάνω, μαθάνω, ὀλυθάνω, ὀφθαλύμω. One or more tenses with e added are formed by κερδαίω, διλλω, σφραίνομαι, στροφώμαι, τυγχάνω.

b. δμυμίῳ store has ὀμί- in all systems except the present and future, as ὀμοσα, ὀμώμακα, but fut. ὀμοσαι from ὀμεσαι.

FIFTH OR INCEPTIVE CLASS (VERBS IN -σκω)

526. The present stem is formed by adding the suffix -σκω- to the verb-stem if it ends in a vowel; -σκ- if it ends in a consonant. Thus, ἄρισκώ please, εἴρισκω 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. -scio); as γηράκω grow old. But very few verbs have this meaning.

b. In θηρίκω die, μμηρίκω remind, -σκω was later added to verb-stems ending in a vowel. The older forms are θηρίκω, μμηρίκω.
c. The verb-stem is often reduplicated in the present; as γιγνέσκω know, βιβρόσκω eat, διδιδόςκω run away. Poetic ἄρ-αρ-ίσκω sit, poetic ἀν-αφικόσκω deceive, have the form of Attic reduplication. μισγω may stand for μι-(μ)σγω.

d. A stop consonant is dropped before σκω (86); as διδιά(κ)-σκω teach (cp. διδιάςκω), ἀλάκ(κ)-σκω avoid, λά(κ)-σκω speak. πάσχω suffer is for πα(θ)-σκω (193).

e. The present stem often shows the strong grades ω (weak o) and η (weak a). See b, c. Weak grades appear in φάσκω say, βάσκω feed.

f. On the iteratives in -σκω see 496.

527. The following verbs belong to this class (poetic and Ionic forms are starred):

a. Vowel stems: ἀλόκοσκω* (ἀλό-), ἀναβιόσκομαι* (βιο-), ἀρόσκω (ἀρε-), βάσκω* (βα- for βατ-, 36 b), βιβρόσκω (βρο-), βιλόσκω* (μολ- προ- βλο- 130 D), βόσκω (βο-), γενεάκω (cp. γενεάω), γηρόσκω (γηρα-, γηρομάκω (γηρο-), δεδιδόσκομαι* frighten, διδάσκω (δα-), ἡβάσκω (ἡβα-), ἠλάκσκω* (ηλα-, διηνόσκω (θαν-), διηνόσκομαι* (θαν-), διηνόσκω (θαν-), διηνόσκομαι* (θαν-), μανθάσκω (μαν-), πατισκό* (πα-, τιπρόσκω (τρα-), τινόσκω* (τιν-, τιφανόσκομαι (φαν-), τιτρόσκω (τρω-), φάσκω (φα-), χάσκω* (χα-).

b. Consonant stems: ἀλόκομαι (ἀλ-), ἀλόκω* (ἀλκ-), ἀμβίλοκω (ἀμβιλ-, ἀμβλο-), ἀμπλακόκω* (ἀμπλακ-), ἀμπλακόμαι (ἀμπλακ-) ἀπαρίσκω* (ἀπ-ἀρ-, ἀραφίσκω* (ἀρ-), δεδιδόσκομαι* welcome (δε-δεκ-) and δεδιδόσκομαι (usually written δε-δεκ-) welcome, διδάσκω (διδ-), δίκκω (δικ-, δικομαι* (δικ-) εβρίσκω (ἐβρ-, εβρίσκω (ἐβρ-) εβρίσκω (ἐβρ), εβρίσκω* (ἐβρ-) εβρίσκομαι* (ἐβρ-) μανθάσκω* (μαν-), ὀφλισκάω (ὀφλ-, πάσχω (παθ-), πετρόσκω (πετρ-) πτόσκομαι* (τιτ-), πτύσκομαι (τιτ-), πτύσκω* (τιτ-, χρημάτισκομαι* (χρ-).

528. Addition of ε and ο. — στερεῶσκω deprive (cp. στερομαι) makes all the other tense-stems from στερε-; εβρίσκω has εβρ- except in the present and 2 aorist.
— ἀλόκομαι am captured (ἀλ-) adds o 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, fui. For the full list of forms see the List of Verbs.

1. ἄφεσ (ἄφω-, ἄ-) take, fut. ἀφήσω, ἔφηκα, etc., 2 aor. ἔφνου.
2. ἐλθ (ἐλ-, ἐ-) saw, vidii, 2 aorist (with no present act.); 2 pl. ἐλθεῖσθαι know (794). Middle ἐλθομαι (poetic). ἐλθος is used as 2 aor. of ἐλθω (see below).
3. ἐθαν (ἐθ-, ἐ-, ἐ-) spoke, 2 aor. (no pres.); fut. ἐθεῖω, perf. ἐθηκα, ἐθηκα, aor. pass. ἐθηκεν. The stem ἐθ- is for ἐθ-, seen in Lat. verbum. (Cp. 492.) ἐ- is for ἐ-, hence ἐθηκα for ἐθ-θηκα.
4. ἐφηκα (ἐφ-, ἐφω-, ἐφθ-, ἐθθ-) go. Fut. ἐφηκα (usually poet.), 2 perf. ἐφηκα, 2 aor. ἐφθηκα. The Attic future is ἐμί shall go (774). The imperfect and the moods of the pres. other than the indic. use the forms of ἐμί.

598 c. D. Hom. has ἐθηκω liken for ἐθηκα, also ἐθηκω from ἐθηκα, τιτοκαμαι prepare, ἐδικακαμαι welcome.
PRESENT SYSTEM: SIXTH (MIXED) CLASS

5. ἔσθως (ἔσθ-, ἔσ-, φαγ-) eat, fut. ἔσθωμι (541), pl. ἔσθοικα, ἔσθοις, ἔστος, 2 aor. ἔφαγον.

6. ὑπάω (ὑπα-, ὑπ-, ἄπ-) see, fut. ὑπομαι, perf. ὑπάρκα or ὑπάρκα, perf. mid. ὑπάρκα or ὑπάρκα (ὑπ-μαι), ὑπέθηκα, 2 aor. ἔδοξ (see 2 above).

7. πάσχω (πάθ-, πενθ-) suffer, fut. πάσχωμι for πενθ-σωμαι (100), 2 pl. πάσχας, 2 aor. ἔπαθαν. (See 526 d.)

8. πίω (πί-, πο-) drink, from πί-νω (523 a), fut. πίωμι (541), pl. πίπτωκα, 2 aor. ἐποίη, imp. πίθ (486. 1, a, 687).

9. τρέχω (τρεχ-, for θρεχ-) run, fut. τρέχομαι, pl. τραυμάται, 2 aor. ἔτραχον.

10. φέρω (φερ-, φεκ-, by reduplication and syncope ἐν-εκκ and ἐνεκ-) bear; fut. φέρω, aor. ἔφερκα, perf. ἐφέρκα (446, 478), ἐφέρκα, aor. pass. ἐφέρκησα.

11. ὠφέλω (ὦ-, ὡρα-) buy, fut. ὠφέλωμαι, perf. ὠφέλημαι, ὠερήθην. For ὠφελεῖ: the form ὠφελάμενος the form ὠφελάμενος 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), διοποίομαι (III, IV), ὀφλισκαίον (IV, V).

531. Many verbs have alternative forms, often of different classes, as κοΐδων κώδαιν χοπν, ἐκ κοίνων come, μελα-ν- gicous black, μελαίω (μελα-ω) blacken, κλάω (κλαγγ-) κλαγγ-άιν scream, σφάξω σφάττω slay (516). Cp. also ἀνώ ἀνών accomplish, ἀρώ ἀρω ἀρω water, Hom. ἔρωκ, ἕρωκα, ἕρωκα restrain. Cp. 886. 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. ἔδω, παιδεῖν, 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. βέσομεν, ἀμίλησται, Ionic inscriptions πιησεῖ.

533. The future stem is formed by adding the tense-suffix -σ% (535) to the verb-stem: λί-σω, I shall (or will) loose, λύσομαι; θῆ-σω from τί-σσ-μ place; δείξω from δεικ-νό-μ show.

a. In verbs showing strong and weak grades (476) the ending is added to the strong stem: λείπω λείψω, τίκω τίξω, πιέω πιέσω (508), δίδωμ διδώ.

534. Vowel Verbs. — Verb-stems ending in a short vowel lengthen the tense suffix (α to η except after ε, η, ρ). Thus, τίμω, τίμησω; ἔδω, ἔδω; φιλέω, φιλήσω.

a. On χράω give oracles, χράομαι use, ἀκρόδωμαι hear, see 487 a.

b. For verbs retaining a short final vowel, see 488.

534 D. Doric and Aeolic always lengthen α to ā (τιμᾶσω).

b. In verbs with stems originally ending in -σ Hom. often has σσ in the future: ἀνών ἀνθεσσόμαι, τελώ τελέσω; by analogy ὀλέκμ ὀλέσω (and ὀλέω, ὀλείται).
535. Liquid Verbs. — Verb-stems ending in λ, μ, ν, ρ, add -εσ%; then σ drops and ε contracts with the following vowel.

φαιν (φα-ν-) φηνω, φανώ, φανες from φαιν-ε(ς)ω, φαιν-ε(ς)εις; στελλ (στελ-) send, στελομεν, στελειτε from στελ-ε(ς)ομεν, στελ-ε(ς)ετε. See p. 128.

536. σ is retained in the poetic forms κέλω (κέλλω land, κέλ-) κόρω (κόρω meet, κυρ-) θέρομαι (θέρομαι warm myself, θερ-) δρομ (δρομου trace, δρ-) So also in the aorist. See όραςκω, όλω, κόρω, φθειρω, φόρω in the List of Verbs.

537. Stop Verbs. — Labial (τ, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (θ, θ) are lost before σ (98).

κόν-τω (κον-τω) κονί, κόψω, κόψομαι; βλασ-τω (βλασ-τω) τοιυρε, βλάψω, βλάψομαι; γραφε-τω, γραφω, γράφομαι; πλέκω, πλευς, πλέω, πλέομαι; λέγω, λέγω λεγομαι (λαρτω) disturb, παράξω, παράζομαι; φράζω (ϕραζ-) say, φράω; τενω (τεν-, τευ-) persuade, τελω, τελομαι.

a. When σ or ρ is added to the verb-stem, it is lengthened to η or ο: as βούλομαι (βούλ-ε-) wish τοιλήθομαι, τόλομαι (τόλ-ε-) am captured τόλομαι. 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 η or ρ and these vowels are not preceded by a syllable long by nature or position. Here σ is dropped and -ω and -ιω are contracted to -ώ. When ι precedes σ, the ending is -ι(ς)ω which contracts to -ιώ.

a. καλεω call, τελω, τινισ drop the σ of καλέω καλέομαι, τελέω τελέομαι and the resulting Attic forms are καλώ καλομαι, τελώ (τελομαι poetic).

b. δλαω (δλω-) drive has Hom. δλαω, Attic δλω. — καθέμαι (καθε-) sit has Attic καθεδομαι. — μαχομαι (μαχ-ε-) fight has Hom. μαχεομαι (and μαχησομαι), Attic μαχομαι. — δλιμ (δλε-) destroy has Hom. δλεω, Attic δλω.

c. All verbs in -σχύω have futures in -ς(σ)ω, -ώ. Thus, σκεδάσωμι (σκεδα-) scatter, poet. σκεδάσω, Attic σκεδώ. Similarly some verbs in -σχύω: ἀμφιερύω (ἀμφω-) clothe, Epic ἀμφιωσομαι, Attic ἀμφιώσω; στόρνυμι (στορ-ε-) spread, late στο-ρω, Attic στορώ.

d. A very few verbs in -σάω have the contracted form. βιβάζω (βιβάζ-) cause to go usually has Attic βιβάω from βιβάω. So ἐξετώμεν = ἐξετασομεν from ἐξετάμεν examine.

e. Verbs in -σω of more than two syllables drop σ and insert ε, thus making -ι(σ)ω, -ι(ς)ομαι, which contract to -ιω and -ιουμαι, as in the Doric future (540).

535. D. These futures are often uncontracted in Homer (βαλέω, κτενεῖς, ἀγγελομοι); regularly in Aeolic; in Hdt. properly only when ε comes before σ or ω.

537. D. Doric has -ξω from most verbs in -ξω (516 D.).

538. b. D. For Hom. -ωω for -ω-, see 645.
So κομψός (κομπό-) signifies makes κομψήω, κομψ-εω, κομψ-ώ and in like manner κομπ-ούμαι, both inflected like κοιμ-, κοιν-ώμαι. So ἄθυμει, ἀκύμετροι from ἀθύμως, ἀκύμωσις, ἀκύμφης. But χίλιῳ (σχίδ-) split makes χίλι-ώ. κομψ-ω etc. are due to the analogy of the liquid verbs.

N.—Such forms in Attic texts as ἑλάσω, τελέσω, κομψ-ω, 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 -σεμα to -σε-μαι. Such verbs (except νέω, πίπτω) have also the regular future in -σομαι.

κλαίω (κλαίν-, 520) weep κλαίσομαι, κέω (κέν-, κέν-) swoon κενσόμαι (doubtful), πλεώ (πλέ-, πλέω) sail πλενσόμαι, πνέω (πνε-, πνε-), breathe πνευσόμαι, πιπτώ (πέπτ-) fall πεπτόμαι, πνηθάνομαι (πνή-, πνη-) breathe πνευσόμαι, πνημάνομαι (πνή-, πνη-), feel πνευμόμαι, χείρ (χέο-) χεισώμαι.

a. The inflection of the Doric future is as follows: —


b. These are called Doric futures because Doric usually makes all futures (active and middle) in -σε-ω, -σεμα -σεμαι.

c. Attic ἐπεσμα (Hom. ἐπέσμα) from πιπτω fall comes from πέτμαι. Attic ἐπτόμαι is derived from 2 aor. ἐπτήν (Dor. and Aeol.) under the influence of ἐπέσμα.

541. Futures with Present Forms.—The following verbs have no future suffix, the future thus having the form of a present: ἠδομαι (ἠδ-) eat, πέμαι (πε-) drink, χείρ (χε-) and χέμαι, pour. See 529. 5, 8.

a. These are probably old subjunctives which have retained their future meaning. In ἠδομαί and πέμαι the mood-sign is short (457 D.). Hom. has βεσμαί or βεσμαι live, δέω find, κείω (written κεία) lie, ἔκανω achieve, ἔρω δρασω, τανω stretch, and ἀλετταί avoid. νέμαι go is for νέσμαι.

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: ἐλύσα I loosed, λύσα, λύσαι; ἐδεξα I showed, from δεικ-ν-μι. See 666.

539 D. Hom. has δεικ-ω, κομ-ω, κτερ-ω; and also τελ-ω, καλ-ω, ἐλ-ω, ἄρτ-ω, δαμ-ωσοί (645), ἄνω, ἔρ-ωσαι, ταν-ωσαι. Hdt. always uses the -ο- and -ομαι forms. Homeric futures in -ο- have a liquid before ε, and are analogous to the futures of liquid verbs.

540 D. Hom. ἔσεται (and ἔσται, ἔσται, ἔσται). In Doric there are three forms: (1) -σεω (and -σεω), -σεμαι (and -σεμαι) ; and often with ευ from ει as -ευσει, -ευσει; (2) -σεω with i from ε before οι and ο; (3) the Attic forms.

543 D. Mixed Aorists. —Hom. has some forms of the first aorist with the thematic vowel (%) of the second aorist; as ἔστε, ἔσθε (ἀγω lead), ἔβηστα,
a. In verbs showing strong and weak grades (476), the tense-suffix is added to the strong stem: πείθω ἐκεύσα, τήκω ὑπεξα, πνεύω ἐκεύσα, ἦσθομ (στα-, στη-) ἵκεσα, ἵκεσμαν. 

N.—τίθημι (θε-, θη-) place, δίδωμι (δο-, δώ-) give, ἤμι (ἐ-, ἦ-) send have aorists in -κα (ὅθεκα, ἡθεκα, ἡκα in the singular: with κ rarely in the plural). See 756.

543. Vowel Verbs.—Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (α to η except after ε, ι, ρ). Thus, τίμω ἑτυμα, ἐὰν ἐτείμα (431), φιλέω ἑφίλεια.

a. κέω (κέω, κέω, κέω) pour has the aorists ἐκεύα, ἐκεύαν (Epic ἐκεύα, ἐκεύαν) from ἐκεύα, ἐκεύαν.

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): α to η (after ι or ρ to α), ε to α, ι to ι, υ to υ. 

φαινω (φαι-) show, ειρήνη for ἐφανα; περαινω (περαι-) finish, ἐπεράνα for ἐπανασα; στέλλω (στελ-) send, ἐστειλα for ἐστειλα; κρίω (κρι-) judge, ἐκρίνα for ἐκρίσα; θλουμαι (θλ-) learn, ἕλθαμα for ἠλθαμα.

a. Some verbs in -ανω (-ap-) have -a instead of -a: as γυνακω sweeten γυνακω. So ἰσχαρνω make thin, κεραινω gain, κολαινω hollow out, λιπαινω fatten, φαγαινω be angry, πεταινω make ripe. Cp. 30 a.

b. The poetic verbs retaining σ in the future (536) retain it also in the aorist. 

c. αρω (αρ-) raise is treated as if its verb-stem were ἄρ- (contracted from αρ- in ἄρω): αορ. ἄρα, ἄρω, ἄραι, ἄραι, ἄρας, ἄρας, and ἄραμη, ἄραμαι, ἄραμη, ἄραθαι, ἄραμαι.

d. ἑσθεια is used as the first aorist of φέρω bear. εἰσα is rare for εἰσω (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).

πέω- send ἐπιμεδα, ἐπιμάχμα; βλατω (βλαθ-) injure ἐβλαθα; γράφω write ἐγραφα, ἐγράφαμη; πλέω- weave ἐπλέξα, ἐπλέξαμη; λέω- say ἐλεξα, ἐλεξάμη; ταράτω (ταραχ-) disturb ἐτάραξα, ἐταραζάμη; poetic ἐρέω (ἐραι-) say ἐρενα; φάειν (φαεῖ-) tell ἐφαςα, ἑφαγαμη; πεθω (πεθ-, πεθ-, πεθ-) persuade ἐπισα. 

a. On forms in σ from stems in γ see 516.

imper. βάζει (βίζω γο), ἐσβίσετο (δῦω set), ἐξω (ἐκω come), ὀλέ, ὀλετε, ὀλεμεν, ὀλεμαντα (φέρω bring), imper. ἀδρε ῥις (ὁρμιν τουσε).

545 a. D. Homeric ἑλεύθημα and ἑλεύθημα avoided, ἐκα burn (Att. ἐκανα), ἐκα dib, drfe, also have lost σ.

545 b. D. Hom. often has original σ, as γελαστα ὀξασα, τελω ὀξασα; in others by analogy, as δικλω δεσα, δημω δισσα, καλω κάλεσα.

545 D. Hom. has Ionic -ηα after ι or ρ. Aeoic assimilates σ to a liquid; as ἐκρυμα, ἐστειλα, ἐνεματα, συνερωσα (= συνερησα). Cp. Hom. ἀφελε, ἀφελε (ἀφελε ενερωσε).

545 D. Hom. often has σ from dental stems, as ἐκομισα ἐκομισάμη (κοψω). Doric has -ξα from most verbs in -ξω: Hom. also has ης (ἡπταξε). 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 (λειπ-, λειπ-) leaves λίπων, -λιπήν; φθέγω (φθυ-, φθυ-) flee ἡφγον; πέτομαι βα ζήρην (476 a); λαμβάνω (λαβ-) take ὁλαβον.

548. a. Vowel verbs rarely form second aorists, as the irregular ισερθεν seize (ἰσθην, 529. 1) ἐσθλω eat (ἰφαγον), ἔρω (ἐδον). ἔτων drank (ἦν) 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 μ-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 ἄγαγον, and ἔπνοι probably for ἐτε-τετε-νον; (2) by syncope (493), as πέτομαι βα ἐπτήμην, ἄγελω ἔγερον ἐπερέγη, ἔποιμα (ἔποι-) follow ἐπτήμην, imperf. ἐπτήμην from ἐπετήμην, ἔχω (ἐχε-) have ἔχον; (3) by using α for ι (476 b) in poetic forms (490), as τρεπω turn ἑτρατον; (4) by metathesis (492), as poet. δέρκομαι see ἑδρακον.

550. (II) Μ-Verbs. — The stem of the second aorist of μ-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 κυκλώ sound κτυτον; μυκάμαι roar ἤμυκον; στυγάω hate ἵστυγον. These forms are derived from the pure verb-stem (485 d, 553).

547 D. Hom. often has no thematic vowel in the middle voice of ο-verbs (ἴδημην from ἰδομαί receive). See 634, 688.

549 D. (1) Hom. has: (1) κελέτο (κελο-μαι command), λαιδαν (λαθ-ω lie hid), ἐπερατεῖ (φιλ-ω tell), πευειεῖ (πεθ-ω persuade). ἅρδακον (ὁρό-ω check), ἵπτα- τον and ἑκτικον (ἐλικτω χιδε, ἑντ-) have unusual formation. (2) ἐ-ναι- μη (πέλ-μαι am, come, τελ-). (3) ἔπραθον (τέρθ-ω sack), ἔταμον (τέμ-ω cut). (4) βλητο (βάλω hit, 128 a).
SECOND AORIST SYSTEM

1-stem (στε-, στη-) set, second aorist ἦσης, ἦσης, ἦσης, ἦσετον, ἦσετης, ἦσης, ἦσης, ἦσης, ἦσετον, ἦσετης, ἦσης, ἦσης; middle ἵ-θε-μη from τίθημι (θε-), θη- piece, ἵ-θε-μη from διδόμεν (δό-, δω-) give.

551. Originally only the dual and plural showed the weak forms, which are retained in the second aorists of τίθημι, διδώμεν, and ἲμμι: ἔθεμεν, ἔθομεν, εἴμεν (ε-μεν), and in Hom. βάπτη (also βήτη) from βητη went. Elsewhere the weak grades have been displaced by the strong grades, which forced their way in from the singular. Thus, ἤγγει, ἤφοιν in Pindar (= ἤγον-σαν, ἤφο-σαν), which come from ἤγον(τ), ἥφων(τ) by 40. So Hom. ἦσώμαι, ἦρβαι. Such 3 pl. forms are rare in the dramatic poets.

a. For the singular of τίθημι, διδώμεν, ἲμμι, see 756; for the imperatives, 759; for the infinitives, 760.

552. No verb in -δει has a second aorist in Attic from the stem in ν.

553. The difference between an imperfect and an aorist depends formally on the character of the present. Thus θ-φη-ν said is called an 'imperfect' of φη-μι: but θ-ση-ν stood is a 'second aorist' because it shows a different tense-stem than that of ἦσης. Similarly θ-φη-ν is 'imperfect' to φη-μι, but θ-τεκ-ν 'second aorist' to τίκω because there is no present τεκ. ἦσετον is imperfect to στίχω, but second aorist to στειχώ. 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. ἔλθω-μεν with ἔλθ-σα-α, ἔφάγω-ης with ἔφαγ-θ-ης (ἔφάγω turn), γε-γραφ-α with γράφ-α.

b. The second perfect and second aorist passive are historically older than the corresponding first perfect and first aorist.

c. τίθημι turn is the only verb that has three first aorists and three second aorists (506).

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 ἔλθωμεν (once in poetry), ἔστησα (ἔστησι strike).

e. In the same voice both the first and the second aorist (or perfect) are rare, as ἔφασα, ἔφη (φάσω 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, ἦσης I stood. In other cases one aorist is used in prose, the other in poetry: ἐπιστω, poet. ἐπιθετον (πιθέω persuade); or they occur in different dialects, as Attic ἔθησα, Ionic ἔθησον (θέτω bury); or one is much later than the other, as ἔλθωμεν, l. of ἔλθω.

551 D. Hom. has ἤρτην I slew (πτερν, κτεν-) with ἤ taken from ἤκτης, and ἤτα he wounded (οὐδα).
V. FIRST (Χ) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

555. The stem of the first perfect is formed by adding -κα to the reduplicated verb-stem. λέ-λυ-κα I have loosed, λε-λυ-κή 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 ί-οικ-κα (= ε-οικ-κα) from ελκω resemble.

b. Verbs showing the gradations ει, εν: οι, οι: ο, ν (476) have ει, εν; as πειθω (πειθ-, πειθ-) persuade πέπηκα (560). But δέδηκα fear has οι (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 τιμ-ω hοnour τε-τή-κα, ε-ω pεrmit ε-κα, ουι-ω make τε-τοι-κα, τίθημι (θε-, θη-) place τε-θη-κα, δίδωμι (δω-, δω-) give δε-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 ισβηκα.)

559. Liquid Verbs.—Many liquid verbs have no perfect or employ the second perfect. Examples of the regular formation are φαίνω (φα-ν- show, πεφαγκα, ἀγγέλλω (ἀγγελ-) announce, ἡγελκα.

a. Some liquid verbs drop ι; as κέκρικα, κέκλικα from κριω (κρι-) judge, κλίνω (κλιν-) incline. τείνω (τε-) stretch has τέτακα from τετήκα.

b. Monoosyllabic stems change ε to ι; as ἤσταλκα, ἤσθαρκα from στείλλω (στελ-) send, φθείρω (φθερ-) corrupt.

N. For ι we expect ο; ο is derived from the middle (ἐσταλμαι, ἐσθαρμαι).

c. All stems in ι and many others add ε (485); as πέμω (πεμ-Ε-), ἀντιθέω (ἀντι-Ε-) care for μεμέληκα, τυγχάνω (τυχ-) happen τετώχηκα.

d. Many liquid verbs suffer metathesis (492) and thus get the form of vowel verbs; as βάλλω (βα-ν-) throw βέλλω; θησίω (θαν-) die τεθήκα; καλέω (καλε-, κλή-) call κέκλικα; κάμω (καμ-) am weary κέκληκα; τέμω (τεμ-) cut τέτωκα. Also τέτω (τετ-, ττ-) fall τέτωκα. See 128a.

555 b. D. Hom. δεῖδω (used as a present) is for δε-δεό-ν-α. δεῖδ- was written on account of the metre when θ was lost. Hom. δείδια is for δε-δ(θ)-α with the weak root that is used in δέδηκα. 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 κε-κμως, Attic κεκμηκα (καμ-κω am weary); κεκηρηκα (καρέ-νυμι satiate); πεφθα: κας: and πεφθάς: (φω produce).

2. In some dialects a present was derived from the perfect stem; as Hom. δυάγω, Theoc. δεδοίκω, πεφθασι (in the 2 perf.: Theoc. τεπνώθω). Inf. τεθάκην (Aeol.), part. κεκηργοντες (Hom.), πεφθάκων (Pind.).

3. From μήκηκα (μηκάομαι beat) Hom. has the plup. ἡμείκηκα.
SECOND PERFECT SYSTEM

VI. SECOND PERFECT SYSTEM
(SECOND PERFECT AND PLUPERFECT ACTIVE)

560. Stop Verbs. — Dental stems drop τ, δ, θ before -ka; as πείθω (πιθ-, πιθ-, πιθ-) persuade πέτυκα, κομίζω (κομιδ-) carry κεκόμικα.

562. The second perfect is almost always formed from stems ending in a liquid or a stop consonant, and not from vowel stems.

a. ἀκηινα (ἀκοῦω hear) is for ἀκηικτ- (ἀκφ- = ἀκφ-, 48).

563. Verb-stems showing variation between short and long vowels (476) have long vowels in the second perfect (a is thus regularly lengthened). Thus, τῆς (τακ-, τακ-) melt τέτυκα, κρᾶς (κραγ-) cry out κράγγα, φαινό (φαν-) show φέρθα have appeared (but φέραγκα have shown), βηγνύω (βαγ-, βηγ-, βηγ-, 477) break Βηγγά.

a. ἐλθα am accustomed (= se-sφωθ-α) has the strong form ο (cp. ἕθος custom, 123); ἦθω (Attic ἔθιζω accustomed).

564. The second perfect has ο, οι when the verb-stem varies between α, ε, ο (478, 479) or οι, οι, οι (477 a): τρέφω- (τραφ-, τραφ-, τραφ-) nourish τέτροφα, λείπω (λεί-, λεί-, λεί-) leave λείαυκα, πείθω (πιθ-, πιθ-, πιθ-) persuade τέποισα trust.

565. Similarly verbs with the variation ν, ον, ον (478) should have ον; but this occurs only in Epic ἔληλυθα (= Att. ἔληλυθα); cp. ἔλεο(θ)σουμαι. Other verbs have ον, as φεύγω flee φεύγα.

566. After Attic reduplication (446) the stem of the second perfect has the weak form; ἀλειφω (ἀλειφ-, ἀλειφ-) anoint ἄλημφα.

567. Apart from the variations in 563–566 the vowel of the verb-stem remains unchanged: as γέγραφα (γράφω write), κέκφα (κύμω stoop, κύφ-).

568. The meaning of the second perfect may differ from that of the present; as τρίφιορα am awake from τριφίω wake up, σέτρα grin from σαύρω sweep. The second perfect often has the force of a perfect; as τέποισα trust (πέτυκα have persuaded). See 819.

569. Aspirated Second Perfects. — In many stems a final τ or θ changes to φ: a final κ or γ changes to χ. (φ and χ here imitate verb-stems in φ and χ as τρέφω, δρύττω.)

561 D. Hom. has several forms unknown to Attic: δέδουκα (δοῦτ-ω sound), βιβλα (βιβλ- hope), ἄμος (ἄμω work), προβέβουλα (βοῦλα wish), μπιλα (μμω care for).

563 D. But δέδου fear from δφω-. See 555 b. D., 708.

569 D. Hom. never aspirates τ, β, κ, γ. Thus κεκοφως = Att. κεκοφως (κύτ-ω cui). The aspirated perfect occurs once in Hdt. (ἐπετύμβει 1. 85); but is unknown in Attic until the fifth century B.C. Soph. Tr. 1009 (ἀνατέρπας) is the only example in tragedy.

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570. Most such stems have a short vowel immediately before the final consonant; a long vowel precedes e.g. in δεικ-ν-μ δεῖξε, κηροῦ (κηρύκ-) -κρουχα, πύρεω (πύρ-) ἵπποξα. τέτραφα and τέθλαφα show i, in contrast to i in the present (τρέβω, θλίβω). οτέργω, λάμπω do not aspirate (Ἰστοργα, poet. ληλαμέ).  

571. The following verbs have aspirated second perfects: ἄγω, ἀλάττω, ἀνίγω, βλάττω, δείκνυμ, διώκω (rare), θλίβω, κηροῦ, κλέτω, κόπτω, λαγχάω, λαμβάω, λάττω, λέγω collect, μάτω, μελγώμ, πέμω, πέλκω, πράττω, πτήσω, τάττω, τρέβω, φέρω (ἔφηνοια), φυλάττω. ἀνίγω or ἀνιγνύω has two perfects: ἀνίφαξα and ἀνίφαγα. πράττω do has πέτραγα have done and fare (well or ill), and (generally later) πετράχα have done.  

572. Second Perfects of the μ-form. — Some verbs add the endings directly to the reduplicated verb-stem. Such second perfects lack the singular of the indicative.

ιστημ (στα-, στη-) set, 2 perf. stem ἐστα- : ἐστα-μεν, ἐστα-τε, ἐστα-σι, inf. ἐστα-αι; 2 plup. ἐστα-σαν (417). The singular is supplied by the forms in -κα; as ἐστηκα. 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 ὀδα (704) we expect πέτασα, πέτασθα, πέτασθε, πέταστον, πέτασμεν, πέταστε, πέτασατι (from πέταστι). Traces of this mode of inflection appear in Hom. γεγάτην (from γεγατη, 85 b) γέγαμεν from γέγωμα; ημιτον, ημιτην, ημίκως from ημικα; ημίτοιμοι; μέμαμεν from μεμοα; πέτασθε (for πεπάστε = πεπήρτε) from πέτασα (other examples 704, 705). So the masc. and neut. participles have the strong forms, the feminine has the weak forms (μεμάκως, μεμακως as εἶδώς, ιδυία).

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PUPERFECT 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. λαμ-μαι I have loosed myself or have been loosed, Πελαμ-μην; δεδο-μαι (δε-δω-μαι give), δεδευ-μαι (δε-δευ-μαι show). On the euphonic changes of consonants, see 409.

574 D. A thematic vowel precedes the ending in Hom. μεμβλεται (μελεω care for), δράφεται (δρομεous).
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 \( \nu \) (559 a), and metathesis (559 d).

\[ \text{τιμά-ω} \]  hōnon \( \tau ετιμήματι; \) \( \text{ποι-ω mā} \]  ἔπειτον ἧμων; ὑγρ-ω \( \text{μετρά-} \]  ὑγράφω; ὑγρ蜓 \( \text{μυ} \]  μετρά-μαι; \( \text{κέρ-ω} \]  ἄραβ-μαι; \( \text{τεύχ-ω} \]  στρείχ γέτα-μαί; \( \text{φθαρ-ω} \]  καταφθάρω-μαι; \( \text{βάλ-ω} \]  ἔπειτο βέβλη-μαι ἐβεβλημένης; \( \text{πείθ-ω} \]  επειθά-μαι ἐπειθέσιην.

576. The vowel of the perfect middle stem should show the weak form when there is variation between \( \epsilon \) (ει, ευ): \( \sigma \) (σε, συ): \( \alpha \) (α, υ). The weak form in \( \alpha \) appears regularly in verbs containing a liquid (479): that in \( \nu \), in Πέτυσαμαι from πυθόμαι (πυθ-, πευθ-) learn, poet. ἱσσυμαι hasten from σέσω (σευ-, σευ-) urge.

577. The vowel of the present has often displaced the weak form, as in πέθεγμαι (πέθ-ω wean), λεκμμαι (λει-ω leave), πετησμαι (πείθ-ω persuade), ἰτγμαί (ἰτγ-ν-μ γοκε).

578. A final short vowel of the verb-stem is not lengthened in the verbs given in 488 a. \( \epsilon \) is added (485) in many verbs. For metathesis see 492; for Attic reduplication see 446.

579. \( \nu \) is retained in endings not beginning with \( \mu \), as φαίνω (φα-) show, πέφαναι, πέφαβε. Before -μαι, we have \( \mu \) in ὑδημμαι from ὑδόω (ὁδυ-) sharpen, but usually \( \nu \) is replaced by \( \sigma \). On the insertion of \( \sigma \), see 489.

580. Future Perfect.—The stem of the future perfect is formed by adding -\( \sigma \%- \) to the stem of the perfect middle. A vowel immediately preceding -\( \sigma \%- \) is always long, though it may have been short in the perfect middle.

\( \lambda-\omega \) loose, λελα-σομαι I shall have been loosed (perf. mid. λελα-μαι), δέ-\( \omega \) bind δεδέ-σομαι (perf. mid. δεδέ-μαι), γράφ-ω write γεγράψ-ομαι, καλέω call κε-κλήσομαι.

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).

κεκτήσομαι shall possess (κεκτήμαι possess), κεκράζομαι shall cry out (κεκράγα cry out), κεκλάγισομαι shall scream (κεκλαγγα scream), μεμνήσομαι shall remember (μεμνημαι remember), κεπαθόμαι shall have ceased (κεπαθμαι have ceased).

582. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: διαπετολεμήθομεν Thuc. 7. 26 is the only sure example of the participle in classical Greek. The infinitive μεμνησθαι 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 ἔγενεσθαι ἔσομαι I shall have been deceived.

580 D. Hom. has δεδέσομαι, μεμνήσομαι, κεκλήση, κεκλώσεται; κεκαθόσομαι, τεθράσται 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, ἔστηκα I stand (ἔστημι set) and τέθηκα I am dead (θάνατος), form the future perfects ἔστηκώ I shall stand, τέθηκώ I shall be dead.

VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE)

FIRST AORIST PASSIVE

585. The stem of the first aorist passive is formed by adding -θη (or -θε-) directly to the verb-stem: εἶλθεθην I was loosed, εἶφαθην I was shown (φαίνω, φαν-) , εἶδοθην I was given (ὁδῷμι, ὅ-, ὦ-).

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-τιμ-μαι, τε-τιμ-θην. On verbs which do not lengthen their final vowel, see 488.

b. Liquid stems of one syllable change e to a, as τε-τα-μαι, τε-τα-θην (τεϊνιοι stretch, τεω). But στρέφω turn, τρέτω turn, τρέφω nourish have ἐστρέφθην, ἐστρέφθην, ἐστρέφθην (rare), though the perfect middles are ἔστραμμαι, τέστραμμαι, τέ-

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.

λέει-ω ἐλειθ-θην, βλάπτω (βλαβ-) βλάφ-θην; φυλάττω (φυλάκ-) ἐφυλάχ-θην. Δγ-ω ἡχ-θην; κοιμίζω (κοιμά-) ἐκοιμά-θην, πείδ-ω ἐπείδ-θην; γράφ-ω ἐγράφ-θην, ταράττω (ταραχ-) ἑταράκ-θην.
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588. θ of the verb-stem becomes τ in ἐ-τε-θην for ἐ-θε-θην, and in ἐ-τέ-θην for ἐ-θε-θην from τίθημι (θε-, θη-) place and θώ (θω-, θῶ-) sacrifice. See 125 c.

FIRST FUTURE PASSIVE

599. The stem of the first future passive is formed by adding -σο- to the stem of the first aorist passive. It ends in -σομαι. Thus, τιθεθησομαι I shall be educated, λυθήσομαι I shall be loosed.

τιμάω, ἐτιμήθην τιμήθησομαι; εἰδώ, εἰθήθην εἰδοθήσομαι; λειτω, ἐλειφθην λειφθήσομαι; πεισώ, ἐπεισώδην πεισθῆσομαι; τείνω, ἐτάθην ταθήσομαι; τάθτω, ἐτάχθην ταθήσομαι; τίθημι, ἐτίθηθην τεθήσομαι; διδώμι, ἐδόθην δοθήσομαι; δεικνύω, ἐδειχθην δεικνύσομαι.

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, ἰβλάβηθην I was injured from βλάπτω (βλαβά).

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 μ-verbs; cp. intransitive ἐχάρην rejoiced with ιστον stood. The passive use was developed from the intransitive use.

592. Primitive verbs showing in their stems the grades ε: ο; a have a. Thus an ε of a monosyllabic verb-stem becomes a, as in πλέκω weave ἐπιλάκη, ελεκτω steal ἐπιλάκη, φθείρω (φθέρ-) corrupt ἐφαρμην, στέλλω (στελ-) send ἐστάλην. But λέγω collect has ἐλάγην.

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 τῆκω (τακ-, τεκ-) melt ἐπάκη, φηγώμι (φαγ-, φηγ-, φηγ-) break ἐφάγην.

a. But πλήστω (πλάγ-, πληγ-) strike has ἐπιλάγην only in composition, as ἐπιλάγης; otherwise ἐπιλήγη.

594. 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: δεικνύσομεν, διαγράφεται.

800 a. D. For ἐρων we generally find -σ (from -ησ, 40) in Hom.; also in Doric.
595. Both the first aorist passive and the second aorist passive are formed by ἀλέφω (ἠλεφθήνη), ἀλάττω (ηλάττηθη, ἠλάττηγη), βάπτω (ἐβάφην), βλάττω (ἐβλάφθη, ἐβλάτθη), βρέχω (ἐβρέχθη), μεγαλύνω (ἐμεγαλύνη), θλίβω (ἐθλίφθη), κλέω (ἐκλάτη), κλίω (ἐκλίνη), κρύπτω (ἐκρύφθη), λέγω collect (dieλάχθη, but συνελέγη), μάττω (ἐμάθην), μεγαλύνω (ἐμεγαλύνη), πηγάζω (ἐπήγαγη), πλήττω (ἐπλήθην and -ἐπλάγην), ρίπτω (ἐρρίφθη, ἐρρίφθη), στερέω (ἐστερηθή), στρέφω (ἐστράφην), τάττω (ἐτάχθην), τήκω (ἐτάχθην), τρέκω (ἐτράγανεν pass. and intr.), τρέφω (ἐτράφην pass. and intr.), φαίνω (ἐφαίνην wás shown, ἐφάνη appeared), φάγεται (ἐφάγηθη), ψάξω (ἐψάχθη).

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 τρέκω, which has all the aorists: active ἐτρέψε and ἐτράγανεν turned; middle ἐτρέψάμην put to flight, ἐτράκταμην turned myself, took to flight; passive ἐτράφθην was turned, ἐτράκτην was turned and turned myself.

SECOND FUTURE PASSIVE

597. The stem of the second future passive is formed by adding -σομαι to the stem of the second aorist passive. It ends in -σομαι. Thus, θλῆσομαι I shall be injured from βλάττω (βλαβω) ἐ-βλέφην.

κότ-τ-ω, ἐκτόνη κεκότομαι; γράφω, ἐγράφην γραφήσομαι; φαίνω, ἐφάνη appeared, φανήσομαι; ψάξω, ἐψάχθην ψάρχησομαι; πηγάζω ἤκη, ἐπήγαγεν παγήσομαι.

598. Most of the verbs in 594, 595 form second futures passive except ἐγνώμ, ἀλέφω, βάπτω, βρέχω, μεγαλύνω, θλίβω, κλέω, κλίω, μάττω, βάπτω. 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 εἶμι or ἦν may be used: as λεκυκω εἶμι for λεκύκω, λεκυκώ ἦν for ἐλέκυκω. So βεβοηθήτω σοι for βεβοηθήθησας (βοηθῶ come to 'aid); εἶμι τεθηκώ for τέθηκα I have placed; γεγραφώ ἦν for γεγράφη I had written; πεπονθή 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 στόθησα ἔχω I have placed (στηθα, intransitive, stand), ὠρασθεὶς ἔχω I have loved. So often because the aspirated perfect is not used, as ἔχεις ταράξας thou hast stirred up. Cp. habeo with the perfect participle.

597 D. Hom. has only δάσωμαι (ἐδάν learned), μηγκίσκω (μεγαλύνω mix).
c. In the perfect active subjunctive and optative the forms in -κω and -κομι are very rare. In their place the perfect active participle with δ and ἐν is usually employed: λελυκύς (λελυκτός) δ, ἐν. 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 ἦ: ἐστι γεγραμένον ἐστι it stands written, ἐστι δεδομένον it stands resolved, παραγγελμένον ἦ = παραγγέλετο (παραγγέλλω give orders).

e. In the third plural of the perfect and pluperfect middle (passive) the perfect middle participle with έστι (ήσαν) 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 δ or ἐν: λελυμένος δ, ἐν.

g. The perfect imperative of all voices may be expressed by combining the perfect participle with ἔσθι, ἔστω (697). λελυκύς ἔσθι loose, etc., εἰρημένον ἔστω let it have been said, γεγραφός ἔστω P. L. 951 c, γεγογραφές ἔστωσαν P. L. 779 d.

h. Periphrasis of the infinitive is rare: τεθνηκὼ ἔσται 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 έσομαι shall be. Thus, γεγραφώς έσομαι I shall have written, cp. scriptus ero. 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: ἀπολελυμένος έσομαι And. 1. 72.

**601. Future Perfect Passive.** — The future perfect passive may be expressed by using the perfect middle (passive) participle with έσομαι shall be. Thus, ἔψευσμενοι έσωθε you will have been deceived.

**FIRST CONJUGATION OR VERBS IN Ω**

**602.** Verbs in -ω have the thematic vowel -ω (ω/υ) 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 μ-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:

N. Under 2 fall also (c) those verbs whose stems ended in σ or η (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 ī, ē, or in a diphthong (αι, ει, αυ, ευ, ου).

(1) ισθίω eat, πρω saw, χαίο anoint, poet. δω fear, τω honour (500. 2);
(2) άνω accomplish, μεθώ am intoxicated, λώ lose, θώ sacrifice, φώ produce, καλώ hinder (and many others, 600. 1 a); (αι) καλα worship, παλώ strike, πταίω stumble, παλα δresle, αγαθώ am indignant, δώλω kindle, δαλώ divide, ἄλαμμα desire eagerly, poet. μαλαμα desire, παλώ dwell, παλώ strike; (αι) κλή (later κλεώ) shut, σείω shake, Επίκ κείω split and rest; (αι) άω kindle, θραύ break, ἄκτολον enjoy, παίω make cease (παϊω δΤ cease), poet. λάω rest; (αι) βασιλέω am king, βουλέω consult (βουλεύμα deliberate), θρεψτ hunt, κελέω order, λέω stone, παιδέω educate, χορέω dance, φοβέω slay. Most verbs in -εω are either denominatives, as βασιλέω from βασιλέως; or are due to the analogy of such denominatives, as παιδέω. γεύμα taste is a primitive. θω run, πω swim, πλεω sail, πτώ breathe, βεό flow, χεω pour have forms in ευ, ν; cp. poet. σεύ urge, δέλω avert, ἄχεω am grieved; (αι) άκονθ hear, κολού dock, κρόω beat, λοώ wash.

608. Some primitive vowel verbs in -ω, -υω (522) formed their present stem by the aid of the suffix ι(y), which has been lost. Denominatives in -ω, -υω, -ευω regularly added the suffix, as poet. μηνιω am wrath from μηνίως (μηνίς wrath), poet. δακρω weep (δακρυδ ear), poet. φιόω beget from φιόως, μεθώ am drunk, βασιλέω am king. Poet. δηλομα, μαστιο, μητομα, κηκώ, αχλοω, γηρόω, λθω.

609. The stem of some of the uncontracted vowel verbs originally ended in σ or η (624).

610. Some verbs with verb-stems in vowels form presents in -ω (523), as πτω drink, φιω perish; and in -σω (526).

611. Vowel Verbs contracted.—Vowel verbs that contract have verb-stems ending in α, ε, α, with some in ι, η, ο.

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 η (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 μένω remain; ordinarily the suffix (y) is added, as in στελλω (στελ-ω) send, κρίνω (κρίν-ω) judge, κτείνω (κτε-ω) slay, φαίνω (φα-ω) show.

615. A short vowel of the verb-stem remains short in the future but is lengthened in the first aorist (544). Thus:

a. η in the future, η in the aorist: φαίνω (φα-ω) show, φανώ, θην. In this class all verbs in -αιω, -αιω, -αιω.

b. ε in the future, α in the aorist: μένω remain, μενώ, θεμα; στελλω (στελ-) send, στελω, θετελα. Here belong verbs in -αλλω, -αμω, -αμω, -αω, -αιω, -αιω.

c. η in the future, ι in the aorist: κλίνω (κλί-ι-) incline, κλινω, θκλίνα. Here belong verbs in -αιω, -αιω, -αιω.

d. υ in the future, υ in the aorist: οθρω (οθρ-) draw, οθρω, θορω. Here belong verbs in -αρω, -αρω.

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 -αιω 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, φεινω (φε-ε-ω) corrupt, θεμαρκα, θεμαρμα, θεμαρην, but ει-εφορα have destroyed (818).

618. A few monosyllabic stems do not change ε to α in the 2 aor., as τεμω cut θεμω (but θαμω in Hom., Hdt. etc.), γιγυμαι (γεν-ε-) become γενδουν. See also θεμω, θερωαι, κελωαι, root φω-. 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. βολαι (βολ-ε-), θελω (θελε-ε-), ειλεω* (ειλε-ε-), ολλω*; μελω, μελω, τελαια*, φιλω (Epic φιλ-ε-). — βελω*, γελω, δεμω*, θερω*, νεμω, τρεμω, and γαμω (γαμε-ε-). — γιγυμαι (γεν-ε-), μενω, μινω* (μεν-), περαια, σθενω*, στενω, and γεγυμωνω* (γεγω-ε-). — Verbs in -αιω and -αιω have only pres. and imperf., or form their tenses in part from other stems.— δειω, δεμαι (δε-ε-), δροω (δερ-ε-), θεμαι*, στεμαι, φερω, επαινεω*, (τεμαι-ε-), and ροεω* (ροε-ε-), τοεω* (τοε-ε-).

III. αγαλαιω, αγαλλω*, αλλωαι, ατελαιω*, βαλλω, βαλλω, τελαιω*, δεθελαιω*, δεθελω, φελω (φελε-ε-), φελεω*, τελαιω, τεκαλαιω, κελαιω*, στελαιω, τελαιω, τελαιω*, ολαιω, υλαιω. — -αιω verbs (the following list includes primitives, and most of the denominatives in classical Greek from extant r-stems, or from stems which once contained r; 618 a): αλω*, ακαταιω*, αφαιω*, δεμαιω*, δραιω*, εφαιω,
θαυμαίον, λαίνον*, καίνον*, κραίνον*, κυβαίνον*, κυμαίνον*, λυμαίνον, μελαινο- 
μαί, ζαινόν, δομαίνον*, πημαίνον*, τειλον*, τουμαίνον, βαινο, σαινον, 
σημαίνον*, στεφαίνομαί, τεταινομαί, φαινον, φλεγμαίνον, χεμαίνον*, κραίνον. All other 
denominatives in -αινω are due to analogy; as ἄγραναι, ἀδαίναι, γηκαιναι, 
δυσχεραιναι, ἑχθαιναι, θεραιναι, ισχαιναι, κεραιναι, κοιλαιναι, κοβαιναι*, λεαιν-, 
λευκαιναι*, μαραιναι, μαργαιναι*, μαιναι, μοραιναι, ἡμαιναι, ὄρμαιναι, δομαινο- 
μαι, τεταιναι, τεραιναι, πκαιναι, βταιναι, τεταιναι, ὄγαιναι, ὄψαιναι, ὄφαιναι, 
χαλαιναι. — ἀλειναι*, γεινομαι*, ἐφεινο, θεινο*, κτεινο*, κετεινο*, στεινο*, 
τεινο, φαινομαι*. — κλαίνον (κλινον-), κρινον (κρινον-), ὄρινον, σκιοναι (Χειμερ.), 
όπτων γαια, ἀλγον-, ἀρτον*, βαθον, βαρον, βραβον*, ἡδον, 
φαραν, ἰδον*, λεπτον, δεξιον, ὄρτον*, κλον. — ἀλιῴω, ἄσταιον, ἄραιον*, 
ἐναιον, ἐχαίρω*, καθαίρω, μαρμαίρω*, μεγαιρον, σαιρον*, σκαίρω, 
τεκμαίρωμαι, ἀνειρων, ἀγειρον, ἀειρόν, 
καειρον, στειρον, 
ποιημαι*, οἰκητηρον (miswritten οἰκητηρον). — κυνηρομαι*, μαρθρομαι, 
μυρηρομαι*, μορ- 
μαιρον*, μηνομαι, οἰκημαι, οἰκητηρον, στειρον, φαιει. — 

IV. a. κάμαι, τέμων; b. φιλοκάμω (φιλε-); b. βαινο, κεραινο, τεταινο 
(also Class III); i. δομαινομαι (δοφε-), 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 
tekepe, or by the addition of τ or ς (y) to the verb-stem, as in βλάπτω (βλαβ-) 
tεμε, πυλάττω (πυλακ-ω) γουρδ. All tenses except the present and imperfect are 
formed without the addition of τ or ς to the verb-stem; thus, βλάφω from 
βλαβ-ω, πυλαξω from πυλακ-ω.

622. Some monosyllabic stems show a variation in the quantity of the stem 
vowel υ or υ, as τριβω τυβ perfi. τόπραφα, ψχω cool 2 aor. pass. φυχην, τικω melt 
(Doric τάκω) 2 aor. pass. δάκρωn. Cp. 475, 477 c, 500. Many monosyllabic-stems 
show qualitative vowel gradation: ι = οι; υ = υνυ; η = ᾗ; 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 
-τω, -τω (poetic, Ionic, and later Attic -σω) is often impossible (516).

Π — I. βλάτω, δρετον, ἐλτων*, ἐντων*, ἐτομα, ἐρετων*, ἐρτων, λάματω, λειτω, 
λετω, μέλτων*, τέμτω, τρετες, ρετω, τέρτω, τρετω.

II. δαρδάτω, γεματων*, δάζτων*, ἐκτων*, ἐκτομα, λάζτων*, κάζτω, 
κλάζτω, κάζτω, μάζτων*, σκέτων, στραματομα, 
σκάζτω, χαλάζτω, και δουτενων (δουτε-), κεντεων (κτε-), τύτων (τυτε-).

β — I. ἀμβλεμαι, ἀθλεβαι, λειβαν*, σέβομαι, στειβων*, τρεβω, φέβομαι*

II. βλάτων, καλώτων. — IV. c. λαμβάνω (λαβ-).

ϕ — I. ἀλέφαι, γυνών, γραφων, ἐρέφων, μεμφωναι, νεφείς (νεφεις), ρήφων, στρέφων, 
τρέφων, ὑπερφων*. 

II. ἄττων, βαττων, ὑβδύτων, θαττων (125 g), ἄρτων (125 g), κρυπτων (κρυφ- 
κρυφ-), κατων, λάτων, βαττων, βαττων (ἐφρή-ης, but βιτ-ης), εκάτω.

IV. a. πτετων = πτετων. — ἀλφανων* (ἀλφ-). — V. ἀπαφίλον* (ἀφ-).
Ω−CONJUGATION: STOP VERBS

1. δαστομαι* (δατε−), κεντώ* (κεντε−), πατομαι (πατε−), πέτομαι (πετ−), πτετε−.

III. ἀγρόθωσο*, αλμάσω*, βλήτω (βλιτ− from μιλε−, 130), βράττω, ἔρευσο*,

λουσομαι*, πυρέτω (πυρε−, πυρε−).

IV. β. ἀμαρτάω (ἀματε−), βαστάω (βαστε−).

δ. ξω, ἄλικα* (ἄλικε−), ἄμερω*, ἄρω, ἠδω*, ἀλδομαι, ἄγαγω, ἄραιδω*, (καθ)κελώ (καθε−), ἡμώιο, κηθω* (κηθε−), κυλίνδω*, μέαμαι* (μεδ−), μεθαμαι*, περομαι, στενδω, στενδω, feeboi (also Εβρικοι feide−), ἑσθομαι, και ελαθω* (κελαθε−).

III. Examples of denominatives from actual δ−stems. γυμνάζω, δεκάζω, δι−

χάζω, μυγάμαι*, ἀπόμαι*, παίζω, πετάζω, πακάζω. — αὐδομαι, δω−

ρίζω, ἐλείζω, ἐρέβω, σταλιζω, στολίζω, φροντίζω, ψηφίζω.

IV. ἀνδρίση* (ἀδρε−), κερδαίω (κερδε−), οἰδάνω* (οδε−), χαθάνω (χαθ−, χαθε−, χεθ−).

θ. Αἰθω*, ἀλθομαι* (ἀλθε−), ἄχομαι, βροθω*, εἶσαι (ἐθ−, 563 a), ἔρευσω*,

ἐγκω*, κεκαθω*, κλωσω*, λέω*, πείω, περθω*, πεθομαι*, τύω, and

γνηθω* (γνηθε−), ὁδω* (ὁδε−).

III. ορθοσω*.

IV. β. αἰσθάνομαι (αἰθε−), ἀσθενάμαι (ἐκθε−), δαρθάναι (δαρθε−), ὀλυσάμων

(ἐλθε−), λακθάνω (λαθ−), μαθάνω (μαθε−), πυνθάναι (πυθ−).

V. τάχω for ταθ−εκ (96, 126).

κ. Βροχω, ἀερομαι*, δυκω, εκω yield, εκω* resemble, ἕλκω, ἐρεικω*, ἔρκω*,

ἐκω*, ἐκεικω*, πλεκω, ἐγκώ, τίκω, τίκτω (τεκ−) and δοκω (δοκε−),

μηκάμαι (μηκε−), μογάμαι (μογκα−).

III. αἰθομαι, ἄτω, δειίται, ἐπιτω, ἐνθεσω*, τωρθοσω*, κηρύτω, μαν−

λάτται, μοττω, πέτω (and πετε−), πλατομαι*, φρίτω, πτήσω, φαλάω.

IV. a. δαίω; d. ἴκνομαι (ἰκ−). — V. See 627 b.

γ. Βγω, ἀμβγω, ἄργω*, ἐτεγω, ἐργω, ἐργομαι*, θλγω*, ἡγω, λέγω, λήγω,

ὄργω*, πτγω, στέγω, στέργω, σφίγω, τέγω*, τρώγω, φωγω, φθηγωμαι, φλέγω, φρίγω, πέθω, and βεγω (βεγε−), σταγω (στηγ−).


ὑμίλω*, κρίζω, κατίζω, σαλιζω, στηρίζω, στιζω, ορφαλίζω*, σύριζω,

INFLECTION OF Ω-VERBS

a. Sigma-stems (cp. 488 d) with presents either from -σ-ω or -σ-ω. Thus (1) from -σ-ω: ἀκούω, αὐω δινε, γενε, εὖω, τραβώ, κρούω, ἀνάθομαι* (μω-σ-ομαι, cp. νοσ-τος), ἠω, σελω, τρεώ*; (2) from -σ-ω (488 d): ἀγαλομαι*, αἰθομαι, ἁκομαι (Hom. ἁκομαι), ἁρκεω, γελω, κει-ω* spīt, κελω* (i.e. κλεω) celebrate, κονιω*, λιαλομαι*, μαλομαι*, ναλω* dwell, νεκω (Hom. νεκεω), οἰνοθαρεω*, ολομαι (from ολομαι), πενθεω (Hom. πενθεω), πτετω (πτετω-σω), τελεω (Hom. τελεω), and some others that do not lengthen the vowel of the verb-stem (488).

Also others, such as ἀρεσκω (ἀρε-σ-κω), ἀνωτμι, ἀνωτμι, σβετωνυμι (732). — σ is retained in τερομαι*.

b. F-stems (from -γ-ω): γαλω*, δαλω* kindle, καλω (520), κλασω (520), ναλω* smut, flou: 222. — For the loss of f in τω, etc., see 48, 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:

a. 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 infected like μ-verbs.

b. The present and future singular active end in ω, -ει, -ει (463). The ending -με appears only in the optative.

c. The thematic vowel ω unites in the indicative with the ending -ει, and forms -ωω (463 d).

d. The third plural active of past tenses ends in ω

e. The imperative active has no personal ending in the second person singular except -σ-ω in the first aorist.

f. 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 (λου-σαι, λου-σαι).

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 -%
INFLECTION OF Ω-VERBS: PRESENT

(ω/η). άων, τίμω (τίμαω), 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 -ων, -εις, -ει, see 468.

628. -η and -ει are found in the pres. fut. mid. and pass., fut. perf. pass. ε(σ)ει yields η (written ΕΙ 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. ιε was often written for η (η) after 400 B.C., as in δύα εί τόχει, since both had the sound of a close long ι. It is often impossible to settle the spelling; but βούλει wishest, οκεi thinkest, and δεις shalt see (from δράω) 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, λόγοι, -ης, -ης, τιμάς (= τιμά-ης), τιμάω (= τιμά-η), φαίνομεν, -ης, -ων (from -ωντι). Middle λόγοιμα, λογός (= λογίσαι), λογίσαι; τιμά-θον (= τιμά-θον); φαίνο-μεθα, φαίνο-θε, φαίνο-νται.

630. Optative. — To the tense-stem ending in the thematic vowel (always ο) are added the mood-sign -ι (-ιε-) or -η (459, 460) and the secondary personal endings (except -μι for -ν, where the mood sign is -ι, 459). In the 3 pl. we have -ειν.

a. The final vowel of the tense-stem (ο) contracts with the mood suffix (ι), ει becoming ει. Thus λόγοιμ (λόγο-ι-μ), λογίς (λόγο-ι-ς), λογίσε (λόγο-ι-σε), λογίση (λόγο-ι-σή), λόγο (λόγο-ι-σο).

631. Imperative. — The present imperative endings are added to the tense-stem with the thematic vowel ε (ε before -ντον). The 2 pers. sing. active has no ending, but uses the tense-stem instead (παίδευε, φαίνε). In the middle -σο loses its ο (466, 2 a); λόγο from λόγε-σο, φαίνο from φαίνε-σο. On the forms in -τον and -θον see for -τον and -θον, see 466, 2 b.


633. Participle. — The present participle adds -ντο to the present stem ending in the thematic vowel ο. Stems in -οντο have the nominative singular in -ον. Thus masc. λόγον from λόγοντο, fem. λόγοντα from λόγοντα, neut. λόγον from λόγοντα. See 301 a and N.

634. A few ω-verbs in the present and imperfect show forms of the μ- conjugation. These are usually Epic.

δέχομαι, 3 pl. δέχαται await for δέχαται, part. δέχεμαιos, imperf. δέχεμαιν. But these are often regarded as perfect and pluperfect without reduplication. δέχεμαιν.

633 D. Severer Doric has εχαιν and εχεν; Milder Doric has εχεν; Aeolic has εχεν. Hom. has διδαιειν, διδαιεμεναι, διδαιειν.

633 D. Aeolic has fem. -οισα in the present and second aorist (37 D. 3), λογοσα, λείψωσα.
in some passages is a second aorist (638). — ἔχω eat (539. 5), inf. ἔθημεν. — ἔμεν (or εἶδον) in εἰδοθέτει. — λυθητει wash is from λύσατε, not from λύσον (cp. 398 a). — oλυμι think is probably a perfect to oλυμνει (οι-σ-) . — oβτάω wound in oβτα, oβταμεναι is 2 sor. — φέρω bear, imper. φέρετε.

**CONTRACT VERBS**

635. Verbs in -ω, -εω, -οω contract the final a, e, o of the verb-stem with the thematic vowel -α/ε (ω/η) in the present and imperfect tenses. Thus, τίμαο τίμω, ποιέω ποιώ, δηλώ δηλη; ἐτίμαον ἐτίμων, ἐποίεον ἐποίην, ἐδηλον ἐδηλην. 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.


638. In the singular -οω verbs usually end in -οεν, -οες, -οε, rarely in -οιμ, -οες, -οε. In the dual and plural -οω verbs usually end in -οεν, -οες, -οε, rarely in -οεν, -οεσ, -οετ, -οετε, -οεσε rarely in -οεν, -οεσ, -οετ, -οετα, -οεσα. Few cases of the optative of -οω verbs occur. In the sing. both -οεν and -οεμ are found; in the plur. -οεμ, -οετ, -οετ. For βιγαφην from βιγαβα δίσεβεν see 641.

639. Several contract verbs have stems in -α, -η, -ω.

These are the verbs of 304, 398 with apparently irregular contraction, and δρω do; with presents made from -α-ων, -η-ων, -ω-ω. Thus, from δρω, δρης, δρυμαι, δρηθησθαι, χρηται come τω, της, την and χρημαι, χρης(σ)αι, χρηται come τω, της, την and χρημαι, χρη, χρηται; so διψην, διψην from διψησ-εν, διψησ-εν. ιδρων, βιγαβα (398) derive the forms in ο and ω from ιδρων, βιγαβα (ιδρων, βιγαβα from ιδροσ-ον, βιγαβο-ον). The forms in -ον are from the weaker stems ιδρος-ον, βιγαβο-ον.

641 D. Hom. has διψήναω, πείναω, πείνημεναι, μιάμαι, χρην (Μα. χρείω) uttering oracles, γελώ, ιδρώ. The verbs in 394, except διψηω and πείνηω, have stems in η and α (38 e); thus, in Hdt., χρηται from χρηται, but χρεως imper., χρημαι from χρεο, χρημαι by 34. Hom. and Ion. τω has the stem τω (το-ω). Hdt. has ς, διψηω, but κυρ, σμαι.
CONTRACT VERBS IN THE DIALECTS

642. -αω Verbs in Homer. — Hom. leaves -αω verbs open 64 times, as μεντάω, δεντάω, ἀλάει, δεδιάωσα, γοδομεν, τοθλάεται. When contracted, -αω verbs have the Attic forms, as ὅρω, ὥραι, ὦρᾳ; as πεπράπα makes trial from πεπράσ-(σ)αι from παράσαι; ἢρω didst pray from ἤρας-(σ)ο from ἄραμαι.

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, αι, αει, αῃ giving a double α sound by α prevailing over the e sound; αο, αω, αοι, αον giving a double o sound by the o sound prevailing over the α. One of the vowels is commonly lengthened, rarely both.

αα = (1) αα: ὄραςθαι = ὄρασθαι, ἄγα- 

σεθε = ἄγασθε.

αοι = (1) αοι: ὄραστε = ὄραστε.

ααι = (1) ααι: μαρασθαί = μαρασθαί, τγά- 

σεθε = τγάσθε.

αον = (1) αον: ἄρον = ἄρων, ἀον = ἀον.

αη = (1) αη: ἄρας = ἄρως, ἄει = ἄει.

αω = (1) αω: μαρασθαί = μαρασθαί.

αον = (1) αον: ἄρον = ἄρων, ἄρο- 

σεθα = ἄρωσι, ἀλάου (from ἀλάει imper. of ἀλαομαι) = ἀλάος.

αον = (1) αον: ἄρον = ἄρων, ἄρον = ἄρων.

αον = (1) αον: ἄρον = ἄρων, ἄρον = ἄρων.

αοι = (1) αοι: ὄραστε = ὄραστε.

αοι = (1) αοι: ἄρον = ἄρων, ἄρο- 

σεθα = ἄρωσι, ἀλάου (from ἀλάει imper. of ἀλαομαι) = ἀλάος.

αοι = (1) αοι: ὄρας = ὄρως, ὦραν = 

ὑραν.

αοι = (1) αοι: ὄρας = ὄρως, ὦραν = 

ὑραν.

N. — ἀλάος from ἀλαομαι wander is unique. γελάοντες is from γελάω (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 δρωμεν, δραετε, δραστω, do not occur for ὄραστε, etc. (μισθωμεν for μισθωμεν is an exception.) The first vowel is lengthened only when the metre requires it, as in ἡβω-

σετε for ἡβδωντες — υ — υ. Thus two long vowels do not occur in succession except to fit the form to the verse, as μεντάων for μεντάων; but ἡβωμεν, not ἡβωμεν. 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 μεντάος) or when it represents the spurious diphthong ου from -οντ- (as in ἡβωσω, δραωσι for ἡβδωσα, δρασσι from -οντα, -οντι).

645. The assimilated forms include the "Attic" future in -αω from -αιω (639); as ἀλάωσι (= ἀλαωσι), κρέωσι, δαμάσκε, δαμάσκει.

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 ὅρᾳ,


**CONTRACT VERBS IN THE DIALECTS**

βοδύτες, the spoken forms which had taken the place of original ὄδας, βοδύτες, in the text, were expanded into ὄδας, βοδύτες, 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 ὄδας as an intermediate stage between ὄδας and ὄδω. 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.


649. -αω verbs in Herodotus. — Hdt. contracts -αω verbs as they are contracted in Attic. In many cases before an o sound the Mss. substitute e for a (τολμεω, ὄρεω, ὄρητεον). This e 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 -ψην, -ϕην, in the optative.

650. -αω verbs in Homer. — a. Hom. rarely contracts εω and εο (except in the participle). In a few cases ευ appears for εο, as ποπηίηην; rarely for εων, as τελείους. When the metre allows either -εε and -ει or -ει, the open forms are slightly more common. ει is often necessary to admit a word into the verse (as ἦρειονα, ἐφιλεια), and is often found at the verse-end. -ε-αι, -ε-ο, in the 2 sing. mid. may become -εαι, -εο, or -εαι, -εο, by the expulsion of one ε; as μυθειαι or μυθειαςαγες, αἰδειάν show regard.

b. μεκέω, τελέω, from -εω-μ (μεκεω-, τελεω-) are older forms than μεκέω, τελέω. See 488 d, 624. θελεω, πθελεω, πνελεω show metrical lengthening (28 D.).

c. On -ημεοαι in Hom. see 657.

651. -αω verbs in Herodotus. — a. Hdt. generally leaves εο, εω, εων, open, except when a vowel precedes the ε, in which case we find ευ for εο (ἄγροευτες). In the 3 plur. -αωσι is kept except in ποσεοι. For -εο in the 2 sing. mid. we find ε-ο in αἰτεό. εε, ει, in stems of more than one syllable, are usually uncontracted in the Mss., but this is probably an error. δεί is necessary and δεῖν are never written otherwise. — The Ion. ευ for εο, εων, occurs rarely in tragedy.

b. In the optative Hdt. has -εοι after a consonant, as καλει, but -οι after a vowel, as ποιοίμι, ποιοί.

652. Verbs in -αω. — a. Hom. always uses the contracted forms except in the case of such as show assimilation like that in -αω verbs.

\[\text{oo} = (1) \text{ω} : \deltaηίωντο = δηίωντο. \quad \text{oo} = \text{ου} : \deltaηίον = \deltaηίον.\]
\[\text{oo} = (2) \text{ο} : \upsilonηώντας = \upsilonίώντας. \quad \text{ου} = \text{ου} : \upsilonίον = \upsilonίον.}\]

b. Hdt. contracts -αω verbs as in Attic. Forms with ευ for εο, as δικαλεως, δικαλευς, are incorrect.

653. Doric. — Doric (59 D.) contracts ae and αη to η; ae and αη to η; ae, αω, to α except in final syllables: τιμω, τιμή, τιμή, τιμάμε, τιμάτε, τιμάττε, τιμη, τιμή, τιμή. Monosyllabic stems have ω from α + o or α + ω. Some verbs in -αω have alternative forms in -εω (648), as ὀρεω, τιμεω.
654. The contractions of -εω verbs in Doric may be illustrated thus:

<table>
<thead>
<tr>
<th>Severer Doric</th>
<th>Milder Doric</th>
</tr>
</thead>
<tbody>
<tr>
<td>φιλέω, φιλῶ</td>
<td>φιλέω, φιλῶ</td>
</tr>
<tr>
<td>φιλεῖ, φιλέτ(?)</td>
<td>φιλεῖ, φιλέτ(?)</td>
</tr>
<tr>
<td>φιλέ</td>
<td>φιλέ</td>
</tr>
<tr>
<td>φιλέμεσ, φιλέμεσ, φιλέμεσ</td>
<td>φιλέμεσ, φιλέμεσ, φιλέμεσ</td>
</tr>
<tr>
<td>φιλέττε</td>
<td>φιλέττε</td>
</tr>
<tr>
<td>φιλέοντι, φιλέοντι, φιλέοντι</td>
<td>φιλέοντι, φιλέοντι, φιλέοντι</td>
</tr>
</tbody>
</table>

*ω for εο is a diphthong. ευ for εο is common in Theocritus. In Cretan (= y) for ε is often expelled (κοσμώντες = κοσμέωντες).

655. Verbs in -ω contract εο and εε to ω in Severer Doric and to ω in Milder Doric.

656. Aeolic. — In Aeolic contract verbs commonly pass into the μ-conjugation: τίμαμι, -ας, -α, τίμαι, τίμετε, τίμασι, imperfect, τίμας, τίμες, τίμα, etc. inf. τίμαι, part. τίμας, -ας, mid. τίμαι, inf. τίμαιναι. So φιλήμι, φιλήμεν, φιλητε, φιλέω, φιλήν, inf. φιλήμι, part. φιλέω, -ετος. Thus ὄρημι from ὄρεω = Att. ὀρέω, κάλημι, κάλημι. So also δήλωμι, 3 pl. δήλωσι, inf. δήλων. Besides these forms we find a few examples of the earlier inflection in -ωω, -εω, -ω, but these forms usually contract except in a few cases where ϵ is followed by an o sound (ποτέναι). From other tenses, e.g. the fut. in -ηςω, ς has been transferred to the present in δικη, δικη.

657. Hom. has several cases of contract verbs inflected according to the μ-conjugation in the 3 dual: σφηλή-την (σφήλω σφοι), προσανδή-την (προσανδάν speak to), ἀπειλή-την (ἀπειλέω threaten), διαρτή-την (διαρτέω meet); also σαύ 3 sing. imperf. (σαο̑ω keep safe). In the infinitive -ημεναι, as γοήμεναι (γοῶ), πειρήμεναι (πειρᾶω, παίω), φιλήμεναι (φιλέω, φορήμεναι and φορήναι (φορῶ). But ἀγίων has ἀγίγμεναι.

**FUTURE ACTIVE AND MIDDLE (582 ff.). FUTURE PERFECT (580 ff.).**

658. All vowel and consonant verbs in -ω inflect the future alike.

659. Indicative. — The future active and middle add the primary endings, and are inflected like the present; as λῶ, λῶσαι. On the two endings of the second singular middle, see 628. Liquid verbs, Attic futures (588), Doric futures (540) are inflected like contract verbs in -εω; thus φανῶ φανοῦμαι, καλῶ καλόμαι, and πεσοῦμαι, follow τοῦ τωσμαι (385).

a. The only future perfect active from an ω-verb is τεθνήω shall be dead (684), which is inflected like a future active. Ordinarily the periphrastic formation is used: λέξικος λέομαι shall have loosed. The future perfect passive (λέξικος λέομαι 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: λάνω-ι-μι, λάνο-ι-μην. In the optative singular of liquid verbs, -η-ν, -η-ς, -η, in the dual and plural -ι-τον,

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-ιντη, -ιμεν, -ιτε, -ιν, are added to the stem ending in the thematic vowel ι; thus φανο-ιντη = φανοτη, φανο-ιμεν = φανομεν. So in Attic futures in -ϊω, as βιβλιο- (639 d) cause to go: βιβλιον, -ιη, -ιη, pl. βιβλιομεν.

661. Infinitive. — The future infinitive active adds -ειν, as λυσειν from λυσε-ειν, φανειν from φανει(σ)-ειν. The infinitive middle adds -θαι, as λυσε-θαι, φανιθαι, from φανε(σ)-ο-θαι.

662. Participle. — The future participle has the same endings as the present: λυθαι λυσθαι, λυθαι, φανιθαι φανιθαι; middle, λυθημαι, φανιθημαι.

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 -γο-, as λυθη-σο-μαι, φανθο-σο-μαι. For the two forms of the second person singular see 628. The optative adds -ιμαι, as λυθησο-ιμαι, φανθο-ιμαι. The infinitive adds -οθαι, as λυθο-σο-θαι, φανθο-σο-θαι. The participle adds -μενο, as λυθο-μενο, φανθο-σο-μενο.

FIRST AORIST ACTIVE AND MIDDLE (542)

665. All vowel and consonant ο-verbs inflect the first aorist alike.

666. Indicative. — The secondary endings of the first aorist active were originally added to the stem ending in -σο-; thus, διομε, διομε-σο, διομε-σο, διομε-τε, διομε-ντ. From διομε came διομεν (by 35 c), the a of which spread to the other forms except in the 3 sing., where e was borrowed from the perfect.
   a. In the middle the secondary endings are added to the stem ending in -σαι.
   For the loss of ο in -σο, see 465 b.

667. Subjunctive. — In the subjunctive the long thematic vowel -οι/η is substituted for the a of the indicative, and these forms are inflected like the present subjunctive: λυσοι λυσομαι, φαντο φαντωμαι. For the loss of ο in -σαι see 465 a.

668. Optative. — To the stem ending ο the mood-suffix ι is added, making οι, to which the same endings are affixed as in the present: λυσι-ιμαι = λυσιμαι, λυσι-ιμαι = λυσιμαι; μφοι=μαι = φαιμαι. The inflection in the middle is like that of the present. For the loss of ο in -σαι see 465 b. — In the active -ειας, -εω, -εων are more common than -αις, -αι, -αιν.

661 D. Hom. has δέμειαι, δέμεν, δέμει. Doric has -ην, -εν; Aeolic has -ηη.
667 D. Hom. has forms with the short thematic vowel, as ερισσομεν, ελαγη-σετε, κακοστετε; μπαοιμαι, εφαεια, διακεμεθαι. In such forms aorist subjunctive and future indicative are alike (582). Pindar has βασσομεν, addασσομεν (457 D.).
668 D. Hom. has both sets of endings, but that in οι is rarer. In the drama -ειας is very much commoner than -αις. -αι is most frequent in Plato and Xeno-
FIRST AND SECOND AORIST PASSIVE (585, 590)

669. Imperative.—The regular endings (463) are added to the stem in -σα (or -α in liquid verbs) except in the active and middle 2 sing., in which -σα and -αι take the place of -α: λύσαν λύσατω, λύσαι λύσασθαι, φήσαν φήσατω, φήσαι φήσασθαι.

670. Infinitive.—The aorist active infinitive ends in -αι, which is an old dative: the middle ends in -σαι: λύσαι λύσασθαι, φήσαι φήσασθαι, πλέξαι πλέξασθαι.

671. Participle.—The active participle adds -ντι like the present: masc. λύσαντ-ι, fem. λύσασα, from λυσάν-μα, neut. λύσαν from λυσάν-τη. See 801. The middle ends in -μερος: λύσα-μερος, φήσα-μερος.

672. All vowel and consonant verbs in -οι inflect the aorists passive alike, that is, according to the μι-conjugation, except in the subjunctive.

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.

674. Subjunctive.—The subjunctive adds -ω/η to the tense stem ending in -θη- or -η- and contracts: λύσω, -ης, -ητα, etc., from λυσω, -ης, -ητα, etc.; φάνω, -ης, -ητα from φάνω, -ης, etc.

675. Optative.—The optative adds -τι or -ητα to the tense stem ending in -θη- or -η-, and contracts. In the singular -τι is regular; in the dual and plural -τα is generally preferred. Thus λυσειτι from λυσε-θη-τι, φάσειτα from φάσε-ητα.

phon, less common in poetry, and very rare in the orators. Neither Thuc. nor Hdt. has -αι. -αι is rare in prose, most examples being in Plato and Demosthenes. Hdt. has no case. In Aristotle -αι is as common as -ει. -αιν is very rare in poetry, in Thuc. and Hdt., but slightly better represented in Xenophon and the orators. -αιν is probably the regular form in the drama. The forms in -αιν, -ειν, -αιν are called "Aeolic," but do not occur in the remains of that dialect.

671 D. Aeolic has -αις, -αισα, -αιν (37 D. 3).

674 D. Hdt. leaves ει open (αλέθω, φάσεις) but contracts ει, εη (φάη). Hom. has some forms like the 2 aor. subj. of μι-verbs. Thus, from δαμοι (δαμοιμα) subdue: δαμιν, -ης, -ητα, -ητα. So also δαιω (δα-λεην), σαηη (σαηη cause to rot), φαηη (φαηη show), τραηημετ (τρηηηκ αθεηη). The spellings with -αι (e.g. δαμειν, δαίω) are probably incorrect.
FIRST AND SECOND AORIST PASSIVE

λυθείτων from λυθεί-των, φανείτων from φανεί-των, λυθείμεν from λυθεί-μεν, φανείμεν from φανεί-μεν. The inflection is like that of the present optative of a μ-verb.

λυθεί-ην τιθεί-ην
λυθεί-ης τιθεί-ης
λυθεί-η τιθεί-η
λυθεί-μεν τιθεί-μεν
λυθεί-τον τιθεί-τον
λυθεί-την τιθεί-την
λυθεί-του τιθεί-του
λυθεί-τε τιθεί-τε
λυθεί-τη τιθεί-τη
λυθεί-το τιθεί-το

-ειμεν is used only in prose (but Plato and Isocrates have also -ειν). -ειν is almost always found in the Mas. of prose writers; -είν occurs only in poetry (except from μ-verbs). -ειν is more common in prose than -είναν.

676. Imperative.—The endings of the imperative are added to the tense-stem ending in -θη- or -η-. Before -των, -θη- and -η- become -θε- and -ε (λυθέντων, φανέντων). For -τι instead of -θι in the first aorist (λύθητι) see 125 b.

677. Infinitive.—-ειμ is added to the tense-stem in -θη- or -η-: λυθείμαι, φανείμαι.

678. Participle.—The participle adds -ντ, as masc. λυθείς from λυθεύς, fem. λυθείσα from λυθεύσα, neut. λυθείς from λυθεύ(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 μ- 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.

λεπτόν ελεγόν ιτι τάτο (424 b. 2) λέε
λεπτό-μην ελεγό-μην λεπτόν (λεπέ-σεν, 424 c) λέεν (λέε-εν)
λεπτό-μα ελεγό-μα λεπτό-θαλ λέεν
λεπτό-μην ελεγό-μην λεπτόν λέεν
λεπτό-μας λέε-μας

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 μ-verbs. Cp. οὖν p. 140. The second aorist of γι-γνώ-σκω know is inflected as follows.

677 D. Hom. has -μεναι, as δοιοςόμεναι, δαίμοναι (and δαίμοναι). Doric has -μεν, Aeolic -ν (μεθάσον = μεθυσόναι).

680 D. Hom. has the infinitives ελιθείμαι, ελιθείμαι, ελιθείν. For θανείν (Attic θανείν) etc., θανείν should be read. -τιν in Hdt. is erroneous. Doric has -η, as μολήν (βλώσκω 30). Aeolic has -η, as λαβην.
682. The indicative is inflected like ἐστὶν (p. 138); the subjunctive, like ἓσ (p. 138).

<table>
<thead>
<tr>
<th>ἐγνῆ</th>
<th>ἐγνη-μεν</th>
<th>γνῆ</th>
<th>γνῆ-μεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγνής</td>
<td>ἐγνή-τον</td>
<td>γνής-ε</td>
<td>γνή-τον</td>
</tr>
<tr>
<td>ἐγνή</td>
<td>ἐγνή-την</td>
<td>γνή</td>
<td>γνή-τον</td>
</tr>
<tr>
<td>ἐγνη-αυ</td>
<td>γνή-αυ</td>
<td>γνή-αυ-αυ</td>
<td></td>
</tr>
</tbody>
</table>

a. We expect ἐγνητον, ἐγνημεν, etc. (651), but the strong stem γνή- has been transferred to the dual and plural. So also in ἑβην, ἑφην, ἑδων,—Subjunctive βη, βις, βης, βητον, βημεν, βητε, βει. On the formation of the subjunctive see 757 D.

683. The optative is inflected like δούν (p. 138).

<table>
<thead>
<tr>
<th>γονῖη</th>
<th>γονιον</th>
<th>γονιον</th>
<th>γονιμεν</th>
<th>γονιμεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>γονίς</td>
<td>γονιον</td>
<td>γονιον</td>
<td>γονιμεν</td>
<td></td>
</tr>
<tr>
<td>γονη</td>
<td>γονιον</td>
<td>γονιον</td>
<td>γονιμεν</td>
<td></td>
</tr>
<tr>
<td>γονην</td>
<td>γονιον</td>
<td>γονιον</td>
<td>γονιμεν</td>
<td></td>
</tr>
</tbody>
</table>

a. So βαλην, βαλιον or βαλιον, βαλιμεν or βαλιμεν. In the 2 plur. the Mas. of prose writers have only -ιτε (γονιτε, -βαλιτε); but -ιτε is not attested by the evidence of verse.

684. The imperative is inflected like στηθι (p. 139).

<table>
<thead>
<tr>
<th>γυνη</th>
<th>γυνιον</th>
<th>γυνιον</th>
<th>γυνιμεν</th>
<th>γυνιμεν</th>
</tr>
</thead>
<tbody>
<tr>
<td>γυνη</td>
<td>γυνιον</td>
<td>γυνιον</td>
<td>γυνιμεν</td>
<td></td>
</tr>
<tr>
<td>γυνη</td>
<td>γυνιον</td>
<td>γυνιον</td>
<td>γυνιμεν</td>
<td></td>
</tr>
<tr>
<td>γυνην</td>
<td>γυνιον</td>
<td>γυνιον</td>
<td>γυνιμεν</td>
<td></td>
</tr>
</tbody>
</table>

a. In composition διαγωθι, ἄνθηθι (423). For βηθι (from βαλω) -βα in composition occurs in poetry, as ἅνθα.

685. The infinitive adds -ειν, as γονιν from γονι-ειν (like στηθι from στη-ειν). In composition διαγωθι (426 d).

686. The participle adds -ντ, as masc. γονις from γονι-ντ, fem. γονια from γονι-ντα, neut. γον from γονι(ντ). See 301. In composition διαγωθι (426 d).

a. Before η the long vowel ο is regularly shortened to ο by 40.

687. The following ω-verbs have second aorists of the μ form.

ἄλησαμαι (ἄλ-α) am captured, ἄλων or ἄλω (ἄλα, ἄλην, ἄλων, ἄλω).

βαλω (βα- ε, γο, ἐβην βα, βαλην, βηθι and also -βα in composition, βηθι, βης).

βω (βω- ινε, ινων (βιω, βηθι, βηθαι, βης)). Hom. βηθω imper.

γερασιω (γερα- α) grow old, γεραιμαι poet., γεραις Hom.

γεγονακε (γεγ-να-) knew, γεγονος (γεγ-, γεγονη, γεγονηθι, γεγοναι, γινοι).

-διδρασκω (δρα-) run, only in composition, -δραν (δρω, -δραιν, -δραιμαι, -δρας).

Hdt. has ἔδαρεν, ἔδημαι, ἔδρας in composition.

δω (δυ-) enter δων entered inflected p. 140 (δων, opt. Hom. δεν and ἐδωμεν for δου, ἐκδο-ιμεν; δων, δωκι, δητ).

ἐχε (εχε-) have, ἔχεs imper.

688 D. ἔγνω, from ἐγνω(τ) by 40, is found in Pind. Hom. has ἔδων, ἐκτελειν, εκτελεσπ; Pind. ἐφευ. — Hom. has βαιθην and βαθην. — Hom. has βληται, ἐλεται. — Subj.: Hom. has γνωδω, γνωδων, γνωδος, γνως, ἐμβηγα, ἐμβηθι, ἐμβητον, ἐμβηθεν, -θεμεν φθειομαι, γνωσω γνωσιν βαιθεν φθειον.

689 D. Hom. has γνωθαι, δομεναι, κταμεναι, and -κταμεν.
FIRST AND SECOND PERFECT

κτέλω (κτε-, κτα-) kill, ἐκτάν, ἐκτᾶ, ἐκτα, ἐκτάμην, 3 pl. ἐκτάν 551 D, subj. κτέωμαι, inf. κτάμαι κτάμαι, part. κτᾶς; ἐκτάμην was killed (κτάσθαι, κτά-

κτάμοι); all poetic forms.

κτέω (κτε-, κτε-, κτα-) be, poet. ἐκτην (κταίην, κτᾶς), middle ἐκτάμην (κτά-

κταμαι, κτάμαι). ἐκτά, ἐκτῆθα, ἐκτήμαι are late.

κτω (κτ-) drink, ἐκτι: imper.

σκέλλω in ἀποσκέλλω (σκελ-, σκελ-) dry up, ἀποσκέλλω.

νη- endure, fut. νήθομαι, poetic ἐκλήν (ἐλώ, ἐλήν, ἐλήθα, ἐλήμαι, ἐλᾶς).

φθάνω (φθα-) anticipate, ἐφθάνο (φθά, φθαίνῃ, φθήναι, φθάσει).

φω (φυ-) produce, ἐφώ was produced, am (φω subj.), φύμα, φώς 308.

688. The following ω-verbs have in poetry (especially in Homer) second aorists of the μ form: ἀλλομαι (ἀλλο, ἀλτο), ἄταυρω (ἄτωρας), ἀφαράκω (ἀρα-

μοι), ἄω (ἀμαι), βάλλω (ὑμβάλλον, ὑβάλτο), βιθρώσκω (βθρων), root γε- (γέντο,

γεραφέδον), δέκωμαι (δέκτο), ἑπεκάνω (ἐκάκης, ἐκήγω, ἐκαίης, ἐκαὶθαν, ἐκακι-

καθαν, ἐκαθίς καὶ ἐκκαθίμενοι; properly from ἐκαθιμί), ἐκλώ (ἐκκλαῖνας), ἐκλω (ἐκλθε, ἐκλήθα, ἐκλήκω), κτέω (κτημαίοι), root λεκ- (λεκτο λαει himself to rest), λώο (λετο), οὐτὼ (ούτα, οὐτάμαι), πάλλω (πάλτο), κελάω (κελλήμαπ), 

πέρθω (πέρθαι = περθ-σθαι), πλάω (πλείων), πτι- (ἀποπιτείρι τεσσεῖς), πτήσω (καταπτήτης), σεθω (σεσώμην, 

σεθω, σίμαιοι), φθάνω (φθήμημ), κέω (κέβημα, κέβεμα).

Ἐλκτο, πάλτο are properly first aorists (for ἐλεκ-στο, παλ-στο), 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 -ς, but originally -θα; in the 3 pl. -κας stands for κα-νου out of κα-ντι (100). Thus λεκα, -ας, -α, κτέμαι, -ας, -α, etc. The periphrastic combination occurs in the indicative (590 a).

691. Subjunctive. — The perfect subjunctive is commonly formed periphrastically by the perfect active participle and δ, γη, γη, etc. Thus λεκα (γεγα-

φάς) δ, etc., λεκκατες (γαγαφάτες) δαμε, etc. Of the periphrastic forms only the 1 and 3 sing., 2 and 3 plur. are attested.

692. Instances of the simple perfect subjunctive (λεκκα, γεγαφάω) are very rare. The simple form is made by substituting the thematic vowel ω/η for α in the tense-stem. Only the sing. and the 3 plur. are attested from ω-verbs.

693. Besides εἰδώ (οδα) and ἐστήκη, etc., Attic prose has only about 16 occurrences of the simple perf. subj., and from the following verbs only: βαίνω, δέβα, ἔγειρω, δουκα, ἔθηκα, λαμβάνω, λαμβάνω, πάχυς, ποιώ, φω. Hippocr. has forms from βιθρώσκω, ποιό, τέχνω. There are about 30 occurrences in the
SECOND PERFECTS OF THE MI-FORM

poetry. Attic prose writers show about 25 cases of the periphraxis from all ω-verbs.

694. Optative. — The perfect optative is commonly formed periphrastically by the perfect active participle and εἰμι, ἐστι, ἐστιν, etc. Thus λελυκὼς (γεγραφὼς) ἐστι, etc., λελυκέτες (γεγραφότες) εἴμε, etc. The dual is exceedingly rare.

695. Occasionally the simple forms are used (λελύκωμι, γεγράφομαι). These are formed by adding the mood-sign ἐ, and the endings, to the tense-stem with the thematic vowel (o). All the -η-forms are attested; of the -ι-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: ἀπεχουμεν, ἔπαυσαν, εἰσβάλλω, παραδίδωμι, ἔως, ἔστιν, ἔτηρεν, ἐπεβαίνω, ἔφαγεν, λαυάμω, καταλεῖψα, τοῦ, τάχω, προέρχομαι, ἔμεθα, φθάνω. 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 ἐσθι, 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 κεκράγετε γαρ, Ἀρ. Ἀχ. 138 (χάσκω, χαρ-), and κεκράγετε σκεῦσθε, Ψεφ. 415 (κράω). Most second perfects show the μυ form and have present meaning, as τίθησθι (Hom.) τεθηκαί from θέσας δίς, δήθη from δήδομαι, and κεκράκαί from κράω in Aristophanes. Most such second perfects are poetical.

699. Infinitive. — The perfect infinitive adds -ειναι, as λελυκέναι, λελυκέναι.

700. Participle. — The suffixes of the perfect participle in the nominative are -(f)οντ, -ινό, -(f)ός, as λελυκός, λελυκός. See 301 c, d, 309.

701. Pluperfect Active. — The pluperfect is formed by adding -ειν, -εις, -ει, -τεο, -τηρε, -εμεν, -τε, -εμεναι to the reduplicated stem. By contraction from λελυκες, -εας, -ει come the forms ελυκη, -ης -εις. In the later language ει spread from the 3 sing. and was used throughout, as ελυκες, -εις, -εις, -ετελω, -ετηρε, -εμεν, -τε, and very late -εμεναι. The best Mas. of Demosthenes have -ειν in 1 sing. Instead of the simple pluperfect we find periphrastic forms, 599 a.

SECOND PERFECTS OF THE MI-FORM

702. A few ω-verbs form their second perfects in the dual and plural without α by adding the endings directly to the stem. Herein these forms agree with the second perfect of μυ-verbs (417). In the singular α is used.

689 D. Doric has -ην and -ειν, as δήδηκην = δευκέναι, γεγάκειν = γεγονόταν. Aeolic has -ην, as τεθηκην.

700 D. In the 2 perf. Hom. sometimes has -οτ-οι for -οτ-οι, as κεκμηω, -οτος (ειμιν am vocat). In the 2 perf. Hom. sometimes has α for Attic η in the feminine, as ἄρηων ἀραφεία from ἄρηα (ἀραφέα πρός). See 573. Aeolic inflects the perfect participle as a present in -ων, -οτος. Thus Hom. κεκληγοντας for κεληγόντας (κλέψω screech), Pind. τεφρικοντας (φίλτρον shudder).
703. The second perfect ἰδεῖα I fear usually has the forms of the first perfect ἱδεῖον in the singular, less frequently in the plural.

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Pluperfect</th>
<th>Subjunctive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἱδεῖα or ἱδία</td>
<td>ἱδεῖον or ἱδίη</td>
<td>ἱδέω (rare)</td>
</tr>
<tr>
<td>ἱδεῖα or ἱδία</td>
<td>ἱδεῖον or ἱδίη</td>
<td>Optative</td>
</tr>
<tr>
<td>ἱδεῖα or ἱδία</td>
<td>ἱδεῖον or ἱδίη</td>
<td>ἱδεῖην (rare)</td>
</tr>
<tr>
<td>ἱδεῖον</td>
<td>ἱδεῖον</td>
<td>Imperative</td>
</tr>
<tr>
<td>ἱδεῖον</td>
<td>ἱδεῖην</td>
<td>(poet.)</td>
</tr>
<tr>
<td>ἱδεῖον or ἱδεῖκασσα</td>
<td>ἱδεῖον</td>
<td>Infinitive</td>
</tr>
<tr>
<td>ἱδεῖσσα or ἱδεῖκασσα</td>
<td>ἱδεῖσσα</td>
<td>ιδεῖσσα or ιδεῖκασσα</td>
</tr>
</tbody>
</table>

704. Other second perfects inflected like ἰδεῖα are the following:

a. βεβαίω (βεβαίο-) go, 1 perf. βεβαία have gone, stand fast regular; 2 perf. 3 pl. βεβαίσι (poet.), subj. 3 pl. βεβαίω, inf. βεβαία (poet. and Ion.), part. βεβάς (contracted from βεβάυσω) βεβάω, gen. βεβάτος.

b. γέγονα (γεγο-, γα-) become, 2 perf. γέγονα am regular; 2 perf. part. poet. γεγω (contracted from γεγοῦσα), γεγοῦσα, gen. γεγοτός.

c. τεθέκω (θαν-, θα-) die, 1 perf. τεθένθα am dead regular; 2 perf. du. τεθέντω, pl. τεθέντες, τεθέντες, τεθέντα, 2 plup. 3 pl. τεθενθάναν, 2 perf. opt. τεθενθάνη, imper. τεθέντω, inf. τεθενθάνα, part. τεθενθάς, -έως, -ές, gen. τεθενθάτος.

d. θεία (θε-θευ-) am like, appear (ικ-, εικ-) has the μ μ forms θείγειν (poet.), εικάσει for όικ-είν- (poet. and in Plato). θεία (θείκη plup.) has also the foll. forms: θείκω, θείκαμα, θείκασσα (εικάσαμα poet.), θείω (εικώς also in Plato).

e. κράδω (κράγ-) cry out, 2 perf. κράδαγα as present, imper. κράδαχθι and κράδαγε, a thematic form (both in Aristoph.).

705. Other verbs with second perfects of the μ- form (chiefly Homeric) are: ἀναγα (ἀναγαδίω), βεβρῶκα (βεβρῶτες), τεθερό (τεθήγορά), ἵρχωμαι (ὁρήκειμαι).

703 D. The root of ἰδεῖα is ἰδ-, strong forms ἰδε-, ἰδο-. Hom. has ἰδε, ἰδον feared, fed; for ἱδεῖα, ἰδία he has ἱδεῖα, ἱδία, etc. (once ἱδεῖας). Here ει is due to metrical lengthening. ἰδία, a present in form, is really a perfect for ἰδ-δο-ι(α) -α.

704 a. D. Hom. has 3 pl. βεβαίσι, inf. βεβαίερι, part. βεβαίω, βεβαία, gen. βεβαίωτος; 2 plup. βεβαίαν.

b. Hom. has γεγάρει and γεγάρει, inf. γεγαρέω, part. γεγαρό, γεγαρία; 2 plup. ἐγεγαρέον.

c. Hom. τεθεράδι, τεθεράμενα and τεθεράμεν, τεθερής -ήτος and -ήτος, fem. τεθερήτης.

d. Hom. imperf. εἰκα, 2 perf. 3 du. ἐκτον, 2 plup. ἐκτείνη, ἐκτενεῖα, part. ἐκτός (ἐκτός Φ 254), κτίνα and κτίνα (ἐκτόσια Σ 418); mid. ἐκτείτε, ἐκτέστε. Hdt. has ὁτα, ὁτα. 
PERFECT, PLUPERFECT MIDDLE (PASSIVE)  201

PERFECT AND PLUPERFECT MIDDLE AND PASSIVE (574)

706. All vowel and consonant verbs in -ω inflect the perfect middle according to the μ-conjugation.

707. Indicative.—The perfect middle is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the μ-conjugation. The pluperfect adds the secondary middle endings. In vowel verbs the formation is simple, as in λευ-μαι, ἔλευ-μην. 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 -ν-ναι, -ν-νο; thus, from φαίνω, instead of πέφαναι, ἐπέφανο the periphrastic πεφασμένος δ, ήσθα were probably used.

708. Subjunctive.—The perfect middle subjunctive is commonly formed by periphrasis of the perfect middle participle and δ, γη, ή, etc. Thus λευμένος δ.

709. From two verbs, whose perfect stem ends in η- (α), the simple forms are constructed. κτάομαι (κτα-) acquire, perf. κέκτημαι possess (146), forms its subjunctive by adding the thematic vowel -ιω to κ-κτα; thus κε-κτά-ω-μαι = κέκτωμαι, κε-κτά-η-σαι = κέκτη, κε-κτά-η-ται = κέκτηται, etc. — μνημήσκω (μνα-) remind, perf. μνήμησαμε rememder (146): με-μνά-ω-μαι = μεμνήσαι, μεμνή-ω-μέθα = μεμνήσθα. With κέκτωμαι, μεμνήμαι, cp. ἵστωμαι, p. 187. The periphrastic κεκτημένος δ, μεμνημένος δ occur.

710. Optative.—The perfect middle optative is commonly formed by the periphrasis of the perfect middle participle and επη, είη, είη, etc. Thus λευμένος επή, etc.

711. Some verbs add -ιην, -ι-ιην to the tense-stem (709).—a. κτάομαι (κτα-) acquire, perf. κέκτημαι possess (146): opt. κέκτη-ι-ιην = κέκτημην, κέκτη-ι-το = κέκτητο. Less frequent and doubtful are κέκτημην, -φο, -φητο, -φημεθα from κέκτη-ο-ι-ιην, etc.

b. μνημήσκω (μνα-) remind, perf. μεμνήσαμε remember; opt. μεμνή-ι-ιην = μεμνή-μην, μεμνή-ι-το = μεμνήτο, μεμνή-ι-το = μεμνήτο, etc. The forms μεμνήμην, -φο, -φητο, etc., from μεμνή-ο-ι-ιην, etc., are uncommon and suspected.

c. καλέω (καλε-, καλ-) call, perf. κέκλημαι am called (146); opt. κέκλη-ι-ιην, etc. = κέκλημην, κέκλητο, κέκλημεθα.

d. βάλλω (βαλ-, βάλ-) throw, perf. διαβάλημαι, opt. διαβάληθαι.

N.—The forms in -ην, etc., have the μ-form; the doubtful -φην, etc., belong to the ω-conjugation.

708 D. Hdt. has μεμνήσθαι, and this form may be read in ε 188.
711 D. Hom. has λέλυτο 6 286 = λελύ-ι-το (cp. δικύτο). Pind. has μεμναλατο. μέλυμα in Xen. is from μεμνώμαι.
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 μέμητε remember! μὴ πεφόβησθε do not be afraid! τέφανεο stop! See 698.

a. The dual and 3 pl. are apparently wanting. The 2 sing. in -νον from stems in - ε is does not occur. For τέφανεο, πεφασμένον λέει was probably used.

713. Attic prose writers have ἀναβεβλήσθω, ἀποκεκλίθω, εἰρήσθω, ἐκπῆθω, ἔφεεθω, κεῖσθω, κεῖσθω, κέκπησθο, μέμητθε, πεποίθω, πεπράθω, πεπτοίησθο, πεπράθω, πεφάσθω, πεφόβησθε, τετάχθω, τετολμήσθω.

714. Instead of the simple forms of the imperative we find the periphrastic use of the perfect participle and ἕσθι, ἕστω, etc. (590 g). Thus εἰρημένον ἕστω = εἰρήσθω.

715. Infinitive. — The perfect infinitive adds -σθαι, as λελοῦσθαι. Consonant stems lose the σ by 108, as λελείφθαι, πεπράχθαι (400), ἐλπῆγχθαι, πεπάθαι (407).

716. Participle. — The perfect participle adds -μένος, as λελυμένος, λελειμένος, πεπράγμένος (406, 407). On the σ of πεφασμένοi see 409 d.

SECOND CONJUGATION OR VERBS IN MI

717. Verbs in -μοι usually have no thematic vowel between the tense-stem and the personal endings in the present system (except in the subjunctive). The name “μοι-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 -μοι the following tenses are inflected according to the μοι-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 (Ἱστημι) in the second perfect and pluperfect active.

719. Certain tenses of verbs ending in -μοι 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 -νῦμοi 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 -μοι 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.
MI-CONJUGATION: PRESENT SYSTEM

A. Root class; as φη-μι say, verb-stem (and root) φα-, φη-. This class often shows reduplication in the present and imperfect, as δι-δώμει give.

N.—Two verbs have verb-stems ending in a consonant: εἴμι am (έσ-μ) and ήμαι sit (ήσ-μαι).

B. -ν- class; as δείκ-ν-μου show, verb-stem δείκ-, present stem δείκνυ-. C. A few verbs, mainly poetical, add να-, νη-; as σκίδ-νη-μυ σκίδ-να-μεν scatter, δάμ-νη-μυ δάμ-να-μεν, subdue.

721. Deponent verbs without the thematic vowel are inflected according to the μ-conjutation.

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. Unreuplicated Presents: εἴμι (έσ-) am, εἴμε (έσ-, εί-) go, ήμαι (ήσ-) sit, ήμαι say (ή said, 3 sing.), κείμαι (κεί-) lie, φη-μι (φα-, φη-) say, χρη it is necessary (793); and poet. δωμ (δῆ-) blow.

725. Deponents. — δάχαι (and δάχαι-ας) admire, δέω-μαι appear, δείκ-μαι flee, make flee (cp. διω), δέω-μαι am.adile (737 a), δι-στά-μαι understand, ἵππ-μαι love (poet. for ἵππω), ἵππαι fly (lat., see 726 a), κρεμ-μαι hang (intrans.), δοκ-μαι insult, πέτα-μαι (poet. by-form of πέτα) fly, πέριδέμαι bought a second aorist, στεπ-μαι affirm.

a. Other such forms are Hom. ἱκμαι (ὁρμαί) strive, ἐφραμαι and ἔφραμαι rescue, Ion. λάμαι take. ἱππαται 243 owes its η to such non-present forms as ἱππαται.

726. Reduplicated Presents. — δίθημι bind (rare for δίω), διδώμι (δο-, δι-) give, ἄνευ (έ-, ί-) send, ἱστημι (στα-, στη-) set, κιχρημι (χρα-, χρη-) lend, διηνμι (δη-, δνη-) benefíc, πιθηκλη (πλα-, πλη-) fill, πικρημι (πρα-, πρη-) burn, τίθημι (θ-, θη-) place.

a. Also poetic βίδημι (βα-, βη-) go, in Hom. βιδίδω striding, βι-δημαι (also Ion.) seek, for δι-δημαι by 118 (cp. γηδίω seek), τιθημι (τα-, τη- for σειλα-, σείλη) am propitious. ἱππαται (late) for πέταμαι fly is an analogue of ἱππαται and is not properly reduplicated. τιπρημι bote is late.

727. Verbs in -μι reduplicate with ē in the present. See 414, 447. πι-μ-πλημι and πι-μ-πλημι may lose the inserted nasal in compounds of ἔπ, but only when ἔπ takes the form ἐμ-; as ἐμπλημι, but ἐπιμπλαςαι. Doric has κιγκήμι. In ἐ-μ-μι the reduplication takes place after a vowel (verb-stem δα-, δη-).
a. Reduplication is in place only in present and imperfect; but Hom. has διδόσομεν.

FOURTH CLASS

728. Most μυ-verbs of the fourth class add -νυ- (after a vowel, -νυ-) to the verb-stem.


732. All the forms in -νυμα started from verb-stems ending in ο: ένυμ from έσ-νυ-μα, σβένυμ from σβεσ-νυ-μα, ζόνυμα from ζωσ-νυ-μα. All the other verbs are analogues of these.


734. Poetic verbs: άλ-νυμai take, άν-νυμ complete (ἀνω), άχ-νυμai am troubled, γα-νυμai rejoice, δαλ-νυμ entertain, καλ-νυμai excel, κλ-νυμai move myself (cp. κινεω), δρέγ-νυμ reach, τά-νυμai stretch, with νυ carried into other tenses (τανώ, τάνυμai (cp. Epic τίνω from τι-ν-ώ) better τείναι, clasise.

735. The verbs whose verb-stem ends in a liquid or nasal often form the tenses other than the present by adding ο or οι, as διλιμ (from διλιμω) δίλεσα, διλόλεκα (δÎ-ε), δμιτμ διωσα (δμ-ο-).

736. ήμ-verbs form only the present and imperfect according to the μυ- conjugation; with the exception of σβε-νυμ, which has 2 aor. έσβην. The 2 aorist passive and 2 future passive are rare, as ρήγνυμι ἑράγην ἐκραγήσουμαι, ξεγνυμι έξγην.

737. -νημ class. A few verbs add νη 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:

δάμημ (δαμνώ) subdue, κήρημ (κήρων also Epic) mix, κρήμημ (miswritten κρήμμιμ) suspend, πέρημ sell, πίτημ (πετνώ) spread, σκίδημ (and κίδημ) scatter.

738. From verbs in -νυμ second aorists middle are formed in Hom. by only three verbs: μεγάνυμ (commonly written μθγνυμ) mix ἐμκτο, δρνυμ rouse ὤρτο, πήγνυμξ ἅκ κατήκηκτο.
INFLECTION OF MI-VERBS

a. Only in the middle: μάρμαρος φίλη, πιλαμπά (πιλαμά) approach. In ἰδιαμαί am able, ας has grown fast (cp. δισιατί).

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. α), α weak; φημι φαμέν, ηψην ἥμεν; ἱστημι ἱσταμέν, ἱστην ἱσταμέν; δᾶμμι δᾶμμεν.  
b. η strong, ε weak: τίθημι τίθημεν, ἥτιθημι ἥτιθημεν; ἦμι ἤμεν.  
c. ο strong, ο weak: δίδωμι δίδομεν.  
d. α strong, ε weak (cp. λείπω λείπον): ελμι ελλι πο, ελμεν. The grades αι, οι, ε appear in eιδω, subjunctive of οἶδα know, pl. οἴμεν for οἴμεν (700).

739. In the second aorist ἵστην 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 (στήθη, στήτε) and infinitive (στήναι).

740. The second aorist infinitive shows the weak stem: βείμαι from βε-ελαι, δοιναι from δο-ελαι. Cp. 460 N. στήναι is, however, from στή-ελαι (469 c. N.).

741. A few root verbs retain the strong grade η throughout. Thus, poet. ἄμνι βλοῦν λημέν; ἄντος is from ἄντρες by 40; διήμαι seek (poet. διένθοι is from διήμαι); πικρλιμι ἴλι 2 aor. ἴνευλήμην, opt. ἴνευλήμην.

742. Verbs adding ν show the strong form of the verb-stem in the present. ὄνος-νμ break 2 aor. pass. ἐράγην, μελυ-νμ (miswritten μινυμμ) mix 2 aor. pass. ἐμηγη, τετυ-νμ yoke 2 aor. pass. ἔγη.

743. The ending νυ varies between strong νυ and weak νι. Thus δελκνυμ δελκνύμεν, δελκνυν ἰδελκνύμεν.

INFLECTION OF MI-VERBS

744. Verbs in -μ 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: τιθ-μι, τιθ-σι; φη-μι φη-σι.

b. The 3 plural present indicative active has generally the ending -αι, from α-αι, as τιθδαι, ἵστασι. So in the 2 perf. active ἵστασι.

c. The 3 plural of active past tenses has -σαι: ἐτίθε-σαι.

d. The imperative ending -βι is sometimes retained: φα-βι, στή-βι; some forms never had it: τίβη, ἵστη.

e. The middle endings -σαι and -σο regularly retain σ: τιθε-σαι, ἐτίθε-σο.

N.—But not in the subjunctive or optative; and usually not in the second aorist; as τιθη for τιθέ-σαι, τιθεν for τιθέ-σο.

f. The infinitive active has -σαι: τιθέ-σαι, διδ-σαι; the 2 aorist active has -σαι rarely: βείμαι for βε-ελαι, δοιναι for δο-ελαι.
g. Active participles with stems in -ωτ- have the nominative sing. masc. in -ος (501 a, 507 a): διδωσι, διδω-ντος.

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 -παμι often inflect the present and imperfect active (not the middle) from a present in -νω; as δεικνω (but usually δεικνυω), δεικνις, δει-κνει, imperf. δεικνυον, -ει, -ε, etc.; imper. δεικνυει, inf. δεικνυον, part. δεικνυον.

b. τιθημι, ἵστημι, διδωμι, ἵμμι, etc., show some ω-forms in pres. (and imperf.) indic. opt. imper. and infin.; but the forms τιθω, ἵστω, διδω, ἵμω, do not occur in the 1 sing.

c. In the present and second aorist optative of τιθημι and ἵμμι 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 τιθω, ἵμω; (2) as if the presents were τιθα, τω. Thus:

Active: ἀφιεσθε for ἀφιεσθε, ἀφιεσθε for ἀφιεσθε. — Middle: τιθόμεθα, ἐπιθομέθα, κενθόμεθα, κενθομέθα (also accented τιθομέθα, ἐπιθομέθα); κροιόμεθα, κροιομέθα, κροιόμεθα (also accented τροιόμεθα, τροιομέθα). Hdt. has -θόμεθα and -θομέθα. The form in -ομέθα for -ομέθα occurs especially in Plato.

d. The Ms. vary between τιθομαι and τιθομαι, ἀποθομαι and ἀποθομαι (426 f).

e. Some other μι-verbs show alternative ω-forms, as κυμαζω, -εω (κυμαζημι), πτερω (πτερημι), Hom. ἀγαμαι (ἀγαμαι), and ἰλαμαι (ἰλημι). So often with -νμι verbs (787), as δαμω and δαμησι, ἐκρω and κρως.

PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE)

747. Present Indicative.—a. The primary personal endings are added with the strong form in the singular and the weak form in the dual and plural.

b. In the 2 sing. τιθης, ἵς, ἰστης, δεικνυς, etc., σ has been added to the stem. This σ is obscure in origin, but cannot be derived from -ος. τιθεις is rare.

c. 3 sing. τιθησι, ἰστησι, etc., with -ις for -ις (468 a).

d. 3 plur. τιθῆσαι, ἰστῆσαι, etc., from τιθε-αντι, ἰστα-αντι (468 d).

e. For the retention of σ in τιθες-σαι, etc., see 465 a, b, and N. 2.

f. διδομαι in the middle present and imperfect is used only in composition, as ἀποδιομαι. 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 -ναις. Hom. has τεγνυναι (and τεγγυνουσι, ἄρνου, ἄρνησι, ἄρνεμεν, 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 τεγνυοι, and ἄρνηοι infin.

747 D. 1. Hom. has τίθεσα, τίθης and τιδεις, τιδεις; διδος and διδοςθα, δι- δοσι (usually) and διδος, διδουσι, ργμηται from ργινν-τις, τάσι they go and τάσι they are. On ἰστασικε see 495. Mid. ἔμαρχον from μάρχαμαι.
INFLECTION OF MI-VERBS: PRESENT

748. Imperfect. — ἐρθεῖς ἐρθεῖ, ἐρθοῦν ἐρθοῦ ἐρθοῦ (for ἐρθῶν, -ως, -ω) are thematic forms (748 b). For the imperfect of ἡπαμαι and ἐπισταμαι see 465 b, N. 1. For the retention of σ in ἐρθεῖο see 466 b.

749. Subjunctive. — Attic τιθα, etc., are derived by contraction from the forms of the weak stem to which the thematic vowel ω/γ has been added. Thus τιθα, -γη, -η, τιθαμεν, -ητε, -ωσι; τιθο, -γη, -η, τιθαμεν, -ητε, -ωσι. ιστω is derived from ιστει. See 748 b. Verbs in -νομ regularly inflect the subjunctive like ὁμο-verbs: δεικνω, -νη, -γη.

a. Similarly the middle (passive) forms are derived from τιθα-μαι τιθη-ς(ς)αι, etc., διδα-μαι διδη-ς(ς)αι, ἱστη-μαι ἱστη-ς(ς)αι, etc. For the loss of σ in -σαι see 465 a. -νομ verbs inflect the mid. subj. like λωμαι.

b. ἱσταμαι am able, ἱστασαι understand, κρεμασαι hang, and ἱσταμαι admire put ω/γ in place of the stem-vowel so that there is no contraction: δωμαι, δονη, δωμαι, δωμαι, δωμαι, etc. So, τοο, ἐπιραμη, πρωμαι (751 a).

c. Traces of -ηται in -νομ verbs are very rare: ὑγνοται Hipponax 19; cp. διακεδακται P. Ph. 77 b.

750. Present Optative. — The optative active has the secondary endings and the mood sign -η in the singular, -ι (-ις- 3 pl.) in the dual and plural. In the dual and plural the longer (ἡ-) forms are rare. Thus τιθην (τιθη-ης), τιθημεν (τιθη-ιμεν), ἱσταη (ἱστα-ης) ἱσταε (ἱστα-ιε-π). 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: τιθημεν (τιθη-ιμεν), ἱσταη (ἱστα-ιης), ἱσταε (ἱστα-ιε-π). On τιθην etc., see 748 c.

b. The accent follows 424 c, N. 1 (τιθηνται not τιθεινται). But the verbs of 749 b are exceptional: δωμαι δωμαιται; and so δωμαι δωμαιται from δωμημαι benefit (424 c, N. 2).

751. Present Imperative. — τιθει and διδασκει are formed (cp. ποιει and δηλαυ) from τιθει, διδασκει. ἱστη and δεικνει show the stronger stem forms.

For the middle endings and the retention of σ, see 466. 2. a.—On the forms τιθεσσαι for τιθησουν, τιθαιδωσσαι for τιθεσθων, see 466. 2. b.

2. Hdt. has τιθει τιθει; ἱσται is doubtful; διδοει, διδοει, διδοοει, δασε, -ναι, -ναι and -ναι. Middle: -αται and -ατο (imperf.) for -ται, -το in τιθηται ἐτιθητο, ἱσταιται ἱστηται, δωμεται δωμετηται. -αται, -ατο have been transferred from the perfect and pluperfect of consonant stems, such as γεγραφαται, έγεγραφατο (466 f).

3. Doric has ἱσται, and -ται for -ται in all tenses (σταιω, δοταια, σταιν); -ται in 3 sing. τιθται; -ται in 3 pl. τιθαιται, δωμαιται.

4. Aeolic has τιθης, τιθη, τιθει; ἱσται, ἱσται; διδως, διδως; δαμνας.

748 D. Hom. has ἐρθει, ἐρθουν, ἐρθον. — Hdt. has ἐρετεθεια 1 sing., ἐρθον, ἐρθουν, ἐρθαι and ἐστη (both in MSS.). — In poetry -ν occurs for -σαι as τιθει, ἱσται, διδως (468 e. D.).

749 D. Dor. has τιθω, -ωμεν, but contracts ε + η to η; pl. διδωται (and τιθωται). Dor. has δωμαι, δωται; Hdt. ἐστηται, ἐστατεται, δωμαται.

750 D. Hom. has the μ- forms δαισται and δαισται, Plato has τυγκται.

751 D. Hom. has ἱστη and καθιστα, διδωθαι, διδηκτηθη, δυναθει, δωμαται, ἱσταισαι and ἱστον. τιθει, ἱστω occurs in the drama. Pind. has διδοει (active).
752. Present Infinitive. — The active adds -{ai}, the middle -{thai}. δεικνύω admits the form δεικνύων.

753. Present Participle. — The active adds -{n}ο, the middle -{me}νος. Thus τιθησι {τιθη-σι}, τιθήσαται {τιθη-σα-ει}; τιθησθείον. For δεικνύω we find δεικνύων.

THE FUTURES

754. The futures of verbs in -{μ} do not differ in formation and inflection from those of verbs in -{ω}.

τιθημι: θησω, θησομαι, τεθησομαι; ιστημι: στησω, στησομαι, σταθήσομαι, εστησω; ημι: ήσω, ήσομαι, εσθησομαι; διδωμι: δώσω, δώσομαι, δοθήσομαι; δεικνύμι: δείξω, δείξομαι, δεικνήσομαι, δεδεικνύμαι (late) or δεδεικνύμαι θεοι; μεληγμι: μελέω, μεληχθησομαι, μεγήσομαι (poet.), μεμελείσομαι (poet.); πήγεμι: πήξω, παγήσομαι.

a. εστησω is the only future perfect from a μ-verb (584).

FIRST AORIST ACTIVE AND MIDDLE

755. The verbs τιθημι, ημι, διδωμι form the singular active of the first aorist in -κα, thus, έσθηκα, έδωκα, έκα. 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 έδωκαν (= έδοσαν), less frequently in the 1 and 2 pl., as έδόκαμεν, -ατε.

b. That κ was not a suffix but a part of an alternative root appears from a comparison of θηκα in έθηκα and perf. τέθηκα with féκο- in féκα.

c. Ιστημι has ιστησα I set, placed (mid. ιστήσαμαι), to be distinguished from 2 aor. ιστην I stood.

d. ιστήκαμι is un-Attic; ιστάμι (in comp.) is rare and probably found only in the indic.; ιστηκάμι is very late.

SECOND AORIST ACTIVE AND MIDDLE

756. Indicative. — τιθημι, ημι, διδωμι use the short grade forms in dual and plural active: έθε-σον, έθε-σεν, έθε-σαν; έ-σον, έ-σεν, έ-σαν (for έ-έ-σον, etc.); έ-δο-μεν, έ-δο-σαν. In the singular the κ-forms, έθηκα, έκα, έδωκα, are used. ιστημι has ιστησα, ιστης, ιστη (for ιστήσα, 464 ο), ιστημεν, etc. (p. 188).

a. σθηνομι extant only in -νομι forming a second aorist (θησαν, σθηθαν, σθηθατ, σθησα, σθησαι).

758 D. Hom. has -μεναι or -{αι} preceded by η in αθημαται αφαι from ισημι διωκω, τεθήμεναι, κιχήμεναι and κιχηρος as from κιχηρος. Also ιστάμεναι (and ιστάμεναι), ισιγνύμεναι (and ισιγνύμεναι, once ισιγνύμεναι). -μεν after a short vowel, as τιθημεν, διδομεν (once διδοδοιναι). Doric has τιθθεμεν, διδομεν. Theognis has τιθηκ, συμιν.

758 D. Hom. has τιθημενοι K 34.

755 D. Hom. has έθηκαν, έδωκαν, εσθηκαν, έθηκατο; Hdt. συσθηκατο; Pind. θηκάμενοι.

756 D. Hom. has older -ν for -σαν in ιστηκε (he uses ιστησαν also), Dor. has ισεν, ισεται, ισεον. For the iterative ιστά-σκε, δο-σκον see 495.
INFLECTION OF MI-VERBS: SECOND AORIST


c. In prose the only uncompounded second aorists middle are ἐπημην bought (pres. ἐπημαί) and ἄφημην derived benefit (ἀφημη). ἄφημην keeps η (poet. ἄφην, ἄφημην). Εστημη does not make the form ἐστημη.

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 ὅς, etc., from θέω, θέγη, θέγη, θέμην, etc.; ὠ, etc., from ἔω, ἔγη, ἔγη; ὅω, etc., from ἔω, ἔγη, ἔγη; στά, etc., from στέω, στέρης, etc., with ε from η before a vowel. Cp. 682.

a. ἐπημην has πρίσιμαι with ο/η in place of the final vowel of the stem (749 b).

b. Second aorists of stems in ν lack the optative in Attic.

b. In the middle: θείμην (θε-μην), δοκμη (δο-μην), -αμην (α-μην). For δοκμηθα see 746 c. For the accent of πρισιω see 424 c, N. 2.

759. Second Aorist Imperative.—On θε-, ὅ-ς, ὅ-ς, ἡ-ς, see 466, 1. b. These verbs show the weak form of the stem (θε-τω, θε-των). Ιστημη and σβημημη have -τι in στη-τι, σβη-τι. For στη-τι the poets may use στα in composition, as απηστα stand off.

b. The middle adds -σο, which loses its σ after a short vowel, as in θυ for θε-σο, δοκο for δο-σο, πρισω (and poet. πρισ-σο). σ is not dropped after a long vowel (δοκο).

C. D. In poetry: ιστημη (prose -ιστημη) from ιστημαι φι; Hom. πλητο approached, ἐπημην was hit (others, 688).

757 D. The subjunctive shows traces of an earlier double form of inflection:
   Hom.: θημην, στημην, -στητον, κικημην, δωμην, ἀκοθημαι.
   Hom. θμην, θημη, θης, θητον, θημην, θητο, θηναι.

   Hom. θημην, στημην, ιστηθης, ιστηθη, δωμηθαι, θημημαι.
   By shortening of the long vowel of the stem we obtain a third form:
3. θεω, θης, θης, θητον, θωμην, θητε, θωναι. Hom. αφη, θωμην, στημην,
   Ηττθεο, θωμην, θωναι, θωμαι, στημην, -στοταισαι, Aeolic θεω.

4. From 3 are derived the contracted forms θω, θης, θης, etc. Hom. δωμηθη, δησα, δοι δοι, δωμαι; Dor. δωται; Ηττθε, ιστηθαι; δωμαι, -δωτε, δωθαι.

N.—In Hom. the Mens. often have η for η of the stem, as θεω, βεω, θεωμαι, καθεωμαι.

758 D. Hom. has σταθησαι P 788, the only case of -η outside of the singular; δημαι (for δε-η), δωμην (for δο-μην), and φητο (for φολι-το) from φολιω perish. 759 D. Hom. has θεω and ηθεω.
b. In composition περίδως, αύδος, παράστηθι, ἔδου, προδοῦ; but κατάθου, περιδοῦ, περίδοσθε (426 b-c).

c. For the 3 pl. ἰδωσαν, ἰδωσαν, ἰδωσαν, see 466. 2. b.

760. Second Aorist Infinitive.— The active adds -ειν in θείναι (θε-ειναι), στήναι (στή-ειναι), δούναι (δε-ειναι), εἶναι (ε-ειναι). The middle adds -σθαι, as θε-σθαι.

761. Second Aorist Participle.— The active adds -ητ- like the present: θείσ (θε-ητς), θείσα (θε-ητα-σα), θείν (θε-ητ-ν); στάσ (στα-ητ-ς), στάσα (στα-ητα-σα), στάσ (στα-ητ). The middle adds -μενος, as θε-μενος.

FIRST AND SECOND PERFECT (AND PLUPERFECT) ACTIVE

762. Indicative.— The perfect of τεθηκα is τεθηκα. A later form τεθηκα, not found on Attic inscriptions till after 200 B.C. and due to the analogy of εικα, still appears in some texts. τεθηκα is Doric. For καθοτακα Attic used καταστήσας ἔχω (cp. 599 b).

a. The dual and plural of the second perfect and pluperfect of ἵστημι (417) are formed without κ: ἱσταντον, ἱσταμεν (without augment in the pluperf.), ἱστάσι from ἱ-στα-αντ', pluperf. ἱστα-σαν. The singular is supplied by the 1 perf. ἵστηκα I stand.

763. Subjunctive.— ἵστηκα and ἵστω appear in prose and poetry, ἵστηκας is in prose.

764. Optative.— ἵστηκαμ occurs in comp. in prose, ἄφεστομεν ἐλευ in Plato, τεθηκε ἐκεὶ and δεδομενει εἰν in Demeosthenes. ἵσταημ is poetical.

765. Imperative.— ἵσταθι is poetical.

766. Infinitive and Participle.— ἵσταναι and ἵστατος are much more common than ἵστηκαναι and ἵστηκας.

PERFECT MIDDLE (PASSIVE)

767. τεθεμαι even in composition is rare and is unknown on Attic inscriptions. For the pass. perf. κείμαι (791) was used. Doric has τεθεμαι.

IRREGULAR MI-VERBS

768. εἰμί (ε-σ, cp. Lat. es-se) am has only the present and future systems.

760 D. Hom. has θέμαι, θέμεν; στήμαι; δόμαι, δόμεν; and θείναι, στήναι, δούναι. Dor. has θέμεν, δόμεν, στάμεν.

768 D. Hom. has ἵσταμαι and ἵσταμεν, ἵστατος, -ατος. Hdt. has ἵστεις, -ετος. Doric has -εια for -εια (ἔστακεια).

768 D. 1. Homer has the following forms:
Pres. ind. 2 sing. ἰσίοι and εἰς, 1 pl. εἰμί, 3 pl. (εἰσί, and) ἑαυ. not enclitic.
Imperf. ἤς, ἤς, ἤς, 2 sing. ἤσθα, ἤσθα, 3 sing. ἤς, ἤς, ἤς, ἤς (rare), 3 pl. ἤςαν, ἤςαν; iterative (495) ἤσον (for ἤς-σον).
<table>
<thead>
<tr>
<th>IRRGULAR MI-VERBS: eim</th>
<th>211</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Indicative</strong></td>
<td><strong>Subjunctive</strong></td>
</tr>
<tr>
<td>Sing. 1</td>
<td>eim</td>
</tr>
<tr>
<td>Dual 2</td>
<td>ἤματον</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>ἦματον</td>
</tr>
<tr>
<td>2</td>
<td>ἦματον</td>
</tr>
<tr>
<td>3</td>
<td>ἦματον</td>
</tr>
<tr>
<td>Infin. eimai</td>
<td>Participle ἐμα, ἐμα, ἐμ, gen. ἐμος, ἐμης, ἐμος, etc. (305)</td>
</tr>
</tbody>
</table>

**Future (with middle forms)**

The optative forms ἐμεν, ἐμεθε, ἐμενα are found only in prose writers. ἐμεν occurs in poetry and Plato, ἐμεθ in poetry and prose and more frequently than ἐμενα.

769. The indicative eim is for *ἐσ-μι (37); *ἐς is for *ἐς (originally ἐσ-ει, 463 b); ἐσ-ετ α retains the original ending τα; ἐσι is for (σ-)εντ, cp. Lat. sunt; ἐσεβε, with σ before μ despite 105; the σ is due to the influence of ἔστε. The subjunctive ἐμ is for ἐς, from ἐσ-ει; the optative ἐμεν is for ἐσ-εμεν, ἐσεμεν, cp. Lat. simus. The infinitive eimai is for ἐσ-αι; the participle ἐμαι is for ἐς, from ἐσ-αι.

Subj. ἐμ, ἐμ, 3 sing. ἐμ, ἐμα, ἐμα, 3 pl. ἐμοι (twice ἐμα); μετέμι has 1 sing. μετέμ, and μετέμ (with metrical lengthening).

Opt. ἐμεν, etc., also ἐμεν, ἐμα; Imper. 2 sing. ἐσ-ει (middle form), ἐστω, 3 pl. ἐσταιν. Inf. eimai and ἐμεναι (for ἐσ-εμαι), ἐμεν, also ἐμεναι, ἐμεν.

Part. ἐμε, ἐμα, ἐμα, etc., rarely the Attic forms.

Fut. often with σι: ἐσομαι and ἐσομαι; 3 sing. ἐσται, ἐσται, ἐσται, also ἐσεται (as in Dor.), ἐσομαι, ἐσομαι.

2. Herodotus has pres. ind. 2 sing. ἐς, 1 pl. ἐμεν; imperf., the Attic forms and ἐς, 2 sing. ἐς, 2 pl. ἐστε; iteritive ἐστε; subj. ἐς, ἐς; opt. once ἐς-ι, ἐμεν, less freq. ἐς-επ; part. ἐς.

3. Dor. pres. ind. 1 sing. ἐμ and eimai, 2 sing. ἐςτι, 1 pl. ἐμετ and ἐμεν (Pind. ἐμεν), 3 pl. ἐστι; imperf. 3 sing. ἐς (for ἐς-εττ), 1 pl. ἐματ, 3 pl. ἐμαν and ἐμαι; inf. ἐμαι, ἐμα; part. ἐςεται and fem. ἐμα, pl. ἐστες. Fut. ἐσεται, -η, -εται or -εται, ἐσεται (540 D.).

4. Aeolic ἐμμε out of ἐμμε; imper. ἐμα, part. ἐμα, ἐμα (Sappho); imperf. ἐμ.
771. Old Attic ἦ is from ἦα (Hom.) = ἦναι, i.e. ἦ- augmented + the secondary ending μ, which becomes 6 by 36 c. ἦς for ἦθα is rare. The 3 pl. was originally ἦν, contracted from ἦν (Hom.); this ἦν came to be used as 3 sing. By analogy to ἦμεν ἦτε the 1 sing. ἦν was formed.

772. Inflected according to the ω-conjugation are the subjunctive, the participle ἔν, and several dialect forms.

773. εἰμί (i, ei; cop. Lat. i-re) go has only the present system.

<table>
<thead>
<tr>
<th>PRESENT</th>
<th>IMPERFECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>εἰμι</td>
</tr>
<tr>
<td>2 εἰ</td>
<td>ἦσι</td>
</tr>
<tr>
<td>3 εἰ</td>
<td>ἦσι</td>
</tr>
<tr>
<td>Dual 2</td>
<td>ἦσσαν</td>
</tr>
<tr>
<td>3</td>
<td>ἦσσαν</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>ἦσσαν</td>
</tr>
<tr>
<td>2</td>
<td>ἦσσαν</td>
</tr>
<tr>
<td>3</td>
<td>ἦσσαν</td>
</tr>
</tbody>
</table>

Infinitive: ἔλθων. Participle: λέγων, λέγον, λέγω, gen. λέγων, λέγον, λέγων, etc.

Verbal Adjectives: ἵδες (poet.), ἵδες, ἵδες.

a. The imperative 3 pl. ἔρχομαι occurs rarely in Xenophon and Plato.

b. The participle ἔν is accented like a second aorist. The accent of the simple form of participle and infinitive is kept in composition, as παρέωσις, παρέσκοιτα, ἀνέλθαν. Otherwise the compounds have recessive accent so far as the rules allow: πάρεμι, ἐκειν, but ἐνά, προσέκεις.

774. εἰμί 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. ἔμι, opt. ἔμι or ἦμη, imper. ἦμι, inf. ἦμαι, part. ἦμ. Imperfect: ἦμι. Future: εἰμι, ἐκείνομαι, ἐκεῖνος, ἐκείνος.

775. In the imperfect the older prose writers usually have ἦμι, ἦσσα, ἦσιν, the latter have ἦσσα, ἦσσα, ἦσσα. The plural forms ἦσσαν and ἦσσα are not classical. Prose writers seem to prefer ἦσσαν to ἦσσα. The γ here is the stem ε augmented.

776. The part., the subjv., and the opt. are inflected with the thematic vowel; and so also some of the dialectical forms.

778 D. Hom. has 2 sing. ἔρχομαι (Hesiod εἰς); subj. ἔρχομαι and ἔμι, ἔς and γ, λέγων and λέγων; opt. λέγω and λέγω; infin. λέγων, λέγων, and λέγων (twice). Imperf.: 1 sing. ἔμι, ἔσσαν, 3 sing. ἔμι, ἔν, ἔν (at the verse-end, ἔν?), λέ; dual ἔμι, ἔσσαν, ἔσσαν, ἔσσαν, ἔσσαν. For ἔμι, ἔς, ἔς some write γεϊς, γεϊς, γεϊς. Future: ἔρχομαι Ω 482, o 213. ἐρχόμαι Ω 8 and ἐρχόμαι, ἐρχόμαι probably come from ἐρχομαι strive (778).

Hdt.: ἔμι, ἔς, ἔς (Mss.), but γ for γ is correct.
777. ἵππος (i-, ἵ-) send is inflected nearly like ἄθλος (p. 135). The inflection of the present and second aorist systems is as follows:

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle (Passive)</th>
<th>Middle</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Indicative</td>
<td></td>
</tr>
<tr>
<td>S. 1</td>
<td>ἵππος</td>
<td>ἵππος</td>
</tr>
<tr>
<td>2</td>
<td>ἵππος</td>
<td>ἵππος</td>
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<tr>
<td>3</td>
<td>ἵππος</td>
<td>ἵππος</td>
</tr>
<tr>
<td>D. 2</td>
<td>ἵππος</td>
<td>ἵππος</td>
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<tr>
<td>3</td>
<td>ἵππος</td>
<td>ἵππος</td>
</tr>
<tr>
<td>P. 1</td>
<td>ἵππος</td>
<td>ἵππος</td>
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<tr>
<td>2</td>
<td>ἵππος</td>
<td>ἵππος</td>
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<tr>
<td>3</td>
<td>ἵππος</td>
<td>ἵππος</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Subjunctive</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>S. 1</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>2</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>3</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>D. 2</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>3</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>P. 1</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>2</td>
<td>— ἵππος</td>
</tr>
<tr>
<td>3</td>
<td>— ἵππος</td>
</tr>
</tbody>
</table>


3. Dor. has perf. ἰ-ἵππω, ἰ-ἵππω.
IRREGULAR MI-VERBS: ἔμυ

| P. 1 | 1ς |  — ἐλπε |  — ἐλπε |  — ἐλπε |  — ἐλπε |  — ἐλπε |  — ἐλπε |  — ἐλπε |  — ἐλπε |  — ἐλπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 2 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 3 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |

**Imperative**

| S. 2 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 3 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| D. 2 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 3 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |

**Infinitive**

| P. 1 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 2 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 3 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |

**Participle**

| P. 1 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 2 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |
|———|———|———|———|———|———|———|———|———|———|———|
| 3 | 1ς |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |  — ἐπε |


778. Since ἔμυ is reduplicated (probably for ἔς-ές-μυ) the initial ἐ should be short, as it is in Hom. (rarely in Attic poetry). ἐ is probably due to confusion with the ἐ of Hom. ἔμυ (ἐςμα) strife, a meaning that ἔμα occasionally shows in Attic. ἔμα meaning hasten occurs only in the present and imperfect.

779. ἐσ is for ἐ + ἐ in the second aorist active (ἐτέμυ = ἐλπε), perfect active (ἐτέκα = ἔκα), perfect middle (ἐτέμα = ἔκα), second aorist passive (ἐτέθη = ἐθερμ.). In the aorists ἐ is the augment, in the perfects the first ἐ is the reduplication of the weak stem ἐ. The first aorist ἐ-κα has the strong stem form. Present subj. ἐς, ἐς, ἐς, etc., are for ἐς, ἐς, ἐς, etc.; aor. subj. ἐς, ἐς, ἐς, etc., are for ἐς, ἐς, ἐς, etc.

780. Much confusion exists in the Mss. as regards the accentuation. Thus for ἔς we find ἔς, and in Hom. ἔτις (present), as if from ἔς. See 746 c.

781. For ἔποιε, ἔποιε and ἔποιε, ἔποιε, ἔποιε (also accented ἔποιε, etc.) see 746 c.
782. The imperfect of ἀφιήμι is either ἀφιήν or ἀφιήν (450).

783. ἄφιμι (φα-, φητ, cp. Lat. fā-ri) say, say yes, or assent is inflected in the present as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>ἄφιμι</td>
</tr>
<tr>
<td>2</td>
<td>ἄφις</td>
</tr>
<tr>
<td>3</td>
<td>ἄφιτι</td>
</tr>
<tr>
<td>Dual 2</td>
<td>ἄφιτόν</td>
</tr>
<tr>
<td>Flu. 1</td>
<td>ἄφιμν</td>
</tr>
<tr>
<td>2</td>
<td>ἄφιτι</td>
</tr>
<tr>
<td>3</td>
<td>ἄφιτι</td>
</tr>
</tbody>
</table>

Infin.: ἄφιμαι; Partic.: poet. ἄφιτο, ἄφισα, ἄφν (Attic prose ἄφισκον); Verbal Adj.: ἄφιτε (poet.), ἄφιτες.
Future: ἄφιμω, ἄφιμων, ἄφιμον.
First Aorist: ἄφιμα, ἄφιμαν, ἄφιμαμαι, —, ἄφιμαν, ἄφιμας.
Perf. Pass. Imper.: τετύφιστον let it be said.

784. All the forms of the present indicative except φης are enclitic (181 c). —In composition συμφημος, συμφης (but the MSS. often have συμφης and συμφησ), συμφευ, συμφαφει.

785. In the optative φαίτε does not occur, perhaps by chance (461, 688 a). φαίτε, φαίτε are ordinary Attic; φαίτεν, φαίτενυ are rare.

786. Middle forms in present, imperfect, and future are dialectic.

787. ὑφι means refuse (Lat. nego). In the meaning assert, φάσω is commonly used outside of the indicative. In the meaning say often, φάσω is used. ἐφθαν and φάσω are aor. and fut. in the meanings say yes and assert. ἐπή, ἐπε (and φάσα) often correspond to Lat. inquam, inquit.

788. ἐφήν and φή, φαίνω may have an aoristic force. ἐφήν and poet. ἐφάμην are both imperfect and second aorist.

788 D. 1. Hom. has ἐφεσά for φης; subj. φητ and φης (468 c. D) for φη; imperf. ἐφηρ, ἐφή, ἐφεσά, ἐφεσά, ἐφηρ, ἐφή, 3 a. ἐφηρ, rarely φη, 1 pl. φάμερ, 3 pl. ἐφεσάν, ἐφάσαν, ἐφαν, φάν.
2. Doric φάμι, φάρι, φαρρί; imperf. ἐφα, ἐφα; inf. φάμερ; fut. φάσω, φάσομαι; aor. ἐφασά.
3. Aeolic φάμι or φάμι, φάσά, 3 a. φάσοι, 3 pl. φάσι.

788 D. Middle forms of φήμι are rare or unknown in Attic (Plato has perf. imperf. τέφθασα), but common in other dialects; yet the pres. indicative middle is rare. Hom. has imperf. ἐφάμην, ἐφellen or φάτα, etc., imperf. φάσω, φάσθω, etc., inf. φάτθαι (and in choral poetry), part. φάσμερ (also in Hdt.). These middle forms are active in meaning.
789. ἦμαι (حاد-) sit is inflected only in the present system. The σ of the verb-stem appears only before -ται, -το.

The subjunctive and optative are wanting; present infinitive ἦσθαι; participle ἦμονος.

a. Uncompounded ἦμαι occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by ἢμαι, ἢσθαι and ἢμοια.

790. In place of ἦμαι we find usually κάθῳμαι 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.

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperative</th>
<th>Imperfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἦμαι</td>
<td>ἦσθαι</td>
<td>ἦσθαι</td>
</tr>
<tr>
<td>ἦσται</td>
<td>ἦθον</td>
<td>ἦθος</td>
</tr>
<tr>
<td>ἦσται</td>
<td>ἦσται</td>
<td>ἦσται</td>
</tr>
<tr>
<td></td>
<td>etc.</td>
<td></td>
</tr>
</tbody>
</table>

The imperfect of καθίσματος is ἢκαθίσματος.

Participle: καθήμινος.

a. The imperative has καθήν in comedy for καθίσο. In the imperfect ἢκαθίσμα is used about as often as καθήνη.

b. The missing tenses are supplied by καθίσμαι, καθίσω, καθίσμαι.

791. κεῖμαι (κα-) lie, am laid, regularly used in the present and imperfect instead of the perfect and pluperfect passive of τιθέμενος place.

789 D. Hom. has κλαται, and κλαται (twice), κλάτο, and κετατο once (once κτστο). ἢ is probably the correct spelling for κτστο.

790 D. Hom. has 3 pl. κακέλατο (κακέλατο ?). Hdt. has κατέλατο, κατέλατο; κατήστείνo καθήστείν.

791 D. Hom. has 3 pl. pres. κείμαι, κέται, κένται; imperf. κείντο, κέλατο, κέλατο, κέλατο, iter. κέντετο, subj. κήνται, and κείται for κέ(κ)-ται; fut. κέσομαι.

Hdt. has 3 sing. pres. κείται and κείται, 3 pl. κέλατα; imperf. κέστειν, pl. κέστατο.
IRREGULAR MI-VERBS: 

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Infinitive: καταμα; Participle: κατομαν.
Future: κατομα, κατα or καται, κατοται, etc.

a. In the subjunctive and optative κατω becomes κε- before a vowel (48).
b. Compounds have recessive accent in the present indicative and imperative: παρακεμα, παρακεισο, but παρακεισαι.

792. η-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: ημι, ησι; ην, η. Examples: ηαι, ημι, ηαι boy, I say, boy! (emphatic repetition). η ν δ' έγω said I, η δ' δε said he (1113).

793. χρή it is necessary is really an indeclinable substantive meaning necessity with the verb understood. In the present indicative εστι is to be supplied. Elsewhere χρη unites with the form of the verb to be supplied; as subj. χρη (χρη + η), opt. χρησιν (χρη + η), inf. χρησαι (χρη + εις), part. indeclinable χρησιν (χρη + διν); imperf. χρησιν (χρη + ης), and less commonly εχρησιν with an augment because the composite character of χρης was forgotten, fut. χρησται (χρη + ισται).

a. άποχρη it suffices has pl. άποχρωσι, part. άποχρων, -χρωσα, -χρων, imperf. άποχρησι, fut. άποχρησις, aor. άποχρυσε.

794. οίδα (ιδ, ειδ-ε, οίδ- 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 η, Doric ητι, Aeolic ητι.
793 D. Hdt. has χρη, χρην, χρησαι, but άποχρη, άποχρωσι.
794 D. 1. Hom. has οίδας a 337, οίδην, οίδαι (οιδασι for οιδασι: I 38); subj. οιδέω τ 236 and οιδό (τ Ζ 236), οϊδομαι and οϊδετε with short thematic vowels; inf. οϊδεμαι, οϊδε; part. οϊδευ and οϊδα. Pluperf. οιδεα, οιδε εθα τ 98, οιδεσις(-ης?) Ι 280 with η as augment (483), οιδη, οιδες, οϊδεις τ 200, 3 pl. οιδαν for οιδ-σαι.
Fut. οιδημαι, inf. οϊδηγησαι and -σαι.
2. Hdt. has οίδας, οϊδε and οΪδαμεν (rarely), οΪδασι, subj. οιδέω, plup. οιδεα, οιδες (οιδει?), -οϊδετε, οιδεαν, fut. οιδησω.
3. Dor. has οΪδαι (pl. οΪδαμεν, οΪδαντι) and οίδα. Boeotian has έσω for οιδω. Aeolic has οιδημαι and οίδα.
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Infinitive oíða; Participle eíde, eíde, eíde (800); Verbal Adj. lómen; Future lómen. Compound σοylvída am conscious of.

795. The verb-stem has the meaning *find out*; hence the perfect oída means *I have found out* and hence I know.

796. In Ionic and late Greek we find oída, oída, etc. These forms are rare in Attic. oída 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 ędav, ędav occur in later Attic (Demosthenes), but are suspicious in earlier writers. ędav, ędav occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. śa is rare. toton, ἄτη are almost entirely poetic. In the plural ędemav, ędemav are post-classical. ędemav, ędemv occur rarely in the Attic poets.

799. oída is from oí + ða; lóte from ló + tē; lóthi from ló + ði (88). lómen (older lómen) gets its ð from lóte (87). lóte is from ló + ñt, with ð from (Hom.) ñan = ló-ñan with the ending -ñan (cp. elída: 704 d). śa is for ἄ-éthv with ð 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, ἵππω creep, τρίψιν tremble; others in the middle only, as ἄλλομαι learn, βούλομαι wish, κάθομαι sit, κεῖμαι lie.

801. Outside of the present active verbs show middle forms especially in the future, as ἴππομαι shall go, ἄκουσμαι shall hear (805); and some verbs exclusively or chiefly deponent show active forms especially in the perfect, as γίγνομαι become γέγονα, μαίνομαι rage μέμνη, δικομαι poet., 2 aor. ἰδρακον, perf. διδορκα.

802. For the passive voice the middle forms sufficed in most cases; many middle futures are still used passively (807), αἰδοίτιστο-

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803 D. Hom. has ἵκτάμην was killed, ἵκταμην was stayed. Cp. also ἴδεσάμην and ἴδεσεν (ἀλλομαι respect), ὄσαρτο and ὄσεῖν (ὁλομαι think), ἵχολωσάμην and ἵχολωσθαν (χολω enrage).
VARIATION OF VOICE: FUTURE MIDDLE

μαί shall be wronged; and traces of the passive use of the aorist middle appear in Hom., as ἔβλητο 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 ἐστην stood). Many so-called passive forms are in fact merely intransitive aorists of active verbs, as ἐρθην from βῆθει δω, κατεληκην from καταλίθω lie down, and do not differ in meaning from the aorists of deponent verbs, as ἐμάθην from μαῦσομαι rage.

804. The aorists in -θην that are called passive are often active or middle in meaning, as ἠθῆν took pleasure in from ἀθομοι, ἡσυχήθην felt ashamed from ἀλεξάω disgrace, ἀλεξάσομαι am ashamed; ἡργήθην became angry from ἡργίσω 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, γνώσκω κινω 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 -ατό- to form the present stem (528, b, c) have a middle future except αὐτάω, λαμβάνω, ὕπολοκαω. Verbs denoting praise or blame usually have both an active and a middle future.

807. Future Middle with Passive Meaning.—In many verbs the future middle has the meaning of the future passive, as ἀδικήσω 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, ἔργον, ἔμπροσθώ, οἰκέω, παιδαγωγέω, προαγορέω, στρεβλάω, στυγόν.)

άγω not to know  ἐργον shut  μαστίγων whip  στρεβλῶν rack
ἀγωνίσμαι contend  ἐκλέγω wash out  οἰκέω inhabit  στυγόν hate (poet.)
ἀδικεῖ wrong  ἐμπροσθώ lie in wait  ἄμολογον agree  ταραττῶ disturb
ἀψιφεῖσιν dispute  ἐμπροσθώ lie in wait  ἀμφισβητήσαμεν reproach  τηρῶ guard
ἀναγορύζω open, C.I.A. ἐτύπωσιν plot  παιδαγωγῶν educ-  τρέφω nourish
tε 2. 1054 (not found) in literature  ἰχθαρόν hate  τολεμέω war  τρύβω rub
ἐξω rule  ἕρω have  τολεμέω wage war  δῶ ῥαίν
διάδοσιν teach  θεραπέω tend  προαγορέω fores-  φιλία love
tε 88 24
διαλέγω permit  καλῶ prevent  σταθμῶν measure  φυλάττω guard

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.

ἄγω lead, ἄξομαι, ἀχθομαι.  μαρτυρέω bear witness, μαρτυρήσομαι, μαρτυρήσῃςαν μαρτυρήσῃμαι.
ἀπατῶ deceive, ἀπατήσομαι, ἀπατη-  τολορκέω δεσιγε, τολορκήσομαι, τολο-  θομαι.
tορκήσῃμαι.
ἀδίκω increase, ἀδίκοιμαι, ἀδίκησομαι.  πράττω do, πράξομαι (rare), πράξη-  θη καὶ ὑβρίζω  ὑβρίζει (rare), ὑβρί-  ὑβρίζομαι  ὑβρίζῃμαι.
βλάπτω hurt, βλάψομαι, βλάψησομαι.  προτέρω διπτίνε, ἀποστερήσομαι, ἀποστε-  ὑφίσταμαι  ὑφίστημαι.
δηλῶ manifest, δηλώσομαι, δηλωθήσο-  ἐρνήσθησαι.
μαι.
ζημίωσιν  ἐμπροσθώ, ἀμφισβητήσαμεν.  τίμω λόγω, τίμησομαι, τίμησησομαι.  φέρω δειν, ὕλουμαι, ὕληθομαι, ὕλη-  τάσις καταφρονήσομαι ὑσπίκαμεν, ἵππος 
καλέω call, καλούμαι (rare), κληθόμαι.  ὑβρίζω ὑπνῆλθε, ὑβρίζομαι, ὑβρισθήσομαι.
κηρύξω proclaim, κηρύχομαι (rare), κη-  φέρω δειν, ὕλουμαι, ὕληθομαι, κατα-  ρυγχόσομαι.
ρήμω judge, κρίνωμαι, κρίθησομαι.  φρονέω: καταφρονήσομαι ἀπερίκε, κατα-  λέγω say, λέειμαι (tragic), λεγόμαι.  φρονθῆ-  λέω λέει, ἀπολελύμαι, ἀπολειφόμαι.  φρονθῆσομαι.  ὕφελτον αἰτί, ὕφελθομαι, ὕφελθησομαι.
κρίνω judge, κρίνωμαι, κρίθησομαι.  φρονέω: καταφρονήσομαι ἀπερίκε, κατα-  λέγω say, λέειμαι (tragic), λεγόμαι.  φρονθῆ-  λέω λέει, ἀπολελύμαι, ἀπολειφόμαι.  φρονθῆσομαι.  ὕφελτον αἰτί, ὕφελθομαι, ὕφελθησομαι.

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 ἀιτοῦμαι accuse, ἢτυωμάν accused, ἢτιάθην 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 βοῶμαι wish, aor. ἐβοοῦλθην. 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. διαλέγεσθαι conversed, fut. διαλέγομαι and διαλέξωσις shall converse. But ἰδοὺμαι take pleasure in has only ἵδοςμαι, and ἵτταμαι yield to, am worsted has only ἵττῃσθαι. Verbs with † have also an aorist middle, but it is less common, or poetic, or late Greek.
VARIATION OF VOICE: DEONENTS

a. Some verbs use either the aorist middle or aorist passive without distinction, as ἐναυσίσαμι εἴπουσα, πράγματες ἐμὲ ἐγκατέλειπον.
b. Some verbs use both, but prefer the aorist middle, as ἀνοικτοῦμαι answer, ἀναλογοῦμαι speak in defence, μεμφοῦμαι blame.
c. Some verbs use the aorist passive in an active or middle sense, as ἀνομοῦμαι doubt, pass. be disputed, οὗτος ἀποφήμης; τετράδις prove, τετράδια try, οὗτος (less often τετράδια), fut. τετράεσι καὶ τετράθομαι. ἐρῶ (poet. ἑραμαί) love has ἡράσθην fell in love with, fut. ἡράσθημαι.

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 ἀπεκρίνησα (ἀπεκρία) οὖν this answer is (was) made is not good Greek. Few verbs show the passive meaning in most of these tenses; as ἄνευμαι buy, am bought, ἑωνυμήν was bought, ἑωνυμῆς have bought, have been bought.

a. Present and Imperfect: ἄναγυρίζωμαι contain, am contended for, βιάζομαι force, am forced, λυμαίχαμαι maltreat, am maltreated, ἄνευμαι buy, am bought.
c. Aorist Passive: These verbs (middle deponents, 810) have also an aorist middle; the aorist passive is used in a passive sense: ἄγωγίζωμαι contend, αἰσθαίμαι harass, αἰσθαίμαι speak darkly, αἰσθαίμαι accuse, ἄδικαμαι heal, βιάζομαι force, δέχομαι receive, διώκομαι present, ἐργάζομαι work, do, ἄγωγίμαι lead, θεωροῦμαι behold, ἱδομαι heal, καθομαι acquire, λυμαίχαμαι maltreat, λυμαίχαμαι advise, μιμοῦμαι imitate, οὐθεδομοῦμαι lament, προφασίζομαι feign an excuse, χρόνοις use, ὀντοθεὶμαι. ἀπεκρίνομαι has ἀπεκρίτατο answered, ἀπεκρίθην usu. means was separated.
d. Perfect and Pluperfect: These verbs use the perfect middle in the middle or the passive sense: ἄγωγίζωμαι contend, αἰσθαίμαι speak darkly, αἰσθαίμαι accuse, ἀπεκρίνομαι answer, ἀναλογούμαι make a defence, βιάζομαι force, ἄνευμαι consider, ἐργάζομαι work, do, ἐχομαι pray, ἂνευμαι lead, καθομαι.
acquire, λαμβάνω: abuse, μιχανεῖσθαι devise, μιμήσις imitate, παραπεσόμαι speak boldly, τολκεῖσθαι act as (discharge the duties of) a citizen, πράγματεσθαι am engaged in, σέχτεσθαι view, χρόνοις use, ώτα μοι buy.

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 ευθανάσαα gladden, ἠθάνασαν rejoiced, κίνω move, ἔκινθαν was moved or moved myself, φανός show, ἐφάνη showed myself, appeared (ἐφάνθαν 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:

αἰσχᾶω disgrace, ἡσυχᾶω felt ashamed, ἀλέξωνομαι
ἀκάω vex, ἡμᾶθαν felt vexed, ἀνέστημαι
ἐξείων ύπερ, ἡμείσθαν lay down, ἐκεῖσθαι
ἐθαρραίω gladden, ἠθαρράσαν rejoiced, ἑθαρραθείοιμαι
κίνω move, ἐκίνθαν moved (destirred)
κομδᾶω put to sleep, ἐκομίσθαν tried, κομίσθαι
ἐλὐτρῶν ὑπέρ, ἐλὐτράθη εὐεργεσία, ἐλὐτράθη εὐεργεσία

a. ἀνάγωμαι set sail, κατάγωμαι land, ἐπιλεῖμπομαι arm myself, ἔρμισμαι lie at anchor, generally have an aorist middle.

816. Aorist Passive and Future Passive forms:

μυρίσκω remind, ἔμνησθαι remembered, ἔφελλω τρίπ τρίπ, deceive, ἕπολεν errred, μυρίσθημαι
ἐπρέφω turn, ἐπράφαθα turned, ἐπράφασθαι
τήσσε cause to melt, ἐτάκε περιστερά, θαλάσσει, ἐκατέρχεται

817. Passive Aorist and Middle and Passive Future forms:

ἀπαλλάττω release, ἀπηλάττω departed, ἀπαλλάθημαι, ἀπαλλάκηθαι.
φανής show, ἐμάρας appeared, φανήσθαι, φανήσθαι (810).

818. Some verbs have a passive aorist rarely in a middle sense; with the middle aorist in a different meaning.

κομίσω bring, ἐκωθαίνω betook myself, ἐκομίσθαι carried off.
ἐλυτρών save, ἐκομίσθαι saved myself (was saved), ἐκωθαίνω saved for myself.
φεύω deceive, ἐφεύσθαι deceived myself (was deceived), ἐφεύσθαι 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.
TRANSITIVE AND INTRANSITIVE

 ATF 1: trans. κατάγω μι break, -έσα; intrans. κατάγω μι break, 2 sor. -ένγη; 2 perf. -έγα αμ broken.

βίω με: trans. βίω shall cause to go, 1 sor. βίω, Ion. and poet.; intrans. 2 sor. βίω went, pl. βίω have gone, stand fast.

δω: trans. cause to enter, sink, put on, δώ, δώσα, δήδηκα; intrans. enter, pass under, δώσα, δώ, 2 sor. δώ δίκη dived, went down, δήδηκα have entered, gone down. In prose usually καταδω make sink, κατεδώ, καταδψω; καταδψω sink, καταδψωμα, κατέδω. — Of another's clothes, ἔδω (ἔδώσα) means put on, ἄδω δώδω (ἀδώδω ἔδώσα) mean take off; of one's own clothes, ἕδω and ἕδων mean put on, ἀδώδω ἐδώδω ἔδωσα mean take off.

ψίλω: trans. rouse, wake up, ἑγγρω, ἕγεμα, etc.; intrans. ἑγεμα wake, am awake, ἑγεμασμα, ἑγέρησα, 2 sor. ἑγέρων ευκοε, 2 perf. ἑγέρομα am awake.

λέγω: trans. στήσω shall set, 1 sor. λέγω set, λέγεσω was set, λέγομα set for myself, λέγος ἐγερόμα. Four active tenses are intrans. 2 sor. λέγομα (set myself) stood, pl. λέγομα (have set myself) stand, am standing, λέγεσω stood, was standing, 2 perf. λέγομα stand, fut. pl. λέγεσα shall stand. So also λέγομα set myself, stand, λέγομα.

N. — The same distinction prevails in the compounds: λέσημα raise up, λέστημι stood up, λέστημα set off, cause to revolt, λέστημα stood off, revolted, λέσημα am distant, am in revolt; λέσημα set over, λέστημα set myself over, λέσημα am set over; καλεσμα set down, establish, καλεσμα established myself, became established, καλεσμα am established. The sorist middle has a different meaning: καλεσμα set down for himself; ευνεσμα introduce, unite, ευνεσμα banded together.

λειτω: trans. λειτω, λειτω, λειτω have left, have failed, am wanting.

λειτωμα mid. = remain (leave myself), pass. = am left, am left behind, am inferior; 2 sor. mid. λειτωμε left for myself (in Hum. was left, am inferior), λειτωμα will leave for myself, will remain, be left.

μαίνε: trans. madden, ἐκμαίνω, -μαίνω, ἐμμαίνω; intrans. rage, μαίνομαι, μαίνομαι, μαίνομαι, 2 perf. μαίνομαι am raging.

ολλομι: trans. destroy (perdo), ἀπολλωμε, -ελλω, -ελλα, -ελλακε have ruined (perdid); intrans. perish (perdeo), ἀπολλωμαι, -ελλομαι, 2 sor. -ελλομαι, 2 perf. -ελλω am ruined (peri).

πείσω: trans. persuade, πείσω, πείσω have persuaded, πείσωμαι, πείσωσαι; intrans. (persuade myself) obey, believe, πείσωμαι, πείσωμαι, πείσωμαι, πείσωμαι am convinced; 2 perf. πείσωμαι I trust (= πιστεω) is rare in prose.

πρέπω: trans. fix, make fast, πρέπω, πρέπω, πρέπω, πρέπω; intrans. am fixed, freeze, πρέπωμαι, πρέπωμαι, πρέπω, 2 perf. πρέπωμαι am fixed, frozen.

πίνω drink: 2 sor. πίνω drank, 1 sor. πίνω caused to drink.

πράττω: trans. πράττω, πράττω, καταπλάττω, -κατέληγα; intrans. am afraid, πράττω, πράττω, -κατέληγα.

πράπτω do: πράπτα ἐμ (probably late) have done, ἐπράπτα have fared (well or ill) and have done.

πύρωμι: trans. break, πύρωμι, πύρωμι, ἐπύρωμι, ἐπύρωμι, ἐπύρωμι, 2 perf. ἐπύρωμι am broken.

φλέγωμι: trans. extinguish, put out, ἀφλέγωμι, ἀφλέγωμι, ἀφλέγωμι; intrans.
be extinguished, go out, ἀποβιβασμα, ἀποβιβάσματα, ἀπεβεβασμα, ἀπεβασμα went out, ἀποβασμα am extinguished.

φενεῖα: trans. make rot; intrans. rot, φενεῖα, ἓπαγεν rotted, 2 perf. φένευτα am rotten.

τήμα: trans. cause to melt; intrans. melt, τήμα, ἑτάκεν, 2 perf. τέθηκα am melted.

φαίνει: trans. show, φανεῖα, φάινεια have shown, φαίνεμα, φαίνεσθαι was shown, made known; trans. also show, declare, φαίνεια, φανεῖα, φάινεια showed (rare and poetic in the simple form; ἀφαίνεσθαι declared is common); intrans. show oneself, appear, φαίνεια, φαίνομαι and φανεῖα, φάινει ἐμφανείται appeared, 2 perf. φένευτα have shown myself, appeared. The middle means show oneself, appear; the passive, am shown, am made evident. φαίνομαι means shall appear or shall be shown, and is not very different in sense from φανεῖα (but see 1738, 1911).

φἀρεῖα: trans. destroy, ἀφανεῖα, -φάνερα, -φανερα, -φαρερα; intrans. am ruined, ἀφαρεῖα, ἀφανέρα, ἀφαράντωμαι, 2 perf. διεφθάρα am ruined in Hom., have destroyed in Attic poetry.

φῶς: trans. bring forth, produce, φῶς, ἑφύω; intrans. am produced, come into being, φονεῖα, φάνομαι, ἑφύω, 2 perf. τέφυκα am by nature.


821. The following are poetic intransitive second perfects: ἀράρα ἄτ (ἀράρικα ἄτ, trans.). — ἄλκτα hope (Epic ἀλκτω cause to hope). — κεκαρδα sorrows (κῆδω trouble). — ὑβράρα have arisen (ὑβρύμ rouse).
PART III

FORMATION OF WORDS

822. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (191):

δῶρον gift, stem δῶρο-, inflectional ending ν;  
λύομεν we loose, stem λύ-, 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.

βοῦς ox, cow  
μῦς mouse  
ταῦς ship  
φλέγω flame (φλέγω-ω burn)  
θῆρ wild beast (gen. θηρί-ς)  
φως voice (stem φω-)  
χεῖρ hand (gen. χερο-ίς)  
κλεῖς thief (κλές-ς thief)  
πόδις foot (stem ποδ-)  
χθόν earth (stem χθεό-)

824. Most stems are derived from roots by the addition of one or more formative suffixes.

δῶρον gift, stem δῶρο-, root δῶ (δι-δῶ-μι give), suffix ρο-.  
γραμματέρς scribe, stem γραμματε-, root γραφ, suffixes ματ and ες.

a. Most words are therefore built up from root, suffix, and inflectional ending by a process of composition analogous to that seen in compounds (889 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 (δῶρον); secondary, when more than one suffix is added to the root (γραμματερ-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 λόγο-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 γραφ: γράφ-ω write, γράφ-ή writing, γράφ-εις writer, γράμμα something written, γραμμ-ή line.


b. **Denominative (or Secondary):** formed from a noun-stem (substantive or adjective) or adverb.

   γραμμ-ματ-ες writer (stem γραμμα-, nom. γράμμα); εὐδαίμον-ες happiness (stem εὐδαίμον-, nom. εὐδαιμόν); δίκαιο-νον justice, δίκαι-ν just (δίκη right); φίλ-ω-ν friend (φίλο-ν dear); δούλ-ω slave (δοῦλο-ν slave); τάλας-εs ancient, of old date, from the adverb τάλαι 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 δεύνις terrible (δεύν- fear), νο is a primary suffix; in ςκοτείνος dark (σκότος, 358. 11), it is secondary. So English -able is both primary (readable) and secondary (companyable).

   b. It is often difficult to determine whether a suffix is added to a verb-stem or to a noun-stem: ισχ-γες strong (ισχ-γε strength, ισχ-ω am strong).

   c. A primitive word may be formed from a verb-stem which is itself denominative: τοξον-τή δονμαν from τοξο-δο shoot with the bow, derived from τοξο-δο bow. A primitive may be formed with a suffix derived from a denominative: φλεγ-υρ-ες burning (φλέγ-υρ burn) with ντο from λγυρ-δο (λγυρ-δο) 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, δέμ-νο-ν bed, from δέμ-νο (δέμ- 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 (198). 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: α, ω (weak ι); ε, ο (weak υ); η or ο (weak α or ε). λει-μα
remaining, λαυ-ί-ε remaining, cp. λεφ-με, λεφ-ε; νιθος team, cp. νιθος-νιθος, νιθος-νιθος yoke; στοδ-ν seal, στοδ-ν hasten; λεθ-ν forgetfulness, λεθάνω (lath-) forget; θε-ν disposition, θε-ν custom, habit; βεθ-μος cleft, βεθ-μος break (βεθ-, βεθ-, βεθ-). Cp. 36.

b. It often varies with ε, sometimes with η; η sometimes varies with ο. γεν-ες offspring, γεν-ες (gen-); τόν-ες tone, τένω (ten-) stretch; τραφ-μός well-fed, τραφ-μός nourishment, τραφ-μός nourish; δραγ-μό helping, δραγ-μό 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.

βέθ-μος pedestal, from βέθμος go (βεθ-); δεθ-μο (poetical for δοθμο) eat, for δέθ-μο, cp. Ionic δθ-μο, δλθ-μο (poët.) am full, δλθ-μο crowd, δλθ-μο satisfy, cp. δλθ-μο; οιδί-μος day's journey, οιδί-μος a rule, from οιδίμο (oido-); οιδί-μο write, cp. οιδίμο write. —On the insertion of ε, see 832.

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. 'bad,' Gothic 'heaud' character, nature; -ship in ownership, courtship, comes from a lost word meaning 'shape'; -ly in friendly from Old Eng. 'like' body. So -ών meaning smelling (οντος), as in οιδίφος fragrant, acquired a range of meaning originally inappropriate to it by passing into the general idea of 'full of,' 'like,' as in ποιών grasse (poia), λοιμών pestilential (lombi), οφιών wasp-like (ophi). This suffix is distinct from -ών having the form of, like (898)

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-stem for ego-ism because of patriot-ism, -able in laughable and probable (from proba-bilia). Thus, patrimonies in -άζης, -άζης 845. 2, 3; words in -άως 848 b, 5; -άως 858. 2 a; -άως 851. 1; -άστατος 818; -άζης 843 a, N.; -άς 858. 3; -άς 858. 2 b; -άς 858. 2 a; -άς 858. 3; -άως 852. 2; -άζης 843 a, N., 844. 2 a; -άς 858. 9; -άζης 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 ἱματι-ο-ς ancient 858. 2 a; παλαι-ό-ς of old date 828 b, ἑπε-ρω-ς vernal 858. 12; φυσ-ικ-ο-ς natural 868. 6 b; cp. ἰσ-ἀλλ-ο-ς marine (ἀλλ).

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: τῆρ-ιο-ς 851. 2, ἵκ-ιο-ς 853. 6, ἵκ-ιο-ς 864. See 864.

e. Suffixes often show gradations: τήρ, τίρ, τυρ (36 N. 1) as in δο-τήρ, δώ-τωρ, δήτερα (out of δέτερ-α) giver; ψάλ-τρια harp-player; μη-μν: λι-μνά harbour, λι-μν-η lake; μφρ μαρ: τέκ-μωρ, τέκ-μαρ goal; ὁρ ρ: ὅ-ωρ water, ὅ-ωρ ὑδρα; ὁν γν: τέκ-τωρ carpenter, fem. τεκτα-να, from τεκτα-να; and in λέω lion, fem. λέανα (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: οὐρίνειον small snake (οὐρ-ιο-ν from οὐρ-ι). So when a consonant is dropped at the end of a stem: αἰδ-ω-ς venerable (αἰδ-ω-ς reverence, stem αἰδ-ω-ς), βασιλ-ε-ιά kingdom (βασιλε-ί-ς king, stem βασιλε-ί-ς, 43), ἄστε-να-ς refined (ἄστυ city, stem ἄστε- for ἄστε- 43). Cp. 858. 2.

b. A long final vowel of a stem may be shortened before the initial vowel of a suffix: δίκα-ω-ς just, δίκη right, stem δίκα-. (Properly δίκαιος is an old case form, 833 c, to which -ος is added.)

c. A final vowel or diphthong may be dropped before the initial vowel of a suffix: σοφ-ιά wisdom (σοφ-ι-α wise), τιμ-ω-ς honoured, costly (τιμ-α honour, stem τιμ-α), βασιλ-ε-ιά royal (βασιλε-ί-ς king), πολιτ-ικ-ο-ς civic (πολί-ης citizen, stem πολί-η-α).

d. The final letter or letters of a consonant stem may be dropped: σωφρο-σώνσι σerience, moderation (σωφρο-νσι temperate, stem σωφρο-ν), μελ-ωρον little song (μέλ-ως song, μελεσ-), ἄλφ-ωρ-ς genuine (ἄλφ-ας -α true). So apparently in the case of a vowel stem in δεσπ-σωνs belonging to the master (δεσπόσηs).

e. The final consonant of a stem undergoes regular euphonic change before the initial consonant of a suffix: βλέα-μα glance (βλέα-ω look), δικασ-τής a judge (δικασ-της, from δικάσω judge, stem δικασ-), πίσ-τις faith (= πί-ς, from πί-ω persuade, stem πί-, λέξις style (= λεγ-εις, from λέγ-ω speak).

f. Stems in ο have an alternative in ε (cp. ἵππος, voc. ἵππε; 229 b). This ο often appears in denominatives: οἶκ-ω dwell, οἶκ-ε-ς house-servant, οἶκ-ε-ς domestic (οἶκ-ε-ς house).

g. Derivatives of ο stems may apparently show ω in place of ο as στρατι-ω-ς soldier (στρατά army), Ἰταλι-ω-ς an Italian, Greek inhabitant of Italy (*Ιταλιά Italy). See 843 a, N. Stems in ο have η in τιμ-ι-ις honoured (τιμ-ι-, stem τιμ-ι-α).

h. Vowel stems, especially those derived from verbs, often lengthen a final short vowel before a suffix beginning with a consonant: τοί-μα poem, τοί-μι-ς poetry, τοί-μι-ς poet, τοί-μι-κ-ς creative, poetical (τοί-ω make); δεσμ-ι-ς prisoner (δεσμ-ι-, δεσμ-ι-ς fetters). Verbs with stems in a, e, o usually show in derivatives the stem vowel as found in the tenses other than the present; as ἰδί-ω manifest, fut. ἰδι-ω-ς, ἰδι-ω-ς manifestation; ἵδω plough, fut. ἰδ-ο-ω, ἰδ-ο-ς arable land, ἰδ-ο-ς ploughman; εἰρ-ίκ-ω find out, fut. εἰρ-η-ς, εἰρ-η-ς discovery, but εἰρ-ε-ς discovery, εἰρ-ε-ς discoverer.
FORMATION OF WORDS: SUBSTANTIVES

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: ἡπαλ-η-της, Ionic for ἡπαλ-ης citizen, ἡπαλ-ε-θρο-ν (poetic) city.

j. Consonant stems, and vowel stems not ending in ο, often show ο before a suffix in denominatives; a stem in -ος is thus replaced by one in -ο: ὑφορ-ος temperance (ὑφορον temperate, ὑφορον); αἷμα-ους blood (αἷμα, -ανος blood) and σκι-ους shadow (σκιδ shadow) by analogy to δολ-ους wilty, 858.3. Cp. 873-876.


836. Insertion of sigma.—Between root (or stem) and suffix ο 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-ο-μή cleaning with o from ἔ-σχι-ο-μαι by analogy to ἔ-σχι-ο-ται for ἔ-σχι-ο-ται (σχισφ cleanse). In -ο-της the transference was made easier by words like σχισ-ο-τεs cloven for σχισ-ο-ται. This ο appears before many suffixes, and usually where the perfect middle has acquired it (489).


837. Insertion of tau.—In a few words τ is inserted before the suffixes μο, μα, μη, μη. Thus, ὀφ-ο-της command (ἔφημαι, root ἐ, η), λατ-ο-μα depth of the sea, δι-τ-μη and δι-τ-μεν breath (δημη θυμ). In ἔρη-μες το the τ may be part of the verb-stem (ἔφησω, 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 τερό to denote comparison.

a. The instrument may be viewed as the agent, as in ὅμα-ο-της hammer, lit. smasher, from ὅμα-ω smash. τερο (863.16) may express the agent, instrument, or place. Suffixes used to denote actions or abstract ideas often make concrete words, as τοφ-η nurture and nourishment, γγελ-η message (cp. Eng. dwelling, clothing). τορμειος means ferry, ferry-boat, ferryman's fee. Words originally denoting an agent have lost that meaning, as τα-της father (orig. protector), and in many cases the original force is changed.

839. AGENCY

a. The primary suffixes τη, τηρ, τορ, τερ, ευ, denoting the agent or doer of an action, are masculine.
FORMATION OF WORDS: SUBSTANTIVES

1. ἁ (nom. -φής): κριτής judge (κρίνω decide, κρι-), κλέτης thief (κλέτω-- steal), ποιήτης poet, i.e. maker (ποι- make), ἀστήρης auto-player (ἀστήρ play the flute), μαθήτης pupil (μαθάω learn, μαθ-), ἴκτης suppliant (ἐκ-ομαι come, ἰκ-).

2. τῷρ (nom. -τῆρ): δο-τήρ giver (δί-δω-μι give, δε-, δω-), σω-τήρ saviour (σω- save).

3. ὄρ (nom. -ωρ): ὕ-ωρ orator (ὑρίω shall say, ὑρ-, ὑρ-), κτήωρ-κα have spoken, κτίωρ-κα founder (κτίσω found, κτι-), σμάτωρ commander, poet (σμαίνω give a signal, σμα-).


5. εὐ (nom. -εύς): γράφω-εύς writer (γράφω write), τεκ-εύς father (τιτω- beget, τεκ-).

b. The primary suffixes τριά, τριά, τερά, τίδ are feminine.

1. τριά (nom. -τριά): ἀνθρώπης female auto-player.

2. τριά (nom. -τριά): ποιήτρια poetess (lute), ψάλτρια female harper (ψάλλω play the harp, ψαλ-).


4. τίδ (nom. -τία): ἰκτίδια female suppliant fem. of ἰκτής.

c. The same root or verb-stem may have different suffixes denoting the agent: γεν-τής, γεν-τήρ, γεν-τίρ begetter; μαθήτρια, or μαθήτρια female pupil, fem. of μαθήτ-ρα.

d. Words in -τήρ, -τριά, -εύ are oxytone. Words in -τωρ, -τερα, -τρα have recessive accent. Words in -τήρ are oxytone or paroxytone.

e. See also εὐ (nom. -ευ) 861. 18.

840. NAMES OF ACTIONS AND ABSTRACT SUBSTANTIVES

a. Substantives denoting actions often express abstract ideas, and names of actions and verbal abstractions are often used concretely. The following suffixes (except μο, nominative -μό-ς, and εὐ, nominative -ευ) form feminines; all are primary except ἄ in some words.

1. τι (nom. -τίς): τίσ-τις faith (τιθ-ω persuade, τίθ-), φά-τις tumour (φαῦ- say, φα-).

2. εὐ (nom. -εύς): λείψ style (λέγ-ω speak), τοιχ-εύς poetry (τοιχ-ω make), φθάν-εύς decay (φθάν-ω decay), δό-εύς act of giving or gift (δί-δω-μι give, δε-, δω-), δι-εύς placing (τι-θημ-ς place, θε-, θη-), τά-εύς tension (for τα-ς 35 b, from τείνω stretch, τεν-). εὐ is derived from τι after a vowel (115).

3. εὐ (nom. -εύς): in substantives from verbs in -αω out of -αδ-ω; as δοκιμαζω examination (δοκιμ-σω examine, δοκ μαθ-).


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6. ἐπικογική knowledge (γνῶσις know), φήμη report, omen (φη-μη say), τίμη honour (poet. τί-ω honour), μνήμη memory (μ-μη-σκα remind). See also 861. 1.

7. ἐς (nom. -πι) τόλομα daring (τρνα-πι dare).

8. σε (nom. -σε, neut.) δεασ fear, με-σε cold.

9. μη (nom. -μη) primitive, from verb-stems, as μαρτ-μη madness (μαρτυρεις rage, μαρτινέω). Denominative: ἄγγελος sovereignty (ἄγγελος leader), εὐφρασία kind service (ἐυφρασία from εὐφρασία doer of good deeds). Without any noun-stem: τολμήσεις siege (τολμήσεις besiege). Verbs in -σσ- derived from substantives, as τάε-σσ-ω educate (τάες child), show abstracts in -σσ- for σε (γ)σσ (48): τάεσσά education, οπτασσά campaign (οπτασσάμα take the field), βασιλέα reign, kingdom (βασιλέω am king).

10. α, α: see 861. 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. α (nom. -α) from adjectives in -ας and -ος, -οι, αλήθεία truth for αλήθεια true; ἱδία want for ἱδιε(α)σ-α from ἱδίεσ needly, 44 a, 292 d; εὐσφονεσ kindness for εὐσφονεσ εὐσφονεσ kind.

2. α (nom. -α) εὐσάρισσα happiness (εὐσάρισσα happy), συμβασία alliance (συμβασίαs fighting along with), σοφία wisdom (σοφία s wise). Since ε after a we have ἄδαρσια immortality (ἄδαρσια immortal). Cp. 859. 6.

3. δικαιοσύνη (nom. -σύνη) δικαιοσύνη justice (δικαιοσύνη just). Abstracts in -σύνη are properly fem. of adj. in -ος, as γνώσις joy (γνωσίς joyful).

-σύνη by analogy in ματροσύνη art of divination (ματροσύνη seer). See 866. 7.

4. τύχη (nom. -τύχη) φύλαττα, -τύχος friendship (φύλαττα friend), λεγότυχα, -τύχος equality (λεγότυχα equal), μοθύτυχα youth (μοθύτυχα young), ταχύτυχα thickness (ταχύτυχα thick).

5. μη (nom. -δε) abstract substantives of number, as τριάς, -δέος triad (τρεῖς).

-δερ, -δος unit (μονος alone, single). See also 863 b. 8.

c. Some neuter abstracts express quality: ταχύδεος speed (ταχύδεος swift), σφαιρώδες width (σφαιρώδες broad). See 840 a. 8.

d. A feminine adjective is used substantively in poet. τυντήρεις wisdom from τυντήρεις wise; with recessive accent in τυχραί enmity from τυχράθι hostile, διερμηνευ from διερμηνευ warmth from διερμηνευ warm.

e. Some compound adjectives in -ης yield (by analogy) abstracts in -ησ not in -ης; as ἄρεισα misfortune from ἀ-ρεισα unfortunate. Fluctuation often occurs, as in κακοθεία κακοθεία malignity from κακο-θεία ill-disposed; Old Attic ἄλθεια (= Ion. ἄλθεια) for ἄλθεια.

RESULT OF ACTION

The result or effect of an action is expressed by the primary suffixes
FORMATION OF WORDS: SUBSTANTIVES

1. ἕν (nom. -ός, neut.): γένος race, family, stem γεν-εσ- (γεν-ομαι am born, δ-γεν-όμαι, γε-) τέκ-ος child, stem τέκ-εσ- (τικτω bring forth, τεκ-) ψευδ-ος lie, stem ψευδ-εσ- (ψευδ-ο-με deceiver).

2. μν (nom. -μα, neut.): γράμ-μα thing written (γράφ-ω write), νομ-μα thought (νοέω think), ποιή-μα poem (ποι-ω make), δέρ-μα hide (δέρ-ω flay), τεμ-μα section (τέμ-ω cut, τεμ-, τεμ-), 128 a.

842. INSTRUMENT OR MEANS OF ACTION

The instrument or means of an action is expressed by the primary suffixes:


2. θ-ρο (nom. -θρο-ν, neut.): κλει-θρο-ν bar for closing a door (κλει-ω shut, 832).

3. τρα (nom. -τρα, fem.): μάρ-τρα kneading-trough (μάττω knead, μαγ-), βη-τρα compact (βηθ-ο-ω shall say, ἐπ-, ἐπ-) χε-τρα pot (χεω pour, χυ-).

4. θρα-ο- (nom. -θρα-ω-ν, neut.): in a few words, as το-θρα-ω-ν cup (τιθω drink, το- 529); θελ-θρα-ω-ν spell, charm (θηλ-ω charm). See 858. 14.

5. εκ (rare; nom. -εκ, neut.): τροφεια pay for rearing. See 863 a. 8.


843. THE PERSON CONCERNED

a. The person concerned or occupied with anything is denoted by a feminine formed by one of the following secondary suffixes:

1. ευ (nom. -ευ, masc.): γραμ-ματ-ευ-σ secretary (γράμμα, -ατος anything written), λειψ-ευ-σ priest (εις-ω sacred), ἵππ-ευ-σ horseman (ἵππους horse), χαλκ-ευ-σ coppersmith (χαλκύς copper).

2. τη (nom. -της, masc.): ναυ-της sailor (ναῦς ship), τοξ-της bowman (τόξω bow), ὁλη-της house-keeper (ὁλος house, 834 f), δεσμω-της prisoner (834 h).

N.—By analogy are formed: εὐθυ-της bed-fellow (εὐθύ bed), following ἄει-της; ὑπερ-της heavy-armed soldier (ὑπερ-, ὑπερ armour) following πολι-της from older πολι-της; στρατ-ωτης soldier (στρατιά army) following δεσμω-της. See 834 g.

b. The following secondary suffixes form feminine substantives:

1. ω (nom. -ω, neut.) corresponding to masculines in -εω, as τέρα priestess for λειψ-ευ-σ priest, βασιλεα queen (βασιλεω-ς king). See -αιρa below.


4. ντης (nom. -ντης, -ντα): from μ added to stems in τ or κ (112, 114), as θητα female serv from θητ-μα (θητ-, θητ-ις serv), Kiliaea Cilician woman from Kilia-μα (Kilia Cilician); later, by analogy, βασιλεα queen.

5. αυς (nom. -αυς) corresponding to masculines in -νω: λει-αυς Hesper (λει-ω
FORMATION OF WORDS: SUBSTANTIVES

lion), ἑραΐα-αίρα handmaid (ἑραϊ-αὐτος attendant), Ἀδρ-αίρα woman of Laconia (Ἀδρ-ων a Laconian). By analogy, in α stocks: λύκ-αίρα ἄσπολ (ἄσπολ) -αίρα stands for -αρ-αίρα, -αν being a weak form of -αν (833 e, 36 b).

N.—Names of dealers in anything usually end in -πολης, -ων; fem. -πωλις, -ἴς (πωλης sell), as βιβλιο-πολης bookseller (βιβλης book), σιτο-πολης grain-dealer (σιτο-σε grain), ἄρτο-πωλις bread-woman (ἄρτος bread). Cp. also κατηλις under ἐα.

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. ἄν (nom. εσὦ, gen. ἄς, masc.). άς (nom. άς, gen. άς, fem.):

Πλαταιας -ας, Πλαται -ας a Plataean (ἡ Πλαταια); 'Ερεπρεις am Eretrian (ἡ 'Ερεπρεια); Μεγαρεις, Μεγαρις a Megarian (ἡ Μέγαρα); Αλολος Αδολις (Αλόλας, mythical ancestor of the Aeolians).

a. -ας (ήδος) may denote a land or a dialect: ἡ Δωρις (γη) Doris; ἡ Αλόλας (γλώττα) the Aeolic dialect.

2. της (nom. της, masc.), τες (nom. τες, fem.):

Τευθης, Τευθης of Tegea (ἡ Τευθης); Σπάρτης, Σπάρτης of Sparta (ἡ Σπάρτης); Αινιγης, Αινιγης of Aegina (ἡ Αινιγης); Συβαρης, Συβαρης of Sybaris (ἡ Συβαρης); Σικελης, Σικελης of Siciliote (ἡ Σικελης).

a. The endings -ης, -ως are due to analogy; see 843 a, N.

3. Other gentiles, properly adjectives, end in -ως, -ως, as 'Αθηναυς, -ως of Athens (αθηναίαi), Μηλης-ως for Μηλης-ως of Miletus (Μηλης)."Οποντως-ως of Opus (Ὀπος); (ι)κς, (ι)κα, as Ἰως-ως Ionic (Ἰωνες Ionian); μους, μι π preceded by μι; Σαρδης, -ως of Sardis (Σαρδης), Λαμψακης, -ως of Lampseacius (Λάμψακος), Βυζαντιως Byzantine (Βυζαντιος). See 863 b. 12.

845. PATRONYMMICS

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. ἄτα (nom. -άτας, masc.), άς (nom. -ας, fem.):

Boreas-ατς son of Boreas fem. Boreas-ας, -ας from Boreas-

Stems in α shorten to a; from such forms arose

2. αέα (nom. -άας, masc.), ας (nom. -ας, fem.):

Θεστι-άας son of Thestius fem. Θεστι-άς, -άς from Θεστι-

From this type arose a new formation:

3. αφή (nom. -άφης, masc.), ας (nom. -άς, fem.):

Φερετ-άφης son of Pheres fem. Φερετ-άφας, -άφα from Φερης (-ης)
Περση-άφης son of Perseus (fem. Περση-άς, -άς) from Perseus-
Τελαιων-άφης son of Telamon from Telamων (-ων)
4. ἵθος (nom. -ιθας, masc.), ἴσ (nom. -ίς, fem.):

Tανταλ-ιθας son of Tantalus fem. Tανταλ-ις, -ιθ-ος from Tανταλος
Keκρω-ιθας son of Cecrops fem. Keκρω-ις, -ιθ-ος from Keκρωφ(-ων)
Οινο-ιθας son of Oineus fem. Οινο-ις, -ιθ-ος from Οινος
Λυτο-ιθας son of Leto fem. Λυτω-ις, -ιθ-ος from Λυτω (279)

Stems in ο drop ο; stems in έυ (η) drop ν; stems in οι (ωι) drop η.

5. teν or του (poetic and rare; nom. -ινω, masc.):

Κρον-ινω coachman (also Κρον-ιθας), gen. Κρον-ινως or Κρον-ινες according to the metre, from Κρόνος.

6. ωνι or ινι (poetic and rare; nom. -ιων, fem.,

'Ακρώ-ιων daughter of 'Ακρως
'Αδριατ-ινη daughter of 'Αδριατος


b. Two patronymic endings: Ταλα-ινως son of Ταλας.

c. The stem drops or adds a syllable: Δευκαλ-ιθας son of Δευκαλιως, -ινως; Δαμα-ινως son of Δαμος.

d. -θας is used in comic formations: κλεπτ-ιθας son of a thief.

e. -θας occurs in the dialects, as 'Εραμμονωδας-ιππαμονωδας.

f. -ων, -ινων, may indicate descent, as Τελαμωνινων ταυθ οι son of Telamon, Τυνδαρεια θυγατρια daughter of Tyndareus; cp. Tennyson's "Niobean daughter."

847. A patronymic may include the father, as Πεισοστρατ ιβατε the Peisi스트

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 Βοριδιας, 'Αριστερας.

849. Metronymics denote descent from the mother, as Δανα-ινως son of Δαναη, Φιλω-ινως son of Φιλωδα.

850. Relationship is sometimes denoted by the suffixes ιδε (nom. -ιδος son of) and ιδε (nom. -ιδη daughter of); as ιδεφ-ιδος nephew, ιδεφ-ιδη niece (ιδεφ-ιδη).

4. **ὁμή (nom. -είτος, fem.)**: added to ὁμή, ἀνθρώπ-είτος apartment for men, γυναικεί-είτος apartment for women.

5. **ὦάμ (nom. -ώαμ, fem.)**: βοῦ-ώαι rose-bed (βοῦ-ος rose).


### DIMINUTIVES

832. Diminutives are denominatives formed from the stems of substantives by various secondary suffixes.

1. **ἱ (nom. -יו-ν, neut.)**: παιδ-ίον little child (παιδ, παιδ-ίν), ὁριθ-ίο-ν small bird (ὁρίθ, ὁρίθ-ος), ἀστριδ-ίο-ν small shield (ἀστρίς, ἀστριδ-ός).

N.—Trisyllabic words are paroxytone if the first syllable is long by nature or position.

2. **ἰσ-ιο (nom. -ίσιο-ν, neut.)**: derived from such words as ἀστριδ-ίο-ν; as ἵφι-ίσιο-ν dagger (ἵφιοσ sword, stem ἵφεσ-), βοῦ-ίσιο-ν small cow (βοῦ-ος), ἐλιθ-ίον small house, ὀλιχ-ίον (ὀλιχία). See 833 b.

3. **ἄριο (nom. -ἄριον, neut.)**: παιδ-άριον little child.

4. **βι-ιο (nom. -βι-ιόν, neut.)**: μελ-βι-ιόν little song (μελός).

5. **ίλιο (nom. -ίλιον, neut.)**: ἵλιον-ίλιον little epic or verse (ἴλιος).


853. Many other diminutives occur, as ἀμακ ὕμη ἔργο ἠγακίς (κιόνος) ; ἱ-ίο: in ἰμᾶς, ἰδος small wagon (ἀμακίς), ὅπος, ἰδος islet (κάφος) ; ἰδ-ίον: of the young of animals, as λυκ-ίδιος wolf’s whelp (λύκος), also ἱδός son’s son, grand-son (κυῖος) ; ἵχος: ὁρακίς young bird (ὄρακις) chick; ἵχως: κυλίχυς (and κυλι-χως, κυλιχως) small cup (κυλίς). Rare or late are -ἀκίδιον, -ἀσιον, -ἄφιον, -ἀκάριον, -ἄλος, and over 25 others. See so, 860. 1.

854. Diminutives are often combined: παιδ-ἰκό-ἄριον stripling, μειράκ-ιον, μειράκ-ἰκος, μειράκ-ἄλλ-ιον, μειρακ-ἄλλ-ἰδιον stripling (μειράκ lass), χλαν-ἰκ-πλακότε (χλαῖς), γυδό-ιον insect (γυδό animal).

855. Some words, especially such as denote parts of the body, are diminutive in form, but not in meaning; as κρά-πιον skull, χριον beast (κράπ), πεδίον plain (πεδίον 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. dar-lings, lord-lings). See the examples under 852, and also παρ-ἴδιων daddy (πατήρ), ἀδελ-ίδιον dear little brother, Σωκρ-ίδιον dear Socky, ἄθρωξ-ικον manikin. Some endings often have an ironical force, as ἄλο-ίς rich churl, γυδο-ίν fat-belly.
FORMATION OF ADJECTIVES

2857. 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 (ω, μω, νο, ρο, το) are used as adjectives or as abstract substantives (usually feminine or neuter). Thus φιλά friendly or friendship; so στρεφ-ανος crown (στρεφ-ω 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.

2858. The following are the chief adjectival suffixes:

1. ο, α (nom. -ος, -α or -α, -αντ): primary: λαυτ-ος remaining (λαντ-ος leave, λαυτ-, λαυτ-, λαυτ-), λευκ-ος bright (λευκωσ shine, λευκ-ω).

2. ιο, ια: 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, ϑιο, ιαο.

   Primary (rare): δι-ιος sacred (διος expiration); with a comparative force: διος other (διος-ος alien), μεσος middle (μεσος-ος medius, 113).

   Secondary in τιμ-ιος worthy, costly (τιμι-ος honour); φιλ-ιος friendly (φιλι-ος dear); ὑπερ-ιος steep (ὑπερ-ιος straight); πλοῦτος-ιος rich (πλοῦτος riches, 115); δικαίος-ιος just (δικαιος-η right, 834 b); οικ-ιος domestic (οικ-ιος house, 834 f); πατρ-ιος hereditary (πατρι-ος father, πατρ-, 202); βασιλ-ιος royal (βασιλι-ος king); θερ-ιος of summer (θεριος, stem θερε-); άλλος-ιος venerable (αλλωσ shame, stem αλλο-, 266); ἀριστος heroic (ἄριστος hero, ἀριστ-, 267); πίθυς-ιος a cubic long (πίθυς-ος, 288). The feminine is often abstract substantives, as φιλ-ια friendship.

a. The ending -ιος has been transferred from ι stems, as in χερο-ιος of or from dry land (χερω-ος). The form -ιον occurs: δραχμ-ιον-ος worth a drachma (δραχμη). -ιος has become independent in ἄνθρωπος manly (ἄρη). On gentiles in -ιος, see 844. 3.

b. Ionic η-ιο (nom. -ιον), properly from stems in ευ (ιν), as Hom. χαλακ-ιος brazen (pertaining to a χαλακ-ιος brazier; Attic χάλκιος, -ως, see 858. 4), βασιλ-ιος royal; and transferred in Ionic to other stems, as in ἀκμ-ιος warlike, ἄνθρωπ-ιος human (Attic ἄνθρωπος-ις), ἄνθρωπ-ιος manly.

3. ουτ for ουτ (nom. -ιου) forms denominative adjectives denoting fulness or abundance (mostly poetic).

   τιμ-ιος (τιμως) honoured, and by analogy ἄνθρ-ιος woody (ἄνθρωπ-ρ tree); χαρι-ιος gracefull (χαρω-ς), δολ-ιος wily (δολω-ς), and by analogy αμναρ-ιος bloody (αμνα, -αν-ος blood, 834 j), ιχθυ-ιος full of fish. κρυ-ιος chilling (κρυω-ος chillilng). Also in είρω-ιος moodly (είρως, -ης).

4. ω (nom. -ως, -ων, 290) forms denominative adjectives denoting material: χρωμες, χρωματος golden (χρυσ-ως gold).
FORMATION OF WORDS: ADJECTIVES

a. ο is derived from ε-μο, seen in χρόνιος (poetic). Here ε is part of the stem (834 f). On ἤνιος see 868. 2 b.


c. ὁ, ἀ, κακό (nom. -κος, very common, cp. 864. 1): many denominatives formed by these suffixes denote relation, many others fitness or ability.

d. Denominatives: μαθι-κός prophetic (μάντι-ς prophet); φυσι-κός natural (φύσι-ς nature); θηλι-κός feminine (θήλι-ς female); Δάρει-κός Darian (Δάρει-ς Darius).

e. From φυσι-κός, etc., ἕκτο was taken as an independent suffix in μου-ικός musical (μοῦθα muse); βαρβαρ-ικός barbaric (βάρβαρος barbarian, foreigner); διδασκαλι-κός able to teach (διδάσκαλος teacher); μαθηματι-κός fond of learning (μάθημα, -ματος thing learnt); Κεραμε-ικός Potters' quarter, Ceramicus (κεραμε-ς potter); βασιλι-κός royal (βασιλε-ς king); ἡρω-ικός heroic, from ἡρω(ς), -ος hero; Ἄχαι-ικός or Ἄχαι-ικός (38) Achaean (Ἄχαι-ς 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. Κορινθι-ικός Corinthian (Κορινθι-ος Corinthian); στοντε-ικός consisting of spondees (στοντε-οι spondees).

d. ικό represents ικ added to the verbal in τό (cp. also μαθηματ-ικός). Thus, λεκ-τικός suited to speaking (λέγ-ω speak); αἰσθη-τικός capable of feeling (αἰσθάν-ομαι feel); δραμα-τικός skilled in numbering (δραμ- μω to number); πράκτικός practical, able to do (πράττω do); σκην-τικός reflective (σκην-τομαι look carefully, consider). Added to a noun-stem: ναυ-τικός nautical (ναῦ-ς ship).

7. λό (nom. -λος): primary (usually active) and secondary. Cp. 860. 1. Primary in δι-λός cowardly (δίδω-κα fear, δι-, δει-, δου-); οπτεβ-λός twisted (οπτεβ-ω turn); τυφ-λός blind (τυφ-ω raise a smoke); κοῖλος hollow (= κοκ-λος, Lat. cav-us); τρόχ-αλός running (τρέχ-ω run); οίκ-αλός like (οίκα am like, etc-); καμπ-θός bent (κυμ-ω bend); φυλα-λός sparing (φείλ-ομαι spare). ἄπαθ-ή-λος deceitful (ἄπαθ-ες deceit, ἄπαθ-ω deceiv) may be a primitive or a denominative. Cp. 860. 1.

a-λος denoting quality in ἀρχ-αλός attractive, ravishing (ἀρχάριον seize), ἑρα-αλός bold (ἑρα-ος boldness).

8. ρο (nom. -ρος, 861. 1): primary: βερ-μος warm (βερ-ω warm); secondary in ἤδω-ρος seventh.

9. ἑ-μο, -σιμο (nom. -μος, -σιμος): often denoting able to or fit to. Adjectives in μο are primitive or denominative, and are derived from -μο stems; those in -σιμο are denominative and come mostly from stems in σι + μο (as χρήσιμος useful, from χρή-σιμος use); but σιμο has thence been abstracted as an independent suffix.

δόξ-μος approved (δόξ-ω seem good); μάχ-μος warlike (μάχη battle); νόμ-μος conformable to law (νόμος); ἀδ-ωμος eatable (ἀδω-μος food, poet. ἀδ-ω eat); κάυς-μος combustible (καῦσμα burn, καύσι-ς burn-
FORMATION OF WORDS: NOUN SUFFIXES

ing); ἀνα-vos able to loose (ἀνα-νος loosing); ἱππα-vos fit for riding (ἱππα-νος ride); ἀλώ-vos easy to take (ἀλω-κομαι, ἀλλον).


11. νο (nom. -νος, 861. 11): primary (usually passive) and secondary (829 a). Sometimes denoting that which may, can, or must be done.

Primary in δει-νος fearful (δει-νος fear, δει-, δει-, δει-); συμ-νος to be revered (συμ-νος reverence); πεθ-νος persuasive (πεθ-νος persuade, πεθ-, πεθ-, πεθ-); θυ-νος trusting (πεθ-νος). Secondary in σκοτει-νος dark (= σκοτει-νος from σκοτ-ος from σκοτ-ος darkness).

12. νο (nom. -νος, 861. 11): forms denominative adjectives of material, as λιθ-νος of stone (λιθ-νος), ἔξω-νος wooden (ἔξω-νος); to denote time, and derived from such forms as ἐπι-νος vernal (ἐπι-νος spring), as in ἡμερ-νος by day (ἡμερ-νος), χθες-νος of yesterday (χθες); other uses: ἀνθρωπ-νος human (ἀνθρωπ-ος man), ἀληθ-νος genuine (ἀληθ-ος true).

νο in λα-νος = λα-τος stony (λας stone). On -νος, -νος in gentiles, see 844. 3.


14. τηρ-ο (nom. -τηρος): in denominatives, derived from substantives in -τηρ (or -τηρα) by the suffix -ος; but the substantive is not always found.

σω-τηρ-ος preserving (σω-τηρ saviour), whence the abstract σωτηρία (852. 2) safety; θελ-τηρ-ος enchanting (θελ-τηρ charmer, θελ-τηρ enchant), whence θελτηριον (842. 4), λυ-τηρ-ος delivering (λυ-τηρ, λυτηριον starting-place (λυτηριον, λυτηριον start).


16. osor (nom. -ος, -ος): in primitives (rare), as πρι-υος proper (πρι-υος possess); usually in denominatives denoting fulness or similarity: τοι-υος grassy (ποια), αὐτ-υος looking like blood (αὐτός). See 833 a.

17. Suffixes of Degree: τόν and ὑσ (818) usually form primitives; τάρο (813 ff.), denominatives. τάρο occurs also in ἀπι-τάρος which of των? πρό-ταρος earlier, ὑσ-ταρος late, τάρο-ταρος each. On the suffix τάρο apparently without comparative force, see 1068, 1082 b. ὑσ-ταρος is substantivized (bowel) from ὑσ in.

18. Suffixes of Particles and Verbal Adjectives (primary): active πτ, πτα, 301 a, c; middle and passive μερο. 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.
FORMATION OF WORDS: NOUN SUFFIXES

VOWEL SUFFIXES

1. e: nom. -o-s masc., fem., -o-neut. A common suffix in primitives denoting persons (usually male agents) or things (often abstracts).
   - Δρκ-6-s leader from Δρκ-6-ο lead; Τύγ-6-r yoke from Τύγ-6-r6-υ6-mu yoke
     (Τύγ-6, Τύγ-6-); Λήγ-6-s speech from Λήγ-6-ο speak; Χεμ-6-s custom, law from
     Χεμ-6-distribute; Στόλ-6-s expedition from Στόλ-6-ο send; Τρόφ-6-s
     (δ, 6) nurse from Τρόφ-6-nourish; Φόρ-6-s tribute from Φόρ-6-bear,
     bring:
   a. The roots of some words appear only in other languages: Δίκ-6-s house, 
      Λατ. vic-6-s.
   b. The suffix has the accent when the agent is denoted. e of the root
      varies with o (831 b).

2. ά: nom. -ά or -ή fem. A common suffix in primitives, usually to denote
   things, often abstracts (action).
   - Δρκ-6-ή beginning from Δρκ-6-ο begin; Λάβ-6-ή pouring from Λαβ-6-ο pour;
     Μάξ-6-ή flight from Μάξ-6-οm flight; Σπονδ-6-ή hasten from Σπονδ-6-ο hasten;
     Στέγ-6-ή roof from Στέγ-6-ο shelter; Τρόφ-6-ή nourishment from Τρόφ-6-ο
     nourish; Τύχ-6-ή chance from Τύχ-6-αν happen (Τύχ-6-); Φόρ-6-ά crop from
     Φόρ-6-bear; Φυγ-6-ή flight from Φυγ-6-ο flee (Φυγ-, Φυγ-).
   a. The roots of some words appear only in other languages: Τύχ-6-ή woman
      (Eng. queen).
   b. Most substantives accent the suffix; but many accent the penult.

3. ο: nom. -οs, -ή, in a few masculines, usually compounds: Παιδ-ο-ρίβ-6-ο
   trainer of boys in gymnastics (τρίβ-ο rub).

4. ι, ι: primary, in Δρ-ι-6 snake, poet. Τρόχ-ι-6 runner (τρόχ-ι-6 run), Πόλ-ι-6 city
   (originally Πόλ-ι-6), Ηρ-ι-6 yearling. Many words with the -ι-suffix have
   taken on ι or η; Αι Ιππ-ιs hope Ιλλ-ι-6-οs (Ιλλ-οm hope), Χιρ-ι-6 grace
   Χάρ-ι-6s (Χαλαρrejoice, χαρ-).

5. ω: in a few primitive verbal adjectives (Δύ-ο-ς 858. 2), but common in
   denominate adjectives (858. 2), rare in substantives: Βομφ-ο-ς bride-
   groom (βομφφ bride); in names of things more concrete than those end-
   ing in -ά: Μαρτυρ-ώ-ρ a testimony (cp. μαρτυρ-ιά testimony); in gentiles
   (844. 3); in diminutives (852. 1), often in combination with other
   diminutive suffixes (αριο, ιδιο, ιλλιο, etc. 852); often in combination
   with a final stem vowel (851. 1, 858. 2).

6. ά, ά: rarely primary, in Φόβ-α flight (φευγ-ω flee); in verbal abstracts:
   μανίά madness (840 a. 9); usually secondary in the fem. of adj. in
   -ίσ: Βαρεία = βαρεί-α, Πίτα πίτα = πίτα-α, cp. Lat. pīca-īs), γλώττα
   tongue = γλώχ-α (cp. γλώχ-ιs point, γλώχ-ιs point, θύττα serf
   (843 b. 4); in the nom. fem. of participles in ιτ, στ (λόγουσα from ινοκ-ια,
   λαλη-ια); in denominative abstracts expressing quality (840 b. 1, 2);
   in names of persons: Ταμ-ιά-ς steward (τίμ-ι-υ cut, ταμ-ι-ς), Νικ-ιά-ς
   Nicias (νίκη victory).—Often in combination with other suffixes: Ινα
   843 b. 5; -ε-ια 840 a. 9; ισσα 843 b. 4; τρα, τειδή 839 b. 2, 3.

7. ρο, ρο: primary, in δρο for δρος boundary, Κέν(ς)ό empty, λαί(ς)ό left
   (Lat. laevas), κάλ(ς)ό beautiful; (probably) secondary in verbs in
   τιοs (λατες that must be loosed) and in adj. in -αλιοs (860. 1).

### 860. SUFFIXES WITH LiquIDS (λ, ρ)

1. **λο, λα**: primary, in φιλ-λον race, φιλ-λη clan (φιλ-ω produce), πτι-λον felt (Lat. pli-un-s), τῃγ-λή loop of a yoke (τῃγ-νυ-μ ρυκ); ἀθ-λον contest, ἀθ-λον prize, τυφ-λον blind (τυφ-ω raise a smoke), στρεβ-λον twisted (στρεβ-ω turn). Cp. 888. 7. Secondary, in παχυ-λον thickish (dimin.). **αλο, αλα**: primary, in ὠμ-αλον navel, κρόσ-αλον clapper (κρόσ-ον noise), κεφ-αλη head, τροχ-αλον running (τροχ-ω), πτι-λον fat (πτικων fatten); secondary, in ὀμ-αλον level (ὁμ-ος one and the same). Developed from this are **αλο**, **αλα**: πτι-αλον fat, κεφ-αλον silly (κεφαλοι gain), see 888. 7. **αλο, αλα**: primary (prob.), in εἶκ-ελον like (εἶκος am like, εἰκ-), κεφ-αλη cloud (Lat. nebula); secondary, in ϑυ-με-λη altar. **ηλο, ηλα**: κάκ-ηλο-ος buckster (agency), θυ-με-λη sacrifice (θυ-ω), ϑυ-με-λη lofty (ϑυ-ος height); primary or secondary: ἀκατ-η-λος guileful (ἀκατη guile, ἀκατ-ω cheat), σιγ-η-λος mute (σιγη silence, σιγ-ω am mute). **λο, λα**: primary, in τροχ-λον sandpiper (τροχ-ω run); secondary, in ὄργ-λον passionate (ὀργη). **λο, λα**: primary, in ὅροβ-λον top (στρεβ-ω turn); secondary, in ποδ-λον-ος sandal (ποδη-νetter, ποδ-ν foot). **υλο, υλα**: primary, in δακτ-λον-ος finger, σταφυλη bunch of grapes. Secondary, in μικρ-λος small (μικρ-δς). **υλο, υλα**: σφονι-υλη beetle. **αλο, αλα**: primary, in ἐδ-λον image (ἐδ-ομαι resemble), εὐφ-αλη prayer (εὐφ-ομαι). Rare forms: **αλο, αλαμο, αλο, ηλο.**

2. **νυ**: primary, in θυ-νυ-ος female (root θυ give suck).

3. **ρο, ρα**: primary, in substantives: ἄγ-ρος field, Lat. ager (αγ-ω), μεκ-ρος corpse (cp. μεκ-νος), γαμ-βος son-in-law (γαμ-ε-ω marry, for β see 180), ἔχρ-ος enemy, ἔχρ-ος hatred (ἔχρ-ω hate), ἄργυρος silver, ὑδρα (ὑδρο water); rarely of instrument 842. 6; of place, in ἐδ-ραe seat; primary, in adjectives (886. 13). **αρο, αρα**: primary, in βλεπ-αρον eye-lid (βλεπ-ω look), ταλ-αρος basket (ταλων, ταλημai bear), λωρ-αρος shiny (cp. λωρ-ος fat). **ερο (ερας)**. **ερα (ερας)**: primary or secondary, in ὀμ-ος grieveous (ἀμ-αρις grieve), λυπ-η-ρος painful (λυπη pain, λυπ-ω grief); secondary, in ἀνθηρος flowery (ἀνθηρος), and perhaps in ποιηρος toilsome (ποιηρος, ποιηρος toil). **ερο, ερα**: secondary, in φοβερος terrible (φοβε-ος terror), whence εκερος shy (ekερ shade); also in ἐκερος father-in-law = lit. one who binds (cp. πειεμα = πειεμα cable), ἐν-ερα those below the earth (εν). **υρο, υρα**: secondary, in λυγυρος λυγυρος shrike, whence primary ἄγωρον-ον chaff, φλεγωρος burning (φλεγ-ω burn). **υρο, υρα**: primary or secondary, in ὀμ-ος strong (Ὀμ-ος am strong, ὀμ-ος strength); primary, in λευ-ορον vine (λευ-ω peel), γεφ-ορα bridge. **υρο, υρα**: primary, in ἐν-όρα late summer (ἐν-ορα at the rear, after).
4. \(\omega\) (rare): primary, in ἀκρ-\(\omega\)-s hill-top (ἀκρ-\(\omega\)-s highest), ἵθ-\(\omega\)-s knowing (ἐλθον, ἱσιν).

5. \(\rho\) (rare): primary, in δάκ-\(\rho\)-t ear; cp. Old Lat. dacruma for lacrima.

6. \(\gamma\) (primary, in ἕτ-\(\alpha\)-p, ἑτ-\(\alpha\)-t-\(\alpha\)-s liver (258 b), ἕτ-\(\alpha\)-p fat, ἕ-\(\alpha\)-p spring. — 7. \(\gamma\), \(\gamma\): primary, in ἀν-ἀ-\(\rho\)- σ- air (ἀμφω- write, draw); in adjectives (858. 8, 9). On ἀ-\(\tau\)-\(\mu\)-s ἀ-\(\mu\)-a, ἀ-\(\tau\)-\(\mu\)-s ἀ-\(\mu\)-a see 837, 832, 836; secondary, rarely in substantives: ἀ-\(\upsilon\)-\(\mu\)-s- tree ἐ-\(\upsilon\)-\(\mu\)-s tree, 

— 8. \(\tau\): primary: gen.-\(\alpha\)-\(\tau\)-t-\(\alpha\)-s water; gen.-\(\alpha\)-\(\rho\)-s: ἡ-\(\alpha\)-\(\tau\)-\(\rho\)-chor, σερμα; gen.-\(\alpha\)-\(\rho\)-s: by analogy in αὐτο-\(\gamma\)-\(\tau\)-α-\(\tau\)-w possessing full powers (ἐκάρ-\(\alpha\)-t-\(\alpha\)-s power). — 9. \(\alpha\): primary, in ἀλη-\(\theta\)-\(\omega\)-t (Ionic) satiety, cp. 832.

861. SUFFIXES WITH NASALS (\(\mu\), ν)

1. \(\mu\), \(\nu\) (nom. \(\mu\)-s; \(\nu\)-a and \(\nu\)-a): primary, in substantives denoting actions or abstract ideas (840 a. 5-7), and in some concretes: θυ-\(\mu\)-s juice (θυ-\(\mu\)-s pour, \(\mu\)-ν), γραμ-\(\mu\)-n line (γραμ-\(\mu\)-n write, draw); in adjectives (858. 8, 9). On ἀ-\(\mu\)-s ἀ-\(\mu\)-a, ἀ-\(\mu\)-s ἀ-\(\mu\)-a see 837, 832, 836; secondary, rarely in substantives: δρυ-\(\mu\)-s- coppice (δρυ-\(\mu\)-s tree, 

— 7. \(\mu\), \(\nu\): prim., in ἀτ-\(\tau\)-μ-\(\tau\)-t, ἀ-\(\tau\)-\(\mu\)-\(\tau\)-μ-\(\tau\)-a, ἀ-\(\tau\)-\(\mu\)-s-\(\tau\)-μ-\(\tau\)-a see 837, 832, 836; secondary, rarely in substantives: δρυ-\(\mu\)-s- tree (δρυ-\(\mu\)-s tree, 

— 8. \(\mu\), \(\nu\): primary, in ἀγ-\(\mu\)-\(\tau\)-\(\mu\)-n leader (ἀγ-\(\mu\)-\(\tau\)-\(\mu\)-n lead); adjectives 858. 10. — 9. \(\nu\): primary, in ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s fullness (ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s full). — 10. \(\nu\): primary, in ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s winter, ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s meadow.

11. \(\nu\), \(\nu\): primary, in ἀτ-\(\tau\)-\(\mu\)-s sleep, κατ-\(\tau\)-\(\tau\)-s smoke, το-\(\tau\)-\(\tau\)- punishment, φερ-\(\tau\)-\(\tau\)- dower (φερ-\(\tau\)-\(\tau\)- bring), τέκ-\(\tau\)-μ-\(\tau\)-n child (τέκ-\(\tau\)-μ-\(\tau\)-n bear, 

— 7. \(\nu\): prim., in στεφ-π-\(\alpha\)-s crown, στεφ-\(\alpha\)-\(\tau\)-n diadem (στέφ-π-\(\alpha\)-s crown, 

— 8. \(\nu\), \(\nu\): primary, in ἀγ-\(\mu\)-\(\tau\)-\(\mu\)-n leader (ἀγ-\(\mu\)-\(\tau\)-\(\mu\)-n lead); adjectives 858. 10. — 9. \(\nu\): primary, in ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s fullness (ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s full). — 10. \(\nu\): primary, in ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s winter, ἀλη-\(\theta\)-\(\omega\)-t-\(\alpha\)-s meadow.

12. \(\nu\): primary, in ἀλή-\(\theta\)-\(\omega\)-t hill, ἀλή-\(\theta\)-\(\omega\)-t fire.

862. SUFFIXES WITH LABIALS (τ, φ)

1. ἱν: primary, in σκ-ν φρonte, pale (σκάλλω στιχ. ὑπ.; σπείρ λ').—2. ἵν: primary, in κόρ-ν ἱδων ἵν, gnat.—3. φο, φά (rare): primary, in κρότ-αφος the temples, κρότ-φη head (κρότιν helmet); usually in names of animals, as ἴπ-φος kid, ἴπ-φος deer; secondary, in late diminutives: θηρ-φως-ν insect (θηρ-φως-ν), κερ-φων-ν pettly gain (κερ-φων-ν).

863. SUFFIXES WITH DENTALS (τ, δ, θ)

a. Suffixes with τ.

1. τ: primary, at the end of stems, as δ-νυός, δ-νυό-νος unknown (γανυό-νος know).

2. το, τά: primary, in verbal adjectives in -τος (471) with the force of a perfect participle, as γνω-τος known (γανυό-νος know), στα-τος placed, standing (τετ-μυ set, place), or with the idea of possibility, as λυ-τος able to be loosed; in verbal abstracts, which sometimes become concrete: κοι-τος, κοι-τη bed (κοινος bed); βρον-τη thunder (βρον-τη snot), φυ-τος plant (φων produce), το-τος drink (τινω drink, τινω-νος, βιον-τη, βιον-τη life, means of living (βιος life); in numerals, τρι-τος third, ἵκ-τος sex-tu-s. In superlatives, ὑ-το primary, as ἴδω-τος sweetest (ἴδιος); τάτο, secondary, as ἀληθο-τατος most true (ἀληθος).—τά (nom. -τας) primary, to denote the agent (839 a. 1); secondary, to denote the person concerned (843 a. 2).—άτο, ατά: primary, in ὁδις-τατος death (ἄνω-σων, ὁδις-τατος death, καμ-τατος weariness (καμ-τατος, καμ-τατος am weary).—τό, τά: primary, in ταγ-τος frost (ταγ-τος make hard); secondary, in ἀρ-τος bed-fellow (εἴνθ bed, 843 a. N.).—ατα ατά, ἀτα ατά, ἀτα τα, ατά ατά, τά τά, in gentiles (844. 2).

3. τάτ (τάτ): secondary, in subst. denoting quality (840 b. 4).—4. τάτο: primary, in verbal adjectives (473).—5. τάτο: primary, of the agent (839 b. 3).—6. τάτο: secondary, in comparatives (813); substantivized in ἀν-τατος bowel. —7. τάτο: primary, to denote the agent (839 a. 2), often regarded as the instrument: βαστάτος hammer (838 a), ἄδω-τάτος
FORMATION OF WORDS: NOUN SUFFIXES

ladie.—8. τρο-ω: compound suffix, of place (861.2), of means (842.4), of wages (842.5): τρέχ-τρημα reward for rearing (τρεφ-ω); in adjectives, 858.14.—9. τι: primary, to denote action or an abstract idea (840 a. 1); rarely, of persons: μαν-τι-ς seer (μαν-ωμαι rage, am inspired, μαν-).—10. τις: primary, of the agent (839 b. 4).—11. τος: primary, of the agent (839 a. 3).—12. τό: primary, of instrument or means (842.3); of place (861.6).—13. τός (nom. τρια): primary, of the agent (839 b. 2).—14. τός (nom. τρις): primary, of the agent (828 b. 1).—15. τμο: secondary, in allο-τμ-οι belonging to another.—16. τμο (-τμο-ι, -τμο-ν) primary, to denote the agent (839 a. 4), instrument (842.1), place, as θεά-τμο-ν theatre (place for seeing), λεκτο-ν bed.—17. τι: primary, of actions or abstract ideas (840 a. 4); in αρτ-ν city, φι-τρυ spout (φυ-ω produce); secondary, denoting connection with a numeral: τρι-τος third of a tribe (τρι-τος third).

18. έτ: primary, in κράς, κράτ-ος (and κρώς, 258) horn.—19. έτ: primary, in ετής, -ητ-ος servant (ετί-ωμαι toil), πλαν-ετ-οι es planets (πλαν-ω wander).—20. ετ: primary, in μελι, -ετ-οι honey (Lat. meli), χάρ-ετ grace (χαίρω rejoice, χαρ-). See 859.4.—21. έτις (nom. -ητις, fem.): secondary in words denoting place (861.4).—22. ετ: primary, in γελώς, -ετος laughter (γελά-ω laugh).—23. ετ: primary, in active participles (except the perfect), as λό-ετ-οι; in some adjectives inflicted like participles (εκώ- willing), and in participial substantives: δρακ-ος serpent (δρακ-ωμαι gleam, δρακ-έω), also in λέω lion, ἄδαιμας adamantine.—24. έτις (nom. -ετις): secondary, in adjectives denoting fineness (858.3), and in some proper names of places: Ὀτως Opus from Ὀτως (844.3).

h. Suffixes with σ.

1. σ: secondary, in patronymics (845.1).—2. σανο: secondary, in σοτ-δαν-ς a nobody (οτρις nobody), properly from τις, neuter of τι, + σαν-σ. —3. σανο: secondary, in ἀλλοταν-σ foreign, properly = ἀλλος, neuter of ἀλλος (cp. alius), + σαν-σ. —4. σ: secondary, in patronymics (845.1).—5. σ: σονδ-δαν-ς standing (κορ-σο-μι), with σ prob. from a word containing the suffix σ, as ἀφο-δως public from ἀμφο-δως publically. —6. σαν: primary, in σελ-ε-δαν care (μελει is a care), δάλγ-η-δαν pain (ἀνεί-ω suffer); secondary, in κοπυλόδων a cup-shaped hollow (κοπυλή cup); cp. ἀγόρ-η-δαν distress (ἀρ-ος burden).—7. σανα: primary, in μελε-ε-δαν care (see δαν-).

8. ας: primary, in νεφ-ας, -άς-οι snow-flake (νεφ-ω, better νεό-ω, snow), φυ-άς exile (φεύ-ω flee, φυ-). λαμ-ας torch (λάμ-ω shine); secondary, in abstract feminines denoting number (840 b. 6).—9. ας, 10. αζας: secondary, in patronymics (845.3).—11. αζας: secondary, in κοτ-ωμ-δω-ς from the shoulder (κοτ-ωμ-ς), derived from δίχθο-δας δας divided (διχθός, -άς divided).—12. ας: primary, in ας-ος, -άς-οι shield, ἀς-οι hope (Ομομια hope); secondary, in adj. as συμμαχίς allied (πόλις) from σύμμαχο-ς allied with; in words denoting the person concerned (843 b. 2); in gentiles (844.1), as Περίς Persian woman; in feminine patronymics (845.4).—13. ας: secondary, in patronymics

c. Suffixes with θ.

1. θ appears in suffixes that are obscure in relation to root or stem (832): ὄρνις ὀρνιθ-ος bird, ὑμάθος sand, κύ wdos cup, κέλας ordure ; several in -θ (probably not Greek), as ὄρθ-ιδος chick-pea. — 2. θλις, θλικ: primary, in γέν-ε-θλικ-ς, γεν-ε-θλη race (γήγνομαι become, γεν.).—3. θλις: secondary, in γεν-ε-θλικ-σ belonging to one’s birth. — 4. θρα, θρα: primary, in ἄρ-θρο-ν joint (ἄραρισκοκ joint, ἄρ). ἄρθρο-θρα ladder (Bairn go, βα-).

864.

SUFFIXES WITH PALATALS (κ, γ, χ)


865.

SUFFIXES WITH SIGMA

1. στ (= τι): primary, denoting actions or abstract ideas (840. a. 2); rarely of persons: τι-στ-ς husband. — 2. στα: primary, denoting actions or abstract ideas (840. a. 8).— 3. στο: primary, in μετ-άρ-σις raised from the ground (μετ-αίρω lift up, ἀρ-).— 4. στο: in adj. (868. 9).— 5. στης: in δις-στης unhappy.— 6. στός: primary, in τρικάκτις third from τρίκακτις. — 7. στα: secondary, in ἀνάκριτις thirteenth, στοιχειο: in adjectives: δικέλλ-συνες enclosed (δοῦλος), θάρασσις hole = θάρασσις (θάρα-σις circumvag, 129 c), and in the feminine, to make abstract substantives (840 b. 3).— 8. στο: primary, in γέρ-ας prize; varying with at, as in τέρ-ας τερατ-ας portent (253), or with ετ (264. D. 3).— 9. στο: primary, denoting quality (840 a. 8) or result (841. 1) in adjectives (858. 5.)— 10. στο: primary, in κόνις dust, found in κωλις (= κολις-μος, 500. 2, D). — 11. στο: secondary, in words denoting the person concerned (843 b. 4).— 12. στο: primary, in αἰθω shame (αιθος from αἴθος(ε)-ς, 266).— 13. τσο: primary, in comparatives (393 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. -ω: derived chiefly from words with a stems (a few from words of the second declension). Verbs in -ωω denote to do, to be, or to have, that which is expressed by the stem.

τιμάω honour (τιμή, stem τιμά-), ἀριστάω breakfast (ἀριστό- breakfast), τολμάω dare (τόλμα daring, stem τολμά-), κομάω wear long hair (κομή hair). κομάω, tull to sleep, has no primitive noun.

On -ωω and -ωω denoting a desire or a bodily condition, see 868 b.

2. -ω: derived chiefly from %-stems (634 f), and thence extended to all kinds of stems. Verbs in -ωω denote a condition or an activity, and are often intransitive.

οἶκω dwell (οἶκο- house, φιλίω- love (φίλο- dear, φιλίω-), ἐπηρετέω serve (ἐπηρέτης servant, ἐπηρετά-), εὐνοείω am fortunate (εὔνοο- fortunate, εὔνοες-), μῆσε-ω hate (μῆσος hate, μήσε-), σωφρονίσω am temperate (σωφρονίς temperate), μαρτυρίσω-ω bear witness (μάρτυς, -υω-)

a. Some -ωω-verbs from εω-stems have older forms in -εω (624 a).

3. -ωω: chiefly derived from s-stems. Verbs in -ωω are usually factitive, denoting to cause or to make.

διηνισώ manifest, make clear (διηνίο-), δουλέω compel (δοῦλο-), ημέραω emulate (ημέρα- emulation), ημίω punish (ημίω damage), μαστίζω whip (μαστίς, -τίζω whip). ἄρω plough has no primitive.

On the formation of the present stem of verbs in -ωω, -εω, -σω, see 522.

4. -ωω: derived from substantives from εω-stems (607) and thence extended to other stems. εω-verbs usually denote a condition, sometimes an activity.

βασιλεύω am king, rule (βασιλεύ-), βουλεύω counsel (βουλή), κυβέρνεω venture, incur danger (κυβέρνα-), παιδεύω educate (παιδ boy, γιρλ), βεβαιάσω attend (βεβαια- attendant).


6. -εω, -εω: derived originally from stems in δ or γ (as διπέω hope = διπεδ-μω, ἄρσεω seize = ἄρσεγ-ω), and thence widely extended to other stems (cp. 623 δ, γ). Such verb denote action.

γυμνάω exercise (γυμνός, -δος stripped, naked); ἄρρητας compel (ἄρρητη necessity); διπέω dishonour (ἄρρητο); βίαιμαι use force (βίαι force); θεωρόω wonder (θαύμα); φορτίζω take care (φορτίς); ἄρρητω insult (ἄρρητ- outrage); τυχόω consider (τυχ- custom, law); τείχεω fortify (τείχ- os wall, stem τείχες-); χαρίζω do a favour (χάρις, -τος favour).
a. Verbs in -ιω and -ισω derived from proper names express an adoption of language, manners, opinions, or politics:

ἔλληνις speak Greek (Ἔλλην), βακχῶς act like a bacchante (βακχάς), λακωνίς imitate Laconian manners (λακων), μῆδις side with the Medes (Μῆδοι).

b. Verbs in -εφω, -οφω, and -υφω are rare (πυφω press, poet. δεσφω am lord, κοκκυφω cry cuckoo).

7. -ανω: originally from stems in -αν + μω (518), but usually extended to other stems. See 620, III.

μελανω blacken (μελας black, μελαν-), εὔφαερω gladden (εὔφρων glad, εὔφρων-), σμαίνω signify (σμαίν, σμαίν-ς sign), χαλαρώω am angry (χαλαρός hard, angry).

8. -τυω: from stems in υν + μω (519). The primitive words often sound stems in ν. See 620, III.

βατυω deepen (βατ-ς deep), ταχυω hasten (ταχ-ς swift), αλεξω disgrace (αλεξ-ς shame), θαρρω encourage (θαρρως courage).

9. On other denominatives in λω, νω, ρω, see 620, III; on inceptive see 526–528.

10. Parallel formations are frequent, often with different meanings.

ἀφέω take a midday meal, ἄφετις give a midday meal; ἀνιμάω, (poet.) ανίμω, ανίμαδο dishonour; δουλω enslav[e, δουλεω am a slave; εὔδαμων am happy, εὔδαμων account happy, congratulate; θάρρω am courageous, θάρρων encourage; ἄφρω, ἄφριστο make one swear an oath; ὁμως urge on, ὁμαίνω (poet.) powder; ὁμως lie at anchor, ὁμως anchor trans. (ὁμως anchorage); τολμω (τολμξ Epic) wage war, τολμων make hostile; σκηνω put in shelter, mid. take up one’s abode, σκηνων am in camp, σκηνων encamp, go into quarters; σωφρος am temperate, σωφρονις chasten; τυραννω, τυραννων am absolute ruler, τυραννων take the part of absolute ruler, τυραννων (late) smack of tyranny. Cp. 531.

867. Frequentatives and Intensives.—These are mostly poetical. -agog in στρεφω turn constantly (στρεφω turn), τροχω gallop (τρέχω run), πτωσω, πτωσων, πτωσων, fly about (πτωμα fly). -ασας in ελαστω drive (ἐλας, ἐλανω). -ασω in σκηνωσ spring (σκαλω skip). -αζω in ἐλασταζω drag about (ἐλεω drag). With reduplication, often with change of the stem-vowel, in τοπνω puff (πνω breathe, πνω-), τορνως gleam darkly (φως mix), ταφων shine bright[ly (φως bring to light, make appear).

868. Desideratives express desire. Such verbs end in -εσω, -ισω, and rarely in -ωσω. Thus, τολμων desire to wage war (τολμων), αναλλαξω wish to get rid of (αλλατω exchange), γελωσω wish to laugh (γελω); στρατγω wish to be general (στρατγως); φονω wish to shed blood (φως murder).

a. Verbs in -ισω and -ισω are formed from substantives. Those in -σω may come from the future stem.

b. -ισω and -ισω may denote a bodily affection: ὀφθαλμων suffer from ophthalmia (ὀφθαλμωμα), βραγχων am hoarse (βραγχωσ hoarse). Some verbs in -σω (σωσω) have a similar meaning: τυφλωτω am blind (τυφλωσ), and even λυμωσω am hungry (λυμωσ hunger).
FORMATION OF WORDS: COMPOUND WORDS

COMPOUND WORDS

869. A compound word is formed by the union of two or more parts; as λόγο-γράφο-ς speech-writer, δι-ε-θο-ς outlet (lit. way out through).

a. Compounds of three or more parts usually fall into two separate units; as βατραχο-ς-μύ-ς μαχιά battle of the frogs-and-mice. Such compounds are common in comedy; as στρέψο-δύο-νιου-ουριά 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-τυχία fortunate, as opposed to δυσ-τυχία 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 (α-stems).—The first part may

a. end in α or η (rarely): ἀγορα-νύμω-ς clerk of the market (ἀγωρά), ἕκτη-φόρο-ς bringing victory (ἥκη).

b. end in ο: δικ-γράφο-ς writer of law-speeches (δίκη justice). Here ο is substituted for α of the stem by analogy to ε-stems.

N. — Compounds of γῆ earth have γεω- (for γη- by 34); as γεω-μέτρης surveyor (land-measurer; μέτρω measure). Doric has γῆ-μέτρης. Cp. 224 a.

c. lose its vowel before a vowel: κεφαλ-αλγή causing head-ache (κεφαλή head, ἄλγος pain).

872. Second Declension (ε-stems).—The first part may

a. end in ε: λόγο-γράφο-ς speech-writer.

b. end in α or η (rarely): ἄλφη-βόλο-ς deer-shooting (ἄλφης, βάλλω). Here η is due to the analogy of ά-stems.

c. lose ο before a vowel: μν-αρχο-ς monarch (sole ruler: μνό-ς alone, ἀρχ-ω rule).

N. — Words of the 'Attic' declension may end in ο, as νεω-κόρο-ς custodian of a temple (μνῆ).
873. Third Declension (consonant stems). — The first part may
a. show the stem (ι, υ, ου, ου): μαρτ-τόλο-ς inspired (μάρτ-τος seer, πάλ-ω, cp.
-κόλος), ιχθυ-βόλος catching-fish (ιχθυ-ς, βάλλω), βου-κόλο-ς ox-herd (βο-ι,
-κόλο-ς, cp. Lat. coło, and 131).
N.—A few consonant stems retain the consonant: μελάγ-χολος dipped in
black bile (μελ-άς, χόλ-ας). See also 876.
b. add ο to the stem: σωμα-το-φίλαξ body-guard (σώμα body, φιλάττω guard),
μητρ-ό-το-λις mother-city, metropolis (μητρ-ις, πόλ-ις), φυσ-ο-λόγος natural
philosopher (φύσ-ις nature), ιχθυ-ο-κόλης fishmonger (ιχθυ-, πωλ-εω sell).
c. add η (rarely η): ποδ-ό-κεπτρο-ν water for washing the feet (ποδ-ις, κεπτω),
λαμνα-ν-δρομιά torch-race.

874. Compounds of τάς all usually show τάς, as τάς-σοφο-ς (and τάς-σοφο
101 b) all-wise, ταρ-ρηστα-λείτηness (‘all-speaking’); but also ταρ-τι- in τάς-
αρχές all-ruling; and ταρ-ό in ταρ-ό-κόλο-ν βασιαρ (πωλ-εω sell).

875. Neuter stems in ματ usually show ματ-ο, as δαγματ-ο-τοι-μει σκυπτος
(δαγμα statue, ταυτ make). Some have μα, as διμα-κλατ-ός of famous name;
some show μο for ματο, as αμο-πραγιά hemorrhage (αμ-μ, -ατο blood, ρήγμα
break, 80).

876. Stems in εο (nom. -ης or -οι) usually drop εο and add ο; as φευν-ο-
μαρτυρίας false testimony (φευν-ής); and so stems in εο, as κρεο-φάγο-ς flesh-eating
(κρέας, φαγεω 529. 5). Some stems in εο and αο retain εο and αο (in poetry), as
σακοσ-πάλο-ς wielding a shield (σάκος, πάλλω), σελασ-φόρο-ς light-bringing (σέλας,
φέρω); some add i (for sake of the metre), as ὀρεισ-τροφος mountain-bred (ὁρος,
τρέφω); these may belong to 879.

877. Other abbreviations: γαλα-θηρό-ς nurse (γαλακτ- milk, θή-θεια give
suck), μελ-ι-θης honey-sweet (μελι-), κελα-νεφθής black with clouds from
κελα-νά-ς black (cp. 129 c) and ρηφος cloud.

878. Words once beginning with π or σ. — When the second part consists
of a word beginning with digamma, a preceding vowel is often not elided:
κακο-εργη (Epic) doing ill (later κακουρας) from χέργην work; μητρ-ειδής cres-
cent-shaped (μητρ-ις moon, χειδος shape); τιμ-αρχος (later τιμωρις) enjoining (τιμ-
honour, πραμ observe, defend). — Compounds of -οχος, from ἵχω have (orig.
σίχω, -σοχος) contract: κληροχος holding an allotment of land (κλήρ-ος lot),
pολι-οχος protecting a city (for τολι-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: τρεις-καιδεξα thirteen; (2) genitive: Δίος-κουρος Dioscuri
(sons of Zeus), Ἐλλην-πόντου Helle’s sea, Πελοπ-νησος (for Πελοπνας, 105 a) Pelops’s
island; (3) dative: δορ-ηπτυς won by the spear; (4) locative: δοιο-πόρος wayfarer,
Πολυ-γενής born in Pylus. — From such compounds derivatives may be formed, as Ἐλλην-πόντως of the Hellespont, θεοσεβηδία hatred of
the gods.

FIRST PART A VERB-STEM

880. Some compounds have as their first part a verb-stem (cp.
bread-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-αστις shield-bearing, μισ-ἀρπαγ-νος man-hating (ἵστ-ω), ἐκ-ε-χειρία (125 d) holding of hands, truce, ἄκ-ο-σπαρτία desertion of the army, ἐκ-β-βουλός prevailing in the Senate, ἄρχ-ν-τικτων master-builder.

882. The verb-stem adds σι (before a vowel, ι). Some insert ε before σι (ι): σο-σι-τολίς saving the state (σφίω), βλυ-αστις craven, lit. throwing away a shield (βλε-τ-ω), δηξ-βιμος (and δακ-ε-διμος) heart-eating (δακ-ν-ω), ἐκ-ε-σι-πτελων with long train, lit. trailing the robe (ἐκ-ε-χιτων)

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: δι-πους biped, τρι-νος tripod (having three feet), τετρα-πτων four-horse chariot, τετρά-βλον contest in five events.

FIRST PART A PREPOSITION OR ADVERB

884. A preposition or adverb is often the first part of a compound: εἰσ-οδός entrance, ἀπο-φείγω flee from, εἰ-τυχίς happy, δεΞι-μνητός ever to be remembered.

a. Except when the substantive is treated as a verbal (as in εἰσ-οδός entrance, cp. εἰσ-εντρα enter), prepositions are rarely compounded with substantives. Thus, συν-βουλος fellow-slave, ἤπο-διδάσκαλος (= ὁ ἐπὶ τιν δ.) under-teacher; also ἐπι-λευκος whitish.

b. The ordinary euphonic changes occur. Observe that προβο before may contract with ο or ε to ον: προδεχοω or προβοχω hold before (cp. 449 b). See 124 a.

c. η sometimes is inserted after a preposition or takes the place of a final vowel: ἐπερ-π-φανος conspicuous, ἐπ-β-βολος having achieved.

d. Akin to adverbial compounds are some in φιλ-ν, ας φιλο-μαθής one who gladly learns.

FIRST PART AN INSEPARABLE PREFIX

885. Several prefixes occur only in composition:

1. δι-(ν)-(ἀ- before a vowel, ἄ- before a consonant; alpha privative) with a negative force like Lat. in-, Eng. un- (or -less): ἀ-δίκος unworthy (= οὐκ ἄδικος), ἀ-δύναμος unlike, ἀ-ἄδων anodyne (ἐδύνη pain, cp. 887), ἀ-νους silly, ἀ-τίμοι unhonoured, ἀ-θεος godless, γάμος γαμος marriage that is no marriage. ἀ- is also found before words once beginning with digamma or sigma: ἀ-φθιη unpleasing (φθάνη), ἀ-δάματος unseen (φοράω), ἀ-πλοῖος without shields (παλαιον), and, by contraction with the following vowel, ἀ-κω (ἀ-κτων unceiling). But ἀ- often appears: ἀ-ἐλαπτός (and ἀ-ελπτος) unhoped for (ἐλπίς), ἀ-σωλοσ without shield.

a. ἀ-, ἄ- (for ἐ, 36 b) represent weak forms of I. E. ne 'not.'
2. Ἰμμ- half (Lat. sēmi-): Ἰμμ-κύκλος semi-circular (κύκλος), Ἰμμ-δίοις half as much again (δίς whole), Ἰμμ-νη χείρ half-dead.

3. θυ- (opposed to ἐς well) ill, un-, mis-, denoting something difficult, bad, or unfortunate, as δυ-τυχής unfortunate, δυ-χερής hard to manage, δυ-δαλμως of ill fortune (contrast ἐς-τυχής, ἐς-χερής, ἐς-δαλμως), δυ-ἀπεστος ill-pleased, δυ-παρμ ill-starred Paris.

4. ά- (or à-) copulative denotes union, likeness (cp. Lat. con-); ά-κλεος attendant, agreeing with (κλεος path: i.e. going on the same road), ά-κλεος of the same weight, ά-κας all together. A variation of ά-copulative is ά-intensive: ά-τερης stretched (τερης stretch), ά-τερος level (τερο scope).

5. νή- (poetic) with the force of a negative (cp. Lat. nē): νή-τοις unavenged (νοις punishment), νή-τοις freeing from pain and sorrow (τοῖς). In some cases νή- may be derived from ν (not) and the η of the second part, as νητος not eating (poetic νη-ω, cp. 887).

6. αρι-, αρι- (poetic) with intensive force (cp. ἀρι-στος best), ἀρι-τρέχης very distinguished (τρέχω), ἀρι-τίμωs precious.

7. ἀγα- (poetic) intensive (cp. ἀγα- very): ἀγα-τοις loud wailing (ἀγαω groan).

8. ἠα-, ἠα- (poetic) intensive (for ἠα = ἠα- very, 116): ἠα-μνής very courageous (μνής courage), ἠα-σκός thick-shaded (σκόδ).

LAST PART OF A COMPOUND

886. Compound Substantives and Adjectives. — The last part of a noun-compound consists of a noun-stem or of a verb-stem with a noun-suffix.

887. Nouns beginning with ά, ε, ο lengthen these vowels (α and ε to η, ο to ω) unless they are long by position. στρατ-ηγος army-leading, general (στρατος, στρατ), εμ-ημοι with fair wind (ἐμ ἰννι, ἠμοι), ξυ-κλασία driving out of foreigners (ξυ, κλασώ), ἄρ-όμως nameless (ἀρ, ὀμος), ἄρ-ίμαλος unclean (ἀρ, ἰμαλος).

a. Some compounds of ἄγω lead show ά: λαχ-άγος captain (λαχο company).

b. By analogy to the compound the simple form sometimes assumes a long vowel: ἄμφεστα windy. Cp. 28 D.

c. Lengthening rarely occurs when a preposition or τας precedes: συν-συμμοι conspiracy (δυναμι συμφωνει), παν-άγωρος general assembly (ἄγωρα = ἀγώρα).

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 δυ-γλεγης (for δυ-αλεγης) cruel from αλεγω 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: Ἰρ-θος inspired, Ἰρ-ναι childless.
FORMATION OF WORDS: COMPOUND WORDS

a. -ως, -ης, -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. ἀδύνατος dishonoured (τιμή), σύν-δικτυος companion at table (δικτυ-ν mel), ἀδίκωες bloodless (αἷμα, 876), ἐκτόκ-χεφος hundred-handed (χείρ), δασυμ-φόρος bringing tribute (φέρ-ω), γεω-γράφος geographer 871 b. N. (γράφ-ω), ἱχνο-φαγός fish-eating (φαγεῖν 529. 5).

b. -ης: form compound adjectives from nouns of the first and third declensions, and from many verb-stems: ὀ-φυχή unsuccessful (φύχη), δεκαετής of ten years (ετών), εὐ-δοξός beautiful in form (εἶδος), εὐ-μαθής quick at learning (μαθαίνω, μαθ-), εὐ-φαντή invisible (φανεῖν, φαν-).

c. Other endings are -ης (gen. -ου), -της, -τηρ: γεω-μέτρης surveyor (871 b. N.), μαχ-θέρις law-giver (τάξις, τάξιμος, τάξις), μήλο-βοκός shepherd (μήλος, βό-κω feed).


e. Compounds of γῆ land end in -γεως, -γεως: κατά-γεως subterranean, λειτυ-γεως of thin soil. — Compounds of πᾶς ship, ἄρης horn, γῆς old age end in -ως, as παρ-ως supercargo, ὕψω-ρως lofty-antlered (183 a), ἀ-γῆς free from old age.

889. The last member of a compound is often a verbal element that is not used separately: ἀμα-ματ-ο-ρῶς statue-maker, sculptor, ἀν-ἀμως subject (ἀκόομι hear, ἀκόα), λογο-γράφως speech-writer. — φόρος bringing, ὀ-μός building, ὀ-μός 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 -ά) formed from a real or assumed compound adjective: ὀ-μός ship, μάχη fight = μαχαίρα, whence μαχ-μαχή naval battle; εὐ well, βούλη counsel = εὐ-βουλή, whence εὐ-βουλἠ good counsel; ἀνег., ἀρχή rule = ἀ-ἀρχή, whence ἀ-ἀρχή anarchy; εὐ well, πράξειs doing = *εὐπράξειs, whence εὐ-πράξια well-doing. Contrast εὐ-βουλή with προ-βουλή forethought, εὐ-λογία eulogy with πρό-λογος prologue.

a. Only after a preposition does an abstract word remain unchanged: προ-βουλή forethought. Exceptions are rare: μεθοδο-φορά receipt of wages (μεθοδός, φορά).

891. Compound Verbs. — Verbs can be compounded directly only by prefixing a preposition, as συν-μάχωμεν fight along with.

a. A preposition (προ-βεβιλεῖ) 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. ὑπελείπε and ἦλευ τοπ up.

892. All compound verbs not compounded with prepositions are denominatives (ending in -ως) and formed from real or assumed compound nouns. From πᾶς ship and μάχη fight comes παμάχης fighting in ships, whence παμάχησιν fight in ships; so ὀκινδοῦμεν build a house from ὀκιν-δομος house-builder (ὀκινος, ὄμος). Contrast ἄρω-τίθω bring over, convince with ἄρω-τι-δος disbelieve (ἄ- τι- τος); ἀντι-λέγω speak against with ἀντι-λογία agree (ἀντιλόγος agreeing). — ἀ-έγγελλε announce good news cannot form a verb ἐγγελλέω. a. ἀ-τίμω (ἀ-τίω) dishonour, ἀ-πρυκώ sheed tears are exceptions. ἀ-μα-ματ make unlike is not from ἀ- and ἀματ-, but from ἀ-αματος unlike.
ACCENT OF COMPOUNDS

893. Compounds generally have recessive accent, as φιλό-τιμος loving-honour (τιμή). But there are many exceptions, e.g.—

a. Primitives in -ά, -ή, -ής, -έως, -με, and -ος usually keep their accent when compounded; except disyllabic words in -ά, -ή, -ής whose first part is not a preposition. Thus, κριτής judge, ἱπποκριτής actor, ἰσοπρίτης interpreter of dreams.

b. Compound adjectives in -ής, -ός are usually oxytone: εὗ-γενής well-born.

894. Compounds in -ος (not -τός or -κός) 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: οὐρεν-γενής general.

b. paroxytone, when they have short penult and an active meaning: παροξυνόμωs parricide, λιθο-βόλοs throwing-stones, λαμφρο-τόμοs throat-cutting, ὅδρο-φόροs water-carrier.

c. proparoxytone, when they have a short penult and passive meaning: παράξυνος slain by a father, λιθο-βόλοs pelted with stones, λαμφρο-τόμοs with throat cut, αὐτό-γράφοs written with one's own hand.

N. —Active compounds of -οξος (ἐχ-ω, 878), -άρχοις (ἀρχ-ω), -σύλος (συλάω rob), -πηρος (περω-destroy) are proparoxytone; ἤνε-οξος (rein-holder) charioteer, ἑλκ-άρχος commander of horses, λεβ-σύλοs temple-robbber, πτολ-πηρος sacking cities. ὑβδούξος stuff-bearer (ὑβδός) is contracted from ὑβδό-οξος.

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-τοις upper city, κισαείς (ἀκρά τολίς), δίμ-δουλος fellow-slave (δύο δούλων, cp. 885. 4 a), ὑπεργοίς late-born (ὑπερ γενόμενοι), προ-βουλή foreskewthi,
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Διηθε-θηπος amphitheatre (a place-for-seeing round about), δαφνος not written (ον γεγραμμένος).

a. Copulative compounds are formed by the coordination of two substantives or adjectives: ἀντε-μαρτις physician and seer, γλυκε-πικρος sweetly-bitter. Similar is deaf-mute. So also in numerals: δώ-δεκα two (and) ten = 12.

b. Comparative compounds (generally poetic) are μελο-γλυκς honey-sweet (μέλι, γλυκός), ποδό-ήμος Ἴρις Iris, with feet swift as the wind. Cp. eagle-eyed, goldfish, blockhead. Such compounds are often possessive (898), as ῥόδο-δαλινός rose-fingered, χρυσό-κακος 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: λόγο-γράφος speech-writer (λόγος γράφων), στρατ-ηγής army-leading, general (στρατός ἄγω), φιλ-αθροπός loving mankind (φιλέω ἀθρόποι), ἡω-δαιμός superstitious (ἡως τον δαίμονα); cp. pickpocket, sightseer, painstaking, soothsayer, laughter-loving.

Genitive: στρατό-κατω camp (στρατοῦ κατὰ on which an army is encamped). In ἄξιο-λόγος worthy of mention (ἄξιος λόγον) 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.

(Ablative): ἄμετ-αείς sheltering from the wind; cp. land-breeze, sea-breeze.

Dative: ισό-θεος godlike (τῶν θεῶν); cp. churchgiver, blood-thirsty.

(Instrumental): χειρ-ο-πολίτου made by hand (χειρὸς οἰκίτος), χρυσο-δέκτος bound with gold (χρυσοῦ δέκτος); cp. thunder-struck, storm-swept, star-sown.

(Loative): οἰκο-γενής born in the house (ἐν οἴκῳ γενόμενος), ὀδο-πόρος wayfarer (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 φιλάθροπος = φιλέω ἀθρόποι or = φιλός ἀθρόποι.

N. 2. — Such compounds may often be analysed by a preposition and a dependent noun: θεό-δημος god-built (ἐν τῶν θεῶν δημοτός).

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 (ἐχων) is to be supplied.

So, in English, redbreast is a bird having a red breast, the first part being an attribute of the second.

ἄγγυρο-τακτος having a silver house; μακρό-χειρ having long arms, long-armed; θεο-εἰπός having the appearance (εἰπός) of a god, godlike; σφ-φρονι τωρ having sound mind, temperate; τέθρ-πος having four horses; ὅδε-τροπος of like character (ὁδός occurs only in compounds, but note ὅδως like); πολυκέρας many-headed; εὔ-τεχός having good fortune, fortunate; δεκα-ετής lasting ten years (cp. a twodear-old); ἀμφί-κατω having pillars round about; ἐν-θεος inspired (having a god within; ἐν τευτόν θεῶν ἑχον).
a. Adjectives in ἢδης from ἐδέεις form (ἀστερ-ο-εἶδης star-like, ἴχνο-ο-εἶδης flesh-like, μνο-ο-εἶδης crescent, πολυ-ο-εἶδης of many kinds, σφαιρ-ο-εἶδης spherical) are to be distinguished from those in ἢδης derived from ἢοι smell (583 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 ἄ(ν)- negative or ὅως- ill; as ἄ-μαθαι childless (having no children or not having children, παιδας ὥς ἵναι), ἄ-τίμουs dishonoured (having no honour), ὅως-ποιουs 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.

ἀπ-οικες colonist (away from home: ἀπ' οἶκου); ἔγχειρίδες in the hand, dagger (ἐν χειρὶ); ἔγχειρες native (in the country: ἐν χώρᾳ); ἐπιβάλλεις dwelling on the coast (ἐπὶ βάλλῃ); ἐφέστως on the hearth (ἐφ' ἑστια); καταγωγες underground, cp. subterranean (κατὰ γῆς); παρά-δερμες contrary to opinion (παρα δέκες); παρά-φρων out of one's mind, Lat. de-mens (παρὰ τὴν φρένα); ὅν-ἐθημες under liability to give account (ὅν' ἐθήμεις); ποσοδος gone (=ποσό ὅσον, συνε-μερος, cp. 124 a).

a. From such phrases are derived verbs and substantives: ἔγχειρίξω put into one's hands, entrust, διαχειρίζω have in hand, manage (διὰ χειρῶν), διαπάς ὀκτάες-scale (ἡ διὰ πάς ὀκτάς ὁμομοια the concord through all the notes). By analogy to ἐκωδῶν out of the way (ἐκ τοῦ ὁδών) come ἐκπωδῶν in the way and ἐμπάδις impeding, ἐμποτίς 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 (σύνθεσις 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 θεῖον (subj.) ἐστελεύτη (pred.) the summer | came to an end T. 3. 109, ἦς (pred.) κήρυξ (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: ἦτε δ' ἵπποι στρατεύοντες δὲ τοῦ πεδίου, καὶ Τισσαφέρνης εἴπερο 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: δὲ ὀρὲ δὲν γέφυραν διαβάλειν, ἢστενεν ἐξατοσ 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 δ, φι, αλά, οὐκοι.

b. Asseverations which serve as a predicate to a sentence spoken by another: ναι yes, surely, οὔ no, μάλιστα certainly, καλώς very well!

c. Headings, titles: Κόρου 'Αρσάκεσ the Expedition of Cyrus, 'Αντιγόνη the Antigone, συμμαχίᾳ 'Αθηναῖων καὶ Θεσσαλῶν the Alliance of the Athenians and Thessalians C. I. A. 4. 2. 59 b.

d. Vocatives (1288), and nominatives used in exclamation (1288).

e. Exclamations without a verb: θεῷ hither!

N.—Examples of such incomplete sentences in English are oh, assuredly, no wonder, right about face, away, fire!

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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 (2018).

SYNTAX OF THE SIMPLE SENTENCE

906. The most simple form of sentence is the finite verb: ἔσον, ἴησ, λέγο-μεν we-say, ἐπι-σβε 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 ἐλθώντες τῶν πολεμίων τῇ τοῖς ἡγεμόνες those of the enemy who were captured made the same report Χ. Α. 1. 7. 13); by the article with an adverb (οἱ τῶν the men of that day), or with the genitive (τῷ τῆς τῆς the incidents of fortune, fortune (1206)); by a prepositional phrase (οἱ ἁμφὶ τῶν Σωκράτης Socrates and his followers; ἐστὶ μέγα a great part), a prepossession with a numeral (ἔδωκαν περὶ δικαιοσύνῃ about eight hundred took to flight Χ. Η. 6. 5. 10); by an infinitive with or without the article (1884, 2025); and by any word or phrase viewed merely as a thing (τὸ δὲίς διὰν λέγω, τὴν πόλιν λέγω when I say You, I mean the State Δ. 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 (ὅρισσο-μενος 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 ἑρεμός οὗτος Pericles was elected general, ἐκέρδη ἕκαστον πρεσβευτὴν you elected him envoy Λ. 13. 10.

b. A predicate adjective is an adjective forming part of the predicate and asserting something of its substantive: ὁ ἀληθὸς δίκαιος ὅστις the man is just, ἐνόμισαν Περικλέα εἰσιν εὐχαριστοῦσιν 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 ἔρχευσαι. Thus, πρεσβευτὴν and εἰσὶν εὐχαριστοῦσιν in 910. After verbs signifying to name or call, ἔρχευσαι 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 ἀλήθεια the just-man.
913. All adjectives that are not attributive are predicate. So πρῶτοι αὐτῶν they were the first to arrive (1042 b), τοῦτο φίλῳ χρώμα ί treat this man as a friend (= οὕτω, ὃ χρώμα, φιλος ἐστί).

914. Under adjectives are included participles: ὁ μέλλων (attrib.) τὸλμεοις the future war, ταῦτα εἰνόν (pred.) ἀγγείων saying this he went off, ὃς οὖς εἰμι κρατοῦσα (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: μετεώροις ἠξεκόμησαν 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 στρατηγὸς Μιλτιάδης, the general, ὅμειρος ὁ ἱερεὺς, you, the priests, τοῦτο, ὃ σὺ εἶναι, ἔλει γάρ, σοι ἑδονή 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: Ἐνοπλὸν ἢν Ἅθηραιὸς Xenophon was an Athenian.

a. The most common copulative verbs are εἶναι be and γίγνομαι become. Many other verbs serve as copulas: καθαίρεται become, ἐπικόμι αὐτῆς, ἐπίκρατεῖ, πέλειν (poetical) be, δοκεῖν seem, φαίνομαι appear, καλέσθαι, ὅμοψθαι, ἀκόμα, κλέων (poetical) be called, τυχάναι, κορίν (poet.) happen, turn out, ἀρείσθαι be chosen, τοῖς ἔχομαι be regarded, κρίνομαι 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: ἦστι θέα 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): Κύρος δῶσει ἑξ μνᾶς (direct) τῷ δοῦλῳ, ἰσαβὼν τῆς τῶν ὄρων (indirect) τῶν ὅρων they will give six minae to the slave, ἰσαβὼν τῆς τῶν ὄρων (indirect) τῶν ὅρων 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.).

GREEK GRAM.—17
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: Ζενίας καὶ Πασίων ἀπῆλθον. Xenias and Pasion sailed away. B. By qualification: 1. By an attributive adjective, ὁ ἄγαθος ἄνδρα the good man, an attributive substantive denoting occupation, condition, or age, ἄνδρα στρατηγὸς a captain (986), an adjective pronoun or numeral: ἡμέτέρος φίλος a friend of ours, δύο ταῖς two children. 2. By the genitive of a noun or substantive pronoun (adnominal or attributive genitive): στέφανος χρυσός a crown of gold, ὁ πατὴρ ἡμῶν our father. 3. By a prepositional phrase: ὡς κατὰ τοῦ γράφον a way down the hill. 4. By an adverb: ὁ ἄνδραπον 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 λαχεῖοι ἀπῆλθον καὶ ἐπολούν όνων 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: ὅρω τὸν ἄνδρα I see the man, φωνῆς ἀκοῦω I hear a voice, ἐκεῖνο τῷ ἑγεμόνι he followed the guide, ἀγατῶ ἡμᾶς he loves us, ἔκακε τοὺς μάχης 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: ὅρω πολλοι τῶν πολιτῶν I see many of the citizens. 2. By a preposition with its appropriate case: ἠρίζον ἐπὶ τίς σκηνὰς they went to their tents. 3. By an infinitive: ἕθελεν ἀπελθεῖν he wishes to depart. 4. By a participle: ἡ ἐτῶν λέγων I will begin my speech. 5. By an adverb or adverbial expression: εἰ τῶν let him know well, τῆς νυκτὸς ἦλθε he came during the night, ἀπῆλθε τριάδος he departed on the third day (1042). On complements to the predicate, see 900.

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.)
296. 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

297. The subject of a finite verb is in the nominative: Κύρος Ἰβόα
Cyrus called out.

298. The subject nominative may be replaced

a. By a prepositional phrase in the accusative: ἐνδομεσίθεν καθ’ ἕκάστον τε καὶ
κάθεν τις consider individually and all together T. 7. 64.

b. By a genitive of the divided whole (1318): Πελληνίδες δὲ κατὰ Θεσσαλία γεν
μην ἐνάχοντο τε καὶ ἐν ἱππέοι κατέρχουν the Pellenians 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

299. 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.

300. An emphatic pronoun is generally expressed, as in contrasts: σὺ μὲν
καί ἐκάθεν, ἐγὼ δ’ ἔχεις do thou wait for him, but I will depart S. Ph. 128.
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:
καὶ, καὶ βολεῖ, μὲν’ ἐν τῷ σαρακεναῖ, ἐγὼ δ’ ἔθιμο πορεύομαι but, if you prefer,
remain with your division, I am willing to go X. A. 3. 4. 41. Cp. 1190, 1191.

301. The nominative subject of the third person may be omitted

a. When it is expressed or implied in the context: ὃ σοὶ πατὴρ φοβεῖται μὴ τὰ
ἐξαρα τάξο νοσοῦ 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 of
thing as the omitted subject of a preceding infinitive (937 a): ἡ τὸν ἱερεῖα ἔδεινai (ἀμαθᾶ), ἃ ὅσσον οὗ τὸν igno one knows what one does not
know P. A. 29 b. Often in legal language: ὃ νόμον, ὃς κελεῖ τὰ ἐκτὸς ἔχειτα,
ἀξίλεναι ὅτι ἐν ἓθεν the law, which enjoins that a man has the right to dis
pose of his property as he wishes Is. 2. 13.

c. When a particular person is meant, who is easily understood from the
situation: τοῦ νόμον 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: ὃς λέγοισιν as they say D. 5. 18. So φῶντι they
say, ὅτεν people think; cp. aiunt, sorunt, tradunt.
a. In descriptions of locality: ἄν τὸς ἕρμωδες 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: ὅσα ἦν it was late, καλῶς ἦν it is well, ἦδη ἦν ἀμφὶ ἄγοραν πλήθουσαν it was already about the time when the market-place is full X. A. 1. 8. 1, αὐτῷ οὐ προνύμφα 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 (1986). So with δοκεῖ it seems, συμβαίνει it happens, ἔχει it is permitted, πρέπει it is fitting, φαίνεται it appears, ἐγένετο it happened, εἰσήκου με νείκει me in mentem, ἥτις it is evident, etc. Thus, ἡμῖν προσίσταται φρονήματα εἰπεῖ it behooves you to be more zealous X. A. 3. 2. 15, εἰσήκου αὐτοῖς ἑως ἂν ἀκάδη αἰφίνωσι it came into their thoughts how they should reach home D. 6. 1. 17.

b. So also with χρῆ, δεῖ it is necessary; as, δεῖ σοι ἐλθεῖν you ought to go (lit. to go binds you). The impersonal construction with —τον is equivalent to δεί (2152 a): βοηθήθων ἵνα τοῖς πρόγνωσιν ἕμιν 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: βροντὰ tonat, δεῖ πιλιτ, κεφαλός ningenit, χειμάζει it is stormy, ἄπειρον it shook, there was an earthquake. The agent (Zeus, δ θεός) is often (in Hom. always) expressed, as Zeus ἀστράτης Juppiter fulget.

b. When the agent is known from the action, which is viewed as alone of importance: σαλπίζει the trumpet sounds (i.e. δ σαλπιγγητῆς σαλπίζει the trumpeter sounds the trumpet), ἐκφώνει proclamation was made (odic. δ κῆρος), σημαίνει the signal is given (obil. δ κηρύξ or δ σαλπιγγητῆς).

935. In impersonal passives the subject is merely indicated in the verbal ending: λέγεται τῷ καὶ γράφεται speeches (ἄγοι) and writings (γράμματα) are composed P. Phae. 261 b. This construction is relatively rare, but commonest in the perfect and pluperfect: οὐκ ἄλλως αὐτοῖς περικύριοι their labour has not been lost P. Phae. 232 a, εἶπεν αὐτοῖς παρεσκεκαστό when their preparations were completed X. H. 1. 3. 20.

936. Subject of the Infinitive. —The subject of the infinitive is in the accusative: ἐκλάλων αὐτοῖς πορεύεσθαι they ordered that they should proceed X. A. 4. 2. 1.


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: ἦφι ἔθλαξ he said he was willing X. A. 4. 1. 27 (contrast δίστ ζε νεέας), πάντες αὐτῶν τοὺς δὲς τὰ δέολα ἄπο
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. Ἑροίκενος παρήν Proxenus was present X. A. 1. 2. 3, Κλαρχος φυγάς ἤν 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: προσελήφη τὴν τῶν ποιητῶν κυρίαν ἐκπυμάτων συκοφάντησι he received the common appellation of the vile, i.e. 'informers' Aes. 2. 99, τὸ δ' ὑμεῖς ἦνετε λέγω, λέγω τὴν τίνι 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 δόσο φυγάς εἶναι - θεία μὲν καὶ ἄνθρωπιν 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, ἄν γε ἐπιστημαν αὐτοῖς χρῆσθαι, τί φήσομεν αὑτῶς εἴπαι; 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 εἴπαι).

a. On the nominative in suspense see under Anacler lights (Index).

942. In referring to himself in letters a man may use his own name in the nominative, either in apposition to the thought contained in the verb (976), or as subject of a verb in the third person: Θεομοντολήτης ήμεν παρὰ σέ I, Themistocles, have come to you T. 1. 137, Ἀρταξέρξης ρουλιτή Atraxeres 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: μίαν μὲν παῖν λαμβάνοντος, τὰς δ' ἄλλας οὐκ ἐνυπῆραν, ἄλλ' ἀποφεύγοντος they captured one ship; the rest they were unable to capture; but they (the ships) escaped T. 7. 25, τῶν πόλεων αὐτῶν ἀνήκει τί κελέει καὶ τί παραβαβεκάραν 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 εἶμι is often omitted, especially the forms τοῦτο and ἐδώ. This occurs chiefly
a. In general or proverbial statements: κοινὴ ἡ τύχη καὶ τὸ μέλλον ἀφράτον chance is common to all and the future cannot be scanned I. 1. 29; b. in expressions of necessity, duty, etc.: ἀπέκτησα πυρός it is necessary to be on our guard D. 9. 6. So with ὄρα, καυμᾶς, ἐλκός, χρεών, δέον, verbalms in -τέον (2152), as δεραιοῦντο τοὺς θεοὺς we must serve the gods X. M. 2. 1. 28; c. with various adjectives: δίκαιος, δυνατός, πρόδρομος, δίκαιος, δέος, φραδός, ἄνωμος; thus, ἡ γυγὴ τοῦ θεοῦ τοῦ θεοῦ the soul is ready to be a servant P. Phae. 252 a, et vis ἐπερώτησεν πόσον κρέατον if anybody should ask whether it is better X. M. 1. 1. 9.

945. Other forms of εἶναι are less commonly omitted: κοινωνεῖν ἄνωμοι (scil. εἰμι), εἰμαὶ δὲ καὶ Δάρμη τὸν (scil. ἄνωμοι εἶμι) I am ready to assist you and I think that Laches here is also ready P. Lach. 180 a, οὐ δὲ λογογράφοις (scil. εἰ) are you not a speech-writer? D. 19. 250, νῦς ἐν μέσῳ (scil. ἥ) the night was half gone Aen. 3. 71, ἄπω ἀγάς καὶ σαλκα μις σου (scil. εἰμαι) you are talking absurdly and not at all like yourself X. M. 2. 3. 15, τοῖς θείοις μεγίστη χάρις (scil. ἔνωσ) to the gods let our heartfelt 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, τι ἄλλο (scil. έτοιμαν) ἢ έπεβούλευσαν; what else did they do except plot against us? T. 3. 39, οὐκ ἄλλο (scil. ποιῶν) ἢ πῶλιν τὴν αὐτοῦ ἀπολέσσων doing nothing else except leaving his native city 2. 16, ἄρα τι (scil. γένεμα); to what purpose? D. 19. 257, περὶ μὲν τοῦτον κατὰ σχολὴν (scil. λέει) about this by and by 24. 187, μὴ μοι γε μόσου (scil. λέετε) none of your legends for me! Ar. Vesp. 1179, ἄλλα (ἐκφάνοις) ἐπερων but consider another point L. 18. 79, ἃ φίλα Φαῖδρε, τοι δὲ (scil. εἰ) καὶ ποθὲν (scil. ἥκεις); my dear Phaedrus whither, I beg of you, are you going and whence do you come? P. Phae. 227 a, οὐκ ἐς κόρακες (scil. ἔφρασες); will you not be off to the cows? Ar. Nub. 871, πρὸς σε (scil. ἑκατοντα) γονιῶν I entertain thee by thy knees E. Med. 324. Cp. 1599.

947. Καὶ ταῦτα and that too takes up a preceding expression: ἀγρυπνοῦσα αὐτῶς ἀπέφημεν... καὶ ταῦτ' εἰς αὐτὸν he made them more savage and that too towards himself P. G. 516 c; often with concessive participles (2083): Μεῖναι δ' οὐκ ἔτημεν, καὶ ταῦτα παρ' Ἀριων δι' τοῦ Μένων τὸν he did not ask for Menon and that too although he came from Ariaeus, Menon's guest-friend X. Λ. 2. 4. 15. Cp. 1248, 2083.

948. A verb that may easily be supplied from the context is often omitted. Thus, ἄν μᾶθω, πάσημαι (scil. ποιῶν) δ' ἐς ἄκον ποιῶ if I learn better, I shall leave off doing what I do unintentionally P. A. 28 a, ἀμεληθεῖσα διηρείν εἰς τοιλετι (scil. ἐπικολούθησα) not caring for what most men care for 30 b, ἐν ἄδεις ἕρθετε ταῦτα, εὗρεν (scil. ἑκατοντα) ἕφησεν if you inquire about this later, you will find that it is so 24 b. See under Brachylogy (index).

949. A finite verb agrees with its subject in number and person.

Thus, τοῦτο τὸ ψίχωμα ἐγένετο this bill was passed L. 18. 56, ή δέοι ἐγὼ μὴ πάθῃ δ' ὅμως which I fear lest you may suffer D. 9. 65, ἦ δ' ἀνυψιφάτωσαν οἱ ἄλλοι,
CONCORD OF SUBJECT AND PREDICATE  268

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 χαρον τὸ ῥε, ὅπερ πρῶτον ἤνεγο ὤκεν this place which was formerly called Nine Ways T. 4. 102, ὅπερ τὸ μέσον τῶν τειχῶν ἦν αὐτοὶ εκαλέοντο the entire space between the walls was three stades X. A. 1. 4. 4. So with the participles of such copulative verbs: τὴν ἱδονὴν διάκρισε ὡς ἄγαθον βυ (for ὦν) you chase after pleasure as if it were a good P. Pr. 384 c.

WITH ONE SUBJECT

Subject in the Singular, Verb in the Plural

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 αἰεί ἠκούσες τὸν Ἀγίος ἀνέκυψαν the army returned holding Agis at fault T. 5. 60, τούτην ἀκούσας ἡ πόλις Ἀγαθοδόν εἶπον βασιλέα the city, after hearing such arguments, chose Agisilaus king X. H. 3. 3. 4. So with boule σενα, μέρος πατρ, πλῆθος μεγαλότης, δῆμος πολιτεία, ὕπος πλῆθος.

So with ἐκαστος: τὸν ἑαυτὸν ἐκαστος καὶ πᾶλιν καὶ χρηστότων ἥρωιν every man is master of his own children and property X. R. L. 6. 1.

If ἐκαστος, ἐκάτερος, ἀλλος are added in apposition to a plural subject, the verb generally remains plural: ὅψε τε καὶ σὺ μακρὰν λέγον ἐκέτερος ἀπετείνατε both you and I have carried on a long controversy P. Pr. 361 a. If the verb follows the apposition, it may be singular: ὦν μὲν ἄλλος ἀλλὰ λέγει these say, some one thing, some another X. A. 2. 1. 15. Cp. 982.

A subject in the singular, followed by a clause containing the preposition μετά with, rarely takes a plural verb: Ἀλκιβίαδης μετὰ Μαντίθεου ἐξαφανίζετε ἀδεσφανός Alcibiades and Mantineus escaped because they were well provided with horses X. H. 1. 1. 10.

Subject in the Dual, Verb in the Plural

The first person dual agrees in form with the first person plural (462).

A dual subject may take a plural verb: ἡμικομήτη ἐποδέτρεχον διὸ ναύσκων two youths ran up to Xenophon X. A. 4. 3. 10. In the orators the dual verb is almost always used.

The dual and plural verb may alternate: αὐρεσιν εἰπέρτην τε καὶ διεπράξερoν the two souls have made their choice and put it into effect P. Phae. 256 c.

The neuter dual may be followed by the dual, the plural, or the singular verb (A 104, 200, Ἄ 486).
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 ἢν τὰ σφάγα 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 ἂ, 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 Δακεδαιμόνων αὐτῶν ἐξεταμένα the Lacedaemonian magistrates despatched him T. 4. 88, φανερὰ ἔσων καὶ ἅπαν καὶ ἀθρόπων ἰχνὶ 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 δοξᾶν ταῦτα when it had been thus decided X. A. 4. 1. 13, and also δοξαται ταῦτα X. H. 3. 2. 19. See 2078 a.

961. Pindaric Construction. A masculine or feminine plural subject occasionally is used with ἵνα, ἢν, γιγαντα, as: ἵνα καὶ ἐν ταῖς ἀλλαῖς τέλεσιν ἄρχοντες τε καὶ δῆμος there are in the other cities too rulers and populace P. R. 402 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 praise") In Greek poetry this construction is rarely used with other verbs. On ἵνα of, see 2513.

a. ἢν 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 δραμάτην the span of mares ran Ψ 392.

a. This is common when δύο, δύοι, ἀμφότεροι are used with a plural subject: δύο ἄνδρες προσελθόντες Λυγίδη διελεύσασθαι 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 ἐθυμάθην ἐκεῖνο χρωμένοι συμμάχη τῶν ἐπιθετικῶν 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 ἀφικήμενοι ἐς Κέρκυραν ὑπέρτασαν 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): ἐς Ἀχέρωνα Πυριφλεγθῶν τε βέον τινὶς Ἡμῶν πᾶν τε Πυριφλεγθῶν and Cocytus flow into Acheron k 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 Εὔβεκτος ἐς Λέσβον καὶ Ψιλών ἐκὶ Θέρσαγορας and Execestus came to Lesbos and settled there D. 23. 143.
b. After the first subject: ὅ τε Πολέμαρχος ἦκε καὶ Ἀδελμαντος καὶ Ναυάρτου καὶ ἄλλου τινὶς Πολέμαρχος came and Adimantis and Niceratus and certain others P. R. 327 b, Παλίνος ψιλῶν καὶ οἱ σὺν αὐτῷ Φαλίνος and his companions departed X. A. 2. 2. 1.
c. After both subjects: τὸ βουλήτριον καὶ ὁ δήμος παροράται the senate and the people are disregarded D. 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: ἦμεις δὲ καὶ ἦγε τάδε λέγομεν but you and I say this P. L. 661 b, ἦμεις καὶ οὐδὲ οὐκ ἄλλην ἄν τω δυναίμεθα φῶν ζέοντι νεώς and these men could not sing any other song 666 d, οὐκ οἷον οὖν όμοι οὐ καὶ φίλοι πρώτα ταύτῃ δὲκαν ἤχετε 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: τάρειμα καὶ ἦγε καὶ ἐνθος Φρύνικος 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: οὐ τε γὰρ Ἐλλην ἐκαὶ ἦμεις 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 οὐδὲ ἄν ἄλλος οὐδές δύναι δούσαι δινεῖν neither you nor anybody else could reply X. M. 4. 4. 7.

971. When the subjects are taken together, the plural occurs: ἄ Δημοφῶν ἢ Θερετίπης θυσίας τῶν ἰμῶν 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: τῆς θυσίας δὲ βελτίων ἡ ἦμεις ἰμών αὐτῶν ἑπιμελάμεθα 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: Μιλιάδης ἦν στρατηγὸς Miltiades was a general.
A predicate substantive may agree in gender and number with its subject; but this is often impossible: τίχε τα θνητῶν πράγματα the affairs of mortals are chance Trag. frag. p. 782, τάντ' ἣν Ἀλέξανδρος Alexander was everything D. 23. 120.

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): ὅχι δολοτήθησα διήλθος ήκεν I shall not admit that I have come uninvited P. S. 174 b, ἐπερ ἡξωθημεν ἔλεγοντο εννα 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.

APPPOSITION

Concord. — An appositive (916) agrees in case with the word it describes: κόλακι, δεινῷ θηρίῳ καὶ μεγάλῃ βλάβῃ to a slatterer, 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: Ταλαθύσιος, ἦκω, Δανάιδων ἡπείρης I, Talathybus, have come, the servant of the Danaids E. Hec. 503. Cp. 942.

An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive: τῶν ἔμων (＝ ἔμω) τὸ ταλαμώρων βίον the life of me, wretched one Ar. Plut. 38, τὰ ἱματια (= ἱμῶν) αὐτῶν κομέωθε γιορ γης θνητῶν αὐτῶν you will regain your own D. 4. 7. Cp. 1200. 2. b, 1203. 2. b.

An appositive in the genitive may follow an adjective equivalent to a genitive: 'Ἀθηναῖος (= 'Ἀθηνῶν) ὄν, τόλμως τῆς μεγίστης being an Athenian, a citizen of the greatest city P. A. 29 d.

Agreement in number between the appositive and its noun is unnecessary and often impossible: Θῆβαι, τόλμωσι θαυμάζων Thebes, a neighbouring city Aes. 3. 138. So with δῶρα in poetry: γάμως, χρύση 'Αφροδίτης δῶρα, marriage, gift of golden Aphrodite Theognis 1293.

An appositive to two substantives is dual or plural: θάρρος καὶ φόβος, ἄφοι χαμαίηθων daring and fear, two unintelligent counsellors P. Tim. 69 d, ὑπον πῶς τε, κριτοι κυωνόμα τε sleep and toll, supreme conspirators A. Eum. 127.

Partitive Apposition (σχήμα καθ' ὄλον 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: τῶν ὄνων, ἣ μὲν εἰς μακάρων νήσους, ἣ δ' εἰς τάπεραν 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 μύν, ἡ δ' ὅλον, ὁ μύν, οἱ δ' ὅλον, rarely in the accusative.
a. The whole may stand in the singular: λέγεται ὑψωτός ἢ μὲν νῦν ἔχειν, ἢ ἄνωθεν; with regard to the soul, is one said to have intelligence, the other folly? P. Ph. 98 b.

902. To the word denoting the whole the appositive may be a collective singular (adjunctive apposition): οὗτοι μὲν ἄλλος ἄλλα λέγει these say, some one thing, some another X. A. 2. 1. 15 (cp. ἤρωτος δὲ ἄλλος ἄλλα Χ. Charm. 153 c), οἱ στρατηγοὶ βραχέως ἐκατόπες ἀπελογίσατο each of the generals defended himself briefly X. H. 1. 7. 5. Cp. 952.

963. The apposition may be limited to one or more parts: Πελοπόννησος καὶ ἡ ἔκαστη τὸ δύο μέρη two-thirds of the Peloponnesians and the allies T. 2. 47. Often with participles: (οἱ Ἀθηναῖοι) ἀναμεμηθηκαν καὶ τοῦτον, φώσκοντες οἱ προσβηκοῦσιν πάλαι ἀδεσθαί the Athenians bethought themselves of this verse too, the old men saying that it had been uttered long before T. 2. 54.

994. 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 (1806) emphasis is laid on the parts, thus, τῶν τόδες αἱ μὲν τυραννοῦνται, αἱ δὲ διμετροῦνται, αἱ δὲ δισεκατοτροφικαι 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 it: τὸν ὅρος πληθυσμὸς ἀνεύραξα him he smote in the neck with his sword Λ 240, ἢ σε τόδες ρίψει she will wash thy feet Ρ 356. But the accusative of the part, often explained as an appositive, was an external object (1564 b) that became an accusative of respect (1601 a). Χαμοῦτος δὲ μέγα εὐθανατὸς ἐκάπηρ κατάθη and she set mighty strength in the heart of each of the Ἀχαιῶν Λ 11, ἐκάπηρ is a partitive appositive, κατάθη is local dative and grammatically independent of Χαμοῦτος. The construction is very rare in prose: τοῖς μέσοις αὐθεντήραι παραγωγοί ταῖς ὑψίσεις 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 ἄνήρ, ἄνθρωπος, γυνὴ): ἄνήρ βῆτων a public speaker, ἄνήρ τυραννος a despot, πρεσβυτὰς ἄνθρωπος old men, γυνὴ γυνή an old woman. So also πελαται Θρακείς Thracian targeteers Χ. A. 1. 2. 9, ἔλεφες Μακεδόνας a scoundrel of a Macedonian D. 9. 31, Ἑλλην (for Ἑλληνικός), as οἱ Ἑλληνες πελαται of the Greek targeteers Χ. A. 6. 5. 26.

a. In standard prose Ἑλλην is used as an adjective only of persons (in poetry also of things).

b. The addition of ἄνήρ often implies respect: ἄνδρες στρατηγοὶ fellow soldiers Χ. A. 1. 3. 8, ἄνδρες δικασταὶ jurymen, gentlemen of the jury D. 27. 1. (Cp. foemen.) The addition of ἄνθρωπος often implies contempt: ἄνθρωπος γιός a scolding fellow Aes. 2. 168.

c. Many of the substantives thus qualified by an attributive substantive were originally participles, as γέρων ἄνήρ an old man P. Lys. 228 b.
987. Descriptive Apposition. — Here the appositive describes something definite that has just been mentioned: ἡ ἡμετέρα πόλις, ἡ κοινὴ καταφυγή 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: τούτου τίμωμα, ἐν πρυτανείῳ στίγμασω I propose this as the penalty, maintenance in the Prytaneum P. A. 37 a, μεγίστον κακοῦ ἀπαλλαγῇ, πονηρίας deliverance from the greatest of evils, vice P. G. 478 d. So in geographical statements: Κύπρον ἵκαν . . . ἵνα Πάφον she came to Cyprus, to Paphos θ 362; cp. Ἒλλην Βοιόν to the territory of the Dorians in which Boeum lies T. 1. 107.

989. In Homer the substantive article at the beginning of a sentence may be followed by an appositive noun at or near the end: ἡ ἑδώκου ἀμα τοῖς γυνι kiev 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 κερδάτων ἥγεται, τὴν ἤδων 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: ἵμαθον ικανή 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: ἔφαντο αὐτὸ τῆς ἡμέρας, λυγρὸν δέχονταν will hurl thee from the battle, a grievous death Ω 735, Ἐλένην κτάνονεν, Μενέλαος λάτρην πειρᾶτι let us slay Helen and thus cause a sore grief to Menelaus E. Or. 1105, θεομυμονεῖς, μαθοῦσιν ἑλτιστῶν λόγων dierc be thou — a return for thy most welcome tidings E. El. 231.

N. —The appositive accusative is often cognate (1563 f.): ὃς Εὔρυστός, ἄντον ὄψιν thou beholdest Eurystheus, an unexpected sight E. Heracl. 990.

992. An effect or result may be denoted by an appositive in other cases: ἐκφοβὸς προσδείχεται μοι δοκεῖ μοθῶν εἰς 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, δωρον gratis; as ὅπε τι θέτων ἐπὶ νυμφὶ φέροντο ... χάριν "Ektiros whosoever 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 διμότερον, διμότερα both, τὸ δευτέρου the most dreadful thing, δῶνον βάτερον or βάτερα one or the other, τὸ εἰνανίον the contrary, τὸ κεφάλαιον the chief point, τὸ λεγόμενον as the saying is, ωδήτερον neither thing, σημεῖον δὲ σημεῖον, τεκμηρίων δὲ evidence, τὸ τελευταῖον the last thing, τὸ τῆς παρομίας as the proverb
PECULIARITIES IN THE USE OF NUMBER

995. Very common are introductory relative clauses forming a nominative predicate of the sentence that follows: δὲ δὲ πάνω διεύθυνεν διὰ τὸν μεγαλότερον, ὑπὸ τοῦ Ομήρου in these very words of Homer P. A. 34 d.

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 ’Ελληνικὸν the Greeks 1. 1, τὸ βαρβάρικον the barbarians 7. 29; ἡ πλάνθος the bricks 3. 29, ἐργον ἐκ χίλιων I have about a thousand horse X. C. 4. 6. 2, μὲνά δέκατοι ten thousand heavy armed X. A. 1. 7. 10. On the plural verb with collectives, see 950. Cf. 1024, 1044.

a. So with the neuter participle: τὸ μαχαμανον almost = οἱ μαχαμανοι 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: ὁμοιὸς ταῖς βουλαγγέλεσιν καὶ τῶν 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): δοσος δικαιον εἰκόνων in τῷ λατρείᾳ βῶ all who proved themselves just in their lives P. A. 41 a, διάφοροι τῶν τρόπων different varieties T. 8. 96. The distributive plural (1004) is more common than the distributive singular: cp. ταῖς τάς δίφες youths in appearance L. 10. 29 with ἡδεῖς τὴν δίπεν 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: ὑποθαλω the eyes (both eyes), χεῖρες the hands, ἑτερα a span of horses. The addition of νοῦ both indicates that the two things belong together: δῶ enjoins the number. Both ὑποθαλω and δῶ 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: Θεσσαλόνικη 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.: τόξο bow Hdt. 3. 78, πυρός, κριθῆς wheat, barley X. A. 4. 5. 26, ὀλυνή wines 4. 4. 9, κριά meat Ar. Ran. 553 (κριάς piece of meat), ἡμέραι hot days T. 7. 87, κέλα 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: δυναμικά misunderstandings X. A. 2. 5. 6, δάκτυλη degrees of heat X. M. 1. 4. 13. Used in the plural, abstract nouns may become concrete, as ταφή funeral T. 2. 34 (ταφῆ sepulture), εὐφροσύνη good cheer X. C. 7. 2. 28 (εὐφροσύνη mirth), χάραι proofs of good will, presents D. 8. 53, εὐφῶνια cases of benevolence, presents D. 8. 25.

a. Many concrete substantives are commonly used only in the plural: τῆλαι gate, θύραι door, τὰ Ἑλληνικά the Olympic festival; and in poetry δώματα house, κλιμακεῖα ladder, λείψανα bed; cp. 1006.

b. The plural, especially in poetry, may correspond to the English indefinite singular: τινα vassel by ship.

1001. In Homer the plural denotes the various forms in which a quality is manifested: τεκτονοῦν the arts of the carpenter e 250. In poetry, often of feelings, emotions, etc.: μαράται attacks of madness A. Pr. 879.

1002. οὐδένες (οὐδένες) 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 ἀριστοτέλη the truth. This is very common with neuter pronouns: ἔχοντονον δέ ταῦτα γὰρ ἡπιστήμην but I waved my arms, for I knew how to do this X. S. 2. 19, ἦν ταχύων quickly P. A. 32 d.

a. Thucydides is fond of the neuter plural of verbal adjectives used impersonally: εὐφραίνετο κολεμάτες εἶναι they voted that it was necessary to make war T. 1. 88, ἀδύνατα ἦν it was impossible 4. 1. Cp. 1062.

1004. Distributive Plural.—Abstract substantives are often used distributively in the plural: σινᾶ τῶν μετὰρφων παρὰ προσβεβηκὼς 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: Ἀθῆναι Athens, Ἡβηθείς Thebes, στήβη and στήφανα 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, σκεύηστρα scepter A. Ag. 1265, δῶματα dwelling e 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 θανάτων by the death of
our lord A. Ch. 52, παθοῦσα πρὸς τῶν φιλάτων I (Clytemnestra) 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: ἦναν πολὺ ήμιν ἐγένετο the reflection once occurred to me X. C. 1. 1. 1. In tragedy, often with interchange of plural and singular: εἰ καλύμμεθα μὴ μαθέων ἢ βοώλμαι if I (Creusa) am prevented from learning what I wish E. Ion 391, κεκούμεν δὲν φέλε σαν γυναίκα . . . προστίνων 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 μαρτυρώμεθα, δρωστερὰς ἢ δραν οὐ βοώλμα I call the sun to witness, that I am acting against my will E. H. F. 858, ἀρκούμεν ἡμέσι αἱ προθυσίακες σείδευν it is enough that I (Alcestis) die in thy stead E. Alc. 383.

1010. εἰτέ, φέρε, ἄγε may be used as stereotyped formulas, without regard to the number of persons addressed: εἰτέ μοι, ὥσκετε τε καὶ ἡμεῖς 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: Ἀντίνου, ou των ἑστιν . . . μεθ' ήμιν διάνωσεν Anius, it is in no wise possible to feast with you β 310, ὥ τεκνων, ἢ πάρατον; my children, are ye here? s. O. C. 1102. So in dramatic poetry, the coropheous may be regarded as the representative of the whole chorus, as ὅ ἔτους, μὴ ἵστηθι τις εἰμι strangers (addressed to the whole chorus) do not ask (the singular of the coropheous) 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: οὗτος τότε συγκαλέσει ὁ τραυματισμὸς ἢ διακαταστήσεις γιὰ όμοi τασυντράπες αὖτως εἴσονται ἁγνοῦ σαμαχθηδί 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 (928 a). — The real, not the grammatical, gender often determines the agreement: ὃ φιλάται, ὃ περισσότεροι τέκνον O dearest, O greatly honoured child E. Tro. 735 (this use of the attributive adjective is poetical), τὰ μαράκα πρὸς ἀλάθους διαλεγόμεσιν the youths conversing with one another P. Lach. 180, ταύτ' ἡγεῖται ἡ ανάσθη αὐτή κεφαλή, ἠξιωθεὶς this shameless fellow spoke thus when he came out D. 21. 117.

1014. So in periphrases: ὅ τεμάχου εἰ πατέρα ἵδον mighty Telemachus, gazing at his father π 476, τὸ ἐν τῷ προευτάρετῳ ἡμῶν . . . χαλάσατε τῷ ἰκάνων ταῦτα we the elders delighting in their sport P. L. 657 d.

1015. The masculine is used for person in general: οὐκ ἀνάκτει τίκτονα ἠλλος, οὐκ ἄγετος αὐτή τέκνα unfruitful herself, she will not endure that others
bear children E. And. 712, ἵπτερος ἄν ἣ βελτίων, εἰς ὁ ἀνήρ εἰς ἡ γυνὴ which ever of the two is superior, whether the man or the woman X. O. 7. 27. So οἱ γορεῖς parents, οἱ παιδίς children. See 1055.

See also 1009, 1050.

PECULIARITIES IN THE USE OF PERSON

1016. τίς or παῖς may be used in the drama with the second person of the imperative: ἵνα τίς, ἐλείγεσθη ἵνα, one of you, announce E. Bacch. 173.

1017. The second person singular is used to designate an imaginary person, as in proverbs: ψυχὴς ἐπιμελής τῆς σειματοῦ care for thy own soul Men. Sent. 551, and in such phrases as ἐπὶς ὅν you would have seen (1784 a), ἤγγισο ὅν 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 τοιχῖνα the citizens who are present); a noun in apposition (Δημοσθένης ὁ ἰδίων Demosthenes the orator, i.e. not Δημοσθένης ὁ στρατηγὸς, ἢ δὲ οἱ Ἀθηναῖοι: you Athenians); an oblique case (στέφανος χρυσὸν a crown of gold, τῆς αὐτῆς γυνῆς ἣν I am likened); an oblique case with a preposition (οἱ ἐν τῇ Αἰθίᾳ τόλην the cities in Asia); an adverb (οἱ πάλιν the ancients). (Furthermore, a clause in a complex sentence: τὸ τεῖχος, ὅ ἔν αὐριοι, αἰροὺσα 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, adjectival pronouns, and participles: thus, A. Attributive: ὁ δίκαιος ἄνδρας the just man, τοῦ δίκαιον ἄνδρος, τῷ δίκαιῳ ἄνδρες, οἱ δίκαιοι ἄνδρες, etc., οὖν; ὁ ἄνδρας this man, τοῦτον τοῦ ἄνδρος, etc., ἡ φιλία τὰ φυλακτήρα the loving daughter. B. Predicate: καλὸς ὁ ἄνδρας the prize is glorious, ταῦτα ἐκ τούτων, ἢ ἦν φιλία the things 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, ὁ Ἀθηναῖος the Athenians, ὁ πολύς the many, the rabble, ὁ δικαίος the oligarchical party, ὁ βουλήματος all who will, ἡ καλὴ the beautiful woman, ἡ τεκνία the mother (poet., Ε. Αλκ. 107), ἐκκάθαρισσαι women in assembly.

1023. Neuter, when the substantive idea is thing in general: τὸ ἀγαθὸν the (highest) good P. R. 506 b (but τὰ ἀγαθὰ good things L. 12. 33), τὸ αἰσθήμα truth P. G. 473 b, τὸ κοινὸν the commonwealth Ant. 3. β. 8, τὸ ἐρμοῦν the future Aen. 3. 105, τὸ λεγόμενον as the saying is T. 7. 68, ἄμφι μέσον ἡμέρας about mid-day X. Δ. 4. 1, ἐκ τολά over a wide space T. 1. 18.

1024. In words denoting a collection (990) of persons or facts: τὸ δυνάμεως the subjects T. 6. 60, τὸ βαρβάρως the barbarian force X. A. 1. 2. 1, τὸ ἐμπαθεῖς the allied forces T. 4. 77 (and many words in -ικος), τὴ Γεωργικ στόμακον T. 8. 77; and in words denoting festivals (τὰ 'Ολυμπία the Olympic games X. Η. 7. 4. 28).

1025. With participles, especially in Thucydides: τὸ ὀργισμένον τῆς ὀργῆς their angry feelings T. 2. 50, τῆς πόλεως τὸ ἀρματίζοντας 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: τὸ δικαίως τῶν κυρίων the right of the king X. A. 1. 8. 4, τῆς Σαλαμίνος τὰ πολλά the greater part of Salamis T. 2. 94, τῶν πλεῖον ἀνδρῶν to the greatest part of mankind 1. 1, ἐς τοῦ ὕδατος to this degree of misfortune T. 7. 86 (cp. 1325).

a. On the construction of τῆς γῆς ἡ πολλή the greater part of the land T. 2. 50, see 1313.

1027. In common expressions a definite noun is often implied (such as ἡμέρα day, ὀδὸς way, χεῖρ hand).

a. Masculine: κόλπος gulf, ὁ Ἰόνιος the Ionian gulf T. 6. 34, στρατός force, ὁ πετός the land force 1. 47.

b. Feminine: γῆ land (χώρα country) — ἄπο τῆς λατρείας from their own country T. 1. 15; ἄπο Ἡλλάς ἡ Ελλάς ἡ βαρβάρος neither Greece nor barbaric land D. 9. 27; γνώμη judgment: κατὰ τὴν ἔμνην according to my opinion Ar. Eccl. 158, ἐκ τῆς προφητείας according to the prevailing opinion X. Α. 6. 1. 18; δίκαιον suit: ἄρμην καταφορωτεῖν bringing an accusation in a case where there is no defence P. A. 18 c; ἡμέρα day: τὴν ὀρεινήν the next day X. C. 1. 2. 11, τῇ προτεροτατῇ the day before L. 19. 22; μέρος part: τὸ εὐθυμόνον the left wing T. 4. 96; μείζον: τοῦτον a tenth 6. 54, μείζον: τὸ πεποιμένον (I. 10. 61) or ἡ εὐμαρείαν (D. 18. 205) the allotted portion, destiny; νάσος ship: τὴν τραχηνὶν by the ship with three banks of oars; ὀδὸς way: στείρα 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; χερι hand: ἐν δεξιᾷ on the right hand X. A. 1. 5. 1, εἰ δεσποτέας on the left 4. 8. 2; ψήφος vote: τὴν ἐναντίας Nicias there he voted in opposition to Nicias P. Lach. 184 d.

1028. The context often determines the substantive to be supplied: τοιούτων ἀνέκραγον ὅλοις (περιστέρας) παλεύειν they shouted that he had dealt him (too, 1063) few blows X. A. 5. 8. 12, τρία τάλαντα καὶ χίλια (δραχμὰς) three talents and a thousand drachmas D. 27. 34; cp. a dollar and twenty (cents). Cp. 1672.

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 ὁδός: τὴν ἀλλας ψηφίζως 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 ἱστός on an equality 1. 15, εἰ 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 κάγαθον ἄνδρα καὶ γυναικα ἐκδίκησα ἐναί 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 σῶμα ἐξω καὶ ψόχην μίαν having one body and one soul D. 19. 227.

1031. But occasionally the adjective agrees with the more important substantive: ὁ σύγχρονος δύναται ἐπτά ὀβολοῦ καὶ ἑμισβάλου 'Αττικὸς 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 ἑρωη 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 Ἀσυνέδετον): κριά ἄρνεια, ἑρφέα, χοιρεα flesh of lambs, kids, swine X. A. 4. 5. 31. This is commoner in poetry, especially when the adjectives are descriptive: ἄγχος βριθὺ μέγα στιβαρὸν a spear heavy, huge, stout Π 141.

1034. Two adjectives joined by καί may form one combined notion in English, which omits the conjunction. So often with πολλὰ to emphasize the idea of plurality: πολλὰ καὶ ἰδαμά many blessings X. A. 5. 6. 4, πολλὰ καὶ δεινὰ many dreadful sufferings D. 37. 57.

α. καλὸς κάγαθος 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: βίν Ἡρακλείη Β 668 the might of Heracles (cp. "a Niobean daughter" Tennyson); rarely in prose: ποταμός, ἔδρος 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: νείκος ἄνδρων κόσμων kindred strife of men S. A. 793 (for strife of kindred men). Rarely in prose in the case of the possessive pronoun: ἐν τῷ ὅμοιρῳ ἄσθενε 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 καλλιτεχνίας (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: βασιλικὸς προσόντες relations of the king T. 1. 128; contrast Περίκλῆς ὁ ἐμοὶ προσόντων Pericles my relation X. H. 1. 7. 21.

1039. Adjectives used substantively may take an attributive: οἱμάρτεροι δυσμανεῖς 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): ἐστὶν χάρις ἀδηλός γεγένηται the favour has been concealed Λεοσ. 3. 233. So with active verbs which take a preposition: νόμοι καταθέτειν εἰς ἄδηλοι τοῖς ἀδικημένοις 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: τοῖς κακοῖς χρηστών οἰμάτων to judge bad men good S. O. T. 609, (2) to express the result of the action (the proleptic use, 1579). So with αἵρεσις grow, ἄρεσται raise with μέγας great, μετέφερον on high, ὑψόθεν high, μακρὸς large.

1041. With verbs of saying and thinking the predicate adjective is usually connected with its noun by ἔλεα, with verbs of perceiving, showing, by ὤν (2106): ὤστε γὰρ ἐμαυτὰ δαμόσων ἔλεα κακῶν for I think no one of the gods is base E. I. T. 391, δῆλοι φεύγοντι τῆς διαθήκης osten it shows that the will is false D. 45. 34. But ἔλεα is sometimes omitted (945), as τὰς γὰρ καλὰς πράξεις ἡμᾶς ἡγαθός ὡμολογήσαμεν for we have agreed that all honourable actions are good P. Pr. 359 e. On the omission of ὤν, see 2117. For ἔλεα 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: ἀφελώντας τριταῖοι they arrive on the third day X. A. 5. 3. 2, καταβαίνον 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: χρόνος late, ἔδρος in the morning, δευτέρας on the second day, ποταμός how many days? ὕπαιθρος in the open air.
b. Order of succession: πρῶτος, πρῶτερος first, υπότετος later, μέσος in the midst, τελευταίος last, υστατος last.

N.—When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρῶτερον, υστατον, etc., not the adjectives πρῶτος, etc., must be used: πρῶτον μὲν ἑδάκρυνε πολὺν χρόνον . . . εἴτε δὲ Ἡλεξε τοῦτον δείκτι he went for a long time, then he spoke as follows X. A. 1.3.2. Hence distinguish

πρῶτον τῇ πόλει προσέβαλε he was the first to attack the city.
πρῶτη 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 μέσος, μέσον, as μέσην τὴν ἑπιστολὴν γράφα this is the only letter I wrote, μέσον γράφα τὴν ἑπιστολὴν 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.: φέροντι οἱ λίθοι πόλλαi the stones are thrown in great numbers X. A. 4.7.7, τοις μεροὶς ὑπόστενδοις ἀνέδοσαν they restored the dead under a truce T. 1.63, τοι θεοὶ εὑμενείς πέμποντοι τοις the gods send you forth favourably X. C. 1.6.2. So with μέγας high, ἑμενεκας gladly, ἐκόνως, ἐκὼν willingly, ὄρκος under oath, ἀλφίδος suddenly. On ἄλλος, see 1272.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

WITH ONE SUBJECT

1044. A circumstantial participle (2054) referring to a collective noun (906) may be plural: τοι ἄρεταμα ἐποιήσασθε στὸν κόσμον τοὺς βασίς the army provided itself with provisions by killing the cattle X. A. 2.1.6. So after odoes, as odoes ἐκομίση (= πάντες εἰς ἄρεταμα έσαν) τοὺς ἀπολογοῦσας περικύκλους 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 ἄμφω βλέψαντες εἰς ἄλλην both looked at each other and burst out laughing P. Eu. 273 d. A dual participle may be used with a plural verb: ποὺ ποτ' ὅδ' ἑρήμενα; 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 φαίνετο τῷ τόλμη τοῦτον πλεῖστον ἀγαθὸν αἰτεῖς γεγενήθησαι 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: ἥδε πολλοῖς ἐχθροῖς ἔχει; is it pleasant to have many enemies? D. 19. 221, δῆλον δ' ὅτι ταὐτ' ἵστιν ἀλήθη 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 εἰρήνη peace is a fine thing D. 19. 336, ἀξιοτον ταῖς πολι-
AGREEMENT OF PREDICATE ADJECTIVES

1049. So with names of places: ἦσιν δὲ ἡ Χαλκοῦνα ἦχατον τῆς Βοιωτίας Χαρίτεια is on the frontier of Βοιωτία T. 4. 76.

1050. A predicate superlative agrees in gender either with the subject or (usually) with a dependent genitive: νόσον χαλεπύτατος φθόνος envy is the most fell of diseases Men. fr. 535, σύμβουλος ἀγαθὸς χαλεπύτατον 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 -τος and -τος in Thucydides and the poets): ἐπείδὴ ἐπίμως ᾧ, ἀνήγερο τὸν (all) was ready, he put out to sea T. 2. 56, ἀδύνατα ἦν τὸν λόγον ἀμφισβητεῖ τι was impossible to resist the Locrions 4. 1, ἦδοκεν ἐπιχειρηματία ἐκαί 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 γόμος ικανός ἥτις καλὸν fear and the law are capable of restraining love X. C. 5.1.10, πολλὸν δὲ λόγων καὶ θρόφθου γνωμοσύνην 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 λαύω! Agathon and Socrates are left P. S. 193 c.

1055. When the persons are of different gender, the masculine prevails: ὡς όπειρα τε καὶ μητέρα καὶ ἀδελφοὶ καὶ τὴν ἐκατον γυναικα αἰχμαλώτων γεγενημένου, ἔδεικνυε when he saw that his father and mother and brothers and wife had been prisoners of war, he burst into tears X. C. 3. 1. 7.

a. But persons are sometimes regarded as things: ἴχνω αὕτων καὶ τέκνα καὶ γυναῖκες φρονοῦμενa 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: εὐθείαι τε καὶ δυνάμεις καὶ τίμια δήλα ἄτιν ἀγαθά δὴτα 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 πλατύθη καὶ ἡλικ καὶ κέραμος ἀράτως θρυμμέα οὐδὲν χρήσιμα ἄτιν 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: γραφία καὶ γερήτεια καλ
πρόβατα ὄλγα καὶ βοῦν 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 ἱρών κόμων 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 καλλιστή πολιτεία τε καὶ ὁ καλλιστός ἄντρο λοιπά ἄν ἦμιν ἐν διελθεῖν we should still have to treat of the noblest polity and the noblest man P. R. 562 a.

1059. The verbal and the predicate adjective may agree with the first of two subjects as the more important: Βρασίδας καὶ τὸ πλῆθος τινὶ τὸ μετέφερα τῆς πόλεως ἐτράπηκεν οὐκόμος καὶ ἀκριβῶς εἶδον 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: Ἐγὼ ἔτους ὡς προδομοῦτον γενόμεναι they entreated Cyrus to show himself as zealous as possible X. H. 1. 6. 2, ὕπτω τῶν δεμέων μου προστάτην γενέσθαι ὅσιοι who begged me to become their chief X. C. 7. 2. 28, δέμει μιᾶς ἔθηκαν μοι ἀκόμα, ὅπως ἰμπυοῦσα τὸ πλῆθος τῶν αἰτῶν 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: ὡς σοι ἔξετιν ἀνεδρί γενέσθαι now it is in your power to prove yourself a man X. A. 7. 1. 21, Ἀκαδαιμοῖοι ἔστιν ἤκους φιλους γενέσθαι it is in your power to become friends to the Lacedaemonians T. 4. 20, ἵκον αὐτοῦ ... ἐξεπλησσόμενοι προκεῖναι they decided to arm themselves fully and to advance X. A. 2. 1. 2, ἵκον αὐτοῦ προφυλακάς καταστράφεται κυκλάτων των στρατιῶτων they decided to station pickets and to assemble the soldiers 3. 2. 1, συναφεῖ αὐτοῦ φιλοὺ εἶναι μᾶλλον ἐν πολεμοῦ 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 ὦτε (ὅς): (τὸ ὅποιον) ψυχρῶν
COMPARISON

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 ἂν rather than, more...than may be used after a positive: προβόμος μᾶλλον ἂν φίλως more prompt than kindly A. Ag. 1591.

COMPARATIVE

1066. The comparative expresses contrast or comparison. Thus, δεξιότερος is right in contrast to its opposite, ἀριστέρος left. Cp. 1082 b. Usually comparison is expressed, as εἰ τε καὶ χεῖρον well or ill T. 2. 35.

a. When the positive precedes, μᾶλλον alone may stand for the comparative; as in ἔργῳ τε ἔργον ἔτεκεν καὶ ητί μᾶλλον (i.e. δι числοί) 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 γερατέρος 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: τοῦτον κατάδεξιότερος 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 ἂν: σοφότερος ἓμων or σοφότερος ἓν ἓγω wiser than I. The genitive may precede or follow the comparative. With ἓν, the persons or things compared usually stand in the same case, and always so when they are connected by the same verb: φιλῶ γὰρ τι σοὶ μᾶλλον ἓν δόμους ἓμων 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 of Κρήτης βραχύτερα τῶν Περσῶν ἑτέρων the Cretans shot a shorter distance than the Persians (= οἱ Περσῶι) 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 ἑμῶν δοκεῖ Κῦρος, οὐσίνας ἄν ἄγαθον, φίλων οὐδὲν ἦτερον οὐσίν Κύρους 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 προσηκεῖ μοι μᾶλλον ἑτέρων...ἀρχεῖν 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 ἓν is preferred to the genitive for the sake of euphony: οὐ γὰρ παραιτοῦ τολὰ τυλίγων εἰσηγεῖσιν ἓν οἱ χρηστοί (not τῶν χρηστῶν) δεοσθάν, for the wicked need more favours than the good X. M. 2. 6. 27.
c. The genitive is often used where η would be followed by some other case than nominative or accusative, or by a preposition: ταῦτα τοῖς ὑπάρχα τοῖς κατ' ἔκκλησιν ἑστον τῶν ναυτῶν (= η τοῖς κατ' ἔκκλησιν) παρακαλοῦμαι. I address these exhortations to the hoplites not less than to the sailors T. 7. 63, (ὅπερ βλέπειν) εἰς τὴν ἐπιμερίαν μᾶλλον τῆς ἀρετῆς (= η εἰς τὴν ἀρετῆς) we must look at skill more than (at) courage Aristotle, Politics 1830 b 5.

d. ἐλάττων (χελών, ἔνθετερον, ὄστερον, etc.) oudeῖν inferior to none, greater than all; here η is not used. Thus, δουλεῖν δουλεῖν οὐδεὶς ηττον αἰσχρά to endure a most disgraceful slavery X. M. 1. 5. 6.

1070. The word following the subject of a new verb (expressed or understood): ἡμᾶς ὑπὸ κρείττονος διδασκάλου πεπαιδευμένη ἡ οὖσιν we have been educated by a better teacher than they (have been) X. C. 2. 3. 13; but this word is more often adopted into the case of the preceding word: τινὲς καὶ ἐκ διανοιγμένων η τοῖς ἐν εἰσιν, ἐπιθυμοῦσαν some have been rescued from dangers even greater than these T. 7. 77. The genitive is also common without η: λέγων ὅτι οὕτω... τοίς ἡδονὶ οὕτω εἰπτύχοι saying that he had never met with sweeter wine than this X. A. 1. 9. 25.

1071. η for η is rare, and suspected by some. But cp. A. Pr. 629, P. A. 30 b, 36 d, R. 526 c.

1072. μᾶλλον η may be used though a comparative precedes: αἱρετῶτέρως ἄτι μαχομένως ἀποθυμήσειν μᾶλλον η φεύγονται συζητεῖαι it is more desirable for men to die fighting (rather) than to save themselves by running away X. C. 3. 3. 51. Here μᾶλλον η is to be taken with the verb.

1073. Instead of the genitive or η, the prepositions ἀντὶ, πρό (w. gen.) or πρὸς, παρὰ (w. accus.) are sometimes used with the comparative: κατεργάσασθαι αἱρετῶτερον ἓταν τὸν καλὸν βάσιν ἀντὶ τοῦ αἰσχροῦ βίου to make a noble death more desirable than (instead of) a shameful life X. R. L. 9. 1, μη παίδας περὶ πλεον ποιημένων περὶ τοῦ δικαίου do not consider children of more account than (before) justice P. Cr. 54 b, χειμών μείζων παρὰ τὴν καθοστηκιαν ὄραν a cold too severe for (in comparison with) the actual time of year T. 4. 6.

1074. In statements and measure η may be omitted after the adverbial comparatives πλέον (πλεῖον) more, διάτοιο (μείον) less, which do not alter their case and number: τέμπει οὖν διά τοῦ διάτοιον δέκα σφηνων τῷ χρόνῳ he sends not less than ten men carrying fire X. H. 4. 5. 4, τόλι πλέον περισσοχιλιῶν ἄρθρων a city of more than 5000 men 5. 3. 16. Even when η is kept, πλέον (πλεῖον), etc., remains unchanged: ἐν πλεῖον (= πλεῖοιοι) η διάκοσιοι ἵκαστε in more than 200 years D. 24. 141, τοῖς πλεῖοι η εἴκοσι μισρίδας 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 η or with the genitive: τοῖς πελούσι στρατικικάλως more bowmen than 4000 X. C. 2. 1. 5, ἐπὶ γεγονός πλεῖον ἐξθωμάκκοντα more than 70 years old P. A. 17 d, ἐπὶ τὰς πλείους τρίακοσιον more than 300 horse X. H. 1. 3. 10.

1075. The genitive sometimes occurs together with η, and either when the genitive has a separate construction, or is a pronoun to which the η clause stands as an appositive, or of which it is explanatory. Thus, προεξ πλέον... η δέκα σταδίων he advanced more than ten stades X. H. 4. 6. 5 (here πλέον is treated as a
1076. Compendious Comparison. — The possessor, rather than the object possessed, may be put in the genitive after a comparative: ἡ δὲ ἡμῶν ἐπικόν κτησισμένα μὴ χεῖρον τοῦτων (= τοῦ τούτων ἐπικόν) 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 δοτε with the infinitive, ἢ ὡς with the potential optative, or ἢ and a finite verb), this clause may be abridged into a substantive or a participle. Thus, πράγμα ἐπίθετο κρείσσον an event beyond our expectations (too great to be expected) T. 2. 64, προσατέρω τοῦ κατοικίων προώτης advancing further than the proper measure (i.e. further than they should have gone) X. A. 4. 3. 34, ἴδι τών γε παράντων ὅτι δὲ πράξαστες χείρον in the belief that they could not fare worse than at present (ἢ τὰ παρόντα ἑκάστι) 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. αὐτὸς is often added to the subject: αὐτοῖ παράντων εὐμάθητοι γίγνονται they learn more easily than before I. 15. 267, πλησιμώτεροι αὐτῶν γιγνώμενοι becoming richer than they were before T. 1. 8. Cp. 1093.

1079. Proportional Comparison. — After a comparative, ἡ κατὰ with the accusative (1690. 2 c), or ἢ δοτε, ἢ ὡς, rarely ἢ alone, with the infinitive (not with the indicative), denote too high or too low a degree: ὅπλα ἔτι πλεῖστ ἡ κατὰ τούς νεκροὺς ἐλήφθη more arms were taken than there were men slain T. 7. 45, φοβοῦμαι μὴ τί μεῖζον ἢ ὡστε φίλους δύνασθαι κακῶν τῇ πόλει σωμβῇ 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; ἢ is always used: ἢ εἰρήνη διαγκαλιστέρα ἢ καλλίων a peace inevitable rather than honourable Aes. 3. 69, συντομώτερον ἢ σαφιστέρων διαλειχθήναι to discourse briefly rather than clearly I. 6. 24.

a. μᾶλλον may be used with the first adjective in the positive (cp. 1085), and ἢ before the second: πρὸβολος μᾶλλον ἢ σοφιστέρα with more affection than prudence E. Med. 485.

1081. A comparative may follow a positive to mark the contrast with it: καὶ μικρὰ καὶ μεῖζω 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: ὁ σοφιστέρα the wiser (those wiser than the rest); ἢ εἰρήνη ἢ πόλεις ἀμέλειοι τὰς γνώμας ἤχουσιν in
time of peace States are actuated by higher convictions (than in time of war) T. 3. 82. So τι μετέτρεψον something new (more recent than that already known) P. Pr. 310 a (often = a calamity or a revolutionary movement); ἢστερον ἵνα they came too late T. 7. 27; and often where we supply is usual (right, fitting, etc.).

b. The Hom. θυλέτατα γυναικείας implies a comparison with men. In Κύρος ... ἐγένετο μικρὸς ἀμείνως, πατρὸς δὲ ὑποδεικτέον Κύρος 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. 318 b.

c. The comparative denotes excess: μείζονας ἤργους ἐπιχειρήσατες κάνως κακοῖς περιπτώσεις 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): ἀγρυικότερον somewhat boorishly P. G. 486 c, ἀμελέτερον ἐπορέθη 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: οὗ γὰρ χείρων στοιχεῖον ἄκοψαν for 'tis not a bad thing to hear often P. Ph. 105 a.

1084. Strengthened forms. — The comparative may be strengthened by ἐτερικός, τετερικός, μακρός (1518), τολός (1609), τολύς ἓτεροι, etc. μάλλον is sometimes used with the comparative: ἀλεξυσστροτέρῳ μᾶλλον τῷ διάτοις more bashful than they ought to be P. G. 487 b. So the correlative διόπερ, διόν: διόπερ μείζονας ἐτερικός τᾶς ὅρες, τοσοῦτως μᾶλλον ὀργῆς διέλεις: 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 σοφότατος ἀνὴρ the wisest man) or a very high degree of a quality (the absolute superlative, which does not take the article: ἀνὴρ σοφότατος 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 (1815): ὁ σοφότατος τῶν Ἑλλήνων the wisest of the Greeks. So often by τῶν: τῶν αὐθέρητων αὐτομακριστάτων the most senseless of all men Lyc. 54. On the superlative with ἄλοιποι, see 1434.

b. With τῶν the comparative exhausts all the degrees of comparison: hence πρῶτος and πρώτος, ἀντέτος and ἀνώτατος, ἐκάτερος each of two, and ἐκάτερος each of several, are carefully to be distinguished.

1086. Strengthened Forms. — The superlative may be strengthened by pre-fixing δι᾽ or ὧς, rarely ἕ (also δοῦν or δοῦν as possible, δι᾽ ἄκαστα as quickly as possible, ἕ δοῦν the very best way X. C. 7. 5. 82 (δοῦν ἄμετρα A. Ag. 600). δι᾽ or ὧς is always added when a preposition precedes the superlative: ὧς εἰς στεφάνατον into as narrow compass as possible X. O. 18. 8. ὧς and δι᾽ may be used together: ὧς δι᾽ ἁλπτατον ἐμὲ γενέσθαι for me to become as good as may be P. S. 218 d.
COMPARISON 283

a. With ὡς and ἃ, rarely with ἄρις (not with ὅτα), a form of δὸνμαι or ὀλος τὲ ἐμμ., etc., may be employed: ἰνογῆσομαι ἦν ὅτι ἀν δὸνμαι διὰ βραχυτάτων I will relate to you in the briefest terms I can. 1.21.2.

1087. ὁτος may strengthen the superlative: ὁρῶτες τὰ πράγματα ὅις ὁτα βελτιστα ἐν τῇ πόλει ὁτα observing that affairs are not in the very best state in the city L. 13.23. If ὁτος or ὁτός take the place of ὁτος, a form, or a synonyn, of δὸνμαι is usually added: ἰγαυον-συμμέχον ὁτός κότειν πλειστον ἐπικάμεν I brought the very largest number of allies I could X. C. 4.5.29. ὅτοις is rare (Thuc., Plato).

1088. ὁτι ἄνηρ in apposition to the person designated may be added to strengthen the superlative: Ἀντιφαῖρ πλείον ὡς ἄνηρ δυνάμενος ὥσπερ Αντίφαίρ being able to render (most 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): ὣμη ἢ στάσις ... ὑστερ δέλον, ἦτο τοῖς πρώτῳ ἐγένοτο the revolution seemed the more cruel since it was the first T. 3.81, ἐν τοῖς πλεῖοντας δή νεῖται ὅτι ἄν φιλοτε οὔτε they had the very largest number of ships 3.17.

1090. μᾶλλον, or πλείονος, μᾶλλον, occurs with the superlative: ὁ μᾶλλων ἄνοφοτάτοις the very stupidest P. Tim. 92 a. In poetry βαθύ- has the effect of a superlative: βαθύλυπτοι exceeding rich A. Supp. 555.

1091. καὶ ὤσπερ, πολλῷ, μακρῷ (1613), πολῶ (1609), παρὰ πολῶ, πάντα (τὰ πάντα), the correlative ὅτι 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: ὃ κακῶ ἄκαστα oh, vilest of the vile S. O. T. 884.

1093. Reflexive comparison (cp. 1078) occurs with the superlative: ἀμβλοτάται αὐτος αὐτοθ ὧφα 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: ὡποθεν γενόμενοι getting behind X. A. 1.8.24, εἴθες ἡμιοι straightway he shouted 1.8.1, φανερον ἃδι already clear L. 4.6, πολῶ διττῶν much more quickly X. A. 1.5.2, εὖ μᾶλα very easily 6.1.1, εἴκος τρόπων τινὶ in a way reasonably D. 8.41, μᾶλα σύμφωνα a great misfortune X. C. 4.2.5, μᾶλα στρατηγὸς 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 (ὅ, ἄρα, μῶν); of affirmation and confidence (ὅκεν now, indeed, ἄρα surely, γε at least, even, ἄρα really, μῶν in truth, ὡφ surely,
1095. The equivalents of an ordinary adverb are: an oblique case (ἐβασίλευσεν έκεῖνος ἦν he reigned for twenty years, 1581, 1682; ἀκούειν στους to listen attentively, τῷ ἑσπεραῖ ἐπορεύοντο they proceeded on the next day, and many other datives, 1527 b; ἤκειν τόν ταχέωτάν he came in the quickest way, and many other accusatives, 1600-1611); an oblique case with a preposition (διὰ τάχους ἦλθε he came quickly = ταχέως, ἀπ' ὁλοις ὁρμώμει I start from home = ὀλοκληρεῖ, ἐν τῷ ἑμφανῶς clearly, ἔδιδον πρὸς τὴν ἀξίαν he gave according to merit = ἀξίως, πρὸς βίον forcibly = βιάως); a participle (γελῶν εἰσὶ he said with a laugh, laughingly). (Furthermore, a clause in a complex sentence, as εἰσπεράσατος . . . θάντος ὦς τοι ἀν ψῆρo 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 πλασιον παραδείσῳ in the neighbouring park. A. 2. 4. 16, δέ τεκεθεν ἄγγελος the messenger from that quarter. P. R. 619 b, ταραχῆ ἤ τότε the confusion of that time L. 6. 35. See 1153 a. 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, ὄστε . . . ἐπολαμβάνεσθαι μετὰὺς ἥ κατὰ τὴν ἀξίαν so as to be regarded as greater (lit. in a greater way) than (according to) their deserts I. 11. 24.

b. τάχα and χωρίς apart, ἐκδ. far, ἔγγεν near and some other ordinary adverbs supply, with ἐν or γίγνεσθαι, the place of missing adjectives. Thus, χωρίς σοφία ἐστίν ἄνθρωπος 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, ἐς, 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 τό ἄνθρωπῳ but I marvel at this ὦ 655, τῶν λαβήσατα ἐποβόλαν this prating brawler B 275, τῷ δ' ἔγω οὗ 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 ἄλλα, δὲ, αὐτὰρ the subject is generally changed. It often precedes an explanatory relative clause: τῶν ὁ ὁν θεοὶ ἐπεξεργασίας of those who are now mortal men A 272.

1102. ὁ, ἧ, τὸ often approaches to its later use as the definite article or is actually so used: τὸν μὲν . . . τὸν δὲ ἔτερον E 145 (cp. 1107). a. The substantival often stands in apposition, and is added, as an afterthought, to the demonstrative (especially ὁ δὲ) which is still an independent pronoun: αὐτὰρ ὁ τοῖς γέρων ὅδον ἡγεμόνειν but he, the old man, was leading the way for them w 225. In some cases the appositive is needed to complete the sense: οὐκέτι τὸ γε καλὸς ἀκουόμεν ἦσαν ὁδόιοι since this — to listen to a minstrel — is a good thing a 370. b. Often with adjectives and participles used substantively, with pronouns, and adverbs; especially when a contrast or distinction is implied: οἱ δὲ λαοί the others Φ 371, ὥσιν ἄσαρκα the things that are to be A 70, τὸ πάρος formerly N 228. The attributive adj. before the noun: τῶν σοῦς τίς Ψ 572, τὰ μέγιστα δῆθα the greatest prizes Ψ 640; and in apposition: Ἰρον τὸν ἀδήτου Ἰρος, the beggar σ 383. Hom. has παρὰρ ὀμός Θ 360 (but does not use ὁ παρὰρ ὁ ὄμοι).

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. Hdt. has ὁ δὲ and ἦ, ὁ γὰρ for he.

ὁ, ἦ, τὸ AS A RELATIVE

1105. The demonstrative ὁ, ἦ, τὸ is used as a relative pronoun in Homer only when the antecedent is definite (cp. that): τοῖς ἐκείνοις ἔξεστιν ἄρας ὁ θέσις. He stripped off the arms that brazen Ares had given him H 146. The tragic poets use only the forms in τοῖς, and chiefly to avoid hiatus or to produce position: κτεῖνος τούτων οὐ ξρῆντεν κτεῖναι slaying those whom it is not right to slay E. And. 810. (ὁ = ὁ E. Hipp. 525.) On the use in Herodotus, see 338 D. 3.

ὁ, ἦ, τὸ AS A DEMONSTRATIVE IN ATTIC PROSE

1106. The demonstrative force of ὁ, ἦ, τὸ survives chiefly in connection with particles (μὲν, δὲ, γέ, τοῖς; and with καὶ preceding ὁ).

1107. ὁ is a demonstrative commonly before μὲν, δὲ, and especially in contrasted expressions: ὁ μὲν . . . δὲ the one, this . . . the other, that, as in οἱ μὲν οἱ ἐπεξεργάζοντο, οἱ δὲ ἐπεξεργάζοντο the one party proceeded, the other followed X. A. 3. 4. 16.

1108. The reference may be indefinite; in which case τίς is often added: τῶν μὲν ἄδεικτων, τῶν δὲ ἐξεβάλεν some he put to death, and others he expelled X. A. 1. 1. 7. οἱ μὲν τινὲς ἠνεπερσακόν, οἱ δὲ ἠφείσαν some were killed, but others escaped C. 3. 2. 10.
1109. With prepositions the order is usually inverted: ἔκ μὲν τῶν, ἕς δὲ τά (1663 a).

1110. In late writers (but in Demosthenes) the relative is used as in 1107: τῶνες, ἐς μὲν ἀναρην, ἕς ἄς δὲ τῶν φυγαδας καταγγειν destroying some cities, into others bringing back their exiles D. 18. 71 (the first instance).

1111. Note the adverbial expressions: τῶ (τὰ) μὲν . . . τῶ (τὰ) δὲ on the one hand . . . on the other hand, partly . . . partly (so also τοῦτο μὲν . . . τοῦτο δὲ 1269); τῶ δὲ τα, partly, τῷ μὲν . . . τῇ δὲ in this way . . . in that way, τῶ δὲ whereas (1112), τῷ τού therefore.

1112. ὁ δὲ, ἦ δὲ, τὸ δὲ (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 δὴ ὁμοίως ἀδήμοιο μερίου δαιμονίου. ὁ δὲ λαβὼν τὸ χρύσιον κ.τ.λ. Cyrus gives him (Clearchus) 10,000 darics; and he taking the money, etc. X. A. 1. 1. 9, ταῦτα ἀπαγγέλλωι τοῖς στρατιώταις. τοῖς δὲ δονυῖα ἦν ὅτι ἐγὼ 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 ἥσσοτι τοιοῦτον whereas this is not so P. A. 37 a.

VARIOUS USES OF ὁ (ὁς), ἡ (ἡ), τὸ DEMONSTRATIVE

1113. As a personal pronoun, chiefly after καὶ, and in the nominative: καὶ ὁς (ἡς) and ἡ (ἡ) : καὶ ὁς εἶδον and they said X. A. 7. 6. 4. Also in ἡ δὲ καὶ and he said P. R. 327 c (792). So καὶ τὸν (τὴν) used as the accusative of καὶ ὁς, as subject of a following infinitive in indirect discourse: καὶ τὸν εἶδον and (he said that) he said P. S. 174 a.

1114. In the nominative ὁς, ἡ, are usually thus written. Some write ὁ, ἡ, ὁ, ἡ when these words are used as demonstratives; but ὁ μὲν . . . ὁ δὲ is rare.

a. The forms ὁς, ἡ, here apparently relatives with an older demonstrative force, may be in reality demonstratives, ὁς being the demonstrative (article) ὁ to which the nominative sign -s has been added. From this ὁς may be derived, by analogy, the demonstrative use of ὤ, and of ὁς, ὅς in fixed expressions (1110).

1115. Also in τὸν καὶ τὸν this one and that one L. 1. 23, τὸ καὶ τὸ this and that D. 9. 68, τὰ καὶ τὰ D. 21. 141, οὕτω τοῖς οὕτω τοῖς neither to these nor to those P. L. 701 ε. In the nom. ὁς καὶ ὁς such and such an one Hdt. 4. 68.

1116. In an oblique case before the relatives ὁς, ὁς, ὅς, ὡς: τὸν τε Εὐθυκρίτην . . . καὶ τὸν ὁς ἔρχη δικαίως τοῦτον εἶναι, μάρτυρος παρέχωμαι and as witness I will produce both Euthycritus and the man who said he was his master L. 22. 8. ὃρθεντι τοῦ ὁ ὅστιν ὅσον 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 τῷ τοῦ (or προτοῦ) before this time T. 1. 118. On ἐν τοῖς with the superlative, see 1089.

ὁ, ἡ, τὸ AS AN ARTICLE (the) IN ATTIC (ESPECIALLY IN PROSE)

1118. The article ὁ, ἡ, τὸ 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 *τι* (1267).

THE PARTICULAR ARTICLE

1119. The particular article denotes individual persons or things as distinguished from others of the same kind. Thus, *μακεδόν άνθρωπος 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 ἐπτὰ σοφότατος 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): εἶκον δι χαλκοῦ δρυμίων ἐγὼν ἀνάμει ἔνιον . . . ὁ δὲ λαβὼν τό σώματος 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): λαβεῖ τό 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 Αθηναίων the people of Athens Aes. 3. 116, λέγε τὴν ἐπιστολήν, ἦν ἤκουσα 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 φόρων ὁ δίκαιος ὁς Πλατών 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*): ὥσπερ κακή δύσει τῆς ἡμερήσια τοῦ μνείω τῷ στρατιωτῷ he promises to give each soldier three half-darics a month X. A. 1. 8. 21. But the article may be omitted: καί εἴλατο δέκα, ἵνα 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: ἱερὸς καταγόμενος ἀπὸ τοῦ ἀρματος τὸν θόρακα ἐνέδω Cyrex 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 μᾶλλον τὸν ἄρχοντα ἢ τοὺς τολμῶν the (a) soldier should fear his commander
rather than the enemy X. A. 2. 6. 10, πονηρόν δοῦκοφάντης 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 τίς εἴσοδοι ὃς τῶν κακοφάντων καὶ ἄδεικνοι ἐκαταγελήσαν 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: δο βουλόμενος any one who wishes. Cp. 2050, 2052.

ὁ τυχὼν any chance comer, ὁ γεγομένος a guide, οὐκ ἀπορήσετε τῶν ἔθελοντων ὑπερ ἕμων κινδύνεως you will not be in want of those who will be willing to encounter danger for you D. 20. 106, οἱ λογοσωμότες newsmongers 4. 49. The same sense is expressed by τοῖς 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): ἀπελθαν τῶν λόχων δώδεκα δυνῶν οἱ τρεῖς of the companies, numbering twelve (in all), there were absent three X. H. 7. 6. 10, εἰς παρὰ τῶν δέκα οἱ μὲν ὁμαλὰ of the companies, numbering ten X. O. 20. 16, τῶν πέντε τὰς δύο μισάς two fifths T. 1. 10, δύο μέρη two thirds 3. 15. (The genitive is omitted when the denomin- nator exceeds the numerator by one.)

b. When the numeral is approximate: ἡμεῖς ἡμέρας ἕμεθα ἢπα τῆς τριάκοντα they remained about thirty days X. A. 4. 8. 22, γεγονότες τὰ πενήντα ἡπτή about fifty years of age X. C. 1. 2. 13.

c. When the number is used abstractly (without reference to any definite object): δυσπιστίας μὴ τρέξατε δι' ἑτοιμά τὰ δώδεκα δις ἐξ ἰδέας 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 μῇ τῇ πόλιν ἡελικίαν 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, τὸ 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, ἐκ μέσας νύκτας about midnight, ἡμέρα ἐκ just before daylight, ἐκ τῶν at the season of the year. So with ἥξιον daybreak, ἦλιον afternoon, ἐσπερᾶ evening, ἐκ σπρα 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, ἐξ ἐκείνου out of reach of the missiles X. A. 3. 4. 16, ἦδον τῆν ἐκ τῶν Στράτων Eion on the Strymon T. 1. 98.

1129. Words denoting persons, when they are used of a class, may omit the article. So ἀνθρωπός, στρατηγός, θεός divinity, god (ὁ θεός the particular god). Thus, πάνων μέτρον ἄνθρωπος ἄτιν 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 ἡμέρα morrow X. A. 1. 8. 8, ψυχρόν cold, θερμόν heat P. S. 186 d, πτώμα προκαταληφθέντων τὰ ἄρα to send men to preoccupy the heights X. A. 1. 3. 14. Rarely when an adverb is used adjectively: τῶν ἐχθρῶν ἄρεν δεσπός the utter destruction of the enemy D. 10. 141.

THE ARTICLE WITH ABSTRACT SUBSTANTIVES

1131. Abstract substantives generally have the article: ἦ ἄριστη μάλλον ἡ ἡθική σφύξει 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: τι σοφοτητα, τι μανιά; what is temperance, what is madness? X. M. 1. 1. 16, ἀρχή φιλίας μὲν πραγμάτων, ἐκθράσ δὲ ψυχός praise is the beginning of friendship, blame of enmity I. 1. 33. Similarly μουσική music, γεωργία agriculture. So also with δόξα opinion, νόος 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: ἦ τῶν Ἑλλήνων εὐνοος the goodwill of the Greeks Aes. 3. 70, (δόμων) ἦ σχολή your usual idleness D. 8. 53.

1134. The article may be omitted in designations of space; as βάθος depth, ἱκετός height; also μέγεθος size, πλῆθος size, amount. γένος and οἶκος, used as accusatives of respect (1800), may omit the article.

1135. The article may be omitted with some concrete words conveying a general idea, as ψυχή soul, σώμα 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: Θυκυδίδης Ἀθηναῖος Thucydides an Athenian T. 1. 1, τοῦς στρατιωτάς αὐτῶν, τοὺς παρὰ Κλαρίχων ἀπελθόντας, εἰς Κύρος τῶν Κλαρίχων ἔγειρν their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain X. A. 1. 4. 7, ὁ Σόλων D. 20. 90, οἱ Ἡρακλεῖς The Heraclees P. Th. 169 b.
1137. Names of deities omit the article, except when emphatic (νῦν τὸν Δίας by Zeus) or when definite cults are referred to: τὸ τῆς Ἀθηνᾶς δῶμα the sanctuary of Athena (at Athens) I. 16. 2. Names of festivals vary in prose writers (no article in inscriptions): Παραθύρα the Panathenaeus (but Παραθυράς τὸς μύχος at the Lesser Panathenaeus L. 21. 4). Names of shrines have the article.

1138. Names of nations may omit the article, but οἱ Ελλήνες is usual when opposed to οἱ δῆμοι the barbarians. When nations are opposed, the article is usually absent: ὁ τόλμοι τῶν Ἀθηναίων καὶ Πελοποννησίων T. 2. 1 (but ὁ τόλμος 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: Ἀρκηνύδαι P. R. 408 a.

1139. Continents: Ἡ Ἑλλάς Europe, Ἡ Ἄσια Asia. Other names of countries, except those originally adjectives (as Ἡ Ἀττικὴ Attica), omit the article (Λιβύη Libya). ἡ 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 Πόρος the Pontus), and winds. Names of cities usually omit the article. Names of cities, rivers, and mountains often add τόπος, νομός, δρός (1142 c). The article is omitted with proper names joined with ἀνδρὸς used predicatively (1206 b): ἄνδρος Ἀθηναίος 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: πρωτάρχεις the Prytanes, στρατηγοὶ the Generals. Names of relationship, etc.: πατὴρ father, ἄνδρας husband, γυνὴ wife (but the article is needed when a definite individual is spoken of). Thus: ήκον δὲ τῷ μὴν μήνη, τῷ δὲ γυνὴ καὶ παιδίς to one there came his mother, to another his wife and children And. 1. 48. So also πατρὶς fatherland.

1141. Similarly in the case of words forming a class by themselves, and some others used definitely: ήλιος sun, ὀρατός heaven, ὑδατός river, ὑδατός thunder, ὕδατος death; ὄστυ, πόλις city, ἄρχων τιτφ αἱδεῖς, ἄγορα market-place, τείχος city-wall, πρωτεύον πρύτανεον, ἄρης island (all used of definite places), ἄρησις sea as opposed to the mainland, but ἦθαρα 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: Περσίκκας Ἀλέξανδρον Perdiccas, son of Alexander T. 2. 99: the official designation merely stating the parentage. Αἰμοσθήρης ὁ Αἰκαθένης (the popular designation) distinguishes Demosthenes, the son of Alichithenes (T. 3. 91) from other persons named Demothenes. (Similarly with names of nations.)

b. Deities: the article is used with the name and with the epithet or (less often) with neither: τῷ Δίῳ τῷ Ὀλυμπίῳ to Olympian Zeus T. 5. 31, Δίῳ Πενθερίῳ to Zeus guardian of freedom 2. 71.
c. Geographical Names are usually treated as attributives, as ἡ Ἐβραϊκὴ ὅραμις the river Euphrates X. A. 1. 1. 11. ἡ Βόλβη λῆμνος lake Bolbe T. 4. 108. In a very few cases (six times in Thuc.) ὁ is omitted with the name of a river when ὅραμις is inserted; but ὃδε often omits ὁ. With the names of mountains the order is ὅ Δήλος ὅρος Mt. Pelion Hdt. 7. 129 when the gender agrees, but otherwise ὅ ὅ ὅ ὅ. ἣ Δήλω ὅ ὅ ὅ ὅ at the foot of Mt. Ithome T. 3. 116). With names of islands, towns, etc., the order varies: ὅ Παρθένον πόλις the town of Parthenum X. A. 7. 8. 21; ἡ Ψυττάλεια νήσος the island of Psyttaalea Hdt. 8. 95; ἡ Τραγία ὅ ὅ ὅ the island of Tragia T. 1. 116; τῷ Πειραιῶν τῷ λιμήσις of the harbour of Peiraieus T. 2. 98; τῷ φρούριω τῷ λιμήσις fort Ladaicallon 7. 3. The city of Mende would be Μένδη πόλις, Μένδη η 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 λαχανοὶ the generals and captains (the commanding officers) X. A. 2. 2. 8, τὰς μεγαλότατα καὶ μικρότατα τῶν the largest and the smallest ships (the whole fleet) T. 1. 10, ὃ τῶν πολλῶν δια-
βολῇ τι καὶ φῶνος the calumniation and envy of the multitude P. A. 28 a. Rarely when the substantives are of different genders: περὶ τὰς καυτὰς ψυχὰς καὶ σώματα concerning their own lives and persons X. A. 3. 2. 20.

1144. A repeated article lays stress on each word: ὁ Θρᾷς καὶ ὁ βάρβαρος the Thracian and the barbarian D. 23. 132 (here the subject remains the same), οἱ στρατηγοὶ καὶ οἱ λαχανοὶ the generals and the captains X. A. 7. 1. 18.

1145. Instead of repeating a noun with the article it may suffice to repeat the article: ὁ βιος ὃ τῶν ἱδόμενων ἢ ὃ τῶν τυραννῶν 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: τελευτῇ τοῦ βίου (the) end of his life (life-end 4 as life-time) X. A. 1. 1. 1. (Less commonly ἡ τελευτῇ τοῦ βίου X. A. 1. 9. 30.) Cp. 1295 a.

1147. When the genitive dependent on a substantive is a proper name: μετὰ Ἐθνοῦς ἐλθον after the capture of Euboea T. 2. 2, and μετὰ τὴν Λέσβου ὄλων 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 coordinated words forming a copulative expression may omit the article: πρὸς ὁδὴς ταῦτα καὶ γυναικῶν θανεῖν ὡς by your children and wives I beseech you L. 4. 20, τῶν καὶ οἰκίας ἦμιν παράδοες surrender to us your city and houses T. 2. 72, ἰδίου καὶ ἱππαῖς 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 pro-
noun omitted: ὡς οἱ ἡγεμόνες πρὸς ὑμᾶς ταῦτα συμβάλλεις do you, captains, all confer with me (ὁ ἡγεμόνως συμβάλλων) X. C. 6. 2. 41, οὗ σφόδρα χρώμεα οἱ Κρήτες τοῖς ξειραῖς τούτων non Cretans do not make very much use of foreign
poems. P. L. 680 c, χαίρω ἀκούων ἰμῶν τῶν σοφῶν I delight in listening to you sages. P. Ion 532 b.

THE ARTICLE AND A PREDICATE NOUN

1150. A predicate noun has no article, and is thus distinguished from the subject: καλεῖται ἡ ἀκρόπολις ἐκ ὧν 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: φύσιν τὴν ἑαυτὸν γυναίκα πᾶσιν σωματικάταις εἶναι I thought that my wife was (the) most virtuous of all L. 1. 10, Χαριφεὺς ἐμῶν ἑταῖρος ἦν Chaerophon 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 οἴκειοι βάλλειν τὸν Δέκιππον ἀνακαλοῦντες τὸν προδότην the rest try to strike Deipippus calling him 'the traitor' X. A. 6. 6. 7, ὅπως ἦσαν οἱ φίλοι τῶν θεοτόκων these men were those who (as I have said) avoided the inquiry Ant. 6. 27. οἱ τίθημεν τοὺς τόμους οἱ σάβενεις ἀνδροτολεῖν εἰς καὶ οἱ πολλοὶ the enactors of the laws are the weak men and the multitude P. G. 483 b, ὅπως δέ εἰς τὸν διαβάλλοντα Μένων 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 αὐτὸς the same (1209 a), ὕδραρχος one of two (69), τοποβραχίων 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 βουλημένος whoever wills, 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 ἐθεληθοῦντες μέτων 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 τοῦ τιμώμενον the dignity of the State 2. 63. Such participial nouns denote an action regulated by time and circumstance. Contrast τῷ δεδέσθαι fear (in actual operation) 1. 36 with τῷ δεῖν (simply fear in the abstract).


d. With the genitive, forming a noun-phrase (1299): τὰ τῶν στρατιωτῶν the condition of the soldiers X. A. 3. 1. 20, τὰ τῆς ὁργῆς the outbursts of wrath T. 2. 60.

e. Adverbs: οἱ τῇ ἑκάτον συνελαμβάνοντο καὶ οἱ ἐκτὸς κατεξείχθησαν those who were inside were arrested and those outside were cut down X. A. 2. 5. 32. Similarly οἱ τῷ τάξιν those of that time, οἱ ἐκεῖ the dead, οἱ πάλαι the ancients.

N. — An adverb preceded by the article may be used like an adjective: ὁ δρόμος κυβερνήτης the good pilot P. R. 341 c. The article is rarely omitted.
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 σοφός ἀνήρ, ὁ ἀνήρ ὁ σοφός, or ἀνὴρ ὁ σοφός (cp. 1168).

1155. This holds true except in the case of such post-positive words as μὲν, δὲ, γέ, τέ, γάρ, δή, ομαλά, οὖν, τολμοῦ; and τις in Hdt.: τῶν τις Περσῶν one of the Persians 1. 85. In Attic, τις intervenes only when an attributive follows the article: τῶν βασιλέων τις ἔπειτα 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 σοφός ἀνήρ the wise man. In this arrangement the emphasis is on the attributive. Thus, τῇ πρώτῃ ημέρᾳ on the first day T. 3. 98, ἐν τῇ πρὸ τοῦ χρόνῳ in former times D. 53. 12, τῶν ἐκ τῶν Ἑλλήνων εἰς τοὺς βασιλέως φίλους ἰδίων 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 ἀνήρ ὁ σοφός the wise man. Thus, τὸ στρατεύμα τὸ τῶν Ἀθηναίων the army of the Athenians T. 8. 50, ἐν τῇ πορείᾳ τῇ μέχρι ἕως ἀναταταν 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 κόπας τοὺς καλέσοντι διδάσκει 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: ἄνὴρ ὁ σοφός the wise man (lit. a man, I mean the wise one). Thus, μάχαι ταῖς πλείοις 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 ἄδελφος ὁ Ἀρεθώνος (his) brother Arethousius 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 ἄρ ψιλόδημος Solon of ancient times was a lover of the people Ar. Nub. 1187, Πάσιως ὁ Μεγαρός 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 τεθνεότων ἀρχή the value of the dead L. 12. 38.

b. τὸ βιβλίον τοῦ τοῦ πατρὸς (less common). Thus, ἡ οἰκία ἡ Σιμώνος 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 τούμα 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: ἐν σκηνήν ἵππες τὴν Χειροφόρως going to the tent (namely, that) of Χειροφόρως X. A. 6. 4. 19. Cp. 1159.

1162. The order bringing together the same forms of the article (παρὰ τοῦ τοῦ πατρὸς βιβλίον) is avoided, but two or three articles of different form may stand together: τὸ τῆς τοῦ ξαίρωτος τέχνης ὑπὸν 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), adverb meaning same (1173), and ὅς expressing the sum total (1174).

1164. Two or more attributives of a substantive are variously placed: (1) ἐς τὰς ἀλλὰς Ἀρκαδικὰς πόλεις to the other Arcadian cities X. H. 7. 4. 38. (2) τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Δέως τοῦ Ἀκαλοῦ λεῖον the sanctuary of Lycean Zeus in Arcadia P. R. 565 d. (3) εἰς τὸν ἐν τῇ στήματι τοῦ λιμένος στενοῦ ἤτοι τὸν ἐπιφωνέον to the other tower at the mouth of the harbour which was narrow T. 8. 90. (4) ἐν τῇ οἶκῃ τῶν Ἀρμίδου τῇ παρὰ τὸ Ὁλυμπιάδον in the house of Charmides by the Olympicum And. 1. 16. (5) ἐν τῷ ἐν τῇ Ἁλείᾳ τόλμων Ἐλληνων from the Greek cities in Asia X. H. 4. 3. 15. (6) πρὸς τὴν ἐν τῇ Σικελίας τῶν Ἀθηναίων μεγάλης κακοπράγιαν with regard to the great failure of the Athenians in Sicily T. 8. 2. (7) τὸ τεῖχος τὸ μακρὸν τὸν νῆσον the long southern wall And. 3. 7.

1165. A relative or temporal clause may be treated as an attributive: Σέλων ἐμύση τοῦ τοῦ τοῦ ὅσων ἀνθρώπων 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: τῶν ἐφαστοκτά κίνδυνον τὸ πόλει the danger impending over the State D. 18. 176. (2) APDN: τοῦ περιστέρατας τῆς πόλεως κινδύνου D. 18. 179. (3) ADPN: τὸν τοῦτο τῆς πόλεως περιστάτα κίνδυνον D. 18. 188. (4) NADP: έτομος ἦμι δύναμιν τὴν . . . ἔκαλεῖσθαι καταλυσομένη ἡκατερὰs 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 στρατιάν Ἀθηναίων καὶ τῶν ἐμιακχῶν ἐν Αἰγυπτῶν 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 τοῖς εἶδότας καλεθεῖν and we will summon those who have knowledge of this D. 57. 66, τοῖς τοῖς ἑταῖροι with the opposite of these T. 7. 75.

**Predicate Position of Adjectives**

1169. A predicate adjective either precedes or follows the article and its noun: σοφὸς ὁ ἀνήρ or ὁ ἀνήρ σοφὸς the man is wise.

Thus, ἀρετεῖς τῇ πλὴρῃ ἀντίστοιχοι they retired with their victory incomplete T. 8. 27, ψῆλπῃ ἔχον τὴν κεφαλήν with his head bare X. A. 1. 8. 6, τὰς τρεῖς ἀφελέκουσας καὶ ὑπό τοῦ ναυτείου τῶν ναυτείων τὸν ἄγον 2647 X. C. 2. 1. 2, ταρακώνων τῶν ἐμπιστεύων τὴν ἀγαπητὴν ἡμῶν [the] 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 δὲ ἐκεῖνος (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 ὁδεῖς, ὁδεῖς, λόγοι, ὁδεῖς, ὁδοῖος, ὁδοῖος, ὁδοῖου, and ὁδοῖοι, ὁδοῖοι, ὁδοῖοι, ὁδοῖοι, ὁδοῖοι; with the possessive genitives of personal and relative pronouns (1185, 1196) and of ἀδροῦ (1201); with ἀδροῦ meaning self (1206 b); with the genitive of the divided whole (1306), as τοῖς φέροντις the most of these X. A. 1. 5. 13, ὁ ἀδροῦ τῶν περὶ ἀδροῦ the bravest of his companions 1. 8. 27; and with ὑπὸ meaning all (1174 b).

a. This wise man is ὁδεῖς ὁ σοφοῦς ἀνήρ, ὁ σοφοῦς ἀνήρ ὁδεῖς (and also ὁ σοφοῦς ὁδοῖος ἀνήρ).

**PECULIARITIES OF POSITION WITH THE ARTICLE**

1172. Adjectives of Place.—When used in the predicate position (1168) ἄπειρος (high) means the top of, μέσος (middle) means the middle of, ἔχαρτος (extreme) means the end of. Cp. summus, medius, extremus.

<table>
<thead>
<tr>
<th>Attribute Position</th>
<th>Predicate Position</th>
</tr>
</thead>
<tbody>
<tr>
<td>τὸ ἄπειρον ὁδοῖς the lofty mountain</td>
<td>ἄπειρον τὸ ὁδοῖς</td>
</tr>
<tr>
<td>τὸ ἄπειρον ὁδοῖς</td>
<td>the mountain</td>
</tr>
<tr>
<td>ἡ μέση ἄγορα the central market</td>
<td>μέσῃ ἡ ἄγορα</td>
</tr>
<tr>
<td>ἡ ἄγορα μέσῃ</td>
<td>the market</td>
</tr>
<tr>
<td>ἡ ἔχαρτη ὅς the farthest island</td>
<td>ἔχαρτῃ ὃς</td>
</tr>
<tr>
<td>ἡ ὅς ἔχαρτῃ</td>
<td>the island</td>
</tr>
</tbody>
</table>

Thus, περὶ ἄπειρος ταῖς ἄγορα κεφαλῆς gloves on the fingers (points of the hands) X. C. 8. 8. 17, διὰ μέσον τοῦ παραδίσου ὑπὸ ἑως through the middle of the park X. A. 1. 2. 7. The meaning of the predicate position is also expressed by (τὸ) ἄπειρον τῷ ὁδοῖς, (τῷ) μέσον τῇ ἄγορά, etc.
1173. μόνος, ἡμε Alone. — (1) Attributive: ὁ μόνος παῖς the only son, αἱ ἡμέρες half-favours. (2) Predicate: μόνος ὁ παῖς (or ὁ παῖς μόνος) παίζει the boy plays alone, ἡμέρα ὁ βίος (or ὁ βίος ἡμέρας) half of life, τὰ ἄρματα τὰ ἡμέρας half of the chariots.

αὐτὸς: (1) Attributive: ὁ αὐτὸς ἄνδρα the same man. (2) Predicate: αὐτὸς ὁ ἄνδρα or ὁ ἄνδρα αὐτὸς the man himself.

1174. πᾶσα (and in the strengthened forms ἄρας, σώματα all together). a. In the attributive position πᾶσα denotes the whole regarded as the sum of all its parts (the sum total, the collective body): οἱ πάντες πολίται the whole body of citizens, ἡ πᾶσα Σικελία the whole of Sicily, ἀποκτείνα τοὺς πάντας Μυτιληναίους to put to death the entire Mitylenean population T. 3. 36.

N. — Hence, with numbers, οἱ πάντες, τὰ σώματα in all: ἔξακοσιοι καὶ χίλιοι οἱ πάντες 1600 in all T. 1. 80.

b. In the predicate (and usual) position πᾶσα means all: πάντες οἱ πολίται or (often emphatic) οἱ πολίται πάντας all the citizens (individually), περὶ πάντας τοὺς θεοὺς ἑστηκάς καὶ εἰς ἄπασαν 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 πολίται all (conceivable) citizens, μισθωσάμενοι πάντας ἄνθρωποι hiring every conceivable person L. 12. 60.

N. 1. — In the meaning pure, nothing but, πᾶσα is strictly a predicate and has no article: κύκλῳ φρυγώμενοι ὑπὸ πάντων πολεμίων hemmed in by a ring of guards all of whom are his enemies (= πάντες ὃν δὲν φρουρεῖται πολέμων εἰσὶ) P. R. 579 b. So πᾶσα κακὰ utter baseness.

N. 2. — The article is not used with πᾶσα if the noun, standing alone, would have no article.

N. 3. — In the singular, πᾶσα often means every: σὺν σοι πᾶσα ὠδὴ εὐπροσ with you every road is easy to travel X. A. 2. 5. 9, πᾶσα θάλασσα every sea T. 2. 41.

1175. διὸ: (1) Attributive: τὸ διὸν στράτευμα the whole army; (2) Predicate: διὸν τὸ στράτευμα (or τὸ στράτευμα διὸν) the army as a whole, τὴν νύκτα διὸν the entire night. With no article: διὸν στράτευμα a whole army, διὰ στρατεύμαta whole armies.

1176. The demonstrative pronouns οὗτος, οὗτε, ἐκεῖνος, and αὐτός self, in agreement with a noun, usually take the article, and stand in the predicate position (1168): οὗτος ὁ ἄνδρα or ὁ ἄνδρα οὗτος (never ὁ οὗτος ἄνδρα) this man, αὐτός ὁ ἄνδρα or ὁ ἄνδρα αὐτός the man himself (ὁ αὐτός ἄνδρα the same man 1173).

1177. One or more words may separate the demonstrative from its noun: ὁ τοῦτον ἐρωτεύσει τοῦ ἄνθρωπον the love of this man P. S. 213 c. Note also τῶν ἀλμωὶ τῶν ἐκείνων some of their slaves (some of the slaves of those men) P. A. 33 d.

1178. οὗτος, οὗτε, ἐκεῖνος sometimes omit the article.

a. Regularly, when the noun is in the predicate: αὕτη ἐστιν ἡ παροικία ἄτολον let this be a sufficient defence P. A. 24 b, ομία ἐμὴν ταύτῃ τῇ παράλεισ εἰςαν I think this is my native country X. A. 4. 8. 4.

b. Usually, with proper names, except when anaphoric (1120 b): ἐκεῖνος ὁ ὲλεεῖδης that (well-known) Thucydides Ar. Ach. 708.
c. Usually, with definite numbers: ταύτας τριάκοντα μένας these thirty minae D. 27. 28.

d. Optionally, when a relative clause follows: ἐν γὰρ τῇ ἑρώτευμεν, ἐν ἕλ ἐκατέρτων ἡμῶν Μῆδων ἐκάθευσαν we have come against this land, in which our fathers conquered the Medes T. 2. 74.

e. In the phrase (often contemptuous) ὄπτως ἄρη P. G. 505 c; and in other expressions denoting some emotion: ἀμέρως ὤντι D. 18. 248.

f. Sometimes, when the demonstrative follows its noun: ἔπιγραμμα τὸ δὲ T. 6. 59. So often in Hdt.

g. Frequently, in poetry.

1179. ἀμφω, ἀμφότεροι both, ἐκάτεροι each (of two), ἐκαστὸς each (of several) have the predicate position. But with ἐκαστος 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, τοιούτος, τοιοῦτος, τοσοῦτος, τετελεσθείσας, when they take the article, usually follow it: τῶν τοιούτων καὶ τοιούτων ἰγαθῶν of so many and such blessings D. 18. 306, τοῦτο τὸ τοιοῦτον ἰδος such a practice as this 21. 123. ὁ δὲ εἶνα such a one (338) regularly takes the article.

a. But the predicate position occurs: τοσοῦτος ἡ πρώτη παρασκευὴ τρις τὸν πέλεμον διέλει 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 φώς our old nature P. S. 189 d, ἡ στενὴ αἷτη δῆδος (for αἰτὴν εὐδηδὸς) 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 ἑμὸν βιβλίον my book, τὸ ἡμέτερα βιβλία our books.

a. But names of relationship, πόλις, πατρίς, 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: ἑμῷ βιβλίον or βιβλίον μου a book of mine.

b. When these pronouns belong to the predicate: μαθητὴς γέγονα σός I have become a pupil of yours P. Euth. 5 a, ὅς λέγων εμαυτῷ 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 εμαυτῶν βιβλίον or τὸ βιβλίον τὸ εμαυτῶν my own book; μετέπερα θυγατέρα καὶ τὸ χαίδα 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: τῷ νῦν ἔβρει τούτου D. 4. 8. The types τὸ βιβλίον εμαυτοῦ (Hdt. 6. 23) and τὸ αὑτοῦ βιβλίον (T. 6. 102) are rare.
1185. In the predicate position stands

a. The genitive of the personal pronouns (whether partitive or not): τὸ ἑβηλίων μου (σου, αδροῦ, etc.), or μου (σου, αδροῦ, etc.) τὸ βιβλίου when other words precede, as διέβαζεν τῷ τινὶ διάλογον who has your sister a 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 (σοι τὰ μεγάλα κυρίον τὸν χρυσόν τοῦ ἱπποτέμνων). Even in Attic εἰμί for μου occurs (ὦμοι τὰ φαρμακα my wares Λρ. Vesp. 1396).

N. 2. — The differences of position between 1184 and 1185 may be thus illustrated:

My book is pretty: καλὸν ἢ τὸ βιβλίον μου.

They read their books: τὰ καλὰ βιβλία διαγινόμενων.

INTERROGATIVES, ἄλλος, τόπος, ἄλλος WITH THE ARTICLE

1186. The interrogatives τίς, τίος may take the article when a question is asked about an object before mentioned: ΧΩ. τίνι διὰ ἴκεια, ὦ Παῦλε, διδύμα μεγαλών. ΦΑΙ. τὰ τοια; ΣΟΚΡ. Νων ουτα τελεῖν we can decide those questions. ΡΗ. (The) what questions? P. Phae. 277 a.

1187. So even with a personal pronoun: Α. δεύτερο δὴ εὐθὺς ἡμῶν... B. τοι λέγεις καὶ παρὰ τινὰς τοὺς διδάσκεις; Α. 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 'Ελλάς the rest of Greece); in the plural, the others (ὁ ἄλλος Ἑλλας the other [ceteri] Greeks, but ἄλλος Ἑλλας other [alii] Greeks). A substantivized adjective or participle usually has the article when it stands in apposition to ὁ ἄλλος: ταῦτα τὰ πολλά the other civic affairs X. Hi. 9. 5. On ἄλλος, ὁ ἄλλος (sometimes τόπος) besides, see 1272.

1189. τόπος, ἄλλος: τὸ τόπο λεγεῖ that is usually means the great(er) part, τὸ τόπολο the multitude, the vulgar crowd; τλείνει several, τλείνει the majority, the mass; πλείστου very many, πλεῖστος the most; ἄλλοι few, ὁ ἄλλος the oligarchs (as opposed to τὸ τόπολο). Note τόπος predicative: τοι ἐν δὲ τὸπολλὰ τὸ κράτος 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: ἵπποι τῷ δὲ τῷ θέλετε πιθεύσα, ἀγὸς τοῦ δὲ τοῦ πολεμίων 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: σοὶ μὴν τῷ δὲ τῶν βουλεῖν ἀνεπιθυμεῖν, σὺ δὲ τοῦτον μὴς if you do not wish to reply even to this, tell me then X. C. 5. 5. 21.
1192. The forms ἵψ, ἵς, and ἵ τ and the accented forms of the pronoun of the second person (325 a) are used when emphatic and usually after prepositions: καὶ τελεῖσθα ἵ τε καὶ τελεῖσθα δὲ ἐκὼνας μοι καὶ θάλαντα παρ' ἵψ 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. ἵψ, στ (ἐμς, τσι) 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 ἵκεινες (of absent persons), δῆς, ὁπρὸς (of present persons), ἵ μὲν ... ἵ δέ (at the beginning of a sentence), and by ἵπρος in contrast. The oblique cases of the foregoing replace ὁ, etc., which in Attic prose are usually indirect reflexives (1228, 1229). ὁσι and ἵ 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 ἵκ, στ, etc., as personal pronouns (= ἵπρος, ἵπτρος, etc., in Attic), in which case they are enclitic: διὰ μαρτυρίας, τὴν ἵκ τὸς Φόιβος by the art of divination, which Phoebus gave to him A 72. Homer also uses ἵκ, στ, etc., either as direct (= ἵπρος, etc., 1218) or as indirect reflexives (= ἵπρος, etc., 1225). In the former case they are orthotone; in the latter, either enclitic or orthotone. Thus, ἵκαν ἵπτρα γειτροὶ ἦς ἔπαθαν τὸν Δανάων he says there is no one of the Danaans like unto himself I 306. Hdt. agrees with Hom. except that δῆς, διὶ are not direct reflexives and orthotone; σφις (not σφί) 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: ἵμος = μοῦ, στὸς = σοῦ, ἵμετέρος = ἵμων, ἵμετέρος = ἵμον.

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 ἵμος φίλος, ὁ φίλος ἵμος, ὁ φίλος μου my friend from φίλος ἵμος, 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: φίλος τῇ ἵμῳ out of friendship for me X. C. 3. 1. 28. (φίλῳ ἵμῳ 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)).

**ἀμφι** ὁλοκληρωμένος ἡμῶν φίλον he sees my friend, ὁ ὅσον σὸν πάτερα σὸς σὺν. He sees your father, στέργει τὸν ἐμὸν πάτερα ἵππον ἱπποδρόμον τὸν ἐμὸν. Or τὸν πατέρα μου ὁ μου τὸν πατέρα, τὸν ἑαυτόν ἰδιαίτερα καλλιεργηθείς αὐτῷ σοῦ σώζον. My eyes will prove to be more beautiful than yours. X. S. 5. 6.

2. Reflexive (my own, thine (your) own).

a. ὅμοιος, σώοι, σκευοφόρος (the attributive position, very common): ἔλαβον τὸν ἐμοῦ μεσθόν (or τὸν μεθόν τὸν ἐμαυτοῦ) I received my (own) pay, τὸν ἀδελφὸν τὸν ἐμοῦ ἀδελφόν ἐπεμψα. I sent my (own) brother. L. 2. 94, κατι σῶν σωτηρίας κατὰ τοῖς ἑμοῖς γελῶς; art thou laughing at thine own misery and at mine? S. El. 879.

b. ὅμοι, σῶο (less common): στέφες τὸν ἐμὸν πατέρα. I love my (own) father, στέφες τὴν ἑαυτὴν μυρωδότην. You love your (own) mother, ἡ ἑμαυτή γυνὴ μυρωδότην X. C. 7. 2. 28, ἀδελφὸς τῆς μητρὸς τῆς ἑμαυτῆς λόγος. I sent my (own) brother of my mother. And. I. 117.

c. ἔμοι αὐτοῦ, ἔμοι αὐτοῦ (poetical): τὸν ἑαυτὸν ἀλλοτρίον. I love (my) own father, στέργες τὸν πατέρα. You love (your) own father, στέργες τὸν πατέρα. They love (their) own father.

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, στέργες τὸν πατέρα. You love (your) own father, στέργες τὸν πατέρα. They love (their) own father.

1200. FIRST AND SECOND PERSONS PLURAL

1. Not reflexive (adjective our, your; pronoun ours, yours).

a. ὅμετρος, ὅμετροι: ὁ ὅμετρος φίλος our friend (more common than ὁ φίλος ἑμῶν), ὁ ὅμετρος φίλος your friend (more common than ὁ φίλος ἑμῶν), ἐξαφθομοέμενος ἡ ἑμῶν ἡ τῶν ὅμετρων τινάς making a search for you or for anything of yours L. 12. 80.

2. Reflexive (our own, your own).

a. ὅμετρος, ὅμετροι (common): στέργαμεν τὸν ὅμετρον φίλον we love our own friend, στέργατε τὸν ὅμετρον φίλον you love your own friend.

b. Usually the intensive adv. ὅμοι in agreement with ὅμετρος, ὅμετροι implied in the possessive forms. This gives a stronger form of reflexive. Thus:

> ὅμετρους ἀλλοτρίους, ὅμετρους ἀλλοτρίους: στέργαμεν τὸν ὅμετρον αὐτῶν φίλον we love our own friend, σιωπόδημα ἡ τῶν φίλων τινῶν ἡ ἑμείς ἐλεγχθεὶς αὐτῶν a house either for some one of our friends or our own P. G. 514 b; στέργατε τὸν ὅμετρον αὐτῶν φίλον you love your own friend, διδάσκετε τοὺς παιδίας τοὺς ὅμετρους αὐτῶν teach your own children I. 3. 57.

c. ἡμῶν, ὅμοι (rare): αἰτηθεῖσας τοὺς πατέρας ἡμῶν let us accuse our (own) fathers P. Lach. 179 c.

d. ἡμῶν αὐτῶν, ἡμῶν αὐτῶν (very rare): δικαίωσαν ἡμᾶς ... φανερωθὲν μοῖρα ἡμῶν
POSSESSIVE PRONOUNS

a · bron, τῇ δὲς ἐνεστώτως it is not right for us to show ourselves inferior to our own fame T. 2. 11, ὁ τῶν ἡκηρω καὶ τὰ υἱῶν αὐτῶν ὅπως the equipments both of your horses and yourselves X. C. 6. 3. 21.

1201. THIRD PERSON SINGULAR

1. Not reflexive (his, her, its).
   a. αὗτος, αὕτης, αὕτου in the predicate position (very common): ὁ ὁ τῶν φίλων αὐτοῦ (αὕτης) I see his (her) friend, γιγνώσκων αὐτοῦ τὴν ἀνδραίαν knowing his courage P. Pr. 310 d.
   b. ἐκεῖνος, etc., or τότες, etc. in the attributive position (very common): ὁ τῶν ἵματος φίλου, οὗ τῶν ἐχεῖν I see my friend, not his, ἀφικνοῦνται παρ' Ἀραιὸν καὶ τὴν ἐκεῖνος ἄπαθήναι they come up with Ariaeus and his army X. Α. 2. 2. 8, παρεκδόσει τινας τῶν τούτων ἐπιτηδεύων he summoned some of his friends L. 3. 11.
   c. ὑπὲρ, ὑπὲρ, ὑπέρ, ὑπέρ (poetical): τὴν γῆναν ὑπὲρ διὰ κάλλος he married her because of her beauty Λ. 282. Hom. has ὑπὲρ rarely for αὑτοῦ, αὑτῆς.

2. Reflexive (his own, her own).
   a. ἐαυτός, ἐαυτής, in the attributive position (very common): ἐτρέγχει τῶν ἐαυτῶν φίλων he loves his own friend, ὁ ὁ τῆς ἐαυτῆς μητέρα she sees her own mother, τήν ἐαυτοῦ ἀδελφὴν δίδων. Σεῦν he gives his own sister in marriage to Seu- thes T. 2. 101, ὀθρίῳ γυναικα τῆς ἐαυτοῦ he misuses his own wife And. 4. 15. This is the only way in prose to express his own, her own.
   b. ὑπὲρ (ὑπὲρ): poetical. Sometimes in Homer ὑπὲρ (ὑπὲρ) has the sense of own with no reference to the third person (1230 a).
   c. ὑπέρ ἐαυτοῦ, ἐαυτής (poetical): ὑπὲρ ἐαυτοῦ πατέρα (Κ. 204).

1202. THIRD PERSON PLURAL

1. Not reflexive (their).
   a. αὐτὸν in the predicate position (very common): ὁ φίλος αὐτῶν their friend.
   b. ἐκεῖνοι, τότες in the attributive position (very common): ὁ τῶν ἐκεῖνοι φίλου their friend, διὰ τῶν ἐκεῖνοι ἀπαιτήναι because of distrust of them And. 8. 2.
   c. ὑπὲρ (Ionic): Hdt. 5. 58.

2. Reflexive (their own).
   a. ἐαυτοῦ (very common): ἐκέργοντες τῶν ἐαυτῶν φίλους they love their own friends, τῶν ἐαυτῶν συμμάχων κατεφόροντο they despised their own allies X. Η. 4. 4. 7.
   b. ὑφήνες αὐτῶν, the intensive αὐτῶν agreeing with ὑφῆν implied in ὑφήν (common): οἰκῆς τῶν ὑφήνεσις αὐτῶν ἐπικαλοῦνται they call their own slaves as witnesses Ant. 1. 30.
   c. ὑπὲρ αὐτῶν, without the article (rare): τὰ ὁρισματα διαπρατέττονται φῶν αὐτῶν προσγράφημα they contrived that their own names were added L. 13. 72. Cp. 1234. τὸν ὑφῆν αὐτῶν is not used.
   d. ὑφήν (rare in prose): Βοιωτοὶ μέρος τὸ ὑφήνον κατεχοντο the Boeotians furnished their own contingent T. 2. 12.
e. ἐξήνθη in the predicate position, occasionally in Thucydides, as τῶν ἐμμαχόν ἐξήνθη ἢμιν 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 ἴμοι μου  our ἴμετερος ἴμων  thy σὺ σου  your ἴμετερος ἴμων  his, her (ἐις Hom., rare) ἀδρῶ -ής  their ἴμετερος ἴμων  (ἐις Hom., rare)  ἀδρῶ  (σφήν Ionic)

N. — ἴμετερος and ἴμετερος are more used than ἴμων and ἴμων.

b. Reflexive

my own ἴμοι (ἐμὸς ἀδρῶ, -ής) ἴμαυρω, -ής  our own ἴμετερος ἴμων  thy own σὺς (σὺς ἀδρῶ, -ής) σεαυρω, -ής  your own ἴμετερος ἴμων  his, her  their own  ἴμετερος ἴμων  (rare)  σφήν Ionic  (rare),  σφήν ἀδρῶ

N. — In the plural ἴμων ἀδρῶν, ἴμων ἀδρῶν are replaced by ἴμετερος ἀδρῶν, ἴμετερος ἀδρῶν, and these forms are commoner than ἴμετερος, ἴμετερος. σφήν ἀδρῶν is less common than ιὐτων. σφήν ἀδρῶ ιὐτων in poetry may mean mine own, thine own, your own.

THE PRONOUN οὗτος

1204. οὗτος is used as an adjective and as a pronoun. It has three distinct uses: (1) as an intensive adjective 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 (cum, cem, id, eos, eas, ea).

1205. Only the first two uses are Homeric. In Hom. οὗτος denotes the principal person or thing, in opposition to what is subordinate, and is intensive by contrast: οὗτος καὶ θεράπων the man himself and his attendant Z 18 (cp. οὗτος καὶ ραίδης P. G. 511 e and see 1206 d). On οὗτος as a reflexive, see 1228 a; on οὗτος emphatic with other pronouns, see 1238 ff.

1206. οὗτος is intensive (self)

a. In the nominative case, when standing alone: οὗτος τῆν γῆν ἔχον they (the Athenians) seized the land themselves T. 1. 114. Here οὗτος 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: οὗτος ὁ ἄνθρωπος the man himself, οὗτος τοῦ ἄνδρος, τοῦ ἄνδρος οὗτος, etc.

1207. With a proper name or a word denoting an individual, the article is omitted: οὗτος Μένων Menon himself X. A. 2. 1. 5, ἠμοὶ ἀδρῶν basileans in front of the Great King himself 1. 7. 11.

1208. The word emphasized may be an oblique case which must be supplied: ἔτεκε δὲ καὶ οὗτος ὁ Βρασίδας τῇ θεώσαλῳ γῇ καὶ οὗτος (οὐκ. τοῖς θεώσαλοις) φίλοιν ἔμεινεν and Brasidas himself also said that he came as a friend to the country
of the Thessalians an to the Thessalians themselves T. 4. 78, de η δικαίως aδρός we must forthwith consider this matter ourselves D. 2. 2.

1209. Special renderings of the emphatic aδρός:

a. By itself, in itself, unaided, alone, etc.: aδρός η δεδομενa the naked truth Aes. 3. 207, το πάνω τοι χωρίου aδρός καρπον δνηχες the greater part of the place was strong in itself (without artificial fortification) T. 4. 4. On aδρός aδρός: men and all, see 1625. aδρό with a noun of any gender is used by Plato to denote the abstract idea of a thing: aδρό το καλόν ideal beauty R. 493 e, aδρό δικαιοσύνη ideal justice 472 c.

b. Just, merely: aδρό το Τον just what we want X. A. 4. 7. 7, aδρά τάδε merely this T. 1. 139.

c. Voluntarily: άδρος αι καλος μη εξεαλομενος aδρός ευστρατευον: 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): Aδρός εφα the Master (Pythagoras) said it (i.e. ειπεν) Diog. Laert. 8. 1. 48, τοις aδροις; Aδρός. τοις Aδροις; Σωκράτης Who's this? The Master. Who's the Master? Socrates Ar. Nub. 220.

e. With ordinals: γρανθη πρεβενη δικατος aδρός 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), aδρός in any case means same.

Thus aδρός aδρη, rarely (2) aδρη aδρός the same man; τοι aδροι θερους in the same summer T. 4. 58, τα aδρα ταδε these same things X. A. 1. 1. 7, τοις aδροις αει περι των aδρων λαγοις λαγους the people who are continually making the same speeches about the same things Ant. 5. 50.

a. So as a predicate: εγω μεν ο aδρος ειμι, εμεις δε μεταξαλλης I am the same, it is you who change T. 2. 61.

1211. In Hom. aδρός, without the article, may mean the same: ηρξε δε των aδρην οδην, ηρξεν αλλοι he guided him by the same way as the others had gone Θ 107.

1212. aδρός when unemphatic and standing alone in the oblique cases means him, her, it, them. εκλεγον aδρην αδικων they ordered her to depart L. 1. 12.

1213. Unemphatic aδροι, etc., do not stand at the beginning of a sentence.

1214. aδροι, etc., usually take up a preceding noun (the anaphoric use): καλες δε Δαμνττον λεγω προς aδροι τως summoning Damippus, I speak to him as follows L. 12. 14. But an oblique case of aδρος is often suppressed where English employs the pronoun of the third person: εμπειρες δαμνττον την γνωμην εκενερε having satisfied the minds of all he dismissed them X. A. 1. 7. 8.

1215. aδροι, etc., may be added pleonastically; περασωμα το πατσι, κακης αναίων ισπανες, συμμαχειν aδρο I will try, since I am an excellent horseman, to be an ally to my grandfather X. C. 1. 3. 16.

1216. aδροι, etc., are emphatic (= aδροι τοις, etc.) in a main clause when followed by a relative clause referring to aδροι, etc.: εφηκας aδρο, δε δεικε διωγη
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.

γυναῖκες σεαυτόν learn to know thyself P. Charm. 164 e, σφάτεις ίανυής she kills herself X. C. 7. 3. 14, καθ' ίανυῆς βουλευόμενοι τα έπλα παρέδοσαν καὶ σφάτεις αυτοίς 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: τονὶ δε περικοὺς αφήνεις ἔτι τὰς ίανυὰς πόλεις but the perioeci he dismissed to their own cities X. H. 6. 6. 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: ἴμαιντον (not ἴμα) ἴμαινώ I praise myself. The usage of poetry is freer: στέσω σε μάλλον ἂ ἴμε 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 παρέδοσαν σφάτεις αυτοίς 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: βρεπονταὶ τε μοι καὶ λέγωντο πολλὰ καὶ άδικα έμοι χαλλὶ καὶ λέγωντας καὶ τοιωτας ελα I am unable P. R. 368 b (less usually δοκῶ έμαντβ). So in Hom.: έγὼ εμέ λάσακο I will ransom myself K 378. Cp. 1195.

1223. εμέ, σε, not έμαντβ, σεαυτόν, are generally used as subject of the infinitive: έγώ έμας καὶ έμέ καὶ σε τά δίκειν τού δίκεισαν κάκων ήγείσαν 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.
"Orestes persuaded the Athenians to restore him (self) T. 1. 111, ἐβολεύοντο δὲ Κλέαρχος ἀπ' αὐτὸ τὸ στρατεύμα πρὸς ἀυτὸν ἤγαν τῆν γνώμην Clearchus wished the entire army to be devoted to himself X. A. 2. 5. 29. Ὁ σ. 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 κατήγορος ἤφη . . . ἀπαίτητα τοὺς ἱδίους αὐτὸν . . . οὕτω διατίθεναι τοὺς ἀυτῷ συνόντας κ.τ.λ. the accuser said that, by persuading the young, he (Socrates') pupils, etc. X. M. 1. 2. 52.

1227. ἰαυτό, etc., are rarely used as indirect reflexives in adjectival clauses: τὰ μαύρα, δει πρὸς τὸ ἰαυτὸν (ὦ) ἦν, ἀνέλατο they took up the wreaths, as many as were close to their own land T. 2. 92.

1228. Instead of the indirect ἰαυτό, etc., there may be used

a. The oblique cases of αὑτό: ἐπεράτω τοὺς Ἀθηναίους τῆς ἐστὶ αὐτὸν ὥστη παραλείπων he tried to direct the Athenians from their anger against himself T. 2. 65. When ἰαυτό, etc. precede, αὑτό, etc. are usual instead of the direct reflexive: τὸν ἰαυτόν γνώρισε ἐπεφάνθη Σωκράτης πρὸς τὸν ὁμολόγον ἰαυτῷ 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, ὁ and φίλη (rarely οὗ, φίλης, φίλῳ, and φίλῳ). Thus, ἡρώτα αὑτῆν εἰ ἔθελην διάκονησαι οἷς he asked her if she would be willing to do him a service Ant. 1. 18, τοῖς παιδίς ἐκλευνὸν τῷ Κυρνοῖ δεινοὺς διαπρέπον εἰς φίλον they ordered their boys to ask Cyrus to get it done for them X. C. 1. 4. 1, κελέωνυ γὰρ ἡμᾶς κοιμῆν μετὰ φίλῳ πολεμεῖν for they urge us to make war in common with them And. 3. 27, ἤφη δὲ, ἐπειδῆ ὦ ἐκβήναι τὴν ψύχην . . . . . . ἀφεκνησθῆναι φίλοι εἰς τότεν τινὰ 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 1196.

N. 1. — φίλη 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: εἰσαγαγῶν τοὺς ἄλλους στρατηγοὺς . . . λέγειν ἐκλευνὸν αὑτῶς ὃς ὁδὼν ἐν ἡπτοῖς φίλης ἀγάμον ἡ Ἔλεν Σωκράτην 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 αὑτῷ (ipsi) is possible. In the singular αὑτῷ is necessary.

N. 2. — Thucydides often uses the plural forms in reference to the nearest subject: τῶν ξυμμάχων ἐθέσαν φίλου they were afraid of their own allies (= φίλῳ αὑτῶν) 5. 14.

N. 3. — ἰαυτό, etc., are either direct or indirect reflexives, ὁ and φίλη are only indirect reflexives.

1229. οὗ, φίλη, etc., and the oblique cases of αὑτῶς 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 δια and ὧν clauses, in indirect questions, and in general in subordinate clauses not directly dependent on the main verb: τῶν πρόθεσιν, οὗ φίλη (1481) περὶ τῶν προδότων ἐνχώρησαν, ἦμελον they thought no more about their envoys, who were absent

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on the subject of the truce T. 5. 44, ἐφοβοῦντο μὴ ἔπισκοπεῖν αὐτός αἱ σολέμνες 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 ἀνεπίσταθαι αὐντοις we must ask ourselves P. Ph. 78 b, παρὰγγελε τοῖς αὐτοῖς give orders to your men X. C. 6. 3. 27.

a. In Homer δς his is used for ἔμοι or σοι: οὗτοι ἔγγυε ἢ γαῖς δύναμις γλυκερότερον ἄλλα ἄνθρωπα I can look on nothing sweeter than my own land 28.

1231. Reciprocal Reflexive. — The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἄλληλοι, etc.: ἡμῖν αὐτοῖς διαλεγόμεθα 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 χαίροντι τῷ τοῖς ἄλληλων κακοῖς ἡ τοῖς αὐτῶν ἰδιος ἄγαθος (= ἡ τοῖς αὐτοῦ ἄγαθος ἄγαθος) they take greater pleasure in one another’s troubles than each man in his own good fortune I. 4. 188, οὔτε γὰρ ἐνεαυτοῖς οὔτε ἄλληλοι διαλογιζόντωσιν 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: φθοροῦσιν εἰς αὐτοῖς μᾶλλον ἡ τοῖς ἄλλοις αὐρωποῖς 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. αὐτῶν may mean myself, thyself, or himself, and ἐ αὐτῶν, of αὐτῶν, etc. are either emphatic or reflexive.

1234. ἡμῶν (ἡμῶν, σφῶν) αὐτῶν often mean ‘their own men,’ ‘their own side’: φυλακὴν σφῶν τε αὐτῶν τῶν ἐμμαχών καταλαμβάνει 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: αὐτός εφ' ἐντωπών ἐχώροντα they marched by themselves X. A. 2. 4. 10, αὐτός . . . ἐντωπών ἐν μέσῳ κατατέθη τοῦ στρατουκέθου 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 παιδας τοὺς ἐμοί σεριν καὶ ἐμὲ αὐτόν ἔσωσε he disgraced my children and insulted me myself L. 1. 4. Cp. αὐτῷ μοι ἐπέστησεν he sprang upon me myself E 469. 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. ἡμᾶς αὐτός is the usual order in the reflexive combination, but the differentiating yourselves (and no others) may be ἡμᾶς αὐτός or αὐτός ἡμᾶς.
THE DEMONSTRATIVE PRONOUNS

1238. The demonstrative pronouns are used substantively or adjectively: ὁς Tu, or ὁς ὁ δή, 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: ἀυτὴ (for τοῦτο) ἄριστη διδασκαλία. This is the best manner of learning. X. C. 8. 7. 24, εἰ δὲ 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: τοῦτο ἐστιν η δικαιοσύνη. This is (what we call) justice. P. R. 452 b. So ὁ χρυσός ταύτι ἐστι; is not this insolence? Ar. Ran. 21.

1240. ὁς and δὴ this usually refer to something near in place, time, or thought; ἐκεῖνος that refers to something more remote. ὁς τοῖς and δὴ are emphatic, deictic (333 g) forms (this here).

1241. Distinction between ὁς and δὴ. — δὴ 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. δὴ is even used of the speaker himself as the demonstrative of the first person (1242). ὁς ἐστι 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 δὴ and ὁς are contrasted, δὴ refers to the more important, ὁς to the less important, object. Thus, ἀλλ' ἐδώ βασιλεύς χωρεῖ but lo! here comes the king. S. Ant. 155, ἀυτὴ πέλας σοῦ here she (the person you ask for) is near thee. S. El. 1474, καὶ ταύτ' ἄκοψεν κατ' τῶν δ' ἀλγόνα so that we obey both in these things and in things yet more grievous. S. Ant. 64. See also 1245. ὁς has a wider range of use than the other demonstratives.

1242. δὴ is used in poetry for ἐγώ: τὸ ὅδε (= ἐκεῖ) γε ἱωμᾶς ἐστι; while I still live. S. Tr. 305. Also for the possessive pronoun of the first person: εἰ τίς τοῦ δ' ἀκούσας λέγους if any one shall hear these my words. S. El. 1004.

1243. ὁς is sometimes used of the second person: τις ὁστατ; who's this here? (= who are you?) Ar. Ach. 1048. So in exclamations: ὁς, τις ποίεις; you there! what are you doing? Ar. Ran. 198.

1244. τάδε, τάδε τάντα (ταύτα πάντα) are used of something close at hand: ὥστε ἑαυτοί τάδε εἰσιν the people here are not Ionians. T. 6. 77.

1245. ὁς (τοῦτος, τοῦτις, and ὁς) generally refers to what precedes, δὴ (τοῦτος, τοῦτις, τοῦτος, τοῦτος, δῆ) to what follows.

Thus, τούτῳ ἵκεσαν he spoke as follows, but τοιάντα (τοιάντα) εἶχον after speaking thus. Cp. ὁ Κύριος ἄκοιτά τοῦ Γαβριήλ τοιάντα τοιάντα πρὸς αὐτόν ἔλεγεν Κύριας after hearing these words of God: they answered him as follows. X. C. 5. 2. 31.

1246. καὶ ὁς meaning (1) he too, likewise; (2) and in fact, and that too, points back: Ἀγλάς καὶ Σωκράτης. . . καὶ τούτω ἀκεφαλέτην Αγλάς and Socrates . . . they too were put to death. X. A. 2. 6. 30; ἄθρωποι εἰστι. . . καὶ τούτων τούτων it is characteristic of men without resources and that too worthless. 2. 5. 21 (cp. 1320). On καὶ ταύτα see 947.
1247. But ὁδὸς, etc. sometimes (especially in the neuter) refer to what follows, and δὲ, etc. (though much less often) refer to what precedes: μετὰ δὲ τοῦτον ἐκεῖ τοσοῦτον but after him he spoke as follows X. A. 1. 3. 14. τοῦτον λέγοντες ἐκεῖνον he spoke as follows T. 4. 58, τοῦτος παρακληθήσεται exhorting them thus (as set forth before) 7. 78, δὲ δὲ αὐτούς οὐον they bury them thus (as described before) 2. 34, ὁδὸς ἡδὲ the case is as follows (often in the orators).

1248. ὁδὸς (especially in the neuter τοῦτο) may refer forward to a word or sentence in apposition: ὃς μὴ τοῦτο μόνον ἐρωτάται, τι πελοῦται that they may not consider this alone (namely) what they shall suffer X. A. 3. 1. 41. So also ὁδὸς. ἔκεινος also may refer forward: ἔκεινος κερδαίνειν ἥγεωται τὴν ἱδρυσίν this (namely) pleasure, it regards as gain P. R. 606 b. Cp. 990.

1249. ὁδὸς (τοῦτος, etc.) is regularly, δὲ (τοῦτος, etc.) rarely, used as the demonstrative antecedent of a relative: ὅταν τοῦτα λέγῃς, ὁ δὲ δὲς ἐν φθοράς ἀνθρώπων when you say such things as no one in the world would say P. G. 473 e. ὁδὸς is often used without a conjunction at the beginning of a sentence.

1250. When δὲ retains its full force the relative clause is to be regarded as a supplementary addition: οὖ δὴ οὖν ἔκειν ξεινα λέγη ταῦτα σάρτα τοῦτο ἕτοι but here's the reason why I say all this! P. Charm. 165 a.

1251. The demonstrative ὁδὸς, 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 (τοῦτος παρόντας ἀνέλθοσε L. 20. 20) or omits the antecedent.

1252. ὁδὸς (less often ἔκεινος) 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 ἐγκαθίστατο εἰς τοῦτον ἀναγράφον τοὺς δικτυρίους having made a slab they voted to inscribe on it the (names of the) offenders Lyc. 117, ἂν εἴπῃς, ἴματε τοῦτον whatever you say, hold to it P. R. 346 b. The anaphoric ἔκεινος in its oblique cases is weaker (1214).

1253. τοῦτο, ταῦτα (and ἀντά) may take up a substantive idea not expressed by a preceding neuter word: τοῦ τοῦ 'Ἑλλάδα ἡλευθέρωσαν' ἧμείς δὲ ἀδίκιν ἀδίκιν beβαιῶμεν αὐτό (i.e. τὴν ἑλευθερίαν) who freed Greece; whereas we cannot secure this (liberty) even for ourselves T. 1. 122.

1254. ὁδὸς (less frequently ἔκεινος) is used of well known persons and things. Thus, Γοργίας ὁδὸς this (famous) Gorgias P. Hipp. M. 282 b (cp. ille), τοῦτος τοῦτο συκομαῖραι these (notorious) informers P. Cr. 45 a (cp. ille), τὸν Ἀριστείδην ἔκεινον that (famous) Aristides D. 3. 21, Καλλίας ἐκείνον that (infamous) Callias 2. 19. ἔκεινον may be used of a deceased person (P. R. 368 a).

1255. When, in the same sentence, and referring to the same object, ὁδὸς (or ἔκεινος) is used more than once, the object thus designated is more or less emphatic: ὁ δὲς ἐξαιρόμενον τοῖς τὸν τοῦτοι χρήται ἀνθρώπος the god deprives them of their ministers and employs them as his ministers P. Ion 534 c. For the repeated ὁδὸς (ἔκεινος) an oblique case of ἄδικος 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. ἕκεινος refers back (rarely forward, 1248), but implies remoteness in place, time, or thought.

Κύρος καθώρε βασιλέα καὶ τὸ ἄμφοτέρα ἐκείνον στίφος Κύρος perceives the king and the band around him X. A. 1. 8. 26, ἔχει ἕκεινον περιπλάνον γανόν are ships sail-
ing up to us T. 1. 51.

1258. ἕκεινος 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 ἄνθρωπος in an oblique case: ἄν ἄνθροπος ἄργυρον καὶ πείθης ἕκεινον if you give him money and persuade him P. Pr. 310 d. ἕκεινος, when so used, usually stands in a different case than ἄνθρωπος. The order ἕκεινος . . . ἄνθρωπος is found: πρὸς μὲν ἕκεινον οὔτε ἔδειξεν ἢ ἔδειξεν γνώμην, ἀλλ' ἔπεμψεν ἄνθρωπος 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, ἕκεινος may even refer to the subject of the leading verb (apparent reflexive use): ἐκατείχεν τῇ γυναικί ὑμᾶς ὑποτάξα τῇ καὶ τάκεινον πεθαίνοντας when they (the Athenians) see us (the Dorians) in their land plundering and destroying their property (= τὰ ἐκατείχον) T. 2. 11, ἔπεε τοίς Χαλδαίοις οὐ ήκοι οὔτε ἀπόλεσα εἰποδομάν ἕκεινον οὔτε πολεμίαν ἐπεμφανεῖς he said to the Chaldaeans that he had come neither with the desire to destroy them (ἕκεινος is stronger than ἄνθρωπος) nor because he wanted to war with them X. C. 3. 2. 12.

1260. In the phrase δὲ ἕκεινον, δὲ marks a person or thing as present, ἕκεινον a person or thing mentioned before or well known: δὲ ἕκεινον ἔγω I σαῦ I am he S. O. C. 188. Colloquial expressions are τοῦτο ἕκεινον there it is! (lit. this is that) Ar. Ach. 41, and τὸ ἕκεινον I told you so E. Med. 98.

1261. Distinction between ὅσος and ἕκεινος. — When reference is made to one of two contrasted objects, ὅσος refers to the object nearer to the speaker’s thought, or to the more important object, or to the object last mentioned. Thus, ὅποτε ἂν ἂν διακεῖτον ἕκεινον τοῖς γράμμασιν ὑ τοῖς παραπόθεται so that you must with more justice put your trust in those lists (not yet put in as evidence) than in these master-rolls (already mentioned) L. 16. 7, εἴ δέ τοῦτο σοι δοκεῖ μικρόν εἶπε, ἕκεινον καταφέσαν but if this appear to you unimportant, consider the follow-
ing X. C. 5. 5. 29. ἕκεινος may refer to an object that has immediately preceded: καὶ (δὲ) τὸ βελτίωτον δεί, μὴ τῷ βραχότον, ἀποκαλεῖ μὲν ἔτι ἕκεινον μὲν (τ. ε. τῷ βραχότον) γὰρ ἡ φόβος αὐτῆς βαδιείται, ἐπὶ τοῦτο δὲ (τῷ βελτίωτον) τῷ λόγῳ δεῖ προδο-

THE INTERROGATIVE PRONOUNS

1262. The interrogative pronouns are used substantively τίς; who? or adjectively τίς ἄνηρ; what man?

1263. The interrogatives (pronouns and adverbs, 340, 346) are used in direct and in indirect questions. In indirect questions
the indefinite relatives ὅτις, etc., are generally used instead of the interrogatives.

τί βολεται ἡμῖν χρῆσθαι; for what purpose does he desire to employ us? X. A. 1. 3. 18, οὐκ οἶδα δὲ τὶ ἄν τις χρῆσαιτο αὐτῶι I do not know for what service any one could employ them 3. 1. 40, Α. πηγὰ κτισὶν ἄρα τῇ ἡμέρᾳ; B. ὤφελοικα; Α. What’s the time of day? B. (You ask), what time of day it is? Ar. Αὐ. 1490.

N.—For peculiarities of Interrogative Sentences, see 2660, 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 λοτίν; but these things, what are they? Aes. 3. 167. τίνα emphasizes the details: τίον ὅτι ταῦτα; D. 18. 246.

1265. τί is asks a question concerning the class, τί concerning the nature of a thing: εἰτὲ τίς ἡ τέχνη σαυ 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 δὲ τί ἐκ considering what envy is (quid sit invidia) X. M. 3. 9. 8.

THE INDEFINITE PRONOUNS

1266. The indefinite pronoun τίς, τί is used both substantively (some one) and adjectively (any, some). τίς, τί cannot stand at the beginning of a sentence (181 b).

1267. In the singular, τίς is used in a collective sense: everybody (for anybody); op. Germ. man, Fr. on: ἀλλὰ μὲν τίς ἐκεῖνον but everybody detests him D. 4. 8. ἐκακτός τίς, τίς τις each one, every one are generally used in this sense. τίς may be a covert allusion to a known person: δῶσε τίς δικηρ 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, τίς denotes the indefiniteness of the person referred to: δειαν δ’ ὃ κρῶν τάς τίς, διὸν βοτίς ἐστίν ἵγεμὼν αὐτό. but whenever your master arrives, whoever he be that is your leader, etc. S. O. C. 289. With a substantive, τίς may often be rendered a, an, as in ἄτρος τίς δυνάτης another dignitary X. A. 1. 2. 20; or, to express indefiniteness of nature, by a sort of, etc., as in τίς μὲν θεῶν τίνες εἰσὶν οἱ δαίομεν if the ‘daimones’ are a sort of gods P. A. 27 d.

1268. With adjectives, adverbs, and numerals, τίς may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεῖχθη τίς ἄνπρ a very terrible man P. R. 596 c, μῶφ τίς a sort of god-fly P. A. 30 e, σχεδόν τις prettly nearly X. O. 4. 11, τράκμοντα τίνες about 50 T. 8. 73. But in παραγένοντο τίνες δόγ ρῆς the numeral is appositional to τίνες (certain, that is, two ships joined them) T. 8. 100.

1269. τίς, τί sometimes means somebody, or something, of importance: τί δοκεῖν τίνες εἶναι the seeming to be somebody D. 21. 213, ὅσοῖς τί λέγειν he seemed to say something of moment X. C. 1. 4. 20.

1270. τί is not omitted in ἀναμματὸν λέγειν what you say is wonderful P. L. 657 a, Ἰ τις ἡ ὄδης means few or none X. C. 7. 5. 45, Ἰ τις ἡ ὄδης little or nothing P. A. 17 b.
THE ADJECTIVE PRONOUNS ἄλλος AND ἄρεσ

1271. ἄλλος strictly means other (of several), ἄρεσ other (of two). On ὁ ἄλλος, ὁ ἄρεσ see 1188.

a. ἄρεσ 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 ἄρεσ (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: ὁ ἄλλος Ἀθηναῖοι the Athenians as well (the others, i.e. the Athenians) T. 7. 70, τοὺς ὀνείρας καὶ τοὺς ἄλλους ἱππικόις the hoplites and the cavalry besides Χ. Η. 2. 4. 9, γέρον χωρὶς μεθ’ ἄρεος νεῖλον an old man comes with (a second person, a young man) a young man besides Αρ. 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: τὰ τῆς ἄλλης ἑτέρος καὶ μήποτε Ἰθάκης Δαρεικός he gave me ten thousand darics besides honouring me in other ways (lit. he both honoured me in other ways and etc.) Χ. Α. 1. 8. 3, τῷ μὲν ἄλλῳ στρατῷ ἥγεσε, εἰκώτως δὲ πελαταίας τροχάματι 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 alit, 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. Α. 2. 1. 16 (lit. another other things). So ἄλλοι ἄλλως, ἄλλοι ἄλλοις.

a. Similarly ἄρεος, as συμφορὰ ἑτέρα ἑτέρους παίζει one calamity oppresses one, another others E. Alc. 893.

1275. After ὁ ἄλλος an adjective or a participle used substantively usually requires the article: τὰ ἄλλα τὰ μέγιστα the other matters of the highest moment P. A. 22 d. Here τὰ μέγιστα is in apposition to τὰ ἄλλα (1272). ὁ ἄλλοι πάντες οἱ, τὰ ἄλλα πάντα τὰ sometimes omit the final article.

1276. ὁ ἄλλος often means usual, general: παρὰ τῶν ἄλλων τρόπων contrary to my usual disposition Αντ. 3. 6. 1.

THE RECIPROCAL PRONOUN

1277. The pronoun ἀλλήλου expresses reciprocal relation: ὡς δὲ εἴδετε ἀλλήλους ἐν γυνῇ καί ὁ Ἁβραδατάς, ἥπαλκόντο ἀλλήλους when Abradatas and his wife saw each other, they mutually embraced Χ. Κ. 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 ἄνδρας ἄνδρας man fell upon man Ο 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.; λόγος represents the instr. λόγος and the loc. λόγος; 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, νειν οὐ, but persuade 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: Ὑ Ζεύ καὶ θεοί ὢν Zeus and ye gods P. Pr. 310 d, ἀνθρωπες my good fellow Χ. C. 2. 2. 7. The vocative forms an incomplete sentence (904 d).

a. The vocative is never followed immediately by ὡς or ψῆ.

1284. In ordinary conversation and public speeches, the polite ὡς is usually added. Without ὡς the vocative may express astonishment, joy, contempt, a threat, or a warning, etc. Thus ἄξωθες Ἀλκιβίαδ; δ' ὡς hear, Aeschines? D. 18. 121. But this distinction is not always observed, though in general ὡς 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 ὡς, in poetry ὡς, may stand between the vocative and an attributive or between an attributive and the vocative; in poetry ὡς may be repeated for emphasis.
1286. In late poetry a predicate adjective may be attracted into the vocative: ἄνευ καὶ ἄνευ γένους blessed, oh boy, mayest thou be Theocr. 17. 66. Cp. Mutine pater seu Jane libentius audis Hor. S. 2. 6. 20.

1287. By the omission of σο or σως the nominative with the article may stand in apposition to a vocative: ὁ ἄνδρες οἱ παρόντες you, gentlemen, who are present P. Pr. 337 c, ὁ Κύρη 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: ὃ παις, ἁξιόλογος boy, attend me Ar. Ran. 521.

1288. The nominative may be used in exclamations as a predicate with the subject unexpressed: ὁ πικρὸς θεός oh loathed of heaven S. Ph. 254, φιλος ὁ Μενελάος ah dear Menelaus Δ 189; and connected with the vocative by and: ὁ τόλμη καὶ δῆμε oh city and people Ar. Eq. 273. In exclamations about a person: ὁ γενεαῖος oh the noble man P. Phae. 227 c.

a. οὗτος is regular in address: οὗτος, τι πάσχεις, ὁ Ζανθά; ho there, I say, Xanthias, what is the matter with you? Ar. Vesp. 1; ὁ οὗτος, Μᾶς 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 γενεικόν τῶν 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 χρύσου with χρύσος στέφανος, φόβος τολμών with τολμών φόβος, τὸ εὗρος πλείρων with τὸ εὗρος πλείρων (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 βία, μέτοικος, σθένος might, etc., instead of the corresponding adjective: βίθων Διομήδει Diomede E 781.

1293. In poetry δήμας form, κάρα and κεφαλή head, etc., are used with a genitive to express majestic or loved persons or objects: Ἰσμήνας κάρα S. Ant. 1.

1294. χρήμα thing is used in prose with a genitive to express size, strength, etc.: σφερδόνητον πάμυλον τι χρήμα a very large mass of slingers X. C. 2. 1. 6. Cp. 1822.
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 βλού '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 (1186).

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 τίσαρα τάλαμα a tribute of four talents T. 4. 57 (cp. 1328), ἔσται τάς μας, αἱ ἐφοβόντων δῖον, καταφυγόντες fleeing to the ships, two of which were keeping guard 4. 113. So with ol μὲν, ol ἐκ 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, διὰ τοῦ στόλου the expedition of Cyrus X. A. 1. 2. 5. Cp. the dative of possession (1476).

1298. Here may be classed the genitive of origin: ol Σίλωνος τῆς the laws of Solon D. 20. 103, ἡ ἐπιστολή τοῦ Φίλιππου the letter of Philip 18. 37, κυμάτων παραπλάνων 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 ἐφοβῶν the power of the ephors P. L. 712 d, τὸ τῆς τέχνης the function of the art P. G. 450 c, τὸ τῶν Σίλωνος the maxim of Solon P. Lach. 188 b, ἀνδραὶ τῶν πολέμων the chances of war are uncertain T. 2. 11, τὰ τῆς τόξων the interests of the State P. A. 36 c, τὰ τῶν δήμων φρονεῖ is on the side of the people Ar. Eq. 1216. Sometimes this is almost a mere periphrasis for the thing itself: τὸ τῆς τέχνης chance D. 4. 12 τὰ τῆς σωτηρίας safety 23. 163, τὸ τῆς δόσης, ὀστίσκων ἀπ' ἐκείνη the quality of holiness, whatever it is 21. 126, τὸ τῶν προσβολέρων ἡμῶν we elders P. L. 657 d. So τὸ τοῦτον S. Aj. 124 is almost = οὗτος, as τοῦτον is = ἔτως or ἔμε. Cp. L. 8. 19.

1300. The genitive of possession may be used after a demonstrative or relative pronoun: τοῦτο μου διαλάλει 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: Θεουκόλιθος ὁ Ὀλύμπος Thucydides, the son of Olorus T. 4. 104 (and so viōs is regularly omitted in Attic official documents), Ἀδαμ 'Ἀρτέμις Artemis, daughter of Zeus S. Aj. 172, ἡ Μελίσσινα Μελιστίκη Μελίσσινα wife of Smicythion Ar. Eecl. 46, Δώδεκα ἦ Φερεκλούς Lydis, the slave of Pherecles And. 1. 17, ol Μένωνος the troops of Menon X. A. 1. 5. 13 (ol τοῦ Μένωνος στρατηγοῖ ται 1. 5. 11).
a. In poetry we may have an attributive adjective: ἡλαμαμὴν Ἁλᾶς (= Ἁλᾶς ὁ ἡλαμαμὴν) Β 528. Cp. 846 f.

1302. The word on which the possessive genitive depends may be represented by the article: ἀπὸ τῆς λαυτῆς from their own country (γῆς) T. 1. 16 (cp. 1027 b). A word for dwelling (οἰκᾶ, ὁδῶς, and also ἱερῶ) is perhaps omitted after ἐν, εἰς, and sometimes after ἐς. Thus, ἐν Ἀριπόπονος at Ariphon’s P. Pr. 320 a, ἐν Δωμόπο (scil. ἱερῶ) at the shrine of Dionysus D. 5. 7, εἰς διδασκόμενον φοίτην to go to school X. C. 2. 3. 9, ἐν Πατροκλέων ἱερομαί I come from Patrocles’ Ar. Plut. 84. So, in Homer, εἰς(εἰς) Ἀλίδα.

1303. Predicate Use.—The genitive may be connected with the noun it limits by means of a verb.

Ἡπποκράτης ἦσθι οἰκᾶς μεγάλης Hippocrates is of an influential house P. Pr. 316 b, Βουσών ἦ τόλις ἦσται the city will belong to the Boeotians L. 12. 58, ἥ Ζελεία ἦτα τῆς Ἀλαίας Zelea is in Asia D. 9. 43, οδὲ τῆς ἁγίης Θηράκης ἔγεντο not did they belong to the same Thrace T. 2. 29, ἅ διώκει τὸν ψυχισματός, ταῦτ' ἦταν the clauses in the bill which he attacks, are these D. 18. 56.

1304. The genitive with εἰς may denote the person whose nature, duty, custom, etc., it is to do that set forth in an infinitive subject of the verb: νεκάν φρένων σαν ταυτί, ἀλλ’ ἀνράζει σαρφὸ τις the sage, not every one, who can nour poverty Men. Sent. 463, δοκεὶ δικαίων τούτ’ εἶναι πολτόρα this seems to be the duty of a just citizen D. 8. 72, τῶν νικώντων ἦστι καὶ τὰ λαυτὰ σάφειν καὶ τὰ τῶν ἱπποκράτων λαμβάνει 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.

Ἀλήθεια ἄλλος τὰς τόχης δεῖν that the rest belongs to chance E. Alc. 789, τῶν διευθωράτων οὐκον χωρεῖται deemed a daughter of a house most free E. And. 12, ἡμῖν γράφη τῶν ἑπτάετῶν ὑπερευθυγνωστών put me down as one of those who desire exceedingly to serve on horseback X. C. 4. 8. 21, τῆς πρωτῆς τάξεως τεταγμένος assigned to the first class L. 14. 11, τῆς ἁγαθῆς τόχης τῆς πόλεως εἶναι τίθημι I reckon as belonging to the good fortune of the State D. 18. 254, εἶ δὲ πρὸς τῆς Ἀλαίας λαυτῶν ποιεῖται but if some are claiming Asia as their own X. Ages. 1. 33, νομίζει βαοῖς λαυτῶν 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 Ὁμακῶν τελεστα ταργειρες of the Thracians T. 7. 27, οἱ ἄφοροι τῶν πολιτῶν the needy among the citizens D. 18. 104; rarely between the limited noun and its article: οἱ τῶν δίδων δικαστὲς 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 οὐδεὶς πάντες all of these, all these, τέσσαρες ἡμεῖς ἦμεν there were four of us, τὸ πᾶν πλῆθος τῶν ὄντων the entire body of the hoplites T. 8. 98, διότι ἂν τῶν όμοίων as many of you as belong to the 'peers' X. Α. 4. 6. 14.

1309. The idea of division is often not explicitly stated. See third example in 1810.

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 Δωρίδαι ήμεν those of us who are Dorians 4. 01. The governing word may be omitted: Ἀρχαῖαι τῶν Ἡρακλέων Archias (one) of the Heraclidae T. 6. 3. To an indefinite substantive without the article may be added a genitive denoting the special sort: Φεραθλᾶς Πέρσης τῶν δημοτῶν Phraules, a Persian, one of the common people X. С. 2. 3. 7.

1311. Chorographic Genitive.—τῆς Ἀττικῆς ἐστὶ Οἰλίνη in Attica T. 2. 18 (or εἰς Οἰλίνη τῆς Ἀττικῆς, not et τῆς Ἀττικῆς Οἰλίνην), τῆς Ἰταλίκης Λοκρῶν the Locrians in Italy 3. 88. 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 Ἐθνὸς τῆς Ἐθνοῦ Personae in Euboaea T. 3. 98).

1312. (II) With substantive adjectives and participles.

ὅλος τῶν ἀθρόων the unjust among men D. 27. 68 (but always ὅλος τῶν ἀθρόων), μόνος τῶν πρυτάνεων alone of the prytans P. Α. 32 b, ὅλος ἀθρόων few of them X. Α. 3. 1. 3, τῶν ἄλλων Ἑλλήνων ὁ βουλευμένος whoever of the rest of the Greeks so desires T. 3. 92. So τὸ καταπνίκιον ἀθρόων τοῦ συνελευθερισμοῦ the part of the cavern facing them P. R. 515 a. For nihil novi the Greek says οὐδεὶς πάνω.

1313. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, instead of appearing in the neuter: Ιταλίκης τῆς γῆς τῆς πολλῆς they ravaged most of the land T. 2. 56, τῆς γῆς ἡ ἄρησα 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 Ἀργυρῶν λογάδων τὸ τολὴ the greater part of the picked Argives T. 5. 73, τό τολὴ τῆς χώρας over a great part of the land 4. 3.

1315. (III) With comparatives and superlatives.

ὁμός ὁ ἐρατηρὸς the elder of us X. С. 6. 1. 6 (1066 b), οἱ πρεσβύτατοι τῶν στρατηγῶν the oldest of the generals X. Α. 3. 1. 11, στὶ τῶν ἄθρων τελείως χρώματι ἐτεισάκτῳ we make use of imported grain more than all other people D. 18. 87. So with a superlative adverb: ἡ ναὸς ἀριστά μοι ἤτειν ἤτειν 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: ἀριστερῶν conspicuous among men Λ 248, ἡ φιλὴ γυναῖκῶν οἱ dear among women E. Alc. 460. In tragedy an adjective may be emphasized by the addition of the same adjective in the genitive: ἀρρητ' ἀρρητῶν horror unspeakable S. O. T. 465. Cp. 1048.

1317. (IV) With substantive pronouns and numerals.
THE GENITIVE

The genitive of quality occurs chiefly as a predicate.

The genitive of explanation (appositive genitive)

The genitive of an explicit word may explain the meaning of a more general word.
a. But with ὁνόμα the person or thing named is usually in apposition to ὁνόμα: τῷ δὲ ἀνυώτάτῳ ἄθεσιν ὁνόμα Καλλιστράτου I gave the youngest the name Callistratus Δ. 48. 74.

GENITIVE OF MATERIAL OR CONTENTS

1323. The genitive expresses material or contents.

ἔργον ὅδηγεν the fence (consisting of) the teeth Δ 360, κρήνη ἡδέος ἔδωκε a spring of sweet water X. A. 6. 4. 4, σωφρόνιστον, ἔδωκεν, λίθου heaps of corn, wood, stones X. H. 4. 12, ἔξοχον τάλαντα φόρου six hundred talents in taxes T. 2. 13 (cp. 1296).

1324. Predicate Use: στεφάνου ὅδωρ οὐκαί, ἀλλ' οὗ χρυσίου crowns that were of roses, not of gold D. 22. 70, ἐπηρεμένη ἔστιν ὅδως λίθου a road was paved with stone Hdt. 2. 188, and often with verbs of making, which admit also the instrumental dative. Hdt. has ποιεῖται ἀρχαῖ and ἐκ τύμων.

GENITIVE OF MEASURE

1325. The genitive denotes measure of space, time, or degree.

ἀκτῶ σταδίων τεῖχος a wall eight stades long T. 7. 2, πέντε ἕμερῶν σίτη provisions for five days 7. 43 (cp. fossa pedum quindecim, exilium decem annorum). Less commonly with a neuter adjective or pronoun: ἐκ μέγα ἐξωρθησάν δυνάμεως they advanced to a great pitch of power T. 1. 118, τὶ δεκάς some honour (aliquid famae) 1. 5, ἀμήχανος εὐθαμβῶς (something infinite in the way of happiness) infinite happiness P. A. 41 c (with emphasis on the adj.). But the phrases ἐκ τοῦτο, ἐκ τοσοῦ ἄφικέναι (ἡκεῖν, ἔλθεῖν, προσβαίνειν, usually with a personal subject) followed by the genitive of abstracts are common: ἐκ τούτο θάδαιον ἄφικεν he reached such a pitch of boldness D. 21. 194, ἐν πατρὶ ἄθυμας in utter despondency T. 7. 56, ἐν τοῦτῳ παρασκευῇs in this stage of preparation 2. 17, κατὰ τοῦτο καυρῷ at that critical moment 7. 2. The article with this genitive is unusual in classical Greek: ἐκ τούτο τῆς ἡμικύριας 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: δυναῖν μυκέν πρόοδος an income of two minae X. Vext. 3. 10. Cp. 1296, 1328.

1327. Predicate Use.—ἐπηδίων ἐτῶν ἡ πρόκοπα when a man is thirty years old P. L. 721 a, τὰ τεῖχη ἧν σταδίων ἐκ τῶν 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 ἄθαντος ἐπιθυμεῖ desire for water T. 2. 52 (1340), χόλος ὑπὸς 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: νότος ἐ βασιλεὺς 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 βαρβάροι φοβοῦνται) X. Α. 1. 2. 17, ἡ βασιλεία ἐπιρροή the perjury of the king (βασιλείᾳ ἐπιρροή) 3. 2. 4, τὸ ὄργιζον τῆς γυνῆς their angry feelings T. 2. 59 (such genitives with substantive participles are common in Thucydides; cp. 1168 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 Ἑλλήνων the fear of the Helots (felt towards them: φοβοῦνται τοῖς Ἑλλήσι) T. 3. 54, ἡ τῶν Ἑλλήνων εὐνοία good-will towards the Greeks (εὐνοεῖ τοῖς Ἑλλήσι) X. Α. 4. 7. 20, τὸ τῶν καλῶν συνοικία intercourse with the good (σύνοικι τοῖς καλοῖς) P. L. 828 a.

a. The objective genitive often precedes another genitive on which it depends: μετὰ τῆς χειμεραίας τῆς αίματος with the request for an alliance T. 1. 32.

1332. Various prepositions are used in translating the objective genitive: ἡ δεκαπεντάετάς πόλεως war with the gods Χ. Α. 2. 5. 7, ὧν κατὰ oaths by the gods E. Hipp. 657, δεκαπεντάετας εὐχαί prayers to the gods P. Phae. 244 e, αὐτοκυμάτων ὀργή anger at injustice L. 12. 20, ἐκείσεϊ δικαία moderation in pleasure L. 1. 21, τῶν χαράς νίκη victory over pleasures P. L. 840 c, τρεῖς μάρτυρες memorials of victory over barbarians Χ. Α. 7. 7. 66, παραθέσεις τῶν ἐνακαλλάτων exhortations to reconciliation T. 4. 59, μύθος φλωρίων tidings about friends S. Ant. 11, σοῦ μῦθος speech with thee S. O. C. 1161. In ἐνδικτόν λύσεις release from death Μ. 421, μετακαταστάσει τολµοι respite from war T 201, it is uncertain whether the genitive is objective or ablative (1392).

1333. The objective genitive is often used when a prepositional expression, giving greater precision, is more usual: τὸ Μεγαρῶν ψήφωμα the decree relating to (τῷ) the Megarians T. 1. 140, ἀπόβασις τῆς γῆς a descent upon the land (ἐπὶ τὴν γῆν) 1. 108, ἀπόβασις τῶν Ἀθηναίων revolt from the Athenians (καὶ τῶν Ἀθηναίων) 8. 5.

1334. For the objective genitive a possessive pronoun is sometimes used: τῆς κληρονόμου for thy sake P. Soph. 242 a, διαβολὴ ἡ ἐνή γενικολία of me P. A. 20 e. ὁ ὦς φόβος is usually objective: the fear which I inspire. (But σοῦ μῦθος speech with thee S. O. C. 1161.)

1335. Predicate Use. — οἱ τῶν κακοφρύων ὀικτοί, ἀλλὰ τῆς δίκης compassion is not for wrong-doers, but for justice E. fr. 270.

GENITIVE OF VALUE

1336. The genitive expresses value.

ἰερὰ τρίων ταλάντων offerings worth three talents L. 30. 20, χίλιων δραχμῶν δισάρην I am defendant in an action involving a thousand drachmas D. 55. 26.

1337. Predicate Use: τοῦτο αἰχμαλώτων τοιούτων χρήσιμώτων λέσθαι to ransom the captives at so high a price D. 19. 222, τριῶν δραχμῶν τοιοῦτος ὀτρίς a threepenny rogue 19. 200.

TWO GENITIVES WITH ONE NOUN

1338. Two genitives expressing different relations may be used with one noun.
ol ἄνθρωποι διὰ τὸ αὐτῶν δέος τῶν θεάτων καταφεύγονται by reason of their fear of death men tell lies P. Ph. 85 a, Διονύσων προεβότων χορός a chorus of old men in honour of Dionysus P. L. 665 b, ἡ τὸ ν Λάχθους τῶν μεών ἀρχὴ Lachés' command of the fleet T. S. 115, ἡ Φαίδων προεισκότις τῆς Κεράβας 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: Νίκηρατος ἔρων τῆς γυναῖκὸς ἀντέρασι 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.

'Αδρότου δ' ἔγημε θυγατέρων he married one of Adrastus' daughters Ξ 121. τῶν τόλων λαμβάνει he takes some of the colts X. A. 4. 5. 35, λαμβάνει τοὺς βαρβαρικοὺς στρατοὺς taking part of the barbarian force 1. 6. 7, κλέπτοντει τοὺς δρους seizing part of the mountain secretly 4. 6. 15 (cp. τοὺς δρους κλέναι τι 4. 6. 11), τῆς γῆς ἔτεμον they ravaged part of the land T. 2. 56 (cp. τὴν γῆν πάσαν ἔτεμον 2. 57 and ἔτεμον τῆς γῆς τὴν τολλήν 2. 56), κατεδύχη τῆς κεφαλῆς he had a hole knocked somewhere in his head Ar. Vesp. 1428 (τὴν κεφαλὴν κατεδύχεσε to have one's head broken D. 54. 35).

1342. With impersonalas a partitive genitive does duty as the subject: πολέμου ὁ μετὰ τῆς ἄρτης she had no share in war X. C. 7. 2. 28, ἐμοὶ οδηγόντων προσήκει τοῦτον τοῦ πράγματος I have no part whatever in this affair And. 4. 34. Cp. 1318.

1343. The genitive is used with verbs of sharing.

πάντες μετέχουν τῆς ἑορτῆς all took part in the festival X. A. 5. 8. 9, μετεδόσαν ἄλληλοις ἄν = τοῦτων ἄλλοι ἔχουν ἔκαστοι they shared with each other what each had 4. 5. 6, τὸ ἄνθρωπιον γένος μεταλληφθεὶς ἀνθρώπινας the human race has received a portion of immortality P. L. 721 b, στὸν κοινωνίαν to take a share of food X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ἄλλο προσήκει you have no concern in righteous dealing X. H. 2. 4. 40, πολίτεα, ἐν ἡ τέτοιην οὐ μέτοχον ἀρχή a form of government in which the poor have no part in the management of affairs P. R. 550 c. So with μεταλληχάνειν get a share (along with somebody else), συμπαραστηφαι and κοινοῦσαν take part in, μετατείχεσθαι and μεταποιείσθαι demand a share in.

1344. The part received or taken, if expressed, stands in the accusative. αἱ τόπαι τῶν μεγιστῶν ἀγάθων ἔλαχιστα μετέχουσι tyrants have the smallest por-
tion in the greatest blessings. X. Hi. 2. 6, τοὐς χαῖς μετατεί τὸ μέρος he demands his share of this. Ar. Vesp. 972.

1345. The genitive is used with verbs signifying to touch, take hold of, make trial of.

(ἡ γάνοι) ἕματο τῶν ἄρθρων the plague laid hold of the men T. 2. 48, τῆς γράμμης τῆς αὐτῆς Ιχομαί. I hold to the same opinion 1. 140, ἐν τῇ Ιχομαή ἐμοί κλίνον on the couch next to me P. S. 217 d, ἀντιλάβονται τῶν πράγματῶν take our public policy in hand D. 1. 20, ὅσον περίφημο τοῦ τείχους to make an attempt on (a part of) the wall T. 2. 81. So with ψαθέν touch (rare in prose), ἀντίχεισθαι cling to, ἐπιλαμβάνεσθαι and συλλαμβάνεσθαι lay hold of.

1346. The genitive, with the accusative of the person (the whole) who has been touched, is chiefly poetical: τὸν δὲ ποδάρι τοῦ βασιλέω but him as he fell, he seized by his feet Δ 468, ἠδαπαὶ τῆς ἱματίας τῶν ὄρων they took hold of Orontas by the girdle X. A. 1. 6. 10 (but μοῦ λαβώμενος τῆς χειρὸς taking me by the hand P. Charm. 152 b), ἄγει τῆς ἄγεις τὸν ἑκάστον to lead the horse by the bridle X. Eq. 6. 9 (cp. βοῦν δ᾿ ἄγετην κεράων they led the cow by the horns γ 489).

1347. Verbs of beseeching take the genitive by analogy to verbs of touching: εἰς λασθέντα γογγον she besought me by (clasping) my knees I 451 (cp. γεμὶς ἐράμυνος λασθέσθαι beseech by touching his chin K 454).

1348. The genitive is used with verbs of beginning.

a. Partitive: ἦθεν Ἀρχέων ἀρχεῖν τὸν λόγου ὅπως he said that Cyrus began the discussion as follows X. A. 1. 6. 5, τοῦ λόγου ἀρχεῖν ὅπως he began his speech as follows 3. 2. 7. On ἀρχεῖν as distinguished from ἀρχεῖσθαι see 1784. 5.

b. Ablative (1391) denoting the point of departure: σεὶ δ᾿ ἄρχεισθαι I will make a beginning with thee I 97. In this sense ἄρι ὁ ἢ is usually added: ἀρχαίου ἀπὸ σοῦ D. 18. 297, ἀρχαίου ἀπὸ τῆς λατρείας 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).

ἀνθρῶπων στοχαζούσα to aim at men X. C. 1. 6. 29, ἐφιέμενοι τῶν κερδῶν desiring gain T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμούσαν all men desire what is good P. B. 438 a, τὸ ἐράν τῶν καλῶν the passionate love of what is noble Aes. 1. 137, τοῖς χρημάτων they are hungry for wealth X. S. 4. 30, πόλει ἔλεον προσέβασε αὐτοίς a state thirsting for freedom P. R. 562 c. So with ἀνεσθεῖν shoot at (poet.), λιθαρσῆς desire (poet.), γλυκουρίας desire. φιλεῖν love, ἄρα ἐν long for take the accusative.

1350. The genitive is used with verbs signifying to reach, obtain (genitive of the end attained).

τις ἄρνης ἐφιείσθαι to attain to virtus I. 1. 5, οἱ δικονσταὶ βραχίστερα ἡκότων ἐν ἐπιθυμοῦσι τῶν ἐφιέμενοι the javelin-throwers did not hurl far enough to reach the singers X. A. 3. 3. 7, στορτῶν ἐπικαὶ he obtained a truce 3. 1. 26.
So with ευρέω obtain (poet.), εκλυομένω inhere, ἀποτυγχάω fail to hit. τυγχάω, when compounded with ἐν, ἐνε, παρε, περί, and σὺν, takes the dative. λαγγάω 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: οὗ δέ δῆ τάρτων ὠδέων τευχέοντος ἐπάνω in a case where we expect to win praise from all men X. A. 5. 7. 38. 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: οδοὺς ἡμάρτανεν ἄνδρος no one missed his man X. A. 3. 4. 15, σφαίρης τὸς δὲςς 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, αὐτών ταῖρων for the purpose of obtaining (his share of) buils a 25, αὐτῆς τοῦτος ἄνδρος I will encounter this man II 423, πελάσαι μὲν to approach the ships S. Aj. 700. In the meaning draw near to verbs of approaching take the dative (1483).

1354. The genitive is used with verbs of smelling.

ὅνο μὺρον I smell of perfume Ar. Eccl. 524. So πνεῖν μὺρον to breathe (smell of) perfume S. fr. 140.

1355. The genitive is used with verbs signifying to enjoy, taste, eat, drink.

ἀπολαῦομεν πᾶτρων τοῦ ἀγαθῶν we enjoy all the good things X. M. 4. 3. 11, εὐχῶται τοῦ λόγου enjoy the discourse P. R. 352 b, ὅλγοι στοι τευχεομένῳ few tasted food X. A. 3. 1. 3. So (rarely) with ἡσυχάσα to take pleasure in.

a. Here belong ἐδίδοι, πτίμῃ when they do not signify to eat up or drink up: ὄνομαν ἐδίδοι αἰσθᾶν to eat them alive X. H. 3. 3. 6, πτίμῃ οἴνῳ drink some wine χ 11, as boire du vin (but πτίμῃ οἴνῳ τε 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.

τοῖς ἀντίτων φίλων μέμησο remember your absent friends I. 1. 26, λοθόμαι δ' ὧν ἀναμητήτης τῶν ἐμοι πετραγμένων I desire to remind you of my past actions And. 4. 41, δέδοκα μὴ ἐνπλαύσιμα τῆς οἰκάς οδοὺ I fear lest we may forget the way home X. A. 3. 2. 26, ἐπιμελόμενοι οἱ μὲν ὑπογραφῆ, οἱ δὲ σκεύων some taking care of the pack animals, others of the baggage 4. 3. 30, τοῖς τῶν πολλῶν δέξης δει ἵμαῖς φρονίσαντι we must pay heed to the world's opinion P. Cr. 48 a, τί ἴμαί τῆς τῶν πολλῶν δέξαι μέλει; what do we care for the world's opinion? 44 c, τοῖς σπουδαίοις ὀχᾷ ὄντε τῆς ἀρετῆς ἀμέλων the serious cannot disregard virtue I. 1. 48, μὴ δέ οὖν ὁλημετέρα μὴ δὲ καταφορμείτε (cp. 1385) τῶν προστεταγμένων neither neglect nor despise any laid on you 3. 48.

1357. So with μνημονεύειν remember (but usually with the accus., especially of things), μνημονεύω not to speak of, καθεστᾷ care for, ἀνθρεπτεῖν give heed to,
THE GENITIVE

1358. Many of these verbs also take the accusative. With the accus. μεμνῄσκει 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. ἔμμαισθαί forget takes either the genitive or the accusative, λανθανεῖν (usually poetical) always takes the genitive. μελεῖ it is a care, ἐπιμελεῖσθαι care for, μεμνῄσκει think about may take περί 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: ταῦτα ἀπόμηνος ὤμος 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 θεί μελεῖ 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: χορός πάσοι μελος P. L. 835 e.

1361. The genitive is used with verbs signifying to hear and perceive: ἀκοινοί, κλινώ (poet.) hear, ἀκοινοίσθαι listen to, αἰσθάνοσθαι perceive, συνδέισθαι hear, learn of, συνίσταναι understand, ὀφθαλμοῖσθαι 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.

τινὶς ἔκλαλο ἔστιν ὅστις I heard somebody say D. 8. 4, ἀκοινοίσθαι τῆς σάλπιγγος hearing the sound of the trumpet X. A. 4. 2. 8, ἀκοινοίσθαι τῶν θρησκευόν hearing the noise 4. 4. 21, ἀκοινοίσθαι τοῦ ἔρωτος listening to the singer X. C. 1. 3. 10, δοκεῖν ἧλιον εὐφρενόν all who understood each other T. 1. 3, ἑκείδαν συνίστασθαι when one understands what is said P. Pr. 325 c (verbs of understanding, συνίστασθαι, and ἐκτασθαι, usually take the accus.), κρομμόν οὐσίᾳ 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 ὄποι ἀκοινοίσθαι oi νεοὶ 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 οἵν, δοκεῖ, αὐτός, and ὁ is frequent.

1362. A double genitive, of the person and of the thing, is rare with ἄκοψει: τὸν ὑπὲρ τῆς γραφῆς δικαιοῦ ἄκοψει μοῦ to listen to my just pleas as regards the indictment D. 18. 9.

1363. ἄκοψει, αἰσθάνοσθαι, συνδέισθαι, 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 Πλαταίσσο, ἦς ἱστοντο ἐνδον τέ βραίς τῶν ᾿Οδδού ταύτης καὶ καταλημμένη τὴν τόλμη but the Plateans, when they became aware that the Thebans were inside and that the city had been captured T. 2. 3, συνισταμένοι Ἀρταξερζησ τεθηκότα having learned that Artaxerxes was dead 4. 50.
a. To hear a thing is usually ἀκοέων τι when the thing heard is something definite and when the meaning is simply hear, not listen to.

1364. ἀκοέω, ἀκροάσθαι, πνεύμασθαι, meaning to hear from, learn from, take the genitive of the actual source (1411).

1365. ἀκοέω, εἶδε, πνεύμασθαι τινος may mean to hear about, hear of: εἰ δὲ καὶ τεθηκότως ἀκούσας but if you hear that he is dead a 289, εἰδάν σοι hearing about thee S. O. C. 307, ὥσπερ τοῦτο τῷ Πύλῳ κατελημένῳ when they heard of the capture of Pylos T. 4. 6. For the participle (not in indirect discourse) see 2112 a. τεπλ is often used with the genitive without the participle.

1366. In the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἀκοεῖν πάντων, ἐκλήγων ὅσον &c. sumpeirai listen to everything, but choose that which is profitable Men. Sent. 556, τῶν πτερευμῶν ἀκοεῖν to submit to enemies X. C. 8. 1. 4. πεπειδήθαι takes the genitive, instead of the dative, by analogy to this use (Hdt. 6. 12, T. 7. 73). (On the dative with ἀκοεῖν obey see 1465.)

1367. αἰσθάνεσθαι takes the genitive, or (less frequently) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ἔσθοντο they heard the noise X. H. 4. 4. 4, ἔσθε τὰ γεγονόμα ἦν perceived what was happening X. C. 3. 1. 4. The genitive is less common than the accusative when the perception is intellectual: ὡς ἔσθοντο τεχνίτων when they heard that they were progressing with their fortification T. 5. 88. Cp. 1368.

1368. Some verbs, ordinarily construed with the accusative, take the genitive by the analogy of αἰσθάνεσθαι, etc.: ἔγνω ἄτομα ἐμὸν πουνύτος he knew that I was acting absurdly X. C. 7. 2. 18, ἀγνοοῦστε ἄλληλοι ὅ 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 ἔμπλησετε τὴν δῖανταν τριήρων; will you not cover the sea with your triremes? D. 8. 74, ἀναπήλθαι αἵνω to implicate in guilt P. A. 32 c, τροφίς ἀντροπίς to have plenty of provisions X. Vect. 6. 1, τριήρης σεσαμγίτης ἄρηπτων a trireme stowed with men X. O. 8. 8, ὅσει μεσότατοι to be filled with pride P. L. 713 c. So with πλῆθει, πληρῶν, γέμει, πλούτει, βρῶν (poet.), βρέων (poet.).

a. Here belong also χελρ στάξει τυφλής Ἀρες his hand drips with sacrifice to Ares S. El. 1423, μεθυσθεὶς τοῦ νεκτάρος intoxicated with nectar P. S. 203 b, ἡ πηγὴ μεὶς ψάρος οὐσός the spring flows with cold water P. Phae. 290 b. The instrumental dative is sometimes used.

1370. The genitive is used with verbs signifying to rule, command, lead.

θεῖον τὸ θελόντων ἄρχειν it is divine to rule over willing subjects X. O. 21. 12, τὴν δῖανταν ἐκράτει οὗ was master of the sea P. Menex. 299 c, Ἐρᾶς τῶν θεῶν βασιλέωι Love is king of the gods P. S. 196 c, ἤγειρο τῆς ἔκδου he led the expedition T. 2. 10, στρατηγεῖν τῶν ξένων to be general of the mercenaries X. Α.
2. 6. 28. So with τιμασθεὶν be absolute master of, ἀνδραὶς 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 κυριάκει μὴ δίκαιον ἤγειρεν τις not to lessen your dominion over the Peloponnesian T. 1. 71. ἡγεμόνι τινι 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.

ἀγρυλόν πρινθαί ἢ ἄποδε θαυμάζον to buy or sell a horse for money P. R. 333 b, θεοστοκλάτε τῶν μεγάτων δωρεάν ἥλωσαν they deemed Themistocrates worthy of the greatest gifts I. 4. 154, οὐκ ἀνταλλακτέον μοι τὴς φιλοτιμίας οὖθεν κέρδους I must not barter my public spirit for any price D. 19. 223. So with τάττειν rate, μεθύνει λευκ. μεθύνα μη αἰρε, ἐργάζεσθαι work, and with any verb of doing anything for a wage, as οἱ τῆς παρ' ἡμέρας χάριτος τὰ μέγατα τῆς πόλεως ἀπολαβάσθησαν those who have ruined the highest interests of the State to purchase ephemeral popularity D. 8. 70, τὴν διδάσκει; τέτει μὴν for how much does he teach? for five minae P. A. 20 b, οἱ Χαλδαῖοι μεθύνον στρατεύονται the Chaldæans serve for pay X. C. 3. 2. 7.

a. The instrumental dative is also used. With verbs of exchanging, ἄρρη is usual (1883).

1373. To value highly and lightly is περὶ πολλοῦ (πλεοναι, πλεοντον) and περὶ ὕλην (ὕληνος, ὕληνον) τιμᾶσθαι or πωλοῦσα: τὰ πλεονατον ἓπια περὶ ὕληνον πουρία, τὰ δὲ φαντάσματα περὶ πλεονατον 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 περὶ, is rare: πολλοῦ πουρίας ἄρρηκτον ἀποκεῖται ἀ ἀρχαία Προταγώρου 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: ὅπως τῆς καταστολῆς ἄρρηγον πράττει you charge nothing for your teaching X. M. 1. 6. 11, τρεῖς μαί τῳρίσκουν three minae for a small chariot Ar. Nub. 81.

1374. In legal language τιμᾶτα τινι δικαίου is to fix the penalty at death (said of the jury, which is not interested in the result), τιμᾶται τινι δικαίου to propose death as the penalty (said of the accuser, who is interested), and τιμάσθαι τινος to propose a penalty against oneself (said of the accused). Cp. τιμάται μοι ὁ ἄνδρα τιμᾶται the man proposes death as my penalty P. A. 38 b, ὅλλα δὲ φιλήματα τιμᾶσθαι; τῶν γὰρ ἐμὶ τῶντοι τιμᾶσθαι but shall I propose exile as my penalty? for perhaps you (the jury) might fix it at this 37 c. So ἄνδρα τινι with τερέσαι, δισκέων, ἐπάγειν. Cp. 1379.

GENITIVE OF CRIME AND ACCOUNTABILITY

1375. With verbs of judicial action the genitive denotes the crime, the accusative denotes the person accused.
SYNTAX OF THE SIMPLE SENTENCE

1376. So with ἀμέσωςαι and καλάζων punish, εἰσάγειν and προσκαλέσθαι summon into court, ἀπειθεῖν convict, τίμωρεισθαι take vengeance on. With τίμωρειν 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 δικαίωσθαι τινί τινος to go to law with a man about something.

1377. Verbs of judicial action may take a cognate accusative (δίκην, γραφήν), on which the genitive of the crime depends: γραφήν ὑδρεως καὶ δίκην κακογροῖας φεύγεια: 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. ἀλήθειαν (ἀληθεία) be convicted, ὕφλασκάεσθαι lose a suit, φεύγειν be prosecuted are equivalent to passives: ἡν τις ἄλος κλοπῆς... κἂν ἀστρατεῖας τις φηλή if any one be condemned for theft... and if any one be convicted of desertion D. 24. 103, ἀπειθεῖς φεύγοντα ὑπὸ Μελητοῦ being tried for impiety on the indictment of Meletus P. A. 35 d. ὑφλασκάεσθαι may take δίκην as a cognate accus. (ὑφλασκέται δίκην to be cast in a suit Αρ. Αν. 1467); the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὑπὸ κλοπῆς ὑπὸ δώρων δικαίων all who had been convicted of embezzlement or bribery And. 1. 74, φίλων θανάτου δίκην δικαίων having incurred through your verdict the penalty of death, ὑπὸ τῆς ἀλήθειας ὕφλασκόεσσα μαχαίριαν 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 κρίνων: they judge in matters of life and death X. C. 1. 2. 14. So διάγειν τινα θανάτου to impeach a man on a capital charge X. H. 2. 3. 12; cp. τίμωρ 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: τι δέ τινων σει; but what do you think of horses? P. R. 459 b. Often in poetry: εἰς δέ μοι παρέβας but tell me about my father λ 174, τοῦ καστεύντου 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: τίπος ἢ κακογραφής, τοῦ ἤπιεν κακομηντενγίον: τής δὲ γυναίκος, εἰ κακοποιεΐς 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, ἰδεῖν δὲ καὶ τῶν ἢπων ἤμπορον τεχνικῶν and so in the case of the other arts too P. Charm. 166 d, τι δέ 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 ὑπελεγμένον ἐνδέχεσθαι, ἐπιθυμεῖν προστάσεως (1392), ἐπιθυμεῖν ἔθνους (1349); or (2) if the compound has acquired through the preposition a significance different from that of the simple verb with the preposition: thus ἀγοράστες τὴς Ἀθηναίας desiring of freedom L. 2. 46 cannot be expressed by γότας ἀγοράστες τῆς Ἀθηναίας. 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 ἔμβατες ὄρων to set foot on the boundaries S. O. C. 400 by analogy to ἐπιθύμησας τῶν ὄρων P. L. 778 e.

1384. Many verbs compounded with ἀπό, πρὸ, ὑπὲρ, ἐπί, and κατά take the genitive when the compound verb is resolved into the simple verb and the preposition without change in the sense: τοῦτο συμμάχους ἀποτρέψατε τῆς γνώμης dissuading the allies from their purpose And. 3. 21, προανατάλησαν τῆς ἀποστάσεως they were despatched before the revolt T. 3. 5, πολλοῖς ἡ γλῶττα προτέρχει τὰ διαφόρα in many people the tongue outruns the thought I. 1. 41, (οἱ πολέμωι) ἰππεμάχησαν ἡμῶν the enemy are stationed above us X. Α. 5. 1. 9, τῷ ἐπιβάτῃ πρῶτῳ τοῦ τείχους to the first one setting foot on the wall T. 4. 110. This use is most frequent when the prepositions are used in their proper signification. Many compounds of ὑπὲρ take the accusative.

α. This use is especially common with κατά against or at: μὴ μου κατέληγος don't speak against me P. Th. 149 a, κατεψευσάθας μου he spoke falsely against me D. 18. 9, ψευδώς κατεγλώττιζε μου he mouthed lies at me Ar. Ach. 380. The construction in 1384 is post-Homerian.

1385. The verbs of accusing and condemning (cp. 1375) containing κατά in composition (καταγιγνώσκειν decide against, καταδικάζειν adjudge against, καταψυφίζεσθαι vote against, κατακρίνειν give sentence against) take a genitive of the person, and an accusative of the penalty. κατηγορεῖν accuse, καταγιγνώσκειν and καταψυφίζεσθαι take a genitive of the person, an accusative of the crime: καταγιγνώσκειν διωκοντιάν ἰμόν to pronounce me guilty of bribery L. 21. 21, τοῖν διειλθον καταψυφίζεσθαι to vote him guilty of cowardice 14. 11, τῶν διαφεύγων ὀνόματος κατηγορεῖν having condemned the fugitives to death T. 6. 60; person, crime, and penalty: πολλῶν ὁ κατέρεις μηδεμίου ὀνόματος κατέψυχων 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: παραδόμων αὐτοῦ κατηγορεῖν to accuse him of proposing unconstitutional measures D. 21. 5; cp. οἴρων καταψυφίζων ὀνόματος men who have been condemned to death P. R. 568 a.

1386. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but κατά is not repeated.

1387. Passive. — ὀνάστος αὐτῶν κατεγνώσθη sentence of death was passed on
them L. 13.39 (so κατεψυχομένος ἦν μοῦ ὁ θάνατος X. Ap. 27), κατηγορεῖτο αὐτῷ ὃ ἦκεντα μηδεμίως 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, τάδ' αὐτῷ ἄγασι I admire this in him X. Ages. 2.7, τούτῳ ἑπαμώ 'Ἀγε- 
silou I praise this in Agesilaus 8.4, αὐτῷ ἐν ἑθαμάσα I was astonished at one thing in them P. A. 17 a, Ἀθηναίων σφόν ταύτα αὐτῷ ἀποδείκται the Athenians will not be satisfied with them in this T. 7.48, δὲ μεμφοται μάλιστα ἡμῶν which they 
most censure in us 1.84, εἰ ἄγασι τοῦ πατρὸς δοκεῖ νεκράξει if you admire in 
my father what he has done (the actions of my father) X. C. 3.1.15, διαθέωμεν αὐτῶν διὰν χρώμαν ἑχομεν contemplating how large a country they possess X. A. 
3.1.19, θαυμάζω τών στρατηγῶν δε运气 θερμαται ἡμῖν ἑκκρίβεις εἰπρεπῶν I won-

der that the generals do not try to supply us with money for provisions 6.2.4, ἑκρηφθεὶς δὲ αὐτῶν καὶ ὧν ἐκπρώξαν ἄλλους he took note also how they asked each 
other questions X. C. 6.2.18. So with θεωρέω observe, θυμοῖν feel suspicious of, ἑρωμεῖν consider, etc.

1389. From such constructions arose the use of the genitive in actual 
dependence on the verb without an accusative word or clause: ἄγασι τοῦ 
admit him X. M. 2.6.33, θαυμάζω τῶν ἄντερ τῆς ἱλίας δήξει ἀποθέηκεις θεόλογων 
I wonder at those who are willing to die in defence of their personal opinions 
I. 6.93. The use in 1389 recalls that with αἰσθάνεσθαι (1367). On ἄγασιν, 
θαυμάζων with the genitive of cause, see 1406.

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) : εἷς ἡδικά taught of her S. El. 344, ἐκδιδαχθεὶς τῶν κατ' εἰκόνα informed 
by those in the house S. Tr. 934, θυμηθεὶς ὑγηρῶσ struck by a daughter E. Or. 487. 
Cp. δοθηρισος 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 ablative 
genitive. So ἔρχεσθαι to begin (1348 a) and to start from, ἔρχεσθαι to hold to 
(1445) 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 ablative genitive, 
or whether the two have been combined; e.g. in κοβίνῳ μὴν τοπῆτη a cap made 
of hide K 282, κοβίλλον ἐδέχατο ἦν ἀλόχοιο he received a goblet from his wife 
Ω 306. So with verbs to hear from, know of (1304, 1411), and verbs of emo-
tion (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.
longitude to cease from toll I. 1. 14, ἐκστηθήμεν χωρίσμεν ἔλικατα δικαιώματι knowledge divorced from justice P. Menex. 246 e, μετατάς τῆς Ἀθηναίων ἔμμαχις withdrawing from the alliance with the Athenians T. 2. 67, ναόταις αὐτὸς τῇ στρατηγίας removing him from his office of general X. H. 6. 2. 18, ἀπῆρυμα τῆς ἁγίας ἢ απὸ τοῦ συμμισθίας to be excluded from the forum I. 6. 24, σφαίρας κακῶς to save from evil S. Ph. 919, έκκλησιών τῆς πόλεως αὐτῶν they prevented him from passing X. Ages. 2. 2, τὰς ἄπυγλον ὑπὸ ἀδράς λίθου τοῦ μη καταδύναι each skin will keep two men from sinking X. A. 3. 5. 11, λόγον τελυτῶν to end a speech T. 3. 59, τῆς ἄγνωστης parakrήσαι Philippus to surrender their freedom to Philip D. 18. 68, ὁ πόλεως ὑπερτό, ὁ κυνήγων ἄντοπως, ὁ ῥήματων ἄφεντο he did not relax his toil, stand aloof from dangers, or spare his money X. Ages. 7. 1, ἔνεσθησαν τῶν διαίων disappointed of their expectations I. 4. 58 (but cp. 1852), ἣ ἀπελευθέρωσε τὴν διαφωνίαν τῆς ἡμέρας the island being not far distant from the mainland T. 3. 51.

1393. Several verbs of separation, such as ἔλευθερον (especially with a personal subject), may take ἄροι or ἦς 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: ἀποπρεπεῖ με τῶν χρημάτων he deprives me of my property I. 17. 35, τῶν ἄλλων ἀπαρχαίμοι Fox χρηματα 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: βάπτωμεν ἐστάθησαι rise from the steps S. O. T. 142 (cp. ἐπανειστάνται βάκωσιν they rise from their seats X. S. 4. 31), χωρᾶσαν ἐβάπτωσαν 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 ἐνιόνεις ὅσοι ἀπορφασίων we shall not want provisions X. A. 2. 2. 11, ἐκαίνω ὁμονόματε you never lack praise X. H. 1. 14, ἀπὸβερὰν τάνιμον νικῶν we empty this city of its men A. Supp. 660, So  ἐλληνῶν and στέρουσαν lack ἔρμηνιν deliver from.

1397. ἰδίῳ I lack (the personal construction) usually takes the genitive of quantity: πολλοὺς γε ἰδίῳ nothing of the sort P. Phae. 228 a, μικροῦ ὅποιον ἐν χρήσι τῶν ἔλεγαν εἶναι they were nearly at close quarters with the hoplites X. H. 4. 6. 11, τοσοῦτον ἰδίῳ ἐνίκου I am so far from admiring D. 8. 70 (also τοσοῦτον ἰδίῳ).

1398. ἕσσαι 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: ἐρωτώμενοι τὸν ἐνδοτόν, ἀσκῶν, ἐφί, διαχείλων δεσμωμα being asked what he needed, he said 'I shall have need of two thousand skins' X. A. 3. 5. 9, τοῦτο ὃμως ἕσσαί I ask this of you P. A. 17 c. The genitive of the thing and of the person is unusual: δεσμωμα Κύρου 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 orίνες ἰδίῳ far from that being the case P. A. 35 d, ὅτι πολλῶν δεῖ D. 8. 42 (only in D.) and οὐδ' ὀλίγου δεῖ νο, far from it D. 19. 184. δεῖ may be omitted (but not with πολλῶν), leaving ὀλίγου and μικροῦ in the sense of almost, all but:
SYNTAX OF THE SIMPLE SENTENCE

1400. ἰδίον τάντας almost all P. R. 552 d, ἰδίον εἶλαν τῷν πόλιν they all but took the city T. 8. 35. On δεῖ used absolutely, see 2012 d; on δέων with numerals, 350 c.

1400. δεῖ μοι τίμος 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 (1865): οὗτοι κολλοῦ με δεῖ I have need of no great toil E. Hipp. 23 (often in E.). The thing needed is rarely put in the accusative: εἶ τι δέοι τῷ χορῷ if the chorus need anything Ant. 6. 12 (here some regard τι as nominative). Cp. 1502.

GENITIVE OF DISTINCTION AND OF COMPARISON

1401. The genitive is used with verbs of differing.

ἄρχων ἀγάθος οὐδεὶν διαφέρει παράδει ἀγάθον 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.

τιμᾶς τοῖσιν ἐπλεονέκτοιτε you had the advantage over them in honours X. A. 3. 1. 37, ἤτοι ἱκετοὶ τοῦ ἱδρον they were overpowered by the water X. H. 6. 2. 5, ὑπερεῖν τῷ ἰργών to be too late for operations D. 4. 38, ἡμῶν λειτουργῆς inferior to us X. A. 7. 7. 31. So with πρεσβευοίν hold the first place, ἀριστεύοιν be best (poet.), μειονεῖαν full short of, μειονεκτεῖν be worse off, ἐπαινεῦθαι be at a disadvantage. μειονεῖα τινος is chiefly poetic. ἤτοιβοι often takes ὑπέρ. 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 πρᾶ, περί, ὑπέρ denoting superiority take the genitive, which may depend on the preposition (1384): τάξει περιγένευ αὖτῶ you excelled him in speed X. C. 3. 1. 19, γνώμη προέχειν τῶν ἐννοιῶν to excel the enemy in spirit T. 2. 62, τοῖς δίπλοις αὐτῶν ὑπερφέρομεν we surpass them in our infantry 1. 81. So with περιεῖναι, ὑπερέχειν, προτιμᾶν, προκριμέναι, and προαιρεῖσθαι prefer, προετηκέναι be at the head of certainly take the genitive by reason of the preposition. ὑπερβάλλειν and ὑπερβαλλεῖν surpass take the accusative.

1404. The object compared may be expressed by πρᾶ, ἄρτι with the genitive, or by παρά, πρᾶ 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.

ὑπεράσπαστα τῆς τόλμης τῶν λεγόνων I wondered at the hardihood of the speakers L. 12. 41, τοῦτον ἄγαθος τῆς προσβηζόνησι admiring him for his mildness X. C. 2. 3. 21, γῆλο ἐν τοῦ τού, τῆς δὲ δειλίας στιγμῇ I envy thee for thy prudence, I hate thee for thy cowardice S. El. 1027, σὲ ηδονομοῦσα τοῦ τρόπου I thought you happy
because of your disposition P. Cr. 43 b, συγχαίρω τῶν γεγενημένων Ι share the joy at what has happened D. 15. 15, ἀνέσθεν τῶν οἰκείων ἀμελουμένων to put up with the neglect of my household affairs P. A. 31 b, τῶν ἔξων δικαίων αἰνέσαι προθυμίας it is right to praise the stranger for his zeal E. I. A. 1371, οὖστοι ἄνδρες τῦδε κρυπτουμάτων μέμψη never will thou blame me for my tidings A. Sept. 651, τῶν πάθων φιλήμαν αὐτῶν he pitied him for his misery X. C. 5. 4. 32, ὁδὲ εἰδὼς χαλέπων φερέν αὐτῶν nor is it reasonable to grieve about them T. 2. 62, οὐκέτι ὁ βουλευτής ἁγιάζεσθε, ἀλλ' ἐν αὐτῷ λαμβάνετε χάριν λοτε you are no longer angry at their thefts, but you are grateful for what you get yourselves Ι. 27. 11, τίμωροσκελόταν αὐτῶν τὴς ἐπιθέσεως to take revenge on them for their attack X. A. 7. 4. 28. Here belongs, by analogy, συγγεγραμμένων αὐτοῖς χρῆ τὴς ἐπιθύμιας it is necessary to forgive them for their desire P. Eu. 306 c (usually συγγεγραμμένον τὴν ἐπιθύμιαν τιμήν τῷ ἐπιθυμήματι τινὸς).

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 ἐπὶ and the dative (e.g. ἀρχεῖν, στέγειν, ἄχθειν, φθονέιν) 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: φείδε τοῦ ἄφες alas for the man! X. C. 3. 1. 39, τὴς τύχης μύ ill luck! 2. 2. 3. In tragedy, the genitive of a pronoun or adjective after οἷον or ὡς refers to the second or third person. For the first person the nominative is used (οἷον τάλαμα αὐτός me, miserable! S. Ant. 564).

1408. Allied to the genitive of cause is the genitive of purpose in τοῦ with the infinitive (esp. with μῆ, 2092 e), and in expressions where ἔνθα is usually employed, as ἐς τῶν ἀξίας συναιτεύσεως τοῦ περὶ Φωκᾶς ἔθεσαν 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: οὗ βαισλεῖ αὐρτοποιοῦσαμα τῆς ἄρχης we have no dispute with the king about his empire X. A. 2. 1. 28, ἡμωροφθητείς ἔρημεος τῆς τόλης he disputed the possession of the city with Erechtheus I. 12. 193, ἐς τῆς ἡμᾶς ἐναρατοῦσα τῆς ἀπαγωγῆς; well then he will not oppose us about the removal (of the army), will he? X. A. 7. 6. 5. αὐτοῦ κατείχοντι claim may follow 1349 (τῆς τόλης αὐτοῦ they laid claim to the city T. 4. 122). Verbs of disputing are sometimes referred to 1343 or 1349.

GENITIVE OF SOURCE

1410. The genitive may denote the source.

τῶν ὕπονοστοι οίνοι wine was broached from the casks ψ 306, τῶν καὶ Παρσάνος γεγονοῦσα 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, μαθε μου καὶ τάδε learn this also from me X. C. 1. 6. 44.

1411. With verbs of hearing from and the like the genitive is probably ablative rather than partitive (1384): ἐμοὶ ἀκούσας τὰσαν τὴν ἀλήθειαν from me you shall hear the whole truth P. A. 11 b, τούτων χυτόνομα τι οὖν ἡμᾶς ἔτη τὸ ἄροι I learn from these men that the mountain is not impassable X. A. 4. 6. 17, τοιαύτα
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 ablative. Rigid distinction between the undermentioned classes must not be insisted on.

1414. Possession and Belonging (1297). — δ' ἔρως κοινὸς πάνων ἀνθρώπων ἰππόν common to all men P. S. 205 a (cp. κοινὸν 1348), ἵππος τοῦ αἴσθη τὸν σκιὸν sacred to the same god P. Ph. 85 b, οἱ κυνιδοὶ τῶν ἐφιπτητῶν ἰπποί the dangers belong to the commanders D. 2. 28. So with ἀκρός and ἀπερρώμως peculiar to. κοινός (usually), ἀκρός inclined to, appropriate to, and ἰππός also take the dative (1399).


1417. Connection. — ἀκόλουθον ἀλλήλων dependent on one another X. O. 11. 12, τὰ τοῦτων ἄλληλον ὡστις is akin to this X. Hi. 1. 22, τῶν προηγμένων ἐπομεναι ἀποδεικτές expositions agreeing with what had preceded P. R. 604 b, φέργος ἱππον ἁπαχοῦ light succeeding sleep S. Ph. 867. All these adjectives take also the dative; as does συγγενῆς akin, which has become a substantive.

1418. Capacity and Fitness. — Adjectives in -ός from active verbs, and some others: παρακεντητικῶς τῶν ἐξ τῶν τόλμων τῶν στρατηγῶν εἶναι χρή καὶ ποριστικῶς τῶν ἐπιτηδείων τοῖς στρατηγῶιας 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 διασκεδαστικός able to instruct, πράκτικος able to effect. Here may belong γάμον ἑρείπα ρίπε for marriage X. C. 4. 6. 9.

1419. Experience (1345). — διδὼν διαμετροι acquainted with the roads X. C. 5. 3. 35, τῆς θαλάσσης ἐπιστήμων acquainted with the sea T. 1. 142, ἰδιώτης τοῦτον
unskilled in this business. X. O. 3. 9. So with ἰδίων skilled in, τυφλός blind, ἀγάμος unacquainted, ἁγνὸς unpractised, ἀδὲνετος uneducated, ἀθέτος unaccustomed, ὑμαθὰς late in learning, φιλομαθὸς fond of learning.


1422. Fulness (1369). — χαρὰς ἡ πόλις ἦν μεγάθη the city was full of rejoicing. D. 18. 217, παράδειγμα φύλων πλήρης a park full of wild beasts. X. A. 1. 2. 7, πλουσὶς φροντίδων richer in good sense. P. Pol. 261 e, φιλόκαρπος εὐμενικός generous of good-will. P. S. 197 d, ἀπληστος χρημάτων greedy of money. X. C. 8. 2. 20. So with ἀμφιβολος, συμφιλεως. πλήρης may take the dative.


1424. Value (1372). — τάτης δὲξια δὲξια μὴν a rug worth ten minae. X. A. 7. 3. 27, δέξα χρημάτων oν ὁποιη τύπη reproduction is not to be bought for money. I. 2. 32. So with ἄνταξις worth, ἀνθρώπωσ in equal poise with (T. 2. 42), δέξαρσος sufficient, ἄξοι unworthy. ἄξιος τιμ with the infinitive denotes it is meet for a person to do something or the like.

1425. Accountability (1375). — αἰτως τοῦτων accountable for this P. G. 447 a, ἵνας λιπεσαῖον liable to a charge of desertion. L. 14. 5, ἀρετὴς ἡ πάθωσ subject to a trial for impetly. P. L. 997 c, ἐποτελης φόρου subject to tribute. T. 1. 19, τοῦτων ἐπιθέσεως ὁμοίω εὐρισκομένων responsible to you for this D. 8. 09, ὁμοίω τῶν ἐπικαθήμων unpunished for offences. Lyc. 79. ἵνας usually takes the dative, and so ἐπιθέσεως meaning dependent on or exposed to. The above compounds of ἴτο take the genitive by virtue of the substantive contained in them.

1426. Place. — ἐναρτίον opposite and a few other adjectives denoting nearness or approach (1353) may take the genitive, chiefly in poetry: ἐναρτίον ἐπετήρια άκραν they stood opposite the Achaeanes. P 343. Cp. τοῦ Πόντου ἐπικάρων at an angle with the Pontus. Hdt. 7. 36. ἐναρτίον usually takes the dative.


1428. Compounds of alpha privative. — In addition to the adjectives with alpha privative which take the genitive by reason of the notion expressed in the
verb, or by analogy, there are many others, some of which take the genitive because of the idea of separation, especially when the genitive is of kindred meaning and an attributive adjective is added for the purpose of more exact definition. Thus, ἀνίμης deprived of, ἀπαθής not suffering, ἀνελθής free from (1392): as τιμής ἄνιμης deprived of honour P. L. 774 b, ἀναίρετον παῖδων without male children I. 12. 20, τοῦ ἡδίστου θεματός ἄνελθος not seeing the most pleasant sight X. M. 2. 1. 31, ἄφως τὰς τῆς ἀράς without uttering this curse S. O. C. 865. This is more frequent in poetry than prose.

a. So when the adjectives are passive: φιλῶν ἄλκατος unemployed by friends S. Ant. 847, cp. κακῶν δεσδόλων oδεῖς no one is hard for evil fortune to capture S. O. C. 1722. The genitive with adjectives in αλφα privative is sometimes called the genitive of relation.

1429. Want (1396). — ἀματα καὶ ἡμέρων chariots deprived of their drivers X. A. 1. 8. 20, ἔνεις ἀρετῆς lacking virtue P. R. 381 c. So with τέρση poor, ἀληθής and ἀνελθης lacking.

1430. Distinction (1401). — διάφορος τῶν ἄλλων different from the rest P. Par. 160 d, ἄρεπόν τὸ ἦδω τοῦ ἄγαθου pleasure is different from what is good P. G. 500 d, ἀλλα τῶν διακων at variance with justice X. M. 4. 4. 25 (ἄλλος is almost a comparative). So with ἄλλοις and ἄλλωτροι alien from (also with dat. unfavourable to, inclined to). διαφόρος with dative means at variance with.

1431. Comparison (1402). — Adjectives of the comparative degree or implying comparison take the genitive. The genitive denotes the standard or point of departure from which the comparison is made, and often expresses a condensed comparison when actions are compared. Thus, ἔχων ἀματος σοφοῦ, δεῖλις ἄνθρωπος an ignorant man is inferior to a wise man, a coward to a brave man P. Phae. 230 a, κρείττων ἄτι λήγου τὸ κάλλος τῆς γυναικὸς the beauty of the woman is too great for description X. M. 3. 11. 1, Ἐπίλαξα προτέρα Κρήνη πετε ἡμέρας άφρατο Ερυάζα arrived five days before Cyrus X. A. 1. 2. 25, καταδιεκτέρας τὸν δύκαν τῆς ἐλείσιος ὧματεν the reputation he acquired fell short of his expectation I. 2. 7. So with διάφορος, ὑπέρεταις, περίττος. Comparatives with ἃ, 1069.

1432. So with multiplications in -λοις and -λάδιοι: διπλάσια ἄτεθυκεν ἃν βασιλεύ it returned double what it received X. C. 3. 8. 33. So with πελλοστάς.

1433. The genitive with the comparative often takes the place of ἃ with another construction: ἀλλωτρικεῖν ἐστι μὴ ὑγίους σώματος (= ἃ μὴ ὑγιεὶ σώματε) μὴ ὑγει ψυχὴ συνοιχεῖν it is more wretched to dwell with a diseased soul than a diseased body P. G. 470 b, πλεον εὐχὶ τῶν Ἀθηναίων (= ἃ οἱ Ἀθηναίοι) ταρηκαὶ they came with more ships than the Athenians T. 8. 52.

1434. The superlative with the genitive is both partitive and ablative; the latter, when a thing is compared with many things taken singly. Thus, σοφότατος ἀθρόων P. A. 22 c means wisest among men (part.) and wiser than any other single man. The partitive idea is the stronger. The comparative and the superlative idea are both expressed in ἄρη τοικαὶν ϑὰν ἀνελατος οἴσει βάτα τῶν ἄλλων a reasonable man will hear the loss of a son more easily than other men (and most easily of all men) P. R. 603 e, στρατεύ μεγάλη τῶν πρὸ αὐτῆς an expedition greater than any preceding it T. 1. 10, τῶν ἄλλων ὡστάτου the last among nations D. 8. 72. Cp. μόνος τῶν ἄλλων = alone of all D. 21. 223.
1435. Cause (1460). — ἐνδαίμων τοῦ τρόπου happy because of his disposition P.H. 58, δειλας τῆς συμφοράς wretched because of thy lot S. O. T. 1347, βάλανι δωμάτιου dates wonderful for their size X. A. 2. 3. 15, περίφραξις τοῦ καταφορέων fearful of becoming an object of contempt P. Phae. 239 b. So with τάλας and γλήμων wretched.

1436. Free Use. — a. Compound adjectives formed of a preposition and substantive may take a genitive dependent on the substantive: ἐκείνης ὑπάλλειος under the shelter of the tent S. Aj. 706 (= ὑπὸ αὐλῆς). Frequent in poetry.

b. Some adjectives are freely used with the genitive in poetry, as γάμων Πάρεδρος ἀληθῶς φίλων the marriage of Paris bringing ruin on his friends A. Ag. 1156. This is rare in prose: τὸ πῦρ ἐπίκουρον φύσεως fire that protects against cold X. M. 4. 3. 7, κακούργεως μὲν τῶν ἄλλων, ἐαυτοῦ δὲ κακοφθάνησιν doing evil to the others but more to himself 1. 5. 3, ὁ τῆς Ἑλλάδος ἄλληρας the curse and destroyer of Greece Aes. 3. 157. These adjectives are practically equivalent to substantives. Cp. amans patriae.

GENITIVE WITH ADVERBS

1437. The genitive is used with adverbs derived from adjectives which take the genitive, and with adverbs akin to verbs followed by the genitive.

τὰ τῶν ἐξῆς what comes after this P. R. 390 a (1345), ἐρωτικῶς ἔχουσι τοῦ κεραυνοῦ they are in love with gain X. O. 12. 15 (cp. 1349), ἐνθὸς Δυσκελους straight for the Lyceum P. Lys. 203 b (cp. ἐνθος) he made straight for the ship O 693 ; 1353), ἐνταῖον ἀπάντων in the presence of all T. 6. 25, ἔρημον θηβαῖον near Thebes D. 9. 27, ἐνθος near the Nile A. Supp. 308 (1358), γονέων ἀμφότερων ἔχειν be too neglectful of one’s parents P. L. 932 a (1356), ἐκ πάντων τῶν ἐμπειρῶν αὖτω ἐχόντων of all those acquainted with him X. A. 2. 6. 1, μηδὲν ἄπειρως ἔχειν to be inexperienced in nothing I. 1. 52 (1345), ἐξίσου ἀδρός ἀγαθόν in a manner worthy of a good man P. A. 32 e, πρες θῶν τῶν πράξεων in a manner appropriate to the doers P. Menex. 239 c (1372), διαφερόντως τῶν ἄλλων ἀνθρώπων above the rest of men X. Hi. 7. 4 (1401), ἡμηρία διάθεσιν ἐκάθεν θεῷ ἰδίας ὀχυράς flies faster than fate’ P. A. 39 a (1402), πενθικῶς ἔχουσα τοῦ ἀδελφοῦ mourning for her brother X. C. 6. 2. 7 (1405).

1438. An adverb with ἔχειν or διακείσθαι is often used as a periphrasis for an adjective with ἐν or for a verb.

1439. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity.

a. ἔμπειρης τοι ἐκείνων χώρας to make an attack at some point of their country X. C. 6. 1. 42, αἰσθόμενος οὐ ἦν κακοὶ perceiving what a plight he was in D. 23. 156, οἱ προετήριες ἀκολουθεῖσας to what a pitch of wanton arrogance he has come 4. 9, ἐπιταῦχος τῆς πολιτείας at that point of the administration 18. 62, εἰσέκουσα τοι ἐκείνων ἐκέντρων to know where in the world he is P. R. 403 e, πάλαι τῆς βίου, ἄλλω δὲ ἔγγος already far advanced in life, near death P. A. 38 c, τοῖς θερμοῖς on this side of Phaselis I. 7. 80, πρὸς βορέας τοῦ Σκηνικοῦ north of Mt. Scambron T. 2. 96, ἄλλοι ἐκείνοι τὸλεως some in one part, others in another
part of the city. 2. 4. ἀπαγόρευσιν τῆς Ἀττικῆς opposite Attica D. 8. 38. So with ἐπὶ ἐσθὶς inside, ἐσθὶς within, ἐκατέρωθεν on both sides, ὀπίσω behind, πρὸς before.

b. πηνικὴ ἐστὶν αὐτῇ τῆς ἡμέρας; at what time of day? Ar. Av. 1498, τῆς ἡμέρας ὑπερετάω in the day X. H. 2. 1. 23.

c. τῶν τουστῶν ἄσπαν ἐν αὐτῷ of such matters P. Charm. 153 d, τούτων ἀλλα ἐν αὐτῷ of this X. C. 8. 7. 26.

1440. Most of the genitives in 1439 are partitive. Some of the adverbs falling under 1437 take also the dative (ἀγχω, ἀγγεῖο, πλησίον in the poets, ἔξω, ἐφεξῆς).

1441. The genitive is used with adverbs of manner, especially with the intransitive ἓχω, ἔχω (Hdt.). The genitive usually has no article: ὡς τάχως ἔχωσα ἓχον 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, ἕχοντας εἰ ἄφθονος being in their right minds E. Hipp. 462, εἰ σώματος ἦσαν to be in good bodily condition P. R. 404 d (cp. 407 c, τοὺς ὅμησεν ἕχοντας τὰ σώματα those who are sound in body: with the article, 1121), χρησάτως εἰ ἔχοντες well off Hdt. 5. 62, τοῦ πολέμου καλῶς ἔδειξεν ἡ πόλις καθολικῶς . . . τῆς τε ἐκ τῆς ὅρασις ἔχει 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 ἔχει πάντα; in what state of mind are you? L. R. 456 d is due to the analogy of τῶν δύσεως; (cp. ὅποι γνωρίς S. El. 922).

1443. The genitive is used with many adverbs denoting separation. Thus, ἐστιν ἡ ψυχή χωρὶς τοῦ σώματος the soul will exist without the body P. Ph. 66 ε, ἔχει τοῦ ὄντων πλῆθος separate from your force X. C. 6. 1. 8, πρὸς τῶν πυγών far from the sources X. A. 3. 2. 22, ἐπιστροφὴν ἄλλην πολλήν καὶ ἄγαθην ἐκεῖνo you will prevent one another from enjoying many blessings X. C. 8. 5. 24, λάθρε τῶν στρατιωτῶν without the knowledge of the soldiers X. A. 1. 3. 8. So with ἔξω outside, ἐκτὸς without, outside, ἐκτὸς across, κρόθα underknown 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. Cr. τοῦ μὲν χειμώνα εἰς ὁ θέος, τοῦ δὲ θερέως χρησκοῦνται τῷ χειμῶνος 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, δελία in the afternoon, ἀνεφάρα in the evening, θέρος in summer, χειμώνος in winter, ἀργυρός in spring, ἄφθος in autumn. τοῦ λαοῦ in the future. The addition of article or attributive usually defines the time more exactly. Thus, οὐκόντων ἢδος μὲν θεροῦ ψυχεῖν ἅμα, ἢδος δὲ χειμώνος ἀλευρίνη; is it not pleasant to have (a house) cool in summer, and warm in winter? X. M. 3. 8. 9, ἐκεί καὶ τῆς νυκτὸς he departed during the night X. A. 7. 2. 17, καὶ ἡμέρας καὶ νυκτός ἄγων ἐκ τῶν τολμόντως both by day and by night leading against the enemy 2. 6. 7, ἔχειν τοῦ λαοῦ μικτή
1445. The addition of the article may have a distributive sense: δραχμῆς λάμβανε τῆς ἠμέρας he received a drachm a day T. 8. 17.

1446. The genitive may denote the time since an action has happened or the time until an action will happen: οὐδὲς μὲ τῷ ἡμῶν καὶ ὁδὸν πολλὰν ἐτῶν for many years nobody has put a new question to me P. G. 448 a, βασιλεὺς οὗ 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. τῷ δὲ ὄστεραν οἱ μὲν Ἀθηναῖοι τὸ πρὸς τὴν ἡμέραν ἄφασαν δὴν τὴν γῆν, οἱ τῷ πρωί οὗ τῶν Ἀθηναίων τῇ προσκυνεῖ ιερός ἀφεξώρησαν on the next day the Athenians captured the suburb and laid waste the land for that entire day, while the three hundred Scioneans departed in the course of the following night T. 4. 130; ἡμέρα δὲ ἀρχάμενοι τρίτῃ ἡμέραν, παῦσιν τῷ ἑργαζόμενοι καὶ τῷ τερατί μικρόπτης 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 δὲ, ὁδὸς, ἐκεῖνος; as ταῦτα τῆς νυκτὸς T. 6. 97, P. Cr. 44 a, ἐκεῖνον τοῦ μηδός 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 αὐτῷ θέρους and ἐν τῷ αὐτῷ θέρει in the course of the same summer; cp. ἰὸς βεβή ἐν τῇ θέρει καὶ χειμῶν ἐν Ἰστροις Hdt. 4. 50 and Ἰστροι ἰὸς βεβή θέρει καὶ χειμῶν 4. 48 (the Inter ions 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.

πεδίον διερήσατο ὄντας to chase over the plain E 223, ἤτοι τοῦ ὄντας ἐκέραυν he was sitting by the other wall (lit. in a place of the wall) I 219, λειψάνου ἑρεμείς having bathed in Oceanaus E 6, ὁπλὸν ἐχθρῆς ὁρᾷ Ἀργεῶν ἐχθρῆς Ἡρακλῆς neither in sacred Pylos nor in Argos nor in Mycenae φ 108, τοῖς ἐσθιέσθω τειχίσεως thou didst admit this man within the walls E. Phoen. 451, ἵππαι τοῦ πρόσο to go forward X. A. 1. 9. 1, ἐπετακτόν καὶ ὅδου ποὺς σχολαίτερον προσίστας they hastened on their way those who came up more slowly T. 4. 47; λαῖας χειμῶν οἰκοῦσι they dwell on the left hand A. Pr. 714 (possibly ablatival).

1449. Many adverbs of place are genitives in form (ἀπὸ there, ὅπου where οὐδαμῶ nothere). Cp. 341.

DATIVE

1450. The Greek dative does duty for three cases: the dative proper, and two lost cases, the instrumental and the locative.

GREEK GRAM. — 22
a. The dative derives its name (ἡ δοτικὴ πτῶσις, casus dattivo) from the use with δοθήκη (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, πέλθησι 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 πέλθησι 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 τινὰ to persuade some one, πείθεσθαι τινὸς to persuade oneself for some one (obey some one), καλέσαι τινὰ ταύτα ποιεῖν to order some one to do this, παρακαλεῖσθαι τινὰ ταύτα 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 1401–1478 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.

Bothein τοίς ἡδικήμονες to help the wronged E. I. A. 79, οὖκ ἄγωκλαι γὰρ ἡμῶν he would not now be troubling us D. 3. 5, ἀργί τού συνεργοῦν εὐσεβὶς τὰ συμφερόντα ἐπερᾶν τῶν ἄλλων instead of cooperating for their mutual interests, they revile one another M. 3. 6. 16, εἶ τοις πλούσιν ἀφικτάτες ἔσμεν, τοῖς δὲ μάρτιοι οὐκ ἔφησιν ἀπαρκότοιμοι if we are pleasing to the majority, it would not be right if we should displease them alone T. 1. 38, εὐφαί τοῖς κακοῖς to be friendly to the ill-intentioned X. C. 8. 2. 1, ἡμοὶ ὑγιῶταται they are angry at me P. A. 28 c, τῷ Θηραμένῳ ἤπειλαν they threatened Therames T. 8. 92, οὐ φθονῶν τοῖς πλουτῶν not cherishing envy against the rich X. A. 1. 9. 19.

1462. Some verbs of benefiting and injuring take the accusative (ὡφελεῖν, βλάπτειν, 1591 a); μοῦειν τινα hate some one. ιδιωτελεῖν, συμφέρειν be of advantage take the dative.

1463. (II) To meet, approach, yield.

ἐτέλεσε δὲ ἀνήλθεν adrois αἱ στρατηγοὶ but when the generals met them X. A. 2. 3. 17, περιτυχάμενοι Φιλοκράτει he meets Philocrates X. N. 4. 8. 24, τολοὶ οὖ χρηθοὺς καλέσαν what wild beasts one must not approach X. C. 1. 4. 7, σὺ δὲ άγαν ἄρη ταῖς διότι μὴ μάχον 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.

toῖς νόμοις πειθόν obey the laws I. A. 1. 16, τῷ χρημάτῳ ἐμφάνιον ἰπακοεῖν to be subject to your interests T. 5. 98, δὲ μηδὲνα δουλεία τῶν ἔδωκαν if you are the slave of no pleasure I. 2. 29, ἐκείνων αὐτῶ αἱ τῶν cities trusted him X. A. 1. 9. 8, στρατηγῷ στρατιώτων παρασκεύη a general advising his men P. Ion 540 d, τῷ Μύκῳ ἐμφάνιον φεύγει he ordered the Mycian to flee X. A. 5. 2. 30, τῷ Κλεάρχῳ ἐφύει ἄγειν he shouted to Clearchus to lead X. A. 1. 8. 12.

1465. κελεύω 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 (παραγγέλλειν, διακελεύσθαι) take in Attic the accusative, not the dative, when used with the infinitive (1996 n.). ἰπακοεῖν (and ἰπακεῖ = obey) may take the genitive (1366).

1466. (IV) To be like or unlike, compare, befit.

εἶκεν τοῖς τοιούτοις to be like such men P. R. 349 d, τί οὖν πρέπει ἀνδρὶ παινεῖ what then befits a poor man? P. A. 36 d.

1467. The dative of the person and the genitive of the thing used are with the impersonals dei (1400), μέτεστι, μέλει, μεταμέλει, προσήκει. Thus, μεθοδοφοροῦν ἀνδρὶ τυράννῳ dei a tyrant needs mercenaries X. Hi. 8. 10, ὦς οὖ νευζῆν atoῖ ἔριδαμον inasmuch as they had nothing to do with Epidamnus T. 1. 28, οἷς δὲ ἔδωκαν μεταμελεῖς αὐτῶ he did not repent of his acts of violence And. 4. 17, τοῖς τῷ Βοιωτίᾳ προσῆκει οὖν ὅν he has nothing to do with Boeotia X. A. 3. 1. 31. ιδεῖν μοί it is in my power does not take the genitive. For the accusative instead of the dative, see 1400. Cp. 1344.
SYNTAX OF THE SIMPLE SENTENCE

a. For ἔστηκε μοι ἂν it seems to me (mīhi videtur), ἐστὰ μοι (mīhi 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.

DA TIVE 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 διδόσας αὐτῷ ἔτη μηνῶν μαθὼν Χύρης gives him pay for six months X. A. 1.1.10, τῷ Ἡρκύνῳ ἤκον εὐδοχίας he presented a horse to the Hyrcanian X. C. 8.4.24, τὰ δὲ ἄλλα διανείμας τοῖς στρατηγοῖς to distribute the rest to the generals X. A. 7.5.2, μὴ ἔχειμι μεγάλως εἰκάζει to compare a small thing to a great thing T. 4.38, πέμπων αὐτῷ ἀγγέλων sending a messenger to him X. A. 1.3.8, ἐσέγαγαν σοι δέκα τάλαντα I promise you ten talents 1.7.18, τούτῳ σοι δ’ ἐφεμεῖ I lay this charge upon thee S. Aj. 116, παρήγον τοῖς Ἀθηναίοις τοὺς αὐξομένους he advised the Athenians as follows T. 0.8, ἐμοὶ ἔτρεψαν ταῦτα τὰ ἄρχων to entrust this command to me X. A. 0.1.31, λέγειν ταῦτα τοῖς στρατιώτασι to say this to the soldiers 1.4.11 (λέγειν πρὸς τινὰ 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: ἔλεγεν αὐτῇ ἡ χώρα ἔδοθη this land was given to him X. H. 3.1.6.

DA TIVE AS DIRECT OR INDIRECT COMPLEMENT OF VERBS

1471. Many verbs may take the dative either alone or with the accusative.

οὐδεὶς μέμφομαι I find fault with no one D. 21.190, τι δὲν μοι μέμφοι; what fault would you have to find with me? X. O. 2.15; ὑπηρέτω τοῖς θείοις I am a servant of the gods X. C. 8.2.22, Ἔρωτι πάν ὑπηρετεὶ he serves Eros in everything P. S. 190 c; παρακελεύομαι τοῖς περί αὐτὴς ἀμώματος they exhort those who are striving for victory I. 9.79, ταῦτα τοῖς ὁλίγων παρακελέσαμαι I address this exhortation to the hoplites T. 7.83; ὑπηρετεῖ τοῖς ἀδικοῦσιν you reproach the guilty L. 27.16 (also accus.), θεμάλεις τὰς ἀμφίας ὑπηρετοῦν they upbraid the Thebans with their ignorance I. 15.248; θεοῖς εὐθέμενοι having prayed to the gods T. 3.58. εὐθέμενοι τοῖς θείοις τἄγαθα having prayed to the gods for success X. C. 2.3.1 (cp. αὖτει τινά τι, 1628). So ἐντιμᾶν (ἐγκαλεῖν) τίνι to cenure (accuse) some one. ἐντιμῶν (ἐγκαλεῖν) τίνι cenure something in (bring an accusation against) some one. So ἀγελεῖν threaten; and ἁμβεῖν, ἀλέειν, ἀρήγειν ward off (τινὶ τι in poetry, 1483).

1472. τίμωρείν (poet. τίμωρεσθαι) τινί means to avenge some one (take vengeance for some one), as τίμωρθένειν soi τοῦ παιδός ὑποσκέψαμαι I promise to avenge you because of (on the murderer of) your son X. C. 4.6.8, τιμωρθέσας
1473. For the dative of purpose (to what end?), common in Latin with a second dative (dono diari), Greek uses a predicate noun: ἐκεῖνος ἡ χώρα δῶρον ἦδη the country was given to him as a gift X. II. 3. 1. 6. The usage in Attic inscriptions (κλ. ταῖς ἀθρόι nails for the doors C. I. A. 2, add. 884 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' ἄρα σφυρ θέων ἐκεῖνε 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. 1470 ff. are special cases.

1475. After verbs of motion the dative (usually personal) is used, especially in poetry: χεῖρας ἔμοι ὁρεύοντας reaching out their hands to me μ 257, ψύχαι 'Αδης προταθείρει hurled their souls on to Hades (a person) A 3; rarely, in prose, after verbs not compounded with a preposition: σχόντες (scil. τὰς ναύς) Ῥηγήσα putting in at Rhegium T. 7. 1. Cp. 1486.

1476. Dative of the Possessor. — The person for whom a thing exists is put in the dative with εἶναι, γίγνεσθαι, ὑπάρχειν, φωναί (poet.), etc., when he is regarded as interested in its possession.

Διόλου μὲν χρηματά ἡστι, ἡμῖν δὲ ξύμμαχοι ἄγαθοι others have riches, we have good allies T. 1. 86, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεσθαι gifts are bestowed upon the just man by the gods P. R. 613 ε, ὑπάρχειν ἡμῖν οὖν τῶν ἐκπτηνδεῖων we have no supply of provisions X. A. 2. 2. 11, πᾶσι θράτοις ἵππος μόρος death is the natural lot of all men S. El. 860.

1477. So with verbs of thinking and perceiving: τὸν ἄγαθον ἐρχομένα βλέποντα ἔρχεται Cyrus considered that a good ruler was a living law to man X. C. 8. 1. 22, θαρροῦντα μᾶλλον τολέμαι, θαν τοῖς ἐναντίοις πράγματα πυθόμεναται 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 δομάδ (ἐστι) τιν the name is put in the same case as δομά. Thus, Ἰδοὺ ἰδὼν δομά δομα αὐτῷ εἶναι Ἀγάθων I thought I heard his name was Agathon P. Pr. 315 ε. δομά μοι ἐστι and δομά (ἐπωνυμίαν) ἵκω are treated as the passives of δομαί. Cp. 1322 a.

1479. Here belong the phrases (1) τί (ἐστιν) ἐμοί καὶ σοι; what have I to do with thee?; cp. τί τῷ νόμῳ καὶ τῇ βασιλείᾳ; what have the law and torture in common? D. 29. 38. (2) τί ταῖρ ἐμοί; what have I to do with this? D. 54. 17. (3) τί ἐμοί πλέον; 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 Κύρος, ὁ σὺ θυσί τὸ ἀνέκτεισεν Κύρος, to whom you will henceforth belong X.C.6.1.6, ΣΩ would be inappropriate. With a noun in the genitive the dative of the possessor is used (ῥῶ αὐτός ἡμᾶς μᾶς T.2.1) with a noun in the dative, the genitive of the possessor (τοῖς εὐαυτῶν ἡμῶν 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 βαρβαροὶ ἐκ τῆς χώρας ἀπῆλθον after the barbarians had departed (for them, to their advantage) from their country T.1.89, ἀλλα στράτευμα αὐτῶν συνελήφη another army was being raised for him X.A.1.1.9, ἀλλὰ οἱ τουχθαὶ πλουτεῖ, καὶ οἷς εὐαυτῶ such a man is rich for another, and not for himself P.Menex. 246 ε, στεφανοθέθη τῷ βασίλει του βασιλεία to be crowned in honour of the god X.H.4.3.21, φιλαδελφίας ἑταρίας Φιλίππου Philistides was working in the interest of Philip D.9.59, τὰ χρήματα αὐτῷ ἀνθρωποῖς κακῶς money is a cause of misery to mankind E. Fr. 632, οἱ Θρακεῖς οἱ τῶν Δαναόν ἵππον ὑπερήφανον the Thracians who came too late (for, i.e.) to help Demosthenes T.7.29, ἴθι η ἡμέρᾳ τοῖς Ἑλληνισταῖς μεγάλαν κακῶν ἀφικνήσθη αὐτοί this day will be to the Greeks the beginning of great sorrows 2.12, ἐν τις σοι τῶν εἰκότων ἀναδομᾶ 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: σοι δίδωμι ἄρσα τῇ θυγατρί 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 συντρατεύειν ἄρσαίν σφιαῖν σφιαῖν δεισδεχόμενοι they asked him to relieve them (lit. take away for them) from serving in the war X.C.7.1.44, Δαναόικυς λαγινόν, εὐρ grouping ward off ruin from (for) the Danaids A.456. So ἄλθαι τινὶ 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 τί (chiefly poetic) the dative denotes the interest of the recipient in the donor: Θέσσαλον δέκτη δέκτα she took the cup from (for, i.e. to please) Themis 0.87. So with πέσκον πρωιμαίνω σοι τὰ χορπία; 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: ἠκούει τοῖς Ἀθηναίοις ἢ 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.

μὴ γαρ διαφέρειν pray remember not to make a disturbance P. A. 27 b, ἵνα ὑμεῖς γνωρίσθητεν διαφορά γε οἱ νέοι your young men will grow less cultivated P. R. 54 b, τοιοῦτο τοῦτο γε τοῦτο ὑπάρχει such a thing, you know, is despottism Hdt. 5. 92 η, ἀναφέρθη τοῦτο Τοῦτο εἶτε καὶ ἀρταρπής, you know, this Hystaspes' son 5. 30. The dative of feeling may denote surprise: δὲ μὴ ἔχεις ὅτι καὶ ναὶ 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. τοι surely, often used to introduce general statements or maxims, is a petrified dative of feeling (= σοι).

a. This dative in the third person is very rare (abbr in P. R. 348 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. ὅμως οὐκ ἔστιν, 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 εἰμι, γίνεσθαι, etc.

τοῦ τὸν Πλαταίον οὗτος ἐστιν Αθηναίων ἀφοσιάσαται the Plataean democracy did not wish to revolt from the Athenians (= τὸ πλήθος οὗτος ἐστιν ἀφοσιάσαται) T. 2. 3 (lit. it was not for them when wishing), ἄν οἱ άθροί άρετοι τοῦν τοῦτον, μηδενθούμαι if these men (the jury) desire to hear it, I shall take the matter up later (= ἄν οὗτοι άρετοι βολωνται) D. 18. 11, ἐστασθομεν, εἰ τούτων ἔστιν let us go back if it is your pleasure to do so P. Ph. 78 b, εἰ μὴ ἁπειρούμεν ἡμῖν ἀφετέρους if I have come against your will T. 4. 86, Νική προσδεχόμενος ἔστι τοῦ παρὰ τῶν Ἠγεσίατον Nicias was prepared for the news from the Egestaeans 6. 46, ὅτι δὲ οὐ τοῦ Ἀγγέλου ἀρετοῦ 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 -τέω, 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.

ἐστιν καὶ τῶτοι πεπραγμένοι has been done by (for) me and these men D. 19. 205, ἐστιν ἀπεκεφαλίσατο when they had got their preparations ready T. 1. 4, τοιοῦτοι μοι ἐφέσω let so much have been said by me L. 24. 4, ἐπηκείρησε τοῦ βουλῆς let it have been decreed by the senate C. I. A. 2. 55. 9.

a. With verbal adjectives in -τός and -τέω (2149): τοῖς ὑπὸ τῆς ἔνδειξις εννιάς χλωτοῖς en- vied by those at home X. A. 1. 7. 4, ἡμῖν γ' ὑπὲρ τῆς ἐξενθέλσας ἀγωνιστον we at least must struggle to defend our freedom D. 9. 70. For the accus. with -τέω, 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 ἡμῶν is said by us P. L. 716 b, τοῖς Ἀρκάπαλοις συμφέρων the ships were not seen by (were invisible to) the Corcyraeoins 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 τεῖχων ὑπὸ τῶν βαρβάρων πετυχὼν 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 ἔταιρος ἦν . . . ὑπὸ τῶν ἀλλῶν οἰκεῖων καὶ ὑπὸ τῶν γείτόνων μεμαρτύρηται that she was an hetaira has been testified by the rest of his relatives and by his neighbours Is. 3.13.

a. νικάσας, ἠντασθαί to be conquered may be followed by the dative of a person, by ὑπὸ 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, ὑπὸ may be used; in which case the inanimate agent is personified (see 1698. 1. n.1). ὑπὸ is rarely used when the subject is impersonal. ὑπὸ 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.

φησιν αὐτοῖς αὐσαλέοτερον ἐστιν ἡ ἡμέρα it is safer for them to flee than for us X. A. 3. 2. 19, τριβεῖ οὖν ἐστιν ὁ Ἰππόλυτος ἠμέρας μακρὰς πλοῦτος for a trireme it is a long day’s sail to Heraclea 6. 4. 2. Such cases as δρόμος ἐγενέτο τοῖς στρατιωταῖς 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 ὁδὸ a long road (at least) for an old man S. O. C. 20, σωφροσύνης δὲ ὡς πλῆθει οὗ τὰ τοιὰδε 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 πρωτοὺς ἠγάμει Πέρσης ὁ Δαρειὸς Darius contracted marriages most distinguished in the eyes of the Persians Hdt. 3. 88, πᾶς νικῶν τοῖς κραταῖς to be victorious in the judgment of all the judges Ar. Av. 445, τολμῶν οἰκτρῶν pitiful in the eyes of many S. Tr. 1071. ὑπὸ is often used, as in ὑπὸ Δαρείῳ κριτῶ 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.

η Θρακία ἐστίν· ἐκ δεξιάς ἐν τῷ Πόντῳ εἰσπλαγίη· Thrace is on the right as you sail into the Pontus X. A. 6. 4. 1, ἠλεγεν διή άδος διαβάνει τῷ ποταμῷ ἐκ δεξιάς φέροντες σοί, when you had crossed the river, the road led to Lydia 3. 5. 15, οὐκ οὖν ἀποκαίρειον ὄντας ἐπειδή ἐνεκέρα τόσοις σοι. Is it not strange, when we reflect, that gifts are more frequent now? Ἀθ. 3. 170, τὸ μὲν ἐξεθεῖν ἀποκαίρειον σώμα ὧν ἀγάπην θερμὸν ἦν, if you touched the surface the body was not very hot T. 2. 49, πρὸς ὅψαλων σκοπούμενον ὁ ἐπαναίης τοῦ δικαίου ἀλλεθείν, if you look at the matter from the point of view of advantage, the panegyrist of justice speaks the truth P. R. 586 c. So (we) συνέλεσθι εἰκεὶν (X. A. 3. 1. 38) to speak briefly (lit. for one having brought the matter into small compass), συνέλεσθι 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).

ἀφοροθεύετο δ' αὐτῷ ἀρχεῖαι Προμήθες. Prometheus comes to him in his perplexity P. Pr. 321 c, ξενοφωντι πορευόμενοι οἱ ἱππεῖς ἐνυγχάνουσι προσβάσαι 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 μᾶλλον ήσαν τῇ Μυτιλήνῃ ἐλλοκυμνία ἔπτα, δι' ἐν τῇ Ἐμβατων κατέπλευσαν about seven days had passed since the capture of Mytilene, when they sailed into Embatium 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 ὁποτε, ἃφ' ἐκείνου εἰς Σικελίαν, ἐδώς ἐστι δόο καὶ πεντήκοντα ἡετ ἢ 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.

ἐναρκεὶ φίλοι friendly to the king X. A. 2. 1. 20, εἰδον τῷ δήμῳ well disposed to the people And. 4. 18, τοῖς ἰδίοις ἵπποις subject to the laws D. 21. 35, ἐκθρῶν εὐθεία καὶ ῥόμοι εὐποτῶν hostile to liberty and opposed to law 6. 25, ἔμμαχαι πιστοὶ relying on the alliance T. 6. 2, φόρον ὑπηκοος subject to tribute 7. 67, ἵππα ἡμείς τοῖς ἱππαῖσιν if you act in accordance with your words 2. 72, ὑποτάσσῃ ἰσος καὶ παραπλήσιος τῷ προτέρῳ an army equal or nearly so to the former 7. 42.
SYNTAX OF THE SIMPLE SENTENCE

1500. With ἀντίς the same. — τὴν ἀντὶν γυνὴν ἐμοὶ ἤχειν to be of the same mind as I am L. 3. 21, τοῦ ἀντίου ἐμοὶ πατρός of the same father as I am D. 40. 3. 34, ταῦτα φρονῶν ἐμοὶ agreeing with me 18. 304.

1501. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (brachylogy): ὡμοίαν ταῖς δούλαις εἷς τὴν ἅσθητα she had a dress on like (that of) her servants X. C. 5. 1. 4 (the possessor for the thing possessed, = τῇ ἵσθητι τῶν δουλῶν), Ὀρφεὺς γλῶσσα ἡ ἑναρία a tongue unlike (that of) Orpheus A. Ag. 1629.

a. After adjectives and adverbs of likeness we also find καὶ, διστερ (διστερ). Thus, ταῦτα ταῦτα διστερ πολλάκις πρότερον πεπόθατε to suffer the same as you have often suffered before D. 1. 8, φαν τῶν πεποθηκασί καὶ Ὀμηρος they have not composed their poetry as Homer did P. Ion 581 d.

1502. The dative after substantives is chiefly used when the substantive expresses the act denoted by the kindred verb requiring the dative: ἐπιβολή ἐμοὶ a plot against me X. A. 5. 6. 29, ἐνδοχος Κλέαδρω a successor to Cleander 7. 2. 5, ἥ ἐμὴ τῷ θεῷ ὑπηρεσία my service to the god P. A. 30 a. But also in other cases: φιλιά tois Ἀθηναίων friendship for the Athenians T. 5. 5, ἔμαθεν θεοῖς ἑνώμενοι to the gods P. R. 607 a, ἐφίδια τοῖς στρατευόμενοι supplies for the troops D. 3. 20, ἕλοι ταῖς θύραις nails for the doors (1473).

a. Both a genitive and a dative may depend on the same substantive: ἦ τῶν θέου δόξαι δώματ' 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. — ἰσαλγέ με λίθοι: he hit me with stones L. 3. 8 ἦσι τῇ ἄληπτῃ he hurls his ax at him (hurls with his ax) X. A. 1. 5. 12, ταῖς μαχαίραις
THE DATIVE

4. The instrumental dative is often akin to the comitative dative: ἀλώμενος τινι τε καὶ ἔτοιμοι wandering with his ship and companions λ 161, κηροὶ στρατιωταί they shall go with their ships Ὄ 731, θυσία καὶ βάσις τὸ πλῆθος ἐκατομμυ- ρων ἐτιμήματα 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 φολαξι; 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. 1872) : μὲκει τῶν ἀδικητῶν τὸν κινδύνον ἐξέπτυσεν 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. 1869): δάκρυσε τῶν τὸ στρατευμα πληρότερα the entire army being filled with tears T. 7. 76.

c. The dative of material and constituent parts: κατεξακονδασα ἀρμάτα τρόχους λεχύρως he made chariots with strong wheels X. C. 6. 1. 29.

1509. χρήσαι use (strictly employ oneself with, get something done with; cp. uti), and sometimes νομίζει, take the dative. Thus, ὀντε τοῖς τοῖς νομίζειν 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: τοῖς τοῖς χρῆσαι δορυφόρους 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); τι χρησόμεθα τοῦγ; what use shall we make of it? D. 3. 6.

1510. The instrumental dative occurs after substantives: μηνίσις σχήματι 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, συν, ὑπό: ἐν λόγῳ πείθειν to persuade by words S. Ph. 1393, οἱ θεοὶ ἐν τοῖς λεγοι τούμην the gods have shown by the victims X. A. 6. 1. 81; συν γὰρ βαρέως heavy with old age S. O. T. 17; τόλις χρῆσεν ἕφ' ἠμετέρως ἀλώσα 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: ἐξεμετρήσασθαί tais ἐμβασιλεύσα τῶν πλίσων they measured the ladders by the layers of bricks T. 3. 20, τῶν δέλων ὅτα it was plain from what followed X. A. 2. 3. 1, ὀσ τοῖς τοῖς ἀλούσι κεφαλῆς δεῖ τεκμαίρεσθαι we must judge by what he has done to the rest D. 9. 10, τιν χρῆ κρίνεθαι ταὶ μελαντὰ καλῶς κρίνεσθαι; ἄρ' οὐκ ἐμπείρα τε καὶ φρονῆσαι 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 καὶ and ἀρχὴ 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).

κεφαλὴ ἐλάττων a head shorter (lit. by the head) P. Ph. 101 a, οὐ πολλὰς ἡμέρας ἧκερον ἤλθεν he arrived not many days later X. H. 1. 1. 1, ἄντες δὲκα ἡμέρας ἐπὶ Παναθηναίων coming ten days before the Panatheniac festival T. 5. 47, τοσοῦτο τὸν Ἰωνὸ τὸ διῷ πλεῖον κέκτημαι the more I possess the more pleasant is my life X. C. 8. 8. 40, πολλῷ μεῖζον ἐγίγνετο ἡ βοὴ διὶ πλεῖον ἐγίγνετο the shouting became much louder as the men increased in number X. A. 4. 7. 23. So with πολλῷ by much, ὀλγῷ by little, τῷ παρὶ in every respect (by all odds).

α. With the superlative: μακρῶ ἀρσενα by far the best P. L. 868 e.

1514. With comparatives the accusatives (1580) τί, τι, οδίνει, μῆθεν without a substantive are always used: οδίνει ἤτοι νίθιο μίνι στ. X. A. 7. 5. 9. In Attic prose (except in Thuc.) πολὺ and ὀλγῷ are more common than πολλῷ and ὀληγῷ with comparatives. Hom. has only πολὺ μεῖζω.

1515. Measure of difference may be expressed by ἐν τίνι; ἐς τί, κατὰ τί; or by ἐπί τίνι.

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.)

ἀνήρ ἡλικίας ἡτὰ νέος a man still young in years T. 5. 43, τοῖς σῶματι τῷ πλέον ἴσχύσα ἡ τοῖς χρήσαι a power stronger in men than in money 1. 121, ἄσβεστο τῷ σώματι weak in body D. 21. 165, τῇ φωνῇ τραχὺν harsh of voice X. A. 2. 6. 9, φρονήσει διαφέρων distinguished in understanding X. C. 2. 3. 5, τῶν τῶν διόνυσι προέχουν superior in power to the men of that time T. 1. 9, οὔσαμεν πονοῦχα διδειν a truce so far as the name goes 6. 10.

α. 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 τῶν ἑπίσεις 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, τοῦτος ἦσθι he was pleased at this X. A. 1. 9. 26, ἡχηθείσα τοῖς γυναικῶν we were troubled at what had occurred 5. 7. 20, χαλεπὺ ϕρω τοῖς παροίκοι πράγματι I am troubled at the present occurrences 1. 3. 3. Motive: φιλὴ καὶ εὐφορία ἐπίθετοι following out of friendship and good will X. A. 2. 6. 13. Occasion and motive: οἱ μὲν ἄνθρωποι ἀκολούθουσιν, οἱ δὲ ἄντιπλα some (carried their own food) because they lacked servants, others through distrust of them T. 7. 75. ὄρνη καὶ οὐκ ὁμοῦ τοῦτο ποιῶν doing this out of insolence and not because he was drunk D. 21. 74.
1518. Some verbs of emotion take ἐπὶ (with dat.) to denote the cause; so always μέγα φορέως to plume oneself, and often χαίρειν rejoice, λύπεσθαι grieve, ἐκσαμακτείν be vexed, ἀλοχόνεσθαι be ashamed. Many verbs take the genitive (1405).

1519. The dative of cause sometimes approximates to a dative of purpose (1473): Ἀθηναῖοι ἐπὶ ἡμᾶς ἄρρητα λεοντίνων κατοικίσαν, 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, ὅποι with the genitive, less frequently by ἀμφί or εἰς with the dative (poet.) or ἐπὶ 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 (μετὰ with gen., σὺν) 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 ὧν ταῦτα ἐκθέασα κακός if thou associate with the evil, in the end thou too wilt become evil thyself Men. Sent. 274, ἄλλοιοι διελέγμεθα we have conversed with each other P. A. 37 a, τῷ πλήθει τὰ βράδα κοινώσαντες communicating to the people what had been said T. 2. 72, δεδομενοι τοις φευγόντας ἔναντι λαός asking that they reconcile their exiles with them 1. 24, εἰς λόγους σοι ἔθειν to have an interview with you X. A. 2. 6. 4, μετεσχήκαμεν ὧν ἔτη κακὰ we have participated in your festivals X. H. 2. 4. 20, ἄλλοιοι σπουδάζοντες εὐφοροι they made a truce with one another 3. 2. 20, αὐτοὶ δὲ πιθανόι λέγει to enter into friendship with them X. A. 3. 2. 8. So with verbs of meeting: προσέρχεσθαι, προσφυγχάσει, ἀναφάνει, ἐπινυχάσει, ἀπαντάν.

b. τολῆσαι λόγου μαχεῖται few fighting with many T. 4. 36, Κόρη πολεμοῦσα waging war with Cyprus 1. 13, ἀμφιβατοσεῖν μὲν δὲ εὕροιον οἱ φίλοι τοὺς φίλους, ἐριζοῦσι δὲ οἱ διάφοροι ἄλλοιοι friends dispute with friends good-naturedly, but adversaries wrangle with one another P. Pr. 337 b, διὰκα ἄλλοιος διάφοροι they bring lawsuits against one another X. M. 3. 5. 16, διαφέροσαν τοὺς θεούς to be at variance with these men D. 18. 31 (and so many compounds of διά), ὥστε τοὺς λόγους τοῖς ἤργοις ὁμολογεῖν he said their words did not agree with their deeds T. 5. 55. So also τινὶ διὰ τολέμων (διὰ μάχης, εἰς χεῖρας) λέναι, τινὶ διὰ τοὺς κυρεῖν, etc.

N. 1. — τολεμέειν (μαχεῖται) σὺν τινὶ (μετὰ τινὸς) means to wage war in conjunction with some one.

N. 2. — Verbs of friendly or hostile association, and especially periphrases with τοιοῦτοι (πολέμων, σπουδάς), often take the accusative with πρὸς.

1524. Dative of Accompaniment. — The dative of accompaniment is used with verbs signifying to accompany, follow, etc.

ἀκολουθεῖν τῷ ἱγουμένῳ to follow the leader P. R. 474 c, ἑπεσαυτὶ ἦσαν βοηλομαί...
I am willing to follow you. X. A. 3. 1. 25. μετὰ with the genitive is often used, as are σὺν and ὅπως with the dative.

1525. With αὐτῶς.—The idea of accompaniment is often expressed by αὐτῶς joined to the dative. This use is common when the destruction of a person or thing is referred to. Thus, τῷ ὑπὲρ μετὰ αὐτῶς ἀνέβαιν one of the ships with its crew T. 4. 14, ἐπειδὴ ἦσαν εἰς τὰς τάξεις αὐτοῖς στρατεύοντας ἢ βάδε ἔδει τοὺς συνεργεῖν, crowns and all X. C. 3. 3. 40. The article after αὐτῶς is rare; and σὺν is rarely added (X. C. 2. 2. 0). 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: ἡκατέρων τῷ στρατεύματι παρῇ he marches out with all his army X. A. 1. 7. 14. σὺν 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 ἔφεστον οἱ πολέμιοι καὶ ἡμῖν καὶ πελταστῶν 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: πολλῆς βοῶν προσέκειτο they attacked with loud shouts T. 4. 127, παρά σοινει with all one's might 5. 23, τὸ χῦν ἐγνάθυ with good fortune C. I. A. 2. 17. 7. So παρά (οὗτοι, ἀλλα, τοῦτο τῷ) τρόπῳ. Manner may be expressed by the adjective, as βιαῖς χαράς ἀποθηκεύω to die (by) a violent death X. H. I. 4. 3 (= βίας).

b. Many particular substantives have no attribute and are used adverbially: θεῖων δρόμω to run at full speed X. A. 1. 8. 19, βία by force, δίκα justly, δίκαιος by craft, τῷ ἐργῳ in fact, ήσου χῦν quietly, καμίδω (with care) entirely, κόσμῳ in order, ὑπερ, κόσμῳ round about, (τῷ) λόγῳ in word, προφάσει ostensibly, σῶτηρ, σωτῆρ in silence, σωτῆρ hastily, with difficulty, τῷ ἀληθείᾳ in truth, τῷ δεικτεί in reality, ὑστερ in anger, φυγῇ in hasty flight.

N.—When no adjective is used, prepositional phrases or adverbs are generally employed: σὺν κραυγῇ, σὺν δίκᾳ, μετὰ δίκης, πρὸς βίαν (or βίας).

c. Here belongs the dative of feminine adjectives with a substantive (ἀδής, etc.) omitted, as ταύτης in this way, here, ἀλλα in another way, elsewhere, τῇ, ἀντι in what (which) way. So δημοσίᾳ at public expense, ἰδίᾳ privately, κατε in common, περὶ on foot.

N.—Some of these forms are instrumental rather than comitative, e.g. ταύτης.

1528. Space and Time.—The dative of space and time may sometimes be regarded as comitative.

a. Space: the way by which (qua), as ἵππον ὑπὲρ τῇ ἀδής ἢ πρὸς τοὺς ἐκκενθηκόταν he marched by the road (or on the road?) which he had made before T. 2. 98;

b. Time: καταγόμενοι ὡς ἐκεῖνα τῷ χρόνῳ περιεί σοι 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, χώρα διώρος τῷ Λακεδαίμονιν a country bordering on that of the Lacedaemonians 15. 22, ἀκόλουθα τούτοις conformable to this 18. 257. So κοινός (cp. 1414), σύμφωνος, συγγενῆς, μεταίκως, and διάφως meaning at variance with. — ἵππους τῷ ῥόμῳ conformably to the law P. L. 844 e, ἄ γεγρα ρῶμοι τοῦτος 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. — ἂν chiefly in the meaning at the same time. — κοινωνίᾳ τοῖς ἀρχαῖοι intercourse with men P. R. 466 c, ἑπιδρομῇ τῷ τειχίσματι attack on the fort T. 4. 28.

LOCATIVE DATIVE

1530. The dative as the representative of the locative is used to express space 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 μὲν ἔπκει· taking his stand in the middle of the court Ω 306, γὰρ ἔπεσε she lay on the ground S. O. T. 1296, τοις ὕπνην to dwell among the mountains O. T. 1451. Often of the parts of the body (Hom. ἡπόκατος, καρδίᾳ, etc.). With persons (generally in the plural): ἀνεπερεῖν Τρώην conspicuous among the Trojans Z 477. τοῖς δ' ἄνεστη Λ 68 may be rose up among them or a dative proper (for them).

b. Place whither (limit of motion): πέλεγαν πέσα fell on the ground E 82, κολεφ ῥυμαθείσα put thy sword into its sheath x 383.

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: Πυθώ at Pytho, Ἰσθμός at the Isthmus, Σαλαμίν at Salamis, Ὀλυμπία at Olympia, Ἀθήνες at Athens (inscr.); especially with the names of Attic demes, as Φαληροί, Θερμοί, Μαραθῶν. But ἐν Μαραθῶν and ἐν Πλαταιαῖσ occur. Some deme-names require ἐν, as ἐν Κολυμ.

1535. Many adverbs are genuine locatives, as αὐχοῖς, πάλαι, παρθενείς, Φαληροῖ; Ἀθήνα, Πλαταιαῖ; others are datives in form, as κύκλῳ, Πλαταιαῖς.

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: Μυρμ-δόσειν ἄνασσε Α 180, Γεγάνεσσεν βάσιλευεν η 50, ἤρεσ δ’ ἄρα σφυν Ἀγαμέμνων Σ 184. Rarely in prose: ἥγεσθαι τιν to serve as guide (leader) to some one, ἔπιστατεῖν τιν to be set over one; ἀρχεῖν τιν means only = to be archon (Πυθοδότου ἀρχοντὸς Ἀφίλακτος Τ. 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 Φαίης ἄνασσε η 62), or an instrumental (by). ἀρχεῖν, ἥγεσθαι may take the dative proper, ἄνασσε, 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 ἡμειαν, τῇ δὲ ὑστεραία κτλ. throughout that day they waited there, but on the day following, etc. X. H. 1. 1. 14. So τῇ προτεραίᾳ the day before, τῇ δευτέρᾳ the second day, Ἐλαφηβολίων μηδὲ ἐκτῇ (ἡμέρᾳ) φθινότος on the sixth of waning Elaphebolion Aes. 2. 90, ἐκαὶ νέα on the last of the month D. 18. 29; τῇ μηδὲ in the third month L. 21. 1, περί πάντων τῇ θερα when summer was coming to an end T. 1. 30, ἐξηκόστῳ τῇ 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: Παναθηναῖος at the Panathenaea D. 21. 156, τοῖς Δυνομίας at the Dionysia 21. 1, ταῖς παραϊσῖς at the processions 21. 171, τοῖς θυγατέροις 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 χειμῶν ἐν winter X. O. 17. 3; cp. 1441. 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 ἐντὸς with the genitive is common); to statements of how much time anything takes; with numbers, ὀλίγος, πολύς, etc. Thus, ἐν τρεῖς ἡμέραις for (during) three days X. A. 4. 8. 8, oū βρέθην τὰ ἐν ἄναστι τῷ χρόνῳ πράξιντα ἐν μιᾷ ἡμέρᾳ δηλωθήναι it is not easy to set forth in a single day the acts of all time L. 2. 54, ἐξελεύσης τῇ διαβολῇ ἐν οὕτως ὀλίγως 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: μῆναν μετὶ 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 τῷ προτέρᾳ προσβείᾳ in the first embassy Aes. 2. 123. Thuc. employs ἐν, as ἐν τῷ ὑστεραίᾳ ἑκκλησίᾳ in
the assembly held the day after 1. 44, but usu. the simple dative, as μάχη in the battle 3. 54, ἵκεσθαι τῷ ἐπολύῃ in that incursion 2. 20, τῇ προτέρῳ ἐκκλησίᾳ in the first assembly 1. 44.

1543. The dative and genitive of time are sometimes employed with only a slight difference (1447 a).

**DATIVE WITH COMPOUND VERBS**

1544. Many compound verbs take the dative because of their meaning as a whole. So ἀντέχειν hold out against, ἀμφοτερίες dispute with (1523 b).

1545. The dative is used with verbs compounded with σῶν (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.

Ωµβρέξαι αὐτῷ looking at him P. Charm. 182 d, ἡλίκος ἐµποτεῖν αὐτῶντι to create expectations in men X. C. 1. 6. 10, αὐτοῖς ἐπέσετο τῷ Ἑλληνῶν the Greek force fell upon them X. A. 4. 1. 10, ἐκείνῳ αὐτοῖς they pressed hard upon them 5. 2. 5, συνάδεικτον αὐτοῖς to be their accomplice in wrong-doing 2. 6. 27, ἔτυλαί Μελήτῳ φευγομένῳ they are conscious that Meletus is speaking falsely (i.e. they know it as well as he does) P. A. 34 b, ὁποῖοι παρεγένεσθαι βασιλεῖς these did not join the king X. A. 5. 6. 8, παρέτησεν ὅμιον ὅρεις let the herald come with us 3. 1. 46, Ξενοφώτι προστρέχου δῶν μᾶνσακα τῶν γυναικῶν youths ran up to Xenophon 4. 3. 10, ὑποκινεῖα τῷ ἀρχονταί to be subject to the ruler P. G. 510 c.

a. So especially with verbs of motion and rest formed from ἔκποντα, προείπε, τιθέναι, τρέχειν, ἔλεγε, γλευσθαι, κείθαι, 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: τινὶ τι invest a person with something, τί τινι surround something with something.

1548. Compounds of σῶν take the instrumental, compounds of ἐν take the locative dative.

1549. When the idea of place is emphatic, the preposition may be repeated: ἱππαντατες ἐν τῇ Ἀττικῇ remaining in Attica T. 2. 23; but it is generally not repeated when the idea is figurative: τοῖς δρακοις ἐμένων abiding by one's oath 1. 1. 13. μετὰ may be used after compounds of σῶν: μετὰ ἐμοδ συνέκλει 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 ἀναμφικτίκη 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 ἄνδρα τύπτει τολλάς τειχόν. 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 μάχεσθαι μάχεσθαι to fight a battle, or (2) permanent, and remains after the verbal action has ceased, as in τείχος τείχος 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 ἄνδρα τύπτει τοῦ παιδά. 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 δὴν fell timber, τέμνειν τὰς τρίχας cut off the hair, τέμνειν δὴν open a road, but στενάκατο or στενάκα τέμνειν, with a specialized verbal idea, to make a treaty by slaying a victim (pass. δοκεῖα ἐστάθη), τέμνειν δὴν make one's way (poet.), τειχίζειν χωρίον fortify a place, but τειχίζειν τείχος build a wall. Cp. E. Supp. 1000: A. νίκεσθαι παίνειν τίνα; μακεσθήν χρηζων σθίκειν. B. πάντας γυναίκας, 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 παις υπὸ τοῦ ἄνδρας 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 συγγάν τι, σιγάγ τι to keep silence about something.

1558. Many verbs that are usually intransitive are also used transitively in Greek. Thus, ἀνεβείν sin against, ἄνευχαμεῖν be disgusted at, χαίρειν rejoice at, ἔσθωσίν be pleased at, δάκρωσίν weep for. Cp. 1595 b.
a. Poetical: ἔσσειν agitate, περάν τὸῦa pass on her way E. Heo. 58, πλεῖν sail, ἀραξαίνειν rattle along (κροτεῖν strike Hdt. 6. 68), λάμπειν make shine, χορεῖν dance, ἔσσειν sing celebrate the god by choruses, by dancing.

1559. Many intransitive verbs are used transitively when compounded with a preposition, e.g. ἀνακήσεται catch sight of, ἀναστρέφεται abandon, ἀναξιωθείς leave. — διάβαινε pass over, διαπλεῖν sail across, διαβροχεῖται go through. — ἐπιείκεια εὐθραυσθῇ come into the mind, ἐπιπλεῖν sail into. — ἐπιβαίνεις pass, εὐπρεπείς get out of the way of, ἐφαναχρείας sleep, ἔφυστασθαι avoid. — ἐπιμετατεῖν march against. — κατακαμάχειν beat at sea, καταπολέμειν subdue completely, καταπολεμάσθαι reduce by policy. — μετέχεσθαι seek, pursue, μετείλησθαι go in quest of. — παραβαίνειν trespass. — περιείκει go round, περισσοῦσθαι surround. — προσκείει dwell in, προνοιαῖ πραγματεύειν sing in praise of. — ὑπερβαίνεις omit. — ὑπέρχεσθαι escape from. — ὑπερχεσθαι fawn on, ὑποδέχεσθαι withstand, ὑποχρεῖν shun, ἔφυστασθαι withstand.

1560. Conversely, many verbs that are usually transitive are used transitively (with gen., dat., or with a preposition). Some of these are mentioned in 1691, 1692, 1695. Sometimes there is a difference in meaning, as ἀφεῖμαι = 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. ἀφορίσεται τι or τινος perceive something, ἐπιθυμεῖται τι or τινι consider something, μετέχεσθαι τινα or τινι blame some one.

1562. On δεῖ μὴ τίνος and δεῖ μὲ τίνος see 1400. With the inf. the accus. is usual (dat. and inf. X. A. 3. 4. 35). χρῆ μὲ τίνος is poetical; with the inf. χρῆ takes the accus. (except L. 28. 10, where some read δικαίως). (χρῆ is an old noun; cp. χρέω, χρεῖα need and 798.)

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. (1) The substantive in the accusative is of the same origin as the verb.

πέλλην φλαμμάριν φλαμμάριστα talking much nonsense P. A. 19 c, ἔνθεφυρε τὴν ἐχθέν τὰν ὁρῶν he shared in the recent exile 21 a, τὴν ἐν Σαλαμίν, κακάχσαν κακάχσαστα victorious in the sea-fight at Salamis D. 59. 97, τὰς ὑποχρέουσας ἀσ ὑποχρέωντο τῆς promises which he made 19. 47, ἡ ἄνθι σφῆν ἄνθισαν the charge they bring Ant. 6. 27.

a. Sometimes the verb may be suppressed, as ἡμῖν μὲν ἐχάσα τᾶδε (ἐχόμαι) for us these prayers A. Ch. 142.

1565. The cognate accusative occurs even with adjectives of an intransitive character: μήρας τι σοφῶν ὅταν τὴν ἐκείνης σοφίαν, μήρας ἀμάθει τὴν ἀμάθειαν being neither at all wise after the fashion of their wisdom nor ignorant after the fashion of their ignorance P. A. 22 c, ἀτύμως ἐκοίμασαν ἀτύμως τούτες ὁτες κτλ.
they disfranchised them in such a way that, etc. T. 5. 34 (ἀρίστου ἐπολεμᾶν = ἔτιμη-
σαν, 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 ἀλλάς ὅδες they went forth on other expeditions X. H. 1. 2. 17, τῶν ἱερῶν καλομένου πόλεμον ἐποδέσαν they waged what is called the Sacred War T. 1. 112, ἠσθενεὶς ταῦτη τὴν ἰδίον he fell ill of this disease I. 19. 24, ἄνθρωπον φῶς ἐβλα-
στών born to man’s estate S. Aj. 700.

1568. Passive: πόλεμος ἐταράχθη war was stirred up D. 18. 151.

1569. An extension of the cognate accusative appears in poetry with κεῖσθαι, ἱππιν, καθίσαι and like verbs: τὸν, ἰστιν ναίται the place in which he is situated S. Ph. 145, τῷ ἑστικαὶ πέτραῖ: why stands she on the rock? E. Supp. 987, τρίτοδα καθίσαι sitting on the tripod E. Or. 966.

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, φῶραν φέρειν to pay tribute 5. 5. 7.

b. When the substantive is restricted by the article: τὸν πόλεμον τοποῦ to wage the present war T. 8. 58, τὴν τομῆν τέμειν to conduct the procession 6. 56.

c. When a plural substantive denotes repeated occurrences: ἐτριεράρχησε τριεράρχας he performed the duty of trierarch D. 45. 86.

d. In various expressions: Ὀλύμπια νίκαν to win an Olympian victory T. 1. 126, τὴν καπλαμάν νίκησα to be victorious in the sea-fight L. 19. 28, θεῖν 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: οὐδὲν ἀλαμ to drip (drops of) blood S. Ph. 783, Ἀρη πνεῖν to breathe war A. Ag. 375, πῦρ δεδεμομένον 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 νᾶτον to look mustard Eq. 631, βλέπειν ἀποταίγαν 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: λίθον ληπέσαν to talk sheer nonsense Ar. Pl. 517, ὑπερ ὑπάτων to insult grievously E. H. F. 708. Often in Euripides.

1572. The substantive may be omitted, leaving only the adjectival attribute: πάνω διπλῆς (scil. πληγῆς) strike twice (a double blow) S. El. 1415, τοῦτον ἀμ-
κραγόν ὡς διληγάς (scil. πληγᾶς) πάλαις 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 L. 5. 5 with μεγίστα ἀμαρτήματα ἀμαρτάνοντο 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.
THE ACCUSATIVE

1574. Passive: tovto oık ἐφεδρήσαν they were not deceived in this X. A. 2. 2. 13, ταύτα οὖν δὲ ίπτουμεν 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 δικήν decide a case, δικάζεσθαι δικήν to go to law with somebody, δίσκευν γραφήν t'na indirect somebody, φεύγειν δικήν to put on one's trial for something; γράφεσθαι τ'να γραφήν indirect one for a public offence, φεύγειν γραφήν be put on one's trial for a public offence. Also ἀγώνισθαι στάδιον (= ἀγών στάδιον) be a contestant in the race-course, νικάν στάδιον be victorious in the race-course, νικάν δικήν win a case, νικάν γνώμην carry a resolution (pass. γνώμην ἡττάσθαι), ὀφλεῖν δικήν lose a case.

1577. The (rarer) dative (φόβυς ταρβείν, βιαίας βαλαντίας ἀποθηκεύειν, 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.

Διακόσιοι ὁδός ταῦτα to smile (and thus make) a wound E 361 (so οὖλην ἀλατίνης ψ 74), πρεσβεῖοι τήν εἰρήνην to negotiate the peace (go as ambassadors (πρεσβεῖοι) to make the peace) D. 19. 184, but πρεσβεῖοι πρεσβεῖαν to go on an embassy Dinarchus 1. 16, τούσμα κόσμων to coin money Hdt. 3. 56, στούνδας, or ο>--κία, τέμνων (1555).

1579. Verbs signifying to effect anything (αἵρεσιν raise, αἵλιον exalt, διάσκευεν teach, τρεῖτον rear, τασάκευεν train) show the result of their action upon a substantive or adjective predicate to the direct object; σὲ Ἐθῆι παῖ ς οίκοι παλαιορισκαὶ Thebes did not train thee to be base S. O. C. 919, τούτον τρέφειν τε καὶ αἰτίων μην to nurse and exalt him into greatness P. R. 566 c, ἑπικοδομήσας αὐτὸ ἡρακλῆρον raising it higher T. 7. 4. Such predicate nouns are called proleptic. Passive: μέγας ἐκ μίκροιν Φίλιππος γεζήσαι. Philip has grown from a mean to be a mighty person D. 9. 21. Cr. 1013.

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.

Διακόσιοι (ἐταρτῖς) στεῖς οὐδεὶς to lead an army over narrow roads X. C. 1. 6. 43, ἐξελάτων σταθμῶν τρεῖς, παρασάγγας εἴκοσι καὶ δόθε ο εν advances three stages, twenty-
1582. **Time.** — The accusative denotes extent of time.

_μηρᾶς ἔτη_ he remained seven days _X. A. 1. 2._ 6, _εὐθυμήσας_ 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, _πάρα_ 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: _τῆς τὴν ἡμέραν_ Aes. 3. 7.

1584. Duration of life may be expressed by _γεγονός:_ _ὅτε_ _γεγονός_ seventy years old _P. A._ 17 d. (Also by _εἶχα_ 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 _όσον._ The current day or year is included. Thus (a) _τὴν μητέρα τελευτήσας τρίτον ήτοι τούτι_ my mother who died two years ago _L. 24._ 6, _εἰσεδοχημένη τρίτην ἥδε_ he has been in the city since day before yesterday _P. Fr._ 309 d. (b) _ἀναγγέλθη_ Φίλιππος τρίτον ή τέταρτον ήτοι τούτι _Ἡρακλῆς πολιορκῶν_ this is the third or fourth year since it was announced that Philip was besieging _Heraecum_ D. 3. 4.

1586. On the accusative of extent in degree, see 1609. With a comparative we find _πολύ_ and _ὁλίγος_ as well as _πολλῷ_ and _ὁλίγῳ_ (1514); and always _τι_ or _τί_ with the comparative.

1587. Time and degree are often expressed by prepositions with the accusative. See Prepositions under _ἀμφὶ,_ _ἀνά,_ _διὰ,_ _τι_, _κατὰ,_ _παρὰ,_ _πρὸς_ and _διὰ._

**TERMINAL ACCUSATIVE (IN POETRY)**

1588. In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

 dhcpai _καλλίων_ _μολὼν_ having come to the city of _Cadmus_ S. O. T. 36, _τελευτήσας_ ἑλλάδα we will convey her to Greece E. T. 388. Of persons in Hom. (especially with _ἰσχομαι,_ _ἰκω,_ _ἰκάω = reach) and in the lyric parts of the drama: _μητέρας_ ἀφικεν came unto the suitors a 332. Cp. "arrived our coast": Shakesp. In Hdt. 9. 28 _φίλος_ _ἡμᾶς_ ἐκέλευθαι means we declare that _it befits us._

1589. The limit of motion is also expressed by _-δε_ ( dhcpai _Hom._, in prose, _Δήμητρες = Δήμητρα_ + _δε_; _χαμάς_ or _χαμίς_ = _χαμάς_ + _δε_; cp. _χαμίς_; _οἰκίζομεν_ and, regularly in prose, by _εἰς,_ _τι_, _παρά,_ _πρὸς_ and _οἱ_ (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. ἐσ (καλός) τοιείν, ὤδα ν (rarely with πράττειν), εὐφερεῖν, ὅπωράναι, ὁπελεῖν (also with dat.), θεραπεῖν, κακός τοιείν, κακοῖν, κακοφυεῖν, βλάπτειν, ἀδικεῖν, ὑβρίζειν, μισθεῖσθαι, ἀμείβεσθαι, ὁμοίωσθαι, τίμωρεῖσθαι ρευσθεῖν, λαμβαίνοντος (also with dat.), ὠμβασθαι (also with dat.).

b. ἐσ (καλός) λέγειν, εὐλογεῖν, καλακεῖν, ὀπίσθενεῖν, προσκυνεῖν, κακῶν λέγειν, εὐκαλογεῖν, κακογυρεῖν, λοιπεῖν.

1592. συμφέρειν and λοιπεῖν profl. βοήθειν help, λοιπεῖσθαι rail at take the dat., ἄδειεν ἰσήματε καὶ ὑβρίζειν insult also take ἐς τιμ. or πρὸς τιμ. 

1593. ἐσ (κακῶν) ἄκοπείν, πάσχειν are used as the passives of ἐσ (κακῶν) λέγειν, τοιείν. Cp. 1762.

1594. Many of the above-mentioned verbs take a double accusative (1622).

1595. (II) Verbs expressing emotion and its manifestations,

a. φοβεῖσθαι, ἰσήματε, πρεῖν, ἐκπλήνησθαι, κατακλήσθειν fear, τῦχον crouch before, εἰλαβεῖσθαι beware of, ἄρρείνειν no fear of (have confidence in), ἀδίενειν stand in awe of, ἀλοκοτραίνειν feel shame before, δυσχεραίνειν be disgusted at, σκέπη πίτη, κερδεῖν, βοήθειν, ἀκοῦειν, κλαῖν (κλαῖειν) lament, weep over.

b. χαίρειν rejoice at and ἠδοσθαι be pleased to hear take the accus. of a person only in the poets and only with a predicate participle (2100). ἀλοκοτραίνειν, χαίρειν, ἠδοσθαι, δυσχεραίνειν usually take the dat. in prose. ἄρρείνειν may take the instr. dat. (Hdt. 3. 76).

1596. (III) Verbs of swearing.

ὁμοῦσαι swear by (τοῦ θεοῦ, pass. ἐνομοῦται) and swear to (τῶν θρόκων, pass. ὁ δρόκως ὁμοῦται). So ἄτορπεῖν swear falsely by.

a. ὁμοῦσαι τοῦ θεοῦ may be an abbreviation of ὁμοῦσαι δρόκων (internal object) τῶν θεῶν.

b. The accusative is used in asseverations with the adverbs of swearing μᾶ, ὃ μᾶ, ραί μᾶ, ρή.

Nay, by Zeus: μᾶ (τῶν) Δία, ὃ μᾶ (τῶν) Δία.

Yea, by Zeus: ραί μᾶ (τῶν) Δία, ρή (τῶν) Δία.

μᾶ is negative, except when preceded by ραί. μᾶ may stand alone when a negative precedes (often in a question) or when a negative follows in the next clause: μᾶ τῶν "Ἀττάλω, ὁκ Ὁ. Thesm. 269. μᾶ is sometimes omitted after ὃ, and after ραί: ὃ τῶν "Ολυμπὸν S. O. T. 1088, ραί τῶν κόραν Ar. Vesp. 1438.

c. The name of the deity may be omitted in Attic under the influence of sudden scrupulosity: μᾶ τῶν — ὃ ὃ γε not you, by — P. G. 486 e.

1597. (IV) Various other verbs.

φεύγειν flee from, ἀποδιδασκαλεῖν escape from, ἐκβολεῖν lie in wait for, φθάνειν anticipate, φυλάσσειν guard oneself against, ἀμφιβολεῖν defend oneself against, λαβάνειν escape the notice of, μεῖνειν wait for, ἐκλείσειν and ἐκλείπειν give out, fail (τό στράτευμα ὃ εῖτες ἐκλείπει corn failed the army X. A. I. 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.)
χοας προσωπος (= προπτωμος) escorting the libations A. Ch. 23, τα μετέωρα φροντισμενος a specter about things above the earth P. A. 18 b, επαναλήψεις δια παρα προσων they were acquainted with their duties X. C. 3. 9, πολλα σηνιστωρ (a house) full of guilty secrets A. Ag. 1090, σε φοξομο able to escape thee S. Ant. 787; εκαρος ειμι (= εκαρποι) εκ αρνωμεν σαυ 'νο' to the question P. Charm. 158 c, τευεις τυ δθε τοις αποτελουν they are in mortal fear of the envoys D. 4. 45; other cases 1612.

1599. Elliptical Accusative.—The accusative is sometimes used elliptically.

οδιος, δ οδι του (scil. καλω) ho! you there, I am calling you! Ar. Av. 274, μη, προς τα εθεν γλες με προονυαν (= μη, προς τα εθεν γε αιτω) do not, I implore thee by the gods, have the heart to leave me! E. Alc. 275, μη μοι προφασιν (scil. παρεσι) 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: χαθηκος του δεκτυλου αγαλει the man has a pain in his finger P. R. 462 d, τυφλος τα τ' εστρα του τε κουν τα τ' διματ' el blind art thou in ears, and mind, and eyes S. O. T. 371, ποδας οντε Αχιλλεισ Hom.

N.—The accusative of the part in apposition to the whole (985) belongs here, as is seen by the passive. Cp. τον πληξ' αυξανα he smote on the neck Λ 240 (βαλε θυρεον 'Αρηα κατ' αυχερα Φ 406) with βεθληαι κεναι thou art smitten in the abdomen E 284.

b. Of qualities and attributes (nature, form, size, name, birth, number, etc.): διαφερει γυνη ανθρωπα την φωνη woman differs from man in nature P. R. 453 b, οδη εκεν εν θρησε δεινασε δεμα και ειδος εριζεν nor is it seemly that mortal women should rival the immortals in form and appearance ε 213, σταματα, Κωδων βοωμα, ερως δο δελθωμ ων a river, Cydnus by name, two plethra in width X. A. 1. 2. 23 (so with υος, βαδος, μαγκος), πληθος ωσ διασχισχαι about two thousand in number 4. 2. 2, λεξων δωτι ει γενεσ tell me of what race thou art E. Bacch. 460.

c. Of the sphere in general: δενοι μαχην terrible in battle A. Pers. 27, γενεστη την διανοιαν transfer yourselves in thought Aes. 3. 153, το μεν εν ημω οχεμαι, το δ' ετι σοι σεωσοι so far as I myself was concerned I was lost, but through you am saved X. C. 5. 4. 11. Often of indefinite relations: ταυτα κακων base in all things S. O. T. 1421, ταυτα άγαθος έκαστος hemat, άγερ τοφως, δε δαιμο, ταυτα δε κακων each one of us is good in matters in which he is skilled, but bad in those in which he is ignorant 1 P. Lach. 194 d.
1602. Very rarely after substantives: χαῖρες αἰχματης a warrior valiant with (thy) arm π 242, μάνια τὰς δρευς 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, πρὸς, e.g. διαφέρειν δρευς or εἰς δρευς.

1604. Not to be confused with the accusative of respect is the accusative after intransitive adjectives (1565) or after the passives of 1682.

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 τὰς δὲ ἐπει but at last he said, τῆς ὁμοία to ίνα πρῶτον in what way? τὸν τὴν τρόπον in this way, τάντα τρόπον in every way (also παντὶ τρόπῳ), τῷ ταχέττῃ (ἦδὲ) in the quickest way, τῇ εὐθείᾳ (ἦδὲ) straightforward, τροία, δωρεάν gratia (1616), δικήν after the fashion of (δίκην τοξότον like an archer P. L. 706 e), πρόφασιν in presence (ἐπεικεῖ πρόφασιν ἐν Ἐλλησπόντων he sailed professedly for the Hellepoton Hdt. 5. 33), χαρίν for the sake of (lit. favour): ὁ τῆς Ἀθηναίων χαρίν ἑτραπεδόν οὐδέποτε did not engage in the expedition out of good will to the Athenians Hdt. 5. 99, τοῦ χαρίν for what reason? Ar. Plut. 55, τὴν σὺν ἥκω χαρίν for thy sake I have come S. Ph. 1413. Cp. 993.

1608. Manner. — τρόπων τῶν in some way, τίνα τρόπον in what way? τὸν τὴν τρόπον in this way, τάντα τρόπον in every way (also παντὶ τρόπῳ), τῷ ταχέττῃ (ἦδὲ) in the quickest way, τῇ εὐθείᾳ (ἦδὲ) straightforward, τροία, δωρεάν gratia (1616), δικήν after the fashion of (δίκην τοξότον like an archer P. L. 706 e), πρόφασιν in presence (ἐπεικεῖ πρόφασιν ἐν Ἐλλησπόντων he sailed professedly for the Hellepoton Hdt. 5. 33), χαρίν for the sake of (lit. favour): ὁ τῆς Ἀθηναίων χαρίν ἑτραπεδόν οὐδέποτε did not engage in the expedition out of good will to the Athenians Hdt. 5. 99, τοῦ χαρίν for what reason? Ar. Plut. 55, τὴν σὺν ἥκω χαρίν for thy sake I have come S. Ph. 1413. Cp. 993.

1609. Measure and Degree. — μέγα, μεγάλα greatly, πολύ, πολλά much, τὸ τοῦτο, τὰ πολλά for the most part, δευν as much as, οὖδὲν, μηδὲν not at all, τοὐσώμην so much, τὶ somewhat, ἄρχειν or τὴν ἄρχειν at all with ὁ or μὴ (ἐν τῷ παραχρῆμα ὅσι παῖν ἄρχειν ὁδὼς βουλέσθαι it is utterly impossible to deliberate correctly offhand Ant. 5. 73).

1610. Motive. — τι ὡς μέγα, ταῦτα for this reason (cognate accus.): τῷ ἱλασις quid (cur) venisti = τίνα ἵλους, τοῦ τοῦτον χαίρω (= ταῦτα τὴν ἁράν στηλο; therefore I rejoice, αὐτὰ ταῦτα ἤκου for this very reason have I come P. Pr. 310 e, τοῦτον ἥκον for this reason you are vexed X. A. 3. 2. 20.

1611. Time and Succession (1582): τὸ νῦν now, τὸ πάλαι of old, πρῶτον before, τὸ πρῶτον the former time, πρῶτον first, τὸ κατ' ἄρχειν in the beginning, τὸ πρῶτον in the first place, τὸ τελευταῖον in the last place (for τὸ δευτέρον in a series use ἅντειτα or ἦκετα δὲ), τὸ λοιπὸν for the future, ἄκμην at the point, just, καμόν in season.
TWO ACCUSATIVES WITH ONE VERB

1612. A compound expression, consisting of the accusative of an abstract substantive and ποιοῦσα, τίθεομαι, ἔχεω, etc., is often treated as a simple verb; and, when transitive, governs the accusative: τὴν χώραν καταδρομής λείπαν ἑτὸντο (= ἔχετε) he ravaged the country by his incursions T. S. 41, Ἰλίου φθόρας ψῆφον ἴστο (= ἐψήφισαν) they voted for the destruction of Ilium L. Ag. 814, μαρφήν ἔχων ἐν μν ἑτὸν κεν (= ἐν μέροισι) I blame thee first for one thing E. Or. 1069, τὰ δὲ χαμός λήσων λείπει (= ἐπιλαβάνει) what lies between thou hast no memory of S. O. C. 588. See 1638. So with other periphrases in poetry: τέκνα μην κανόν λέγω (= μακρόερον προσφωνῶ) I speak at length to my children S. O. C. 1120, εἰ γὰρ ὀμούς ἐξίσας ἐξήρξες (= ἐξίσας λέγει) 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.

στρατηγὸς ἄρον ἀπῆδει οὗ he appointed him general X. Δ. 1. 1. 2, πατέρα ἐμὲ ἐκαλέει you were wont to call me father 7. 6. 38, αἰρεῖθαι ἄρον τὸν Ἰόν ἐκαλέει to choose the king of the Indians himself to be arbitrator X. C. 2. 4. 8, οὐ γὰρ δικαιον ὃς τοὺς κακοὺς μάτης χρηστοὺς σωματεῖν οὕτως 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 ἐξειροτόποισαν they elected Timothoeus general X. Н. 6. 2. 11, τὴν οἰκήν σου ἐν γυναῖκις σοι I shall consider your silence as consent P. Crat. 463 b, εὐηγγελεῖτα τὸν καλάκας τοὺς ἀντὸν πλουσιωτάτου τῶν πολίτων τοῖς αὐτῶν he promised to make his flatterers the richest of the citizens L. 28. 4.

1614. The absence of the article generally distinguishes the predicate noun from the object: ἐπηγγελλον τοὺς κάλλας τοὺς ἀντὸν πλουσιωτάτου τῶν πολίτων τοῖς αὐτῶν 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) εἰναι (911); σοφιστὴν δημάρχου τὸν ἄνδρα εἰναι they call the man a sophist P. Pr. 811 c, ἐστωμιλῆτα τὴν εἰκόνα τῆς καὶ μέγας εἰναι 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: ἄρον δοξεῖτη τὰ λόγρα 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: ἀντὸς στρα-
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.

1621. Passive (1747): τᾶσαν ἐκατέշθησαν ἐκατερωμοι receiving every manner of service P. Phae. 256 α, τῶν ἑπτάκοσιν ἑπτάκοσατα πληγές to be struck fifty blows Λευκ. 1.130, ἡ κρίσις, ἡ ἐκρίθη the sentence that was pronounced upon him L. 18. 60, τὰς μάχας, διὰς Πύραι ἑκτόρησαν ἦτο I omit the battles in which the Persians were defeated I. 4. 145, δεμα ἐν καταλαιμῷ Σικελίωται called by the one name of Sicilians T. 4. 04.

1622. So with verbs signifying to do anything to or say anything of a person (1561): τολά ἐγκαθά ὅμοι ἐκτίθησαν he did you much good L. 5. 8, ταύτι με παρεῖλθο: that's what they are doing to me Ar. Vesp. 696, τὰ τοιαῦτα ἐκείνα Ἀγαμήλαον I praise Agesilaus for such merits X. Ages. 10. 1, τοὺς Καρδιάσαν τολάς τε καὶ εὐπνεῖ ὅνευ he said many bad things about the Corinthians Hdt. 8. 61. For the accusative of the thing, ὕβ (καλῶν), κακῶν may be substituted; and ἐσι and ἐρα 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 τὸν τολεμαύν εἰργάσατα κακὸ to have done harm to the enemy L. 21. 8 (here εἰργάσαθι 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: τῶν ἐκτίθησαν τοῖς ἀδελφοῖς they rendered all honours to the dead X. A. 4. 2. 23. ἐσι or ἐρα with the accusative is also employed.

1625. Passive of 1622: ὅτα ἄλλα ἡ τολις ἑδικεῖτο all the other wrongs that the State has suffered D. 18. 70.

1626. Verbs of dividing (ῥίμαν, καταίμαν, διαιρέω, τιμέω) may take two accusatives, one of the thing divided, the other of its parts (cognate accus.). Thus, Κύρος τὸ στρατεύμα κατέμευσε δύο απὸ μήπος Cyrus divided the army into twelve divisions X. C. 7. 5. 13. ἐσι or κακὸ may be used with the accusative of the parts.

1627. Passive: διήρρητα ἡ ἀγορά τέταρα μήπος the Agora is divided into four parts X. C. 1. 2. 4. ἐσι and κακὸ 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.

ου τοῦτο ἐρωτᾶται· see that's not the question I'm asking you Ar. Nub. 641; χρησίμως τοῦ λαύτοι ἐκεῖνοι ἑμφανιείν he put his own tunic on him X. C. I. 3. 17, ὅπως δ' Ἀπόλλων αἰτεῖ ἐκδῶσαι ἐμεί. χρησιμωτά ἐκεῖνη lo Apollo himself diverts me of my oracular gard A. Ag. 1269; τὴν θυγατέρα ἐκπέπτε τὸν ἀνδρὸν τοῦ ἄνδρος he concealed from his daughter her husband's death L. 32. 7; Κῦρον αἰτεῖ πλοία to ask Cyrus for boats X. A. 1. 3. 14, ὥστε τὸτε τινα ἢ ἐπαξίαμεν μαθεῖν ἢ ἀναγείρειν to ask I ever executed or asked pay of any one P. A. 81 c; τοῦτον τὴν τίμην ἀποστερεῖ με he deprives me of the value of these things D. 28. 13; ἡμᾶς τοῦτο ὦ πείθω I cannot persuade you of this P. A. 37 a; ἀναμνῄσκειν μᾶς καὶ τοὺς κυρίους I will remind you of the dangers also X. A. 3. 2. 11; οὐδεὶς ἑξαβατεῖ 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 ἔρωταν τινα περί τινος, αἰτεῖν (aietiebal) τι παρά τινος, ἀποστερεῖν or ἀφαιρεῖσθαι τινα τινος (tynos ti) (1394), or τιν τι (1483); ἀναμνῄσκειν τινα τινος (1556); παίδευσον τινα τινος or τινα εἰς (or πρὸς) with the accusative.

1631. The poets employ this construction with verbs of cleansing (a form of depriving): χρώμα νιπτον ἄληφεν he was washing the brine from his skin X. 224, αἷμα καθῆρον Σαρακηνῶν cleanse the blood from Surpedon II 667. And with other verbs (in tragedy), e.g. τιμωρεῖσθαι avenge on, μετεθείν σείκ to avenge on, μετείχαι execute judgment on, ἐκατεργατεῖν charge.

1632. Passive (1747): ὅποι βασιλέως πεπάγματοι τοὺς φόρους having had the tribute demanded of him by the king T. 8. 5, δοὺς περὶ αὐτοῦ ισαυγάρησαν all who have been deprived of their horses X. C. 6. 1. 12, ὅπος ξενοῦν τὰ ἔργα παίξηται they would not credit the news Hilt. 8. 81, μοιχαῖοι παίδευσαν having been instructed in music P. Menex. 238 a (here moichik is possible), οὖδεν ἄλλῳ διδάσκαται ἀνθρώποι ἢ ἐπιστήμων man is taught nothing else except knowledge P. Men. 87 c.

1633. The accusative of extent (1680) is freely used in the same sentence with other accusatives, as ὑπερεξεγούτοις τὸν Δεκάδιον λειμάν ταῖς ναῦσι having hauled the ships across the isthmus of Leucias T. 8. 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 παιδαρβάσαι ἐγκαλέων oδοί ἐκβάλλειν ἐκ τῶν πάλεων we must not accuse the trainer or banish him from the cities P. G. 460 c.
a. The farther verb may contain the main idea: ἐπιτιμᾶς καὶ ἀποδικαζόμενον των he censures some and rejects them at the scrutiny L. 6. 83.

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: τούτω δοθὲ ἡγεμόνας προφθασαν ἔκλεενεν ἡγοῦς having given him guides he ordered him to proceed quietly X. C. 5. 3. 63; and when the common object stands between, as προσπντεῖται τοῖς πρώτοις τρέπουσι falling upon the foremost they put them to flight T. 7. 58.

a. Sometimes the finite verb regulates the construction, as καλλίστας παρεκλήσεως τοῖς Ἑλληνικὸς 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 ἐπὶ.

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 μνηστήρας λείπει he spake among the suitors ρ. 467 specifies the meaning with greater certainty than μνηστήρας λείπει. So Ἔλληνων φόβος may mean the fear felt by the Greeks or the fear caused by the Greeks; but with ἐκ or πρὸ (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᾽ ἑπτὰν ἐπὶ δυνῆ 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 in βλέφαρων ἀπὸ δύσκων πτεται from her eyelids, away, tears fall f. 129). Here βλέφαρων is ablatical genitive and is not governed by ἄπο, 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 ἀποτελέσται, 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 (1686) 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: ἴμικ’ ἄτρο λογίαν ἀμέωι to ward off destruction from (tor) us A 67, πρὸς γὰρ ἦν θεδ the goddess sent her forth A 195, ἵχνεν κατὰ γαῖα the earth held him fast B 699.

1641. So, as links connecting sentences, πρὸς δὲ καὶ καὶ πρὸς and besides, ἑτὶ δὲ and besides, μετὰ δὲ and next, thereupon (both in Hdt.), ἐν δὲ and among the number (Hdt.).

1642. The verb (usually εὑρίσκω or οὗτι, rarely οὐκ) may be omitted: ὥδ’ γὰρ τις μέτα τοιοῦ ἄρχη for no such man is among them Φ 98. Cp. 944.

1643. The preposition-adverb may do duty for the verb in parallel clauses: ἅλτερ τοῦ τέκτου, ἐν μέρες’ Ἀτρείδης . . . ἐν 3’ ἄρα Μηνιώτης the men rose up, rose up Ἀτρείδης, rose up Μηνιώτης Ψ 886. So in Hdt.

1644. (II) Prepositions connect verbs and prepositions 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, ἐν δὲ Χρυσῆς πρὸς βῆ Α 459 may be Chryses went out of the ship or Chryses 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: ἄμφι δὲ χαίραι δώμα ἀνέστωται and his mane flares-about his shoulders Z 509. The MSS. often vary: τοῖνυ δὲ χαίρε μεθ’ ἀμύλεον (or μεθ’ ἀμύλεον) 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 praespositio) 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 διά, κατά, σύν) 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 διασφέρειν 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-
rately, as adverbs, or in composition with the verb. Thus, ὑπὸ δὲ παρέξ (or ἵπτ' δὲ) 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, ἄμφιερωμένου 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 τερὴ ἐρήμων 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, παρέξ, ὑπὲκ, ὑπὲκ, ὑπὲκ, ὑπὲρ, ὑπὲρ, τεριπερὶ. Improper prepositions may be used with true prepositions, as ἐγὼ εἰς τὸ στρατόπεδον as far as (into) the camp X. A. 7. 4. 26.

1650. Tmesis (τμῆσις cutting) denotes the separation of a preposition from its verb, and is a term of late origin, properly descriptive only of the post-postic 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. ἤδη. uses tmesis frequently in imitation of the Epic; the intervening words are ὑπὸ (= ὑπὸ), enclitics, δὲ, μὲν . . . δὲ, etc.

1653. In Attic prose tmesis occurs only in special cases: ἅντι εἰς τονεῖν (τάσεις) and ὑπὸ εἰς (κακῶς) τονεῖν (τάσεις). Thus, ἄνει εἰς τετράκατας ἣν τής ἅντι εἰς τονεῖν all whom the city has requited with benefits for the service they rendered it D. 20. 64. Here εἰς τονεῖκεν 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 ἐκβάλει τὴν νέος, whereas βυάλει τὴν νέος originally, and still in poetry, can mean go from-the-ship; or it may determine the construction, as in ἐπεργεῖται ἐπώλ to surpass me D. 18. 290. Prose tends to repeat the prefixed preposition: ἐκβάλει εἰς τῇ νέος 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 σῶμας a national meeting (σῶμα). Otherwise the compound usually gets a new termination, generally -ων, -ων neuter, or -ης feminine, as ἐκπέμπων dream (ἐκπέμπω), ἐκταυφίς thigh-muscle (γων).

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: ἀνὰ τῶν ἀρχῶν ἡ καθεκάσια freedom from all rule P. L. 638 a (ср. λαθορεῖν ἀνὰ τῶν).

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, ἦκ διὰ τοῦτο I have come to you T. 1. 187, αἱ τὰ τῶν ἄρσωρων barbarians in his own service X. 1. 1. 6, παρὰ βασιλέως polloi τῶν Κύρων of X. 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 τὸν τόπον οὗ they fell (into and were) in the river X. Age. 1. 32. This use is common with τὶν ἐκ, ἐκ, καθιστάτως, etc., and with tenses of completed action which imply rest; as αἱ ἐκ τῆς ἡμέρας διαβεβηκότες the men who had crossed (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: παρῆκαν εἰς Σάρδες (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, ἐκ τῆς πρεσβευτῆς ἐλακοδαιμον he was chosen ambassador (to go) to Lacedaemon X. H. 2. 2. 17. Cp. 1682. 1. a.

1660. Stress is often laid on (a) the starting-point or (b) the goal of an action.

a. καταδῆσαι ἀπὸ δέντρων τῶν ἵππων ἔγαγεν his horses to (from) trees X. H. 4. 4. 10. By anticipation of the verbal action (attraction of the prep. with the article): τὴν ἀνὴρ στρατευοῦσαν τῷ διέρχεται he deserted his post in the army Aes. 3. 159, αἱ τῆς ἀγορᾶς καταλείποντες τὰ ἀρχαῖα θησαυροὺς the market-people (οἱ ἐν τῇ ἁγορᾷ) left their wares and fled X. A. 1. 2. 18.

b. With verbs of collecting (ἀπολαμβάνειν, συλλέγειν) and enrolling (ἐγγράφει): εἰς πεδίον ἀπολαμβάνονται they are mustered in(to) the plain X. A. 1. 1. 2, εἰς ἄρδεα ἐγγράφατο to enrol in(to) the list of men D. 10. 220.

1661. So with adverbs: διὸν ἔλθον ὅπου where (= whither, διό) we have gone X. C. 6. 1. 14, διὸν ἀπελθομεν, ἐκατέρθομεν let us return to the point whence (= where, διό) we left off P. Ph. 78 b, ἐν τῶν ἐκείνην τόλμησαν δεύο ξύνεται he does not know that the war in that region will come hither (= τῶν ἐκείνην τόλμησαν ἐκείνη) D. 1. 15.

1662. Some adverbs and adverbial phrases meaning from are used with reference to the point of view of the observer: ἐκατέρθωμεν on either side, ἐκαθιστάτως ἐκ πάνω this side and that, ἐκ δεξιάς on the right (a dextra), αἱ τῶν σκηνῆς the actors, τὸ τῶν λαθρῶν τίχοις, τὸ τῶν Παλλῆνης τίχοις the wall (seen) from the isthmus, the wall toward (looking to) Pallene T. 1. 84 (of the same wall).

1663. Position. — The preposition usually precedes its noun. It may be separated from it

a. By particles (μέν, δὲ, γέ, τέ, γάρ, οὖν) and by οἷοι I think: ἐν οἷοι τῷ πόλει P. R. 456 d, εἰς δὲ γε οἷοι ὑπὸ ἄλλαις τίλης to the other cities I think 568 c.

Note that the order τῆς μὲν χώρας (1156) usually becomes, e. g. πρὸς μὲν τῆς χώρας or πρὸς τῆς χώρας μὲν. Demonstrative δ μὲν and δ δὲ, when dependent on a preposition, regularly follow the preposition, and usually with order reversed (1109): ἐν μὲν ἀρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οἷοι in some things then we agree, but not in others P. Phae. 268 b.
b. By attributives: eis Kαυστρον πέδιαν to the plain of the Cayster X. A. 1. 2. 11.
c. By the accusative in oaths and entreaties (with πρός): πρός σε τῇδε μητρίς
by my mother here I implore thee E. Phoen. 1665; cp. περε τε δεὸς ὀροὶ and see 1599.

N.—A preposition is usually placed before a superlative and after ὢ or δι' qualifying the superlative: ὁι ἐντι πλεῖστον τοῦ δῆλου over the very greatest part of the throng T. 2. 34. πολὺ, πάνω, μᾶλα may precede the preposition and its case: πολὺ ἐν πλεῖον αὐτίκα 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 (τοιῷδε ἐν τάξιν in the following manner P. Criti. 115 c).

1665. περὶ is the only true preposition that may be placed after its case in Attic prose: σοφιάς περὶ about wisdom P. Phil. 49 a, ὁ ἐν ὑπὸ ὁδὸν ὑπὲρ μέγα ὑπὲρ μικρὸν περὶ ἐν ταῷ about which I understand nothing either much or little P. A. 19 c. When used with two substantives περὶ is placed between them: τοῦ δῆλου τε περὶ καὶ τοῦ ἄνευλου concerning both that which is holy and that which is unholy P. Euth. 4 e. περὶ occurs very often in Plato, only once in the orators and possibly twice in Xenophon. On anastrophe, see 175.

a. ἑκκα and χάρῳ (usually) and ἄνω (sometimes) are postpositive. The retention of the postpositive use of περὶ may be due to the influence of ἑκκα. 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 τῆς Κεραδᾶς καὶ ἀνέτειλεν from Corecyra and the mainland T. 7. 33, and (2) ὑπὲρ κατὰ γῆν ὑπὲρ 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 τὰν ἄλλην διάταγμα 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: περὶ τοῦ δικαίου καὶ δρέπης '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 κατὰ Δαυλᾶς; from Delphi and Daulia S. O. T. 734.

1668. In contrasts or alternatives expressed by ἦ, η...η, καὶ...καὶ, etc., the preposition may be repeated or omitted with the second noun: καὶ κατὰ τῆν καὶ κατὰ θάλασσαν both by land and by sea X. A. 1. 1. 7, πρὸς ἐχθρὸν ἑς 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 ὁσὶν ὣτε ὅτῳ ὅτῳ ὅτῳ P. Menex. 246 d.

1670. In explanatory appositional clauses (988) the preposition may be repeated for the sake of clearness or emphasis: as ἐκ τοῦτον ἃ ὑμεῖς ἔχοντες γίγνεσθαι, ἐκ τῶν ἐπικηθευμένων ἑκάστα the men of mark come from those who have practised each art P. Lach. 188 c, and commonly after demonstratives. The preposition is not repeated when such an appositional clause is closely connected with what precedes: εἰς ὑπὸ τοῦτον ἀνάλημα πρὶν ἐνε ὁμοῦ, διευκόλυνε ἵνα ἐλαύνησαῖς, ἀγνοίζωσαι nor should you think that you are contending for a single issue alone: to avert slavery instead of maintaining your freedom T. 2. 68. A preposition is usually not repeated before descriptive appositional clauses (987): πρὶν χρημάτων λαλεῖ, ἅσβεσαν πραγμάτων 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 τὴν ἱλαρήν ἕτερον ἡ ἣν ἡ ἐγώ νῦν he was at that age at which I now am D. 21. 156, φιλεῖναι ὅτῳ ὅτῳ (= τοῦτῳ ὅτῳ) φιλεῖναι is loved by whom it is loved P. Euth. 10 c. But the preposition is repeated if the relative precedes: πρὶν δὲ τὶς πέφυκε, πρὶς τοῦτο ἐν πρὶς ἐν ἑκάστῳ ἵππων 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: ἵπτάμενοι—ὡτὶ τίνος; φθάνει, τόν ἀγάθον, φθασμόν overcome—by what? he will say. By the good, we shall say Pr. 355 c.

1673. The preposition is usually omitted with the main noun or pronoun when it is used in a clause of comparison with ὅσι (rarely ὅστερ) as: δεὶ ὅσι περὶ μητρὸς καὶ τροφῶ τῆς χώρας βουλεύοντο: they ought to take thought for their country as their mother and nurse P. R. 411 c; so, usually, when the two members are closely united: ὅσι πρὸς εἰσὶν ἐμὸν ὅτι λαλήη λέγει speak the truth to me as to one who knows Ar. Lys. 998. The preposition is often omitted in the clause with ὅσι (ὁστερ) as, ἢ than: οἱ παρὰ ὁδὴν ὅτως ὅσι τὸ τουτά τουτο ἀπολύομεν who once their ruin to nothing so much as to such a course of action D. 10. 263, πρὶς τοῦ μᾶλλοντος μᾶλλον βουλεύεσθαι ἢ τοῦ παρὸντος 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: ἵππον περὶ ὄρυκοιοις about eight hundred took to flight X. H. 6. 5. 10; (gen. absol.) ὑμεῖς ὁμολογοῦν περὶ ὄρυκοιοις, λαβὼν αὐτῶν καταβαλλεῖ when about seven hundred had been collected he marched down with them 2. 4. 5. Object: διεκδείπνει ἓν ὄρυκοιοι they killed about eight hundred T. 7. 32. Protasis: ἔτει διὸ διὸμεν τᾶλα ἤν ἄντικολον 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: ἀνέ, εἰς.
With the dative only: ἐν, στὸν.
With the genitive only: ἀνώ, ἀνά, ὑπέρ, κατά.
With the accusative and genitive: ἄμφι, διά, κατά, μετά, ὑπέρ.
With accusative, genitive, and dative: ἐν, ἀνά, ἀνά, ὑπέρ, ὑπό, ἀνά.

a. With the dative are also used in poetry: ἀνά, ἄμφι (also in Hdt.), μετά. ἀνά (ἀνά), ὑπέρ (ὑπέρ) take the dative in Arcadian and Cyprian.

b. The genitive is either the genitive proper (of the goal, 1349, 1350, etc.) or the ablative genitive.

c. The dative is usually the locative or the instrumental, rarely the dative proper (as with ἐν and ὑπό of the goal).

1676. Ordinary Differences in Meaning.

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<thead>
<tr>
<th>GENITIVE</th>
<th>ACCUSATIVE</th>
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<tr>
<td>ἄμφι, ἀνά</td>
<td>concerning</td>
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<td>διά</td>
<td>through</td>
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<td>κατά</td>
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<td>μετά</td>
<td>with</td>
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<td>ὑπέρ</td>
<td>above, in behalf of</td>
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<td>on</td>
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<tr>
<td>ἀνά</td>
<td>from</td>
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<td>ὑπό</td>
<td>on the side of</td>
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<tr>
<td>ἐν</td>
<td>by, under</td>
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1677. Certain prepositions are parallel in many uses; e.g. ἀνά and κατά, ἐν and ὑπό, ἀνά and ὑπό, ἄμφι and ἀνά, ὑπέρ and ἐν, ἐν and ὑπό, ἀνά and ὑπό, ἐν and ὑπό, ἀνά and ὑπό.

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.

ταχέω: 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.

ἀνά: 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.

ἐν: 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), ἐν, ὑπό, ὑπέρ, κατά. Motive is expressed by ὑπέρ (gen.), διά (accus.), ὑπέρ.

1680. Prepositions in composition (chiefly ἀνά, διά, κατά, στὸν) may give an idea of completion to the action denoted by the verb (1648).

a. For the usage after compound verbs see 1382 ff., 1546 ff., 1559.

LIST OF PREPOSITIONS

1681. ἄμφι (cf. ἄμφω, ἄμφοτερος, Lat. ambi-, amb-, am-) originally
on both sides (either externally only, or inside and outside), hence about. Cp. the use of ἐπι (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 ἑαυτῷ ἄλλος ἄλλος dwellers round about this city Hdt. 8. 104 (only here). Cause: about, concerning: ἀμφὶ σφί λέγω παίδεις I speak about thy child E. Hec. 580, ἀμφὶ ὑπὸ ἐλέον διαφερομεν quarrelling about what they had X. A. 4. 5. 17.

2. ἀμφί with the Dative

Local: ἀμφὶ ἐν καρδίᾳ κακὸς he has a shield about his shoulders A 527. Cause: φοβερός ἀμφὶ τῇ γυναῖκι afraid on account of his wife Hdt. 6. 62, ἀμφὶ φιλεῖ by reason of (encompassed by) terror E. Or. 825; Means: ἀμφὶ σφίν ἔτοι with the environment of poetic art' Pind. P. 1. 12. Often in Pindar.

3. ἀμφί with the Accusative

Local: ἀμφὶ Μίλητος about Milletus X. A. 1. 2. 3, ἔθερεν ἀμφὶ Ἀχιλῆα they ran around Achilles Ζ 80; temporal: ἀμφὶ δέλην towards evening X. A. 2. 2. 14. Number: ἀμφὶ τοὺς διωκόλους about two thousand 1. 2. 9; of occupation with an object: ἀμφὶ δεῖξον ἐξεῖν he was busy about dinner X. C. 5. 5. 44.

a. of ἀμφὶ παρα, the attendants, followers of a person, or the person himself with his attendants, etc.: ἄνθρωπος ἀμφὶ Κύρος πιστῶν one of the trusty adherents of Cyrus X. A. 1. 8. 1, οἱ ἀμφὶ Χερσίφους Chirsis and his men 4. 3. 21, οἱ ἀμφὶ Πρωταγόρας the school of Protagoras P. Th. 170 c. This last phrase contains the only use of ἀμφὶ in Attic prose outside of Xenophon.

4. ἀμφί in Composition

Around, about · ἀμφίθελλον throw around (on both sides), ἀμφίλεγεν dispute (speak on both sides).

1682. ἀνά (Leb. ὦ, Lat. an-iu anhelare, Eng. on): originally up to, up (opposed to κατά). Cp. ἀνοί.

1. ἀνά with the Dative

Local only (Epic, Lyric, and in tragic choruses): ἀνά σκῆτητε 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: ἄνα τὸν ποταμὸν up stream Hdt. 1. 194 (cp. κατὰ τὸν ποταμὸν). Extension: ἄνα στρατὸν through the camp A 10, ἄνα πᾶσαν τὴν γῆν over the whole earth X. Ag. 11. 16, βασιλῆας ἄνα στρατό ἑκατον having kings in thy mouth B 250 (cp. διὰ στάματος ἑκατον).

b. Extension in Time: ἄνα σκήτα through the night Ζ 80. See c.

c. Other relations: Distributively: ἄνα εἰκόνα διήκας by hundreds X. A. 3. 4. 21, ἄνα πᾶσαν ἡμέραν daily X. C. 1. 2. 8. Manner: ἄνα κράτος with all their might (up to their strength) X. A. 1. 10. 15 (better Attic κατὰ κράτος), ἄνα λύγον proportionately P. Ph. 110 d.
3. ἀντί in Composition

*Up (ἀνταποδείκνυε stand up, ἀναπτείρησε turn upside down), back (ἀναπτείρησε go back, ἀναμμήνησε remind), again (ἀναπτείρησε breathe again, ἀναπαραγόμενo practice constantly), often with a reversing force force (ἀναλύει unloose).*

1683. ἀντί: originally in the face of, opposite to; cp. ἄνα, ἄναρτι, Lat. ante (with meaning influenced by post), Germ. Antwort, 'reply.'

1. ἀντί with the Genitive only

Local: ἀντὶ ἐν ἐστηκότεστι 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: ἀντὶ τολμήν αἰθήν peace instead of war T. 4. 20, τὰ παρ' ἑαυτῷ ἐλέειν ἀντὶ τῶν ὁλικοὶ to prefer what I have to offer you here instead of what you have left at home X. A. 1. 7. 4, τὴν τελευτὴν ἀντὶ τῆς τῶν ἵππων σοφηρίας ἀλλᾶσιν they exchanged death for the safety of the living P. Menex. 231 a.; in return for, hence ἀντὶ ἁριν wherefore S. El. 686; for πρὸς in entreaty: ὅ' ἀντὶ παιδῶν τῶν εἰκονομάων we entreat thee by these children here S. O. C. 1336.

2. ἀντί in Composition

Instead, in return (ἀντιδίδομαι give in return), against, in opposition to (ἀντιλήγειν speak against).

1684. ἄντω (Lesb. etc. ἄντω) from, off, away from; originally of separation and departure. Cp. Lat. ab, Eng. off, of.

1. ἄντω with the Genitive only

a. Local: καταπταθονίς ἄντω τῶν ἵππων leaping down from his horse X. A. 1. 8. 28, ἀφθαρσὶν ἄντω ἵππων he used to hunt (from a horse) on horseback 1. 2. 7, ἄντω τελευτησι at a distance from the sea T. 1. 7. Figuratively: ἄντω θεῶν ἄρχομαι beginning with the gods X. A. 6. 3. 18.

b. Temporal: ἀφί. ἐκτεράσις after evening began (after sundown) X. A. 6. 3. 23, ἄντω τῶν αὐτῶν σημείον on the same signal 2. 5. 32, ἄντω τῶν στρών after meals X. R. L. 5. 8, ἄντω ὅπως since.

c. Other relations: (1) Origin, Source: in prose of more remote ancestry: τοῖς μᾶν ἄντω θεῶν, τοῖς δ' ἐκ 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 (ἄντω of the direct action of the agent himself). Not common, except in Thuc. (chiefly with πράγματα, λέγοντα, and verbs of like meaning): ἐπέσχειν ἄντω αὐτῶν οδὸν ἱππον nothing was done under their rule T. 1. 17. The starting-point of an action is often emphasized rather than the agent: ἄντω ποικίλων καὶ πρὸς πολλῶν λόγων γεγονόται speeches made by many and to many T. 8. 98.
(8) Cause (remote): ἃρτο τοῦ τοῦ τοῦλματος ἔγραψα he was praised in consequence of this bold deed T. 2. 26, ἄρτο τοῦ τῶν ἔγγυτον, ἀλλ' ἄρτο παρακεχήθη τῆς ἑρμή this happened not from chance but by reason of the preparations I made L. 21. 10.

(4) Means, Instrument: στράτευμα συνέλεξεν ἁρτο χρήματι περιεγράφα he raised an army by means of money X. A. 1. 1. 9; rarely of persons: ἀρ τὰ ἄνθρωπα βλάσφει to do injury by means of them T. 7. 29.

(5) Manner: ἄρτο τοῦ προφανοῦ ἀπελθοῦ T. 1. 66.

(6) Conformity: ἄρτο τοῦ ἱππον on a basis of equality T. 3. 10, ἄρτο ἑμμαχίας ἀντίκειμα independent by virtue of (according to) an alliance 7. 57.

N.—ἄρτο with gen. is sometimes preferred to the simple gen., often for emphasis: οἱ λόγοι ἐν ὑμῖν the words that proceed from you T. 6. 40, ὑπὲρ τῶν τολμῶν a few of the many 1. 110 (cp. 1317 a). Thuc. has many free uses of ἄρτο.

2. ἄρτο in Composition

From, away, off (ἄτομα go away, ἀντομίζου wall off), in return, back (ἀνοδισθαν� give back what is due, ἀντικτιν demand what is one's right). Separation involves completion (hence ἀνακλίσεις utterly consume, ἀναθεῖν pay off a vow), or privation and negation (ἀναγορεύεις forbid, ἀνατυγχάνει miss). Often almost equivalent to an intensive (ἀνοδισθανπ speak out, ἀνοδικτεθαν point out, ἀνατολιθαν dare without reserve).

1695. ἄν (Lesb. ζε) through, originally through and out of, and apart (separation by cleavage), a force seen in comp. (cp. Lat. dis-, Germ. zwi-schen).

1. ἄν with the Genitive

a. Local: through and out of (cp. Hom. δικο, διαπρο), as ἵδι ἄρμον ἀγκάς ἠλθεν the spear went clear through his shoulder Δ 481, ἄκοιμα διὰ τοῦτο to listen from beginning to end Lyc. 16. Through, but not out of: διὰ τολμαῖς (γῆ) πορευσθαῖ to march through the enemy's country X. Hi. 2. 8 and often in figurative expressions: διὰ χειρίς ἄχειν to control T. 2. 13, διὰ στόματος ἄχειν to have in one's mouth (be always talking of) X. C. 1. 4. 25 (also ἄτομα).

1 Temporal: of uninterrupted duration, as διὰ νυκτὸς through the night X. A. 4. 6. 22, διὰ νυκτὸς constantly T. 2. 49.

2. διὰ at intervals of ten battalions T. 3. 21, ἄχεον after an interval L. 1. 12, intermittently Aes. 3. 220, διὰ τύλλου at a long distance T. 3. 94.

d. Other relations: Means, Mediation (per): ἄντες διὰ ἄνωθεν ἵππες περ se D. 48. 15, διὰ τοῦτο γράμματα ἔμμυσε sending a letter by this man Aes. 3. 162. State or feeling: with ἐν, γενέσθαι, ἀχεῖν, of a property or quality: διὰ φόβου ἐκεῖ they are afraid T. 6. 34, διὰ ἐνέπεισεν ἦσεν he kept in quiet 2. 22, ἠθεῖν ἡμῖν διὰ μάχης to meet us in battle 2. 11, ἀντοίχοι διὰ φιλίας ἑτερo to enter into friendship with them X. A. 3. 2. 8. Manner: διὰ τεχνῶν quickly T. 4. 8.

2. ἄν with the Accusative

a. Local: of space traversed, through, over (Epic, Lyric, tragic choruses): διὰ ἄρματα 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 τούτῳ θεοί ἀντίθησίαν I was saved thanks to the gods D. 18. 249, τιμώμενος μου δι' ἐντόξων, ἀλλὰ διὰ δόξαν προχόρων honoured, not for himself, but on account of the renown of his ancestors P. Menex. 247 b. So in εἰ μη διὰ τιμάς (τι) had it not been for in statements of an (unsurmounted) obstacle: φανερωτικά κράτησαν διὰ τὰν βασιλείαν πράγματα, εἰ μη διὰ Κύριον 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 ἐνεκα) to denote a purpose or object: *διὰ τὴν σφετέραν δόξαν for the sake of their honour T. 2. 89, *διὰ ἐκθέματιν* for spite D. 39. 32 (cp. *διὰ χύρων ἐνεκα βιμαλίς* 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 ταὐτά *δια* Εὐρυμάχου they effected this by the mediation of Eurymachus T. 2. 2, τὰ διὰ τούτων ἀπολογώσα ὅτι 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: ἅμια, *δι᾿ ἑκείνους ὅ ὅσιον παρασκευάσθεναι λαβεῖ, by means of which a life of freedom will be provided X. C. 3. 3. 52, *διά τοῦ χῶνος βελτίων γιγάντων* ἀνθρώπων men become better thanks to the laws 8. 1. 22.

Sometimes there is little difference between the two cases: *δι᾿ ἐν ἀναρτή ἀξιόλογο D. 18. 33, δι᾿ οἶνον ἀναρτή ἀξιόλογο 18. 35.

N. — *διὰ* with gen. (= through) is distinguished from the simple dative (= by): *δι᾿ ὡς ὁρῶν καὶ ὡς ἁκούον P. Th. 184 c.

e. For *διὰ* with accus. to express the reason for an action, the dative is sometimes used (1617): *τοῖς περάτωντος φαβορίμενος τοῖς Ἀθηναίοι σφετέραν *διὰ τὴν σφετέραν τούτων *διὰ τὴν σφετέραν ἀντίθεσιν they gave ground from the fact that they were weak through lack of food T. 4. 36.

f. When used in the same sentence, the dative may express the immediate, *διὰ* with the accus. the remoter, cause: *ἀσθενεία σωμάτων διὰ τὴν σφετέραν ἀντίθεσιν* they gave ground from the fact that they were weak through lack of food T. 4. 36.

g. *διὰ* with accus. contrasted with ὡς with gen.: *φαβορίμεν* ἀσθενείας ὡς διὰ τὴν ἀσθενείας ἀντίθεσιν 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** (diábalein cross), apart, asunder (diakrínōn cut in two, diakrínein discernere, diáferein differ, diáfragnōn disjoin), severally (diadidómena distribute).

**Dia**- often denotes intensity, continuance, or fulfilment (diakrínōn remain to the end, diakrínōn destroy completely). **dia**- is common in the reciprocal middle (1726), as in diakrínōn converse; often of rivalry (diapoleistōmena rival statesmen, diakrínōn contend in throwing the javelin).
1686. *ες, *ής into, to, opposed to *κατ; from *εν + *κατ (op. Lat. abs from *ab + *ca). See on *εν. On *εσ with the genitive by ellipsis, see 1302.

1. *ες 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 *ες or *ης. In the fourth century *ΕΙΣ was generally written. In Thuc. *ης is printed, but its correctness may be doubted; other Attic prose writers use *ες, the poets *ες or (less frequently) *ης. It is not true that in poetry *ες is used only before consonants, *ες only before vowels.

a. Local: of the goal: *Σικελίας *ες *Ίταλίας διέβασαν *και Σικελίαν *συκελίασ *ες *σικελίασ crossed over out of Italy into Sicily T. 6. 2; with a personal object: ηλείαν *ες της *Αισθάς ες άνθρωπος άφόρων he came from Asia to (a land of) poor men T. 1. 9, ἔστατα ἐν γράμματα *ες (v. l. πρόσ) βασίλεα he dispatches a letter to (the palace of) the king 1. 137 (of sending, etc., to individuals *κατ or πρός is used); against: ἐσπαράγασαν *ες την *Ἀρτακὴν they invaded Attica T. 31. *πόλεις τοῖς Κορινθίους *κατ τοῖς *Ἀθηναίοις war between the Corinthians and the Athenians 1. 55; with verbs of see, 1659 b. The idea of motion holds where Eng. uses in or at: τελευτάν *ες *τι to end in T. 2. 51. Extension: Πελεκοννῆσιον διαβάλειν *κατ τοίς *Ελληνας to raise a prejudice against the Peloponnesians among the Greeks T. 31. 109; in the presence of (coram): *ες *το κοίμην λέγειν to speak before the assembly 4. 58.

b. Temporal: of the goal: up to, until: *ες *εμ *ευ to my time Hdt. 1. 52, *ες *τόδε finally 3. 40; at (by) such a time (of a fixed or expected time): *προείν *ες *τρίτην *ημέραν παρεῖν command them to be present on the third day X. C. 31. 42, *ες *τριάκοντα *ημέραν come on the thirtieth day 5. 3. 6. Limit of time attained: *ες *εἰρθέναι κατῳρ ἀφιγμένοι arriving at such a time L. 16. 5. Extension (over future time): *ες *τον *κοίμην *χρόνον in all future time L. 16. 2.

c. Measure and Limit with numerals: *ες *χίλιοι to the number of (up to) a thousand X. A. 1. 8. 5, *ες *δύο two abreast 2. 4. 26, *ες *δραχμαν to the amount of a drachma T. 8. 29.

d. Other relations: Goal, Purpose, Intention: *η *στή *παρεις *ες *εκάθιστεν your country looks for help to you X. H. 6. 1. 8, *επεστην *ες *τὰς σφεδόνιας to use for the slings X. A. 31. 17, *παίδησι *ες *ἀργην train with a view to virtue P. G. 519 e. Relation to: *καλὸν *ες *στρατιάν excellent for the army X. C. 31. 3. 6, often in Thuc. (= πρὸς with accus.). Manner: *ες *καρφίν in season X. C. 31. 1. 8, *ες *δύμαν to the extent of one’s powers 4. 5. 52.

2. *ες in Composition

Into, in, to (εισβάλειν enter, εισπάττειν get in, exact a debt).

1687. *εν (poetic εν, εν, ειν), Lat. in with the abl., *εν-; opposed to *ες into, *κατ out of. On *εν with the genitive by ellipsis, see 1302.

1. *εν with the Dative (Locative) only

a. Local: *εν, at, near, by, on, among: *εν *Σπάρτῃ in Sparta T. 1. 128, *εν *Κορινθίῳ μάχη the battle at Corinth X. Ages. 7. 6, *εν *Εύξεινῳ *πόρῳ a city built on the Euxine X. A. 41. 8. 22, *εν *τῇ *κληρ *στηκὼς
standing upon the bed L. 1. 24 (in of superposition is rare), τάνι μεν ἐν ταύτῃ εἰς ἡμέραν ἐνῳ ἡμεσίαι us famous among all the Greeks P. L. 631 b, ἐν ἑωι ἐπιμενγαρον he made an harangue before (coram) you D. 8. 74. With verbs of motion, see 1650 a. Of circumstance, occupation, as αὶ ἐν τοῖς πράγμασι the men at the head of affairs D. 9. 56 (so ἐν εἰρήνῃ, ἐργῳ, ἀφέλεια, φιλοσοφία, φόβῳ εἰς; ἐν ἀληθίνῳ to blame, ἐν ὀργῇ ἐκείνῳ to be angry with); in the power of: ἐν τῇ θεῷ τῷ τίτῷ ἦν, ὅπε τρεῖς the issue rested with God, not with me D. 18. 193, ἐν εὐνοίᾳ ἔγενος he came to himself X. A. 1. 5. 17.


c. Instrument, Means, Cause, Manner (originally local): ἐν ὑποθαλάμωσις ἡμέρας see with the eyes A 587, ἐν ὑπερηγίας to be endangered by (I.e. to depend on) a single person T. 2. 35, ἐν τοῖς ἀνθρώποις ἐν ἱδρυματας either grieving or rejoicing at this P. R. 603 c, ἐν τῷ πόλεμῳ δηλώσει to make clear by this 392 c, ἐν τῷ φαναρί openely X. A. 1. 3. 21. Conformity: ἐν τοῖς ὑμοίῳ τοῖς ιοῖσαντες τὰς κρίσεις deciding according to equal laws T. 1. 77, ἐν ἑνὶ 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 ἐνδέξατα towards the right.

2. ἐν in Composition

In, at, on, among (ἐμπυτεύω fall in or on, ἐνυχαρίει fall in with, ἐγελάτο laugh at, ἐκπτεύεα bind on).

1668. ἐκ, ἐκ out, out of, from, from within, opposed to in, eis; cp. Lat. ex, e. As contrasted with ἀπό away from, ἐκ denotes from within.

1. ἐκ, ἐκ with the (Abiatival) Genitive only

In Arcadian and Cyprian εἰ (= ἐκ) takes the dative.

a. Local: ἐκ Φοινίκης ἐκάτων marching out of Phoenicia X. A. 1. 7. 12; of transition: ἐκ πληρῶν ἑφθαρον they fled when at (from) a greater distance 1. 10. 11. On ἐκ in the constructio praegnans, see 1660 a.


c. Other relations: immediate succession or transition: ἀλλήν ἐκ ἀλλής πόλεως ἀμφιβόλως exchanging one city for another P. A. 37 d, ἐκ τοῦτον ποιμήνον εἰρήνη making peace after (a state of) war D. 19. 138, ἐκ τῶν χαλάρων πλωτισίων γίγνεσθαι from beggars they become rich 8. 66. Origin: immediate origin (whereas ἀπό is used of remote origin, 1664. 1. c): ἐκαθολικά καὶ ἐκ διαθήνα nobility and of noble breed P. Phae. 246 a. Agent, regarded as the source: with pass. and intr. verbs instead of ἐπὶ (chiefly poetic and in Hdt.): πόλεις ἐκ βασιλείων διδομέναι cities a gift (having been given) of (by) the king X. A. 1. 1. 6, ὁμολογεῖσθαι ἐκ τῶν πάνω it was agreed by all T. 2. 49; but ἐκ is often used with a different force, as ἐκ τῶν τυχόντων ἀνθρώπων συνοικετήθηκα to have been settled by the vulgar (as constituent parts of a whole) Lyc. 62. Consequence: ἐκ αἰτεῖ τοῦ θραύσα in consequence of the fact itself T. 1. 75. Cause or ground of judgment (where the dat. is more usual with inanimate

2. ἐκ in Composition

Out, from, off, away (cp. ἐκλάθειν drive out and away); often with an implication of fulfilment, completion, thoroughness, resolution (ἐκπέρθειν suck utterly, ἐκδιδάσκων teach thoroughly). Cp. 1648.

1688. ἐν (cp. Lat. ob) upon, on, on the surface of; opposed to ὑπὸ under, and to ὑπὲρ when ὑπὲρ means above the surface of.

1. ἐν with the Genitive

a. Local: upon: ὑπὸ ἐν γῇ ὑπὸ ἐν γῇ neither upon the earth nor under the earth P. Menex. 248 d, ἐν θρόνῳ ἐκδίτερο he seated himself on a throne X. C. 6. 1. 6; of the vehicle (lit. or figur.) upon which: ἐν τῶν ἰππῶν ἐκδίπτα to ride on horseback 4. 5. 58 (never ἐν with dat.), ἐν τῇ ἐμῇ νῆαν on my ship L. 21. 6; in the direction of: ἐν τῇ Σάρδεων ἥφευρεν he fled toward Sardis X. C. 7. 2. 1; in the presence of (cp. παρά with dat.): ἐν μαρπόρων before witnesses Ant. 2. γ. 8. ἐν is rarely used of mere proximity in poetry or standard prose.

N. — In expressions of simple superposition ἐν with the gen. denotes familiar relations and natural position; whereas ἐν 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. ἐν with the gen. is colourless and phraseological, and often makes, with the verb or the subject, a compound picture. Even in contrasting two objects ἐν with gen. is used since no special point is made of position. With (unemphatic) pronouns of reference (ἀντίθεον ἐν with gen. is much more frequent than ἐν 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: ἐν τῶν προγόνων in the time of our ancestors Aes. 3. 178, ἐν ὑμῖν in my time T. 7. 86, ἐν τούτῳ ἐκείνων πολέμου in the Decelian war D. 22. 15.

c. Other relations: μετὰ ἐν τῇ ἀνίας τῆς αὐτῆς to persist in the same folly D. 8. 14, ἐν τῶν Ἀλλων ὑπάτε, ταύτ' ἐφὶ ἦμων αὐτῶν ἀγωνίατε what you see in the case of others, that you ignore in your own case I. 8. 114, ἐν τούτῳ ἐκφώνευ they proceeded by themselves X. A. 2. 4. 10, ἐν τετάρτῳ four deep 1. 2. 16, ὡς ἐν τῶν πράγματων the men in power D. 18. 247.

2. ἐν with the Dative

a. Local: on, by: ὀλιγὸν ἐν ἑτί λαθὼν they dwell on the isthmus T. 1. 56, ἐν ἑνάκειν τοῖχος the wall by the sea 7. 4. The dat. with ἐν denotes proxim-
ity much more frequently than the gen. with ἐν; but denotes superposition less often than the gen. with ἐπί.
b. Temporal (rare in prose): ἦν ἡμέρα ἐν δυναμὶς: the sun was near setting X. A. 7. 3. 34.
c. Other relations: Succession, Addition: τὸ ἐν τοῦτῳ γὰρ ἀπόκριναι answer the next question P. A. 27 b, ἀπόστη ἐν ἄντω: he rose up after him X. C. 2. 3. 7, ἐν τῷ στίῳ ἦνον relish with bread X. M. 3. 14. 2. Supervision: ἄρχων ἐν τοῖς ἦν there was a commander over them X. C. 5. 3. 56. Dependence: καθός δοκίν ἐν ἑμοί as far as is in my power I. 6. 8. Condition: ἐφ' ὃ ἐν δὲ ἐπιφάνεια 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 τὰ ταῦτα θαυμᾶζον ἐν τῷ κάλλει I am astonished at all these trees because of their beauty X. C. 5. 21, οὐκ ἐν τῇ ἁμαθείᾳ ἐν εἰρήνεις 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.): ἥν ἐν τῷ Μῆνὶ ἐμμαχῆσθη the alliance against the Medes T. 3. 63. Price: ἐν τῷ ἐστὶ; for how much? P. A. 41 a.

3. ἐν with the Accusative

a. Local: of the goal: ἔδρασεν ἐν τὸν ποταμὸν he marches to the river X. A. 1. 4. 11, ἀφελοῦσα ἐν τοῖς ποιμηνὶς they arrived at the river 4. 7. 18 (rarely the gen. with verbs of arrival), ἀνάβαινεν ἐν τῷ ἱππόν he mounted his horse X. C. 7. 1. 1. Extension: ἐν τῷ πᾶσαν ἄστατοι ἀλλήλων famous over all Asia P. Criti. 112 e.
c. Quantity, measure: ἐν μέρες a little, ἐν πλοίον still more, ἐν τὰν in general, ἕλατο ἐν Ἡρώον ἤ ἐν ἵπποι διὸ στάθμιa wider than (up to) two stages X. C. 7. 6. 8.
d. Other relations: Purpose, object in view: πέμπειν ἐν κατασκοπῇ to send for the purpose of reconnoitring X. C. 6. 2. 9, ἀπέστειλαν ἐν ἄριστῳ they sent for money T. 6. 74. Hostility: ἐπελείων ἐν τοῖς Ἀθηναίοις they sailed against the Athenians 2. 90. Reference: τὸ ἐν ἐμὲ (with or without ἐμοί) as far as I am concerned (more commonly ἐν ἑμοί); τὸ γε ἐν ἑμῖν ἐλεῖαν L. 13. 58.

N.—To express purpose ἐν 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 (ἐπιγραφέω write upon), over (ἐπιστλείω sail over), at, of cause (ἐπικαλέσωσίντωv rejoice over or at), to, toward (ἐπιστρέφω send assistance to), in addition (ἐπιδίδοσιν give in addition), against (ἐπιβουλεύον plot against), after (ἐπιγενεσθαι be born after, ἐπισκευάσω repair); causative (ἐπιληπτέω verify); intensity (ἐπικρίνεω hide; ἐπιβουλεύον elaborate = reflect); reciprocity (ἐπιμεταβολή d'άλλης exchange friendly dealings).

1690. κατά down (cp. κατω), opposed to ἀνά. With the genitive (the genitive proper (of the goal) and the ablatalval 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: διάκρισις κατά τῆς πέτρας having leapt down from the rock X. A. 4. 2. 17, κατὰ δικρίας utterly, completely (down from the summit) P. L. 909 b, ψυχή κατὰ χορδῶν φακτος his soul went down under the earth Ψ 100, μύρων κατὰ τῆς κεφαλῆς καταχάριστες 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 παράδος τοῦ αἰῶνος for all eternity Lyc. 7.

c. Other relations: against, as κατὰ ομοφυλός φρειν to speak against myself P. A. 37 b; rarely in a favourable or neutral sense, as οἱ κατὰ Δήμοδος έκαστοι the eulogies on Demostenes Aeis. 3. 50, κατὰ πάντων λέγειν to speak with regard to all X. C. 1. 2. 16; by (with verbs of swearing), as δίνοντι τὸν δρομὸν κατὰ λειμα τελειων let them swear the oath by (lit. down over) full-grown victims T. 5. 47.

2. κατά with the Accusative

a. Local: πληκτον κατὰ τοσαυτῶν they sailed down-stream Hdt. 4. 44, κατὰ ταύτα εἰςδοῦν ἐργαζόμενοι following to the entrances X. C. 3. 3. 64. Extension: καθ' ἕλευ τὴν πόλιν throughout the entire city Lyc. 40, κατὰ γῆν by land L. 2. 32, δικαίωτες τοὺς καθ' αὐτοὺς pursuing those stationed opposite themselves X. A. 1. 10. 4.

b. Temporal (post-Homerian): κατὰ πληθὺ during the voyage T. 3. 32, κατὰ ιευρυντὸν χρόνον at that time 1. 130, οἱ καθ' εαυτὸν his contemporaries D. 20. 73.

c. Other relations: Purpose: κατὰ θέλην ἡκεν came for the purpose of seeing T. 6. 31. Conformity: κατὰ τῶν αὐτῶν ὡτιὸρ an orator after their style P. A. 17 b, κατὰ τῶν ἰδίων according to the laws D. 6. 2. Ground on which an act is based: κατὰ φιλίαν owing to friendship T. 1. 60. Comparisons: μείζων ς κατὰ δικρίαι πάντων ἔχοντες having endured sufferings too great for (than according to) tears 7. 75 (cp. maior quam pro). Manner: καθ' ἑξοίκον quietly T. 6. 64. Distribution: κατ' θανατόν nation by nation T. 1. 122, διὰ δραχμας κατὰ ἀρφα τῆς δραχμᾶς the man Aeis. 3. 187, κατὰ σφαῖρας ἐνοίκων per se T. 1. 79. Approximate numbers: κατὰ πενήντα about fifty Hdt. 6. 79.

3. κατά in Composition

Down from above (καταπέτασιν fall down), back (καταλείπεις leave behind). against, adversely (καταγγέλης condemn, decide against, καταφρονεῖς despise), completely (καταπέτρου stone to death, καταστροφὰς eat up), often with an intensive force that cannot be translated. An intransitive verb when compounded with κατά may become transitive (1559).

1691. μέτα: 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.). μέτα denotes participation, community of action. πεδᾶ (Lesb. and other dialects) agrees in meaning with μετά, but is of different origin.
1. μετὰ with the Genitive

Usually of persons and abstract nouns.

Local: among, together with, as καθήμενοι μετὰ τῶν ἄλλων sitting among the rest P. K. 359 e, θυσια μετὰ ἐκείνου to sacrifice in company with them X. C. 8.3.1; on the side of, as οἱ μετὰ Κόρου βάρβαροι the barbarians in the army of Cyrus X. A. 1.7.10, μετὰ τῶν ἄλλων θηραμάνων to wage war on the side of the wronged D. 9.24, οὗ μετὰ τοῦ θλῆσθοι without the consent of the people T. 3.66; besides: γενόμενοι μετὰ τοῦ εὐπρεποῦ καὶ δυνατός showing himself powerful as well as sagacious T. 2.15. Accompanying circumstances (concurrent act or state): μετὰ κινδύνων κτημάμενοι (τὴν τάξιν) having acquired their position amid dangers D. 3.36, λόγῳ μετὰ φόβου grief and terror T. 7.75. Joint efficient cause: μετὰ πόλων διευθέραν ἐποίησαν τὴν Ἑλλάδα by (amid) struggles they freed Greece L. 2.55. Conformity: μετὰ τῶν ἀνδρῶν 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 μυστήρων ἔθεσεν he spoke amid the suitors rp 467, μετὰ φρεσιν in their hearts Δ 245.

3. μετὰ with the Accusative

Local: into the midst of: παροικὸς ἔφυσεν μετὰ λᾶον Ἀχαιῶν they dragged the dead into the midst of the host of the Achaeans E 573; with an idea of purpose: ἵστα μετὰ Νέστορον to go after (in quest of) Nestor K 78. Extension over the midst of: μετὰ πλῆθος throughout the multitude B 143. Phrase: μετὰ χειρός χεῖρων to have in hand T. 1.188.

N. — From the use in μετὰ τρόμοι βαίνει θεῶ θεῶ he went after the steps of the goddess γ 30 is derived the prose use: after (of time or rank), as μετὰ τὰ Τρωίδα after the Trojan war T. 2.68, μετὰ θεῶν ὕπτης θείωταν 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 (μεταδίδομαι, give a share), after, in quest of (μετακεφαλεύομαι begin 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 (μεθήμερος δίων; cp. μεθ’ ἡμέρας after daybreak), alteration or change (μεταγράφεις rewrite, μεταμελεῖς repent, e.c. care for something else).

When contrasted with σὺν, μετὰ often denotes participation: ὁ μέτοχος the partner, ὁ συνών the companion. σὺν often denotes something added. But μετὰ is usually the prose preposition for σὺν, though it does not mean inclusive of.

1692. παρά (Hom. παρά', 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 ches.
SYNTAX OF THE SIMPLE SENTENCE

a. Local: of an event in the past. The deserters from the king X. A. 2. 1. 6. In poetry, we might expect the dat. (1659 a): ἔγερσεν τῷ Ἰππίῳ. He awoke from the side of Hera O 5. In standard Attic prose ἐπάρει with the gen. of a thing is excessively rare. When so used, the thing is personified, or the thing implies a person (as πῶς, ἀρχή, θάλασσα).

b. Author, Source (cp. 1410): with verbs of receiving, taking, asking, learning, sending, etc.: ἐπάρει Μήδιον τῷ ἄρχειν ἐκθέματον Περσών the Persians wrested the empire from the Medes X. A. 3. 4. 8, ἐπάρει συνήκον we learned from you X. C. 2. 2. 6; ἐπάρει τῷ θεῶν εὐδοκία the good-will on the part of the gods D. 2. 1 (less commonly ἐπάρετο); with passives and intransitives (instead of ἐπάρει with the gen. of the agent): τὰ ἐπάρει τῷ τοῦ θεοῦ δωρεάν the gifts of Fortune I. 4. 26, τοῦτο ἐπάρει τὰν τοῦ εὐλογηθέντα this is acknowledged on all sides (on the part of all) L. 30. 12.

2. ἐπάρει with the Dative

Almost always of persons in standard Attic prose; cp. ches.

a. Local: of ἐπάρει μητρὶ σιωπᾶται οἱ παῖδες, ἀλλὰ ἐπάρει τῷ διδασκάλῳ τοὺς ἄρχουσαν τοῦμεν to mess with me (as ches moi) 6. 1. 40; of things: τὰ ἐπάρει βαλάντες χώρας the places along the sea X. A. 7. 2. 25.

b. Other relations: Possessor: τῷ μεν χρύσον ἐπάρει τοῦτο, οὗ δὲ κινδύνοι ἐπάρει ημῖν this man has the gold, you the dangers Aes. 3. 240; of the superior in command: ὁ ἐπάρει βασιλεῖ βρεῖς those under the king X. A. 1. 5. 16; of the person judging: ἀντίκειται ἐπάρει τοῖς στρατιώταις blameless in the opinion of the troops X. C. 1. 6. 10, ἐπάρει τῷ δημοτῷ it is agreed in the opinion of the people Lyc. 54 (here ἐπάρει denotes the sphere of judgment); with the gen. after a passive (1092. 1. b) it denotes the source.

3. ἐπάρει with the Accusative

a. Local: of motion to, in prose only of persons: ἔξεστι ἐπάρει μέτοικος come to me X. C. 4. 5. 25; motion along, by, past (a place): ἐπάρει τῷ πλευρῶν 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: ἐπάρει λαβόναρ, ἀνέβαιναν ἐπάρει τῇ προχώρῳ the ship they captured they set up alongside of the trophy T. 2. 26, ἐπάρει ἄνω τῆς ἐπάρει ἐκεῖνον he told him to remain close by him X. C. 1. 4. 18, τῷ πεδίῳ ἐπάρει τὸν ποταμόν the plain extending along the river X. A. 4. 3. 1, ἐπάρει τῷ δρόμῳ κρήνη there was a spring by the road 1. 2. 13. Contrary to: ἐπάρει τοῖς νόμοις ἕ χαρίν ἀντίκειται contrary to (i.e. going past) the laws or in accordance with them D. 23. 20; in addition to (along beside): ἔχω ἐπάρει αὐτὴν ἀλλο τι λέγειν besides this I have to say something else P. Ph. 101 a. Phrase: ἐπάρει δήλωσεν ἐκκαίρως Κλέαρδος they treated Cleander as of no account (cp. 'next to nothing') X. A. 6. 6. 11.

b. Temporal: (duration) ἐπάρει τὴν ὀχήμαν throughout the whole time D. 5. 2, (momentary) ἐπάρει τῷ δημοτῷ in the hour of danger Aes. 3. 170, τῷ αὐτῷ ἐπάρει τῇ χάρᾳ at the time of (i.e. immediately after) the offences themselves D. 18. 13.

c. Other relations: Cause = διά: ἐπάρει τῷ ἡμέραν ἀνέλειον in consequence of our negligence D. 4. 11, τῷ ἐπάρει τῇ προσωποθεσιν κεκλειστῷ if it was prevented by being perceived in advance 19. 42. Dependence: ἐπάρει τοῖς γέγον ἐπάρει.
PREPOSITIONS

1693. τετλ around (on all sides), about; cp. περί round about. Lat. per in permagnus. περί is wider than ἀμφί: cp. X. Vect. 1. 7 oβ 
περίρρυτος οὖσα ὑπὲρ νῆσος ... ἀμφιθάλαττος γὰρ ἵπτε it (Attica) is not, like an island, surrounded by the sea ... for it has the sea on two sides. On περί post-positive, see 1665.

1. περι with the Genitive
a. Local (poetic): περί τρόπος βεβαιós riding on (astride) the keel ϵ180.
b. Other relations: about, concerning (Lat. de), the subject about which an act or thought centres: περί πατρίδος μαχομένων fighting for their country T. 6. 69 (cp. ὑπέρ), δεῖξαι περί τοῦ νιόν fearing for his son X. C. 1. 4. 22, λέγειν περί τῆς εἰρήνης to speak about peace T. 5. 55; τὰ περί τινος instead of τὰ περί τινι is used in the neighbourhood of a verb of saying or thinking (which takes περί with gen.): τὰ περί τῆς ἀρετῆς the relations of virtue P. Pr. 360 ο. Superiority (cp. 1402): περιπεσον γυναικῶν ἔδος thou dost surpass women in beauty ϵ248, περί παντὸς παύομένων regarding as (more than everything) all-important T. 2. 11 (cp. 1373).

2. περι with the Dative
a. Local: about: of arms, dress, etc., in prose: στροφείον περί τοῖς τραχύσις collars about their necks X. A. 1. 5. 8, ἀ περί τοῖς φόμασιν ἱχουσιν the clothes about their persons I. ep. 9. 10 (only case in the orators), περι ἰπερὶ Α. 808.
b. Other relations (usually poetic): External cause: δεισανες περί τοῖς ὑπάνοι afraid for their ships T. 7. 58 (with verbs of fearing, περί with the gen. is fear of or fear for). Inner impulse: περί τάρσει from fear A. Pers. 694.

3. περι with the Accusative
a. Local: of position: ἀπετειλὰν φῶς περὶ Πελοπόννησον they despatched ships round about Peloponnesse T. 2. 23, φύσιν περὶ τᾶσαν τὴν Σικελίαν they settled all round Sicily 6. 2; of persons: οἱ περὶ Ἰρακλείων the followers of Heracitus P. Crat. 440 c.
b. Indefinite statement of time and number: περὶ ὅρθρον about dawn T. 6. 101, περὶ ἐβδομήκοντα about seventy 1. 54.
c. Other relations: Occupation: οἱ περὶ τῆς μονοτητῆς διέτες those who are engaged in liberal pursuits I. 9. 4; connected with, of general relation (with reference to): οἱ νῦν οἱ περὶ τῶν γάμων the laws about marriage P. Cr. 50 d, περὶ θεῶν ἀσέβεσται most impious in regard to the gods X. H. 2. 3. 58, τὰ περὶ τῶν ναυτικων affairs T. 1. 13. Verbs of action (except verbs of
striving) prefer ἐπὶ with accus., verbs of perception, emotion, knowing. prefer ἐπὶ with gen. But the cases often shift.

4. ἐπὶ in Composition

Around, about (ἐπίεικεῖν surround), beyond, over (ἐπιεῖκειν excel; and ἐπιστρέφειν look beyond, overlook, suffer), (remaining) over (ἐπιπληγοσθαί remain over, result, and excel), exceedingly (ἐπικαθῆς very glad).

1694. ἐπὶ (Lat. pro, for) before. Cp. ἄντι, which is narrower in meaning.

1. ἐπὶ with the Genitive only

a. Local: ἐπὶ τῶν ὀμαχῶν in front of the wagons X. C. 6. 2. 36.

b. Temporal: ἐπὶ τῆς μάχης before the battle X. A. 1. 7. 13.

c. Other relations: Defence or care (cp. ὑπὲρ): διακηρύξαντες ἐπὶ βασιλέως to incur danger in defence of (prop. in front of) the king X. C. 8. 8. 4. Preference (cp. διά): ὀπὸ ταίνωρες ἐπὶ δικαιωτοὶ ἄδικῶν those who laud injustice in preference to justice P. R. 381 e, ἐπὶ πολλού ποιεῖσθαι to esteem highly (in preference to much) I. 6. 138, φωνεῖν ἐπὶ τῶρα to speak for them (as their spokesman) S. O. T. 10 (ἄντι τῶρα = as their deputy, ὑπὲρ τῶρα as their champion).

2. ἐπὶ in Composition

Before, forward, forth (ἐπισάλλευσιν put forward), for, in behalf of, in defence of, in public (ἐπολεγομένῳ give public notice), beforehand (ἐποθῆνες manifest beforehand), in preference (ἐπομενοῦσα choose in preference).

1695. ἐπὶς (Hom. also ἐπορί), at, by (fronting). Of like meaning, but of different origin, is Hom. ἐπορί.

1. ἐπὶς with the Genitive

a. Local (not common in prose): τῷ ἐπὶς ἐστίνας τεῖχος the wall facing the west X. H. 4. 4. 18, τῷ ἐνορθίσει ἔχοντες ἐπὶς τοῦ τοιούτου having the pack-animals on the side toward the river X. A. 2. 2. 4.

b. Other relations: Descent: ἐπὶς τὰ πάπρις on the father's side Aes. 3. 169. Characteristic: ὃς γὰρ ἢ ἐπὶς τοῦ Κύρου τῶραν for it was not the way of Cyrus X. A. 1. 2. 11. Point of view of a person: ἐπὶς ἄνθρωπων ἀλήχος base in the eyes of men 2. 5. 20. Agent as the source, with passive verbs (instead of ὑπὲρ): ὅμολογετὰι ἐπὶς τάρτων it is agreed by all 1. 9. 20; to the advantage of; συνοδῆς ποιησάμενος ἐπὶς Θηβαίων μᾶλλον ἢ ἐπὶς 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: ἐπὶς θεῶν by the gods X. H. 2. 4. 21.

2. ἐπὶς with the Dative

In a local sense, denoting proximity (generally, in prose, of towns or buildings, not of persons): ἐπὶς τῇ πόλει τῆς μάχης ποιεῖσθαι to fight near the city T. 6. 49; sometimes like ἐν, as ἐπὶς ἱεροῖς τοῖς κοινοῖς ἀνατέθαι to be dedicated in the common shrines T. 3. 57. Occupation: ἢ δῶς ἐπὶς τῷ λήματι he was wholly intent upon his gain D. 19. 127. In addition to: ἐπὶς αὐτοῖς besides these T. 7. 57. In the presence of: ἐπὶς τῷ διαίτητι λέγειν to speak before the arbitrator D. 39. 22.
3. ἐπὶ with the Accusative

a. Local (direction toward or to, strictly fronting, facing): ἓμας ἐξομνικός ἐπὶ αὐτῶν we will lead you to them X. Α. 7. 6, ἐπὶ τοῖον (toward the) south T. 3. 6, ἑταίρα ἐπὶ τῶν πολεμικῶν to go against the enemy X. Α. 2. 6. 10.

b. Temporal (rare): ἐπὶ ἥμεραν toward daybreak X. Η. 2. 4. 6.

c. Other relations: friendly or hostile relation: ἐπὶ ἐμὲ λέγετε speak to me X. C. 6. 4. 19, φίλλα ἐπὶ ἓμας ἐξουσία with you I. 5. 32, ἧθορά ἐπὶ τῶν Ἀργείων enmity to the Argives T. 2. 68, but ἤ ἐπὶ ἓμας ἐχθρᾶ our enmity 6. 80, ἡ ἀπειθεῖα ἐπὶ τῶν Θεσαλῶν our enmity to the Thesalians and the enmity of the Thebans to us D. 18. 36. With words of hating, accusing, and their opposites, ἐπὶ is used either of the subject or of the object or of both parties involved. With words denoting warfare ἐπὶ indicates a double relation, and the context must determine which party is the aggressor or assailant: ἐμακριζόμεθα Κορινθίων ἐπὶ Κερύπαι άναμμα between the Corinthians and the Corecyreans T. 1. 13 (here κατι often suffices, as ὁ Δακεδαμίων κατ' Ἑλλάν πόλεμος X. Η. 3. 2. 31).

Relation in general: oμόθεν αὕτω ἐπὶ τὴν τινὶ ἐντὸν he has nothing to do with the city D. 21. 44, ἐπὶ τῶν θεῶν εὐσεβῆς ἐκεῖνον ἐκεῖνον to be pious toward the gods Lyc. 16. Purpose: ἐπὶ τί; to what end? X. C. 6. 3. 20, ἐπὶ χαράν λέγειν to speak in order to court favour D. 4. 61; with a view to (often nearly ὅποιον ἐπὶ ταύτα bουλήσατε ἐπὶ wherefore be well advised T. 4. 37, ἐπὶ ταῦτα in consequence of the present circumstances 6. 41. Conformity: ἐπὶ τὴν ἐξεῖν according to merit X. C. 8. 4. 29. Standard of judgment: ὀμόθεν ἐπὶ ἄραγον τὴν εὐθαυσάνθεν τινὸς nor did they estimate happiness by the money-standard I. 4. 78, χώρα ὡς ἐπὶ τὸ πλῆθος τῶν πολιτῶν παλαιστή a territory very small in proportion to the number of its citizens 4. 107; and hence of comparison: οἱ φαιλότετοι τῶν ἄνθρώπων ἐπὶ τῶν ἐμποτηρίων . . . ἐμαυεῖν ὅκοντες τάς πόλεις the simpler class of men, in comparison with the more astute, manage their public affairs better T. 3. 37.

Exchange: ἡδονᾷ ἐπὶ ἡδονᾶς καταλλάσσεσθαι to exchange pleasures for pleasures P. Ph. 69 α.

4. ἐπὶ in Composition

To, toward (ἐποδολαθεῖν drive to, προστρέψειν turn toward), in addition (ἐπολαμβάνειν take in addition), against (ἐπεκρονεῖν strike against, be angry with). Often in the general sense of additionally, qualifying the whole sentence rather than the verb.

1696. σῶν (Older Attic ξών; cp. Ion. ξύνος from κοινός = κοινός, Lat. cum) with.

1. σῶν with the Instrumental Dative only.

a. In standard (i.e. not Xenophontic) prose σῶν has been almost driven out of use by μετά. It is used (1) in old formulas, as σῶν (τοῖς) thesís with the help of the gods, σῶν (τοῖς) ἔλαιον in arms, etc. (of things attached to a person), σῶν ὦ ἑαυτῷ intelligently; (2) of sum totals (along with, including), as

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 enticing, more than ten talents interesting included D. 28. 18.

b. σὺν is usually poetic (rare in comedy) and Xenophontic; 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 δεινὶν τῷ σῷρ με τῷ ζῷοισ’ τῆς σῇ σῇ σῷρ (1524); with the collateral
notion of help: with the aid of, as σὺν ἱππηχοῖ τῷ και σὺν ἱππηχοῖ τῷ και

Means and Instrument (regarded as accompaniments of an action: the combi-
tative instrumental): ἥ τὸ στείρειν οὖσ᾿ ὁσίων ἔρισκα τῷ βίλα, ἀλλὰ μᾶλλον
σὺν τῷ ἐφέργεον they (friends) are acquired, not by forcible means, but by
kindness X. C. 8. 7. 13.

d. Manner: σὺν γέλωνι ἔδαυν they went laughing X. A. 1. 2. 18. In conformity
with (opp. to ἀκόλουθος): οὐκ ἔπρεπε τῷ ἀδελφῷ παρὰ τοῖς έρωτις ὑπερτερεῖσθαι,
ἀλλὰ σὺν τοῖς τοῖς ἔρωτις ἐπταλωηθῆ θεῖ. 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 (συμβοῦν live with, συμπροέεσθαί march in company with), to-
gether (συμβαθῆναι conicere), completely (συμπληρῶν All up), contraction
in size (συγκάθεσθαι cut short), and generally of union or connection. Stand-
ard prose uses σὺν freely.

1697. ὑπὲρ (Hom. also ὑπῆρ) over, Lat. super. For the contrast with
ἐπὶ, see 1689.

1. ὑπὲρ with the Genitive

a. Local: from over: ὑπὲρ τῶν ἄκρων κατέβαντος they came down over the
heights T. 4. 25; over, above: ὑπὲρ τῆς κώμης γῆς ἔπει σὑς τῆς village was a
hill X. A. 1. 10. 12.

b. Other relations: in defence of, on behalf of: μαχόμενος ὑπὲρ θυῶν fighting
for you (standing over to protect) P. L. 642 c; in place of, in the name of:
ἐν δῷ λέγω καὶ ὑπὲρ σοῦ καὶ ὑπὲρ ἰδίων I will speak both for you and for
ourselves X. C. 3. 3. 14. Purpose: ὑπὲρ τῶν ταῦτα λαβεῖν in order to get this
D. 8. 44; concerning, about (often = περὶ in Demos. and the later orators;
in scr. after 300 B.C.): φόβος ὑπὲρ τοῦ μέλλοντος fear for the future
T. 7. 71, μὴ περὶ τῶν δικαίων μηδὲ ὑπὲρ τῶν μηδὲ παραγμάτων not about your
just claims nor about your foreign interests D. 6. 36.

2. ὑπὲρ with the Accusative

a. Local: ὑπὲρ ὑστὸν ἐβήκαν his he passed over the threshold οὗ, οἱ ὑπὲρ Ἑλλα-
stoontes oikoumenes those who dwell beyond the Hellespont X. A. 1. 9.

b. Temporal (= πρὸ) rare: ὑπὲρ τὰ Μυκάνα before the Persian wars T. 1. 41.

c. Measure: ὑπὲρ ἵματος more than half X. C. 3. 3. 47, ὑπὲρ ἅπατον beyond
the power of man P. L. 839 d.
3. ὥρα in Composition
Over, above (ὑπερβάλλων cross over, ὑπερτεύχων trans. hold over, intr. de above), in behalf of, for (ὑπεμαχεῖν poet. fight for), exceedingly (ὑπερφορεῖν be over-proud).

1696. ὃν (Hom. also ὅνα, Lesbian ὅνα), under, by, Lat. sub.
1. ὃν with the Genitive
a. Local (rare in Attic prose): out from under (poet., cp. ὅνα): ἰσκερή ὃν στεκὼ a spring flows out from a cave: 140, λαβὼν βοῦν ὃς ἀμάζης taking an ox from a wagon X. A. 6. 4. 25; under (of rest): τὰ ὃν γῆς (a fixed phrase) ἀπερρίνα 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 διά, 1685. 2 d.: σωθῆτες ὃν σοὶ σαβεὶς you X. A. 2. 5. 14, ἀναδημοίωσεν ὃς ἀναδρόμουν informed by deserters T. 5. 2, εἴ τικ ὃν ἀνάρτωσιν to be well spoken of by men X. A. 7. 7. 23. With passive nouns: ἦ ὃς Μελήτων γράφης the indictment brought by Melethus X. M. 4. 4. 4, λιπάτε κινδυνεῖ ὃς θῆς bouλης invitation by the Senate D. 19. 32. External cause: ἀκύρωπον ὃς λίμνω περιέρα they shot under the lash X. A. 1. 5. 5, ὥς ἐν τολὼ ὃν τῶν ξίφων ἔξωθεσε not going out far because of the cavalry T. 6. 37. Internal cause: ὃς τῶν μεγάλων παράδεις, τίμας καὶ δεόνω καὶ ὑφελιάσ constrained by the strongest motives, honour and fear and profit T. 1. 76. External accompaniment, as pressure, in ἐκεῖσθαι ὃς μαστύωσθων they shot under the lash X. A. 3. 4. 25; sound, in ὃς αἰληθῶστω to the accompaniment of flute-players T. 5. 70; light, in ὃς φανεῖ περισθεῖα to go with a torch X. R. L. 5. 7. Manner: ὃς στόμαθας hastily T. 3. 33.

N. 1.—ὁν with the genitive of a thing personifies the thing. The things so personified are (1) words implying a person, as λέγω, (2) external circumstances, as συμφορά, κίνδυνος, λίμνος, (3) natural phenomena, as χείμων, (4) emotions, as φόβος. The dative may also be employed. See 1493, 1494.

N. 2.—On ὃν to express the personal agent with the perf. pass. see 1493.

2. ὃν with the Dative
a. Local: under (of rest): ἵσταται ὃν τίμι δένδρῳ to stand under a tree P. Phil. 38 C. ὃν of place is more common with the dative than with the genitive.
b. Other relations: Agent (poetic, except with verbs signifying to educate): ὃς παθοτρίβη ἀγάθῳ πεπακομεῖνος educated under (the guidance of) a good master P. Lach. 184 ε. Cooperative cause (poet.): βῆς ὃς ἀμώνῃ ποιήμαν he went under a blameless convoy Ζ 171. Subjection: οἱ ὃν βασιλέωι ὁρεῖ the subjects of (i.e. those under) the king Χ. C. 8. 1. 6, ὃς αὐτῷ ποιήσασθαι to bring under his own power D. 18. 40.

3. ὃν with the Accusative
a. Local: Motion under: ὃν αὐτόν (τὸν λόφον) στήσας τὸ στράτευμα halting the army under the hill X. A. 1. 10. 14. Motion down under (poet.): εἰμ' ὃν γαίαν I shall go down under the earth Ζ 333. Extension or position: αἱ
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b. Temporal (of time impending or in progress): ὥτό νύκτα at the approach of night (sub noctem) T. 2. 92, ὥτό νύκτα during the night Hdt. 9. 58, ὥτό τὴν ἐποχήν at the time of the peace I. 4. 177.

c. Other relations. Subjection: ὥτό σφᾶς τοιείτικα to bring under their own sway T. 4. 60.

4. ὔτό in Composition

Under (ὑποτεθέναι place under), behind (ὑπολείπειν leave behind), secretly (ἐπ. underhand; ὑποτεθείτω send as a spy), gradually (ὑποκαταβαίνειν descend by degrees), slightly (ὑποφάινειν shine a little); of accompaniment (ὑπάρχειν accompany with the voice); of an action performed by another (ὑπερηφανείται 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.]

ἀγχοφ near, poet. and Ionic (also with dat.). ἀπεκ without, except, besides, away from, rarely after its case. ἀντὶ, ἀντίστοιχον facing, against, poet. and Ionic (also with dat.). ἀπέρ without, apart from, away from. διήπ and μέχρι as far as, until (of place, time, and number). διὰση after the manner of (accus. of δια). διὰση away from, unlike, except. ἐγγὺς near (with dat. poetical). ἐν (ἐν) within. ἐκάς far from, poetic and Ionic. ἐκατέρθουént on both sides of. ἐκών without. ἐνάποτε in the presence of (poet. against, gen. or dat.). ἐνίκα, ἐνίκιν (ἐν. ἐνέκα, ἐνέκιν) on account of, for the sake of, with regard to, usually postpositive. From such combinations as τοῦτον ἐκατέρθουént arose, by fusion, the illegitimate preposition ἐκατέρθου (found chiefly in the texts of the dramatists). ἐπάνω beneath. ἐνώ within. ἐκών out of, beyond (of time), except. εἴθι straight to. κατανικρό over against. ἐκέφα, λάθρα unbeknown to. μέταφε between. μέχρι as far as. μέχριν apart from. ἐκτόσιν behind. πάνω beyond. πλην on (also with dat.). πέρα beyond (ultra). πέρι across (trans). πλὴν except, as πλὴν ἀνάπαυσιν except slaves X. 2. 4. 27. Often an adverb or conjunction: παρά πάνω πλῆν ἐμοί it is clear to everybody except me P. R. 529 a. πλησίον near (also with dat.). πέρα, πέραν far from. πρὶν before (Pindar). σχεδόν near. τῆλε far from. χάριν for the sake of (accus. of χάριν), usually after its case. χώρα without, separate from.

1701. With the Dative.

ἐκατέρθουént together with, at the same time with. ἐκατέρθουént together with, close to.

1702. With the Accusative.

ἐκ to, of persons only, used after verbs expressing or implying motion. Probably 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: λῶ I wash.

a. Under action is included being, as ἡ ὀδός μακρὰ ἔστιν 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 παιδά 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 immediately upon an object. The action may be restricted to the subject, as ἀλγω I am in pain, or it may be defined by an oblique case or by a preposition with its case, as ἀλγῶ τῶν πόδων I have a pain in my feet, ἀφέκατο εἰς τὴν πόλιν he arrived at the city.

1708. Many verbs are used in the active voice both transitively and intransitively. So, in English, turn, move, change. Cp. 1557 ff.

a. The distinction between transitive and intransitive verbs is a grammatical convention, 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 ἀγεῖν (τὸ στράτευμα) march, ἀρείν (τὴν ἄγκυραν) hoist the anchor, (τὰς ναῦς) get under sail, start, ἀναίρειν (τὰς ναῦς, τὸν στράτην) sail away, march away, διάγειν (τὸν βίον) live, ἐλαύνειν (τὸν ἵππον) ride, (τὸν στρατόν) march, καταβύσκειν (τῶν ἵππων, τὰ ὄστριγια) halt, κατέχειν (τὴν ναῦν) put in shore, προσέχειν (τὸν βίον) pay attention, τελευτάν (τὸν βίον) die. The original sense has often been so completely forgotten that it becomes possible to say ἀρεῖν τῷ στρατῷ set out with the army T. 2. 12, ἐλαύνων ἤδροντι τῷ ἵππῳ riding with his horse in a sweat X. A. 1. 8. 1.

b. ἔπραττειν, ἔχειν with adverbs often mean to keep, to be: ἐπὶ πράττειν fare well, καλῶς ἔχειν be well (hence be hale, hale). ἔχειν οὔτως be so. So when a reflexive pronoun is apparently omitted: ἐγὼ οὖν stop there! D. 45. 26.

c. Many other transitive verbs may be used absolutely, i.e. with no definite object omitted, as νικάν be a victor, στίχειν be guilty. Cp. ‘amare’ be in love, ‘drink’ be a drunkard. This is especially the case in compounds, e.g. of ἀλλάττειν, ἀγεῖν, διδόναι, κλίνειν, λαμβανεῖν, λέπτειν, μεγάλοναι.

d. In poetry many uncomplexed transitive verbs are used intransitively. Many intransitive verbs become transitive when compounded with a prep., especially 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.
SYNTAX OF THE SIMPLE SENTENCE

1710. Instead of the active, a periphrasis with γίνεσθαι may be used, often to express solemnity. μη γίνεσθαι γένη they turned informers T. 3. 2, μη ἐφεβοῦσθη 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 βασίλεια κατέκαυσεν Cyrus burnt down the palace (i.e. had it burnt down) Χ. Α. 1. 4. 10. So with ἀποκτείνω put to death, βάπτειν bury, ὕκοδομεῖν build, πανδείκνυε instruct, ἀνακρόττειν 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.: λούμαι τὰς χεῖρας I wash my hands, or (2) it may be brought into the sphere of the subject: τοὺς ὀπλιταῖς μετεκάμηνον they sent for the hoplites, or (3) it may be removed from the sphere of the subject: ἀναθίσσω 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: ἔτραχνε ἦν μηρὸν he smote his thigh X. C. 7. 3. 6.

1718. So with many other verbs, as τοῖσθαι stand (place oneself), τρέπεσθαι turn (lit. turn oneself), ἔπληκτος show oneself, τάγεσθαι post oneself, ἀναλογεῖσθαι defend oneself (argue oneself off), φαίνεσθαι show oneself, appear, παρασκευᾶσθαι prepare oneself, ἀπάλλυσθαι 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 προέρχομαι provide for oneself (προέρχεσθαι provide), φυλάττεσθαι guard against (φυλάττων
keep guard), ἀλείσθαι choose (take for oneself), παρέχεσθαι furnish (παρέ-
χειν 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 ἁρδεῦλαν ἀπο-
θεαν to lay aside your indolence D. 8. 46, ἐπέφασεν τοῖς ἵππαις they routed
the cavalry T. 6. 98, τοὺς ἔφηβους ἀμβοῦς to ward off the enemy for them-
selves, i.e. to defend themselves against the enemy 1. 144.

1721. The middle often denotes that the subject acts with something be-
longing to himself (material objects, means, powers). It is often used of acts
done willingly. Thus, παρέχεσθαι furnish from one’s own resources, ἐπαιγγέλ-
λεσθαι promise, make profession of, τίθεσθαι τὴν ψήφον give one’s vote, τίθεσθαι τὰ
ὅλα ground arms, ἀποδείκται γνώμην set forth one’s opinion, λαμβάνεις τινος
put one’s hand on (seize) something. Thus, ἐπισκευάζον τὰ ξίφη having drawn
their swords X. A. 7. 4. 16, τοῖς ἐκκεκυμένους ἤσαν they had removed their
children T. 2. 78, ἐποπάνθισεν στρατάρχην having set up a trophy X. H. 2. 4. 7, ἐκλα
πραζεσθαι to procure arms for themselves T. 4. 9, ἐπιτράπεται μετειπάματος he sent
for hoplites 7. 31, γυναῖκα ἡγαγόμην I married L. 1. 6.

1722. Under the indirect middle belong the periphrases of τοιοῦτοι with
verbal nouns instead of the simple verb (op. 1754). τοιοῦτοι with the same nouns
means to bring about, effect, fashion, etc.

αἰρήσαι τοιοῦτοι make peace (of one nation at war with another).

αἰρήσαι τοιοῦτοι bring about a peace (between opponents, nations at war: of an
individual).

διάρρηξαι τοιοῦτοι (= ἥρας) hunt, ἥραν τοιοῦτοι arrange a hunt.

λόγος τοιοῦτοι (= λέγειν) deliver a speech, λόγον τοιοῦτοι compose a speech.

κατασχεῖν τοιοῦτοι (= κατασχεῖν) fight a naval battle.

κατασχεῖν τοιοῦτοι bring on a naval battle (of the commander).

ἐφιάλης τοιοῦτοι (= ἐφιάλης) make a journey, ἐφιάλης τοιοῦτοι build a road.

πόλεμον τοιοῦτοι wage war, πόλεμον τοιοῦτοι bring about a war.

συντάξαι τοιοῦτοι conclude (make) a treaty, or truce.

συντάξατο τοιοῦτοι 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 δὲ λα παρέσκευεν καὶ σφάς αὐτῶν they surrendered their arms and them-
selves T. 4. 38, μεθωσάμενοι αὐτὸν hiring himself out D. 19. 29 (not μεθωσάμενος,
which means hiring for himself), καταλέσκει θν χατὼν αὐτὸν δυναστελλὼν he him-
self has put an end to his own sovereignty Lec. 3. 283, ἠθέμοκεν εὐαυτὸν he has

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 συγγρά-
ματα εὐαυτῶν to leave behind them their written compositions P. Phae. 257 d.

1724. Middle and Reflexive.—The reflexive pronoun may be used with
the middle: εὐαυτὸν ἀποκρύπτεσθαι to hide himself P. R. 393 c; often for emphasis,
as in contrasts: οἱ μὲν φάσι βασιλέως κελεύσαι τινα ἐπισφέξαι αὐτῶν Κρής, οἱ δ’
1725. The Causative Middle denotes that the subject has something done by another for himself: ἔγω γὰρ σε ταῦτα ἐδιδάξαμεν for I had you taught this X. C. 1. 6. 2, παρατίθεσθαι σίτον to have food served up 8. 6. 12, δοῦ δὲλα ἄφηντα, ταχὺ ἄλλα ποιήσατε all who have had their arms taken from them will soon get others made 6. 1. 12, ἐκεῖ τε 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 δια.

οἱ ἐθνικοὶ ἡγατίζοντο the athletes contended T. 1. 6, καταστάτες ἔμαχον when they had got into position they fought 1. 49, ἄρη ἀρπή διελήγοντο they conversed man with man 8. 8. 38, ἐσφαγνοῦσαί τόλησαν to have friendly intercourse with one another X. C. 7. 4. 5, ταῦτα διαπυράσκειν they will divide this up among themselves L. 21. 14. So αἰτῆσθαι accuse, λέγονται συζητᾶν to blame, ἀμφιστάναι vie, παρακαλεῖσθαι encourage one another.

a. The active may also be employed, as τολμεῖν wage war.

b. Some of these verbs have a passive aorist form, as διδέκαθαι (812).

1727. The reciprocal relation may also be expressed (1) by the use of the reflexive pronoun (cp. 1724) with the active: φθορώσεις ἐντοῖσι they are mutually envious X. M. 3. 5. 10; (2) by the use of ἄλλησι, etc., with the active: ἀμφισφηνοῦμεν ἄλλησι we are at variance with one another P. Pha. 263 a; (3) by repetition of the noun: ἠπωκοαί ἠπωκός φθοραῖ = beggars envy each other Hesiod W. D. 28. The reflexive pronouns and ἄλλησι, 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: βουλεύσεις deliberate, βουλέωι plan, σταθμὸν measure, σταθμόσθαι calculate, σκοτείν look at, σκοτείνισσα consider, ξένως cling to, ταύτεσθαι cease (1734. 14). The force of the middle often cannot be reproduced in translation (ἀκούεις, πίμασθαι, ἀρματίθημα, ἐπορεύεσθαι), and in some other cases it may not have been felt, as in ἄφην wrote in poetry (ἀπορρίπτεθαι occurs in prose).

a. Many such verbs form their futures from the middle: ἀκούειμαι, ἔσωμαι, ἀμαρτήσθωμαι. See 805.

b. In verbs in -σω, the middle signifies that the subject is acting in a manner appropriate to his state or condition: τοῦτοισι be a citizen, τοῦτεσθαι act as
a citizen, perform one's civic duties; προβεβηκών be an envoy, προβεβηκόρα ανego
tiate 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): ἄλλοςα δικαιουμαντίας, πέτεσαν δικαιουμαντίας, δρομον
δικαιουμαντίας δοαν, δρομον δικαιουμαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας
δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας
δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας
δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας
δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας
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δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας
δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομαντίας δοκομαντίας, δοκομα

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: ἔτως
χειραμαντίας undertake, promise (lit. hold oneself under); indirect: κράτοςα acquire
for oneself, ἄγωςαμαντίας contend (with one's own powers).

1731. The middle may denote more vigorous participation on the part
of the subject than the active: σεβασαία dart, but θεῖα 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 μεταμεταξαν send for T. 7. 16, δηλώσαντες τὴν
γνώμην setting forth their opinion 3. 37, τραγανον στήναντες setting up a trophy 7. 6.

1733. The passive form may have reflexive force, as κυριεῖ ἄρχει set oneself in
motion, ἀπαλλαγμαι remove oneself, ἐναρπαμαι oppose oneself, σωθμαι save
oneself (σώθμι save yourself P. Cr. 44 b). Some of these middle passives may
take the accusative, as ἄλοχυμαι be ashamed before, φοβήμαι be afraid of,
καταπλαγμαι 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. αἴρειν take; αἰρεῖθαι choose.

2. ἀμείθην τιν ward off something from some one, ἀμείθην τινι help some
one; ἀμείθηθαι τι defend oneself against something, ἀμείθηθαι τινα require
some one.

3. ἀναδείθηαι give back; ἀναδείθαι sell (give away for one's profit).

4. ἀνατινίται attach; ἀνατινίται τινος touch.

5. ἀρχέον begin, contrasts one beginner of an action with another, as ἀρχέο
πολέμων take the aggressive, strike the first blow (bellum movere), ἀρχέον λόγον
be the first to speak, ἀρχέον λόγων ἅδην he began an unprovoked assault L. 4. 11;
ἀρχέον make one's own beginning, as contrasted with the later stages, as
ἀρχέον πολέμων begin warlike operations (bellum incipere), ἀρχέον τοῦ λόγου
begin one's speech. πολέμων οὐκ ἁρχέομεν, ἀρχέομεν δὲ ἁδηνόμενα we shall not take
the initiative in the war, but upon those who take it up we shall retaliate T. 1. 144.

6. γαμάιν marry (of the man, ducere); γαμάιθαι marry (of the woman, nubere).

7. γράφειν τόνων propose a law (said of the maker of a law whether or not he
is himself subject to it); γραφθαι γραφὴν draw up an indictment for a public
offence, γράψεως τινα bring suit against some one (have him written down in the magistrates' records).

8. Sāveiōn (make of anything a δάνος loan) i.e. put out at interest, lend; δανίζεως (have a δάνος made to oneself) have lent to one, borrow at interest.

9. Δικαίωμαι give judgment; δικαίωμα (δικην τινι) go to law with a person, conduct a case (properly get some one to give judgment).

10. ἕπιψηψις put to vote (of the presiding officer); ἔπιψηψις (vote, decree (of the people).

11. ἔχειν hold; ἔχειται τίνος hold on to, be close to.

12. θάνατον sacrifice; θεσθαι take auspices (of a general, etc.).

13. μισθοῦ (put a μισθός, rent, on anything) i.e. let for hire (locare); μισθοῦσαι (lay a μισθός upon oneself) i.e. hire (conducere). Cp. 1723.

14. παρεν make to cease, stop (trans.); παρενθαι cease (intr.). But παρεν λέγω stop talking.

15. πείθω persuade; πείθεσίσαι obey (persuade oneself); πέμπει I trust.

16. τίμιων κόμων frame or propose a law for others (said of the lawgiver, legem ferre or rogare); τίμιαν κόμων make a law for one's own interest, for one's own State (said of the State legislating, legem sciscere or iudicare). abend (ἀγράφου κόμων) oi ἀνθρωποι βεβηλο.. . θέοις ὁμιλα τοις κόμως τοῖς τοῖς ἀνθρώ- ποις θεῖαι 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 τινα τινι punish A for B's satisfaction; τιμωρεῖσθαι τινα avenge oneself on (punish) some one.

18. τιμωρεῖν δικην pay a penalty (poenas dare); τιμωρεῖν δικην exact a penalty (poenas sumere).

19. φυλάττειν τινα watch some one; φυλάττεσθαι τινα be on one's guard against some one.

20. ξινων give an oracle, and lend; ξινωνοι consult an oracle, and use.

PASSIVE VOICE

1735. The passive voice represents the subject as acted on: ἄδωσον, ἄδοσως, ἀπαίσων, ἀπάσων 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: ἀπαίρεω 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 κτίσιων has poured itself, has been poured. In Homer there are more perfect middles used passively than any other middle tenses. Cp. 802.

b. Uncompounded ἐκχύων sometimes retained its use as a passive. ἐκχόνων is late.

1736. The passive may have the sense allow oneself to be, get oneself: διαγωνίζει τε καὶ διαγώνισσα carrying and allowing ourselves to be carried across the border P. Cr. 48 d, διαχώσασι Gorgias 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 ἐσομαι are developed from the present stem, and express durative action; the (later) future passives in ἐσθομαι, ἐσθόμαι are developed from the aorists in ἔση and ἔσση, 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 ἐξεμάχοισαν παράδειγμα σαφές καταστήσατε, δει ἀφέσατε, θανάτῳ ἐγκαρδιστεῖται τῷ θεῷ the just man will be scourged, racked, fettered, will have his eyes burnt out P. R. 361 ε, τιμήσομαι I shall enjoy honour, τιμήθησομαν I shall be honoured (on a definite occasion), ὕφελθομαι I shall receive lasting benefit, ὕφελθόμαι 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 -μαι form) that was used intrasynthetically to distinguish it from the transitive first aorist, as ἤφην showed, ἤφαντην appeared; ἤφαντα destroyed, ἤθαντην am destroyed; ἢξίληθη was terrified, ἢξιλάθην was alarmed. So ἢξάθη learned, ἢξάθην showed. Cp. ἰσσημα placed, ἰσσημα stood (819).

1740. In Hom. all the second aorist forms in -ηται are intrasynthetic except ἢξίληθη and ἢξιλάθην was struck. Most of the forms in -ηται are likewise intrasynthetic in Hom., as ἤφημαι 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 πετρακται μου it has been done by me is more common than πετράγα or πετράκα I have done.

1742. The passive may be passive of the middle as well as passive of the active: ἄλησαι is taken or is chosen, βδέλται does violence or suffers violence (is forced), ἔρθη was taken or was chosen, ἔγραφη was written or was indicted (γράμματα 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: ἕβιάσθην I suffered violence (was forced), but ἔβιαζήσειν I did violence. This holds when there was once an active form. Cp. also τιμώρεσθαι, μετακινηθεῖν, ψηφίζεσθαι, κυκλέωθαι.

b. The aorist passive may have a middle sense (814).

1743. The direct object of an active verb becomes the subject of the passive: ἦ ἐνοτολη ὑπὸ τοῦ διδάσκαλου 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: τόλεμος ἐπολεμήθη war was waged P. Menex. 243 ε (τόλεμον πολεμεῖν, 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.
SYNTAX OF THE SIMPLE SENTENCE

a. With the genitive: ἥρχειν, ἡγεμονεῖν, καταφρονεῖν, καταγελάν, καταψηφίζειν (καταψηφίζονται), ἀμελεῖν.

b. With the dative: ἀτελεῖεν, ἀτιστεῖν, ἀγκαλεῖν, ἀτιμορλεῖν, ἀτιμίᾶν, ἀνδίβειν, πιστεῖεν, πολεμεῖν, φθορεῖν.

c. Examples: οὐκ ἦσαν οὖν ὁδοὶ ἡγεμονεύσαντα οὐ οὕτως they did not think it right to be governed by us T. 3. 61, ζείκος καταψηφίζοντας he was condemned X. H. 5. 2. 36, but ἤκουσαν αὐτῶν καταγελάσαντα. The penalty of death was pronounced against them L. 13. 39 (pass. οἱ καταψηφίζων θάνατον αὐτῶν), ἀρά ἦσαν βουλεύσαντες ὡσεὶ ἤδη αὐτῶν μὴ καταψηφίζομεν it is time for us to take counsel for ourselves that we may not be brought into contempt X. A. 6. 7. 12, πολεμοῦσαν μὲν ὑπὸ τῶν τὴν χάραν αὐτῶν περιουσίας, ἀποστολῇ δὲ ὑπὸ ἄλλων they are warned against by those who dwell around their country, and are distrusted by all I. 5. 49, τῶν δὲ ἐπέβουλουν τι αὕτω, δὲ τι μὴ καὶ ἐπεβουλεύον ὑπ’ αὐτοῖ; how could I have plotted against him, unless I had been plotted against by him? Ant. 4. β. 5, φθορεῖν ὑπὸ τοῦ 'Οδυσσεος envied by Odysseus X. M. 4. 2. 33 (contrast Lat. invictus 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: έμοι βεβοήθηται τῷ τε τεθείσιν καὶ τῷ ὑπὲρ 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 ἐπεταλμέναι ἀνεχῶρουν the Boeotians having received these instructions withdrew T. 5. 37 (pass. of ἐπιτάλμειν ταῦτα τοῖς Βοιωτοῖς), ἄλλο τι μείζων ἐπηκαθῆκεν you will have some greater command laid upon you 1. 140 (pass. of ἐπιτάλμειν ἄλλο τι μείζων ὑμῖν). Both accusatives are internal; and so, in οἰ τῶν Ἀθηναίων ἐπιτεραμμένοι 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 (Ἰωνείς, τοῖς ἐπετέραμπτο 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: ἐπετέραμπτο τοῖς ἑκατονμίσοις ὑπὲρ the baggage-carriers had been commanded to go X. C. 6. 3. 8.
b. With other verbs: ἀποτριγύρηστες τὰς κεφαλὰς having been decapitated (had their heads cut off) X. A. 2. 6. 1 (pass. of ἀποκέφαλεῖν τὰς κεφαλὰς τοῖς or τινῶν).

1749. A passive may be formed in the case of verbs ordinarily intransitive but allowing a cognate accusative in the active: ἵκαν ὁ τοῖς πολεμίους ἔστη χειρὶς the enemy has had enough good fortune T. 7. 77 (ἐστίν ἱκάν; καινόν, 1578), κακοδεμεμβρεῖσα the risk will have been run Ant. 5. 75. See 1746. This is common with neuter passive participles: τὰ φυλακάτα ἀσφίν the impious acts committed by him L. 6. 5, τὰ σοὶ κάμιν βεσσακίαν the life led by you and by me D. 18. 265, τὰ πεπολεμήσατα abrois their political acts 1. 28, ἀφωτισθέντα errors committed X. A. 5. 8. 20.

a. Some verbs describing the action of the weather may be used in the passive: καὶ φίλαν νεφέλαν γέγονες τὰ ὁσῦν 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, ἔστω ἂν δέοι τοὺς παρακεκάσατο when their preparations were complete T. 1. 46. Μέγατ' αὐτῶν it is said, ἐνδολὴ it was made known, followed by the logical subject are not impersonal: ἐνδολὴ τῷ ἑρυθρῷ ἀντικύκλει ἃ χρήματα it was shown how the money had been lost Ant. 5. 70. See 935.

1751. Greek uses impersonals from intransitives (corresponding to Lat. ambulatur, itur, curritur) only when the active is itself intransitive; as δύσκολα it has seemed good (cp. δοξεὶ).

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.

ἐκεῖνος (poet. κλέος) be called; be well (ἐδ, καλῶς) or ill (κακῶς) spoken of, = pass. of λέγειν: νῦν κόλαξ ἀκοῦσαν now they are called flatterers D. 18. 46, τὸν ἑνώ κακῶς ἕλξας ἣν πέτωσθε; who has been ill spoken of or suffered at my hands? L. 8. 3. Cp. bene, male audire; Milton: "England hears ill abroad."

ἄπονησεν be caught = pass. of ἀπορίσαι, as ἐὰν ἄλοιπον τοῦτο πράττων if you are caught doing this P. A. 29 c.

ἀποθνῄσκειν (die) be killed = pass. of ἀποκτεῖναι, as ἀπέπεμπεν ὅτι λέγειν they were killed by the cavalry X. C. 7. 1. 48. But not in the perfect, where the uncompounded τέθηκα is used.

γιγνόμαι be born = pass. of γενέως beget, bring forth: παιδεῖς ἂν ὅλος ὅγγος ἐκ ταιτὴς he had no children by her X. H. 6. 4. 37.

δικαίας δοῦμαι be punished = pass. of δίκαιον, as ὃν ἄραν νοικτῶν δικαιοδοσὶν they were punished by these very men X. C. 1. 6. 45.

ἐπτάτεσθαι be defeated = pass. of πέσαι conquer, as ὅτι τῶν συμμάχων ὕποθεμεν: worsted by their allies And. 4. 28.

κατέσται (κατέρχεσθαι) return from exile = pass. of κατάγειν restore from exile, as ὅτι διαγραφῆσα γεγενήθη to be restored to be restored by an oligarchy T. 8. 68.

κατάθαν (lie) be placed = pass. of the perfect of τιθέναι: τείλον τοῖς χάμιοι τοῖς ὑπὸ τῶν βασιλέως κείμενοι obey the laws established by kings I. 1. 36.

λαχανίν (obtain by lot) be drawn by lot = pass. of κληροῦν: ἐλαχίαν λειτυρ Π. I. became priest by lot D. 57. 47.

πάρεξαν (suffer) be treated well (ἐδ) or ill (κακῶς) = pass. of ταξιν (ἐδ, κακῶς): ἐς ταξιν ὅς ἂν αὐτῶν well treated by them P. G. 519 c.
The mood designates by the form of the verb the mode or manner (modus) in which the speaker conceives of an assertion concerning the subject.

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 äv**

The particle äv (Hom. kív, kí) 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.
The Particle ἄν

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, κε in relative, sentences.

1764. Position of ἄν. — ἄν does not begin a sentence or a clause, except after a weak mark of punctuation, as τι όν, ἄν τις εὐποι, ταῦτα λέγεις ἧμων 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 (τίς ἄν, τῶν ἄν), or to any emphatic modifier. It is commonly attached to verbs of saying or thinking: σὺν διὴν μὲν ἄν σὺν εἰς τίμιοι if I should remain with you, I think I should be esteemed X. A.1.3.6.

a. So with οὐκ ὅτε ἄν εἰ (or οὐκ ἄν ὅτα εἰ) followed by a verb to which ἄν belongs: οὐκ ὅτε ἄν εἰ πείσωμι I do not know whether I could persuade E. Med. 941 (for πείσωμι 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: δοκεῖ μοι δ’ ἄν μοι ταῦτα προπονούμενοι προσβαλεῖν ἐμοιτείρων ἄν τυχῃ χρήσθαι 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: τίς γὰρ τοιοῦτον ἄν οὐκ ἄν ὁργίζωτ' ἐπὶ κλών; and who would not be angered upon hearing such words? S. O. T. 339, τῶς ἄν οὐκ ἄν ἂν δικὺ δάνου ἄν; how should I not justly die? S. fr. 673.

1766. ἄν without a Verb. — ἄν sometimes stands without a verb, is to be supplied from the context. So in the second member of a sentence with coordinate clauses: οὐδα δὲ πολλοὶ μὲν ἰγνώρες ἄν δοιγ, πολλοὶ δ’ ἄν (δοιγ) διήρησαν I know that he would give many guides and many hostages X. A.3.2.24. Often with τῶς ἄν (οὖ); how can (could) it be? P. R. 363 c, τάχ’ ἄν perhaps P. Soph. 256 c.

a. So with ὅτι ἄν, δοστήρ ἄν εἶ (2480): παρῆν οἱ Γαδάται δ’ ἀρα πολλὰ φέρων, ἦν ἄν (scil. φίλοι τις) δ’ ὅκου μεγάλου Gadatas came with many gifts, such as one might offer from larger means X. C. 5. 4. 29, φοσβομένοι δοστήρ ἄν εἶ παίς fearing like a child (δοστήρ ἄν ὠφεσένοι, εἶ παῖς ἂν) P. G. 479 a.

b. καὶ ἄν εἶ is often used for the simple καὶ εἶ (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 θετιν ἄρα τῇ ἄλμης, καὶ εἶ ἡ τῇ δοκεί, ἡ τῇ διῳ διὰ τοῖς ἄν ὄντος 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 εἶ ἡ δοκεί, εἶ ἄν is implied). καὶ εἶ may be also so used that ἄν belongs to the apodosis, while καὶ, though going with εἶ in translation (even if), affects the whole conditional sentence. Thus, νῦν δέ μοι δοκεί, καὶ ἄν ἄρεσκεν εἶ (τίς) καταγγέλουσι, τὰ προσφοράς τούτως 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 ἀν goes with τοιῶν, i.e. τοιῶν ἄν). ἀν is only, followed by a
limiting expression, may generally be regarded as καὶ ἄν (= ἄν) with a subjunc-
tive understood; as ἀλλὰ μοι τάρες καὶ σπαρένον εἰτεῖν yet permit me to say but a
word (= καὶ ἄν παρῇ) S. El. 1432.

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: τι ἐσωθηθεν ἄν; ἂ δέλοις δὲ ἄμωσε (ἄν) ; what would
he have done? is it not clear that he would have taken an oath? D. 31. 9, εἰρή
να ἀν ὁμος ἔχει λέγειν οἴσθ᾽ ὃμος περὶ θεῖσθαι 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 omis-
sion 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 ἄν (ἤν, ἄν) on which cp. 2333; ἄνω, ἄνωθεν, ἑνώ (ἐνῶ), ἐνωθεν from εἶ, ἔρε, ἄνθε, ἔθε, ἐνωθεν + ἄν. When the particle does
not thus coalesce, it is usually separated only by such words as μὲν, δὲ, τέ, γάρ.

b. The force of ἄν with the subjunctive cannot usually be expressed in English.
For ἄν in final clauses with ὅσ, ἐνας, and ῥῆ, see 2201. In Hom. ἄν (ἠν)
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, οὐ ἦλθε he did not come, ἔλευσαι he will come, τότε ταῦτα ποιή-
σα: when wh" 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, ἀδήμαρτε τις ἄκω: συγγνώμη ἀντὶ τιμωρίας τοῦτῳ suppose some one
involuntarily committed an offence; for him there is pardon rather than punish-
ment D. 18. 274, and often after καί ὃς, as καὶ ὃς ὑποθάναι and suppose they are dead E. Med. 336.

1772. The indicative may be used to express a doubtful assertion about a present or past action (negative μὴ or μὴ ὁ): ἀλλ' ἄρα . . . μὴ ὁ Κτήσιππος ἦν ὁ ταῦτα εἰσέχων but I suspect (i.e. perhaps) after all it was Ctesippus who said this P. Eu. 290 c, ἄλλως μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν 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: ποιεῖτε δὲ θεῖν πῶς οἴκος εἰσαγαγεῖες ἐνόμισαν; since he trusted in the gods how could (or should) he believe there were no gods? X. M. 1. 1. 5, ὅλων εἶδον τὴν πόλιν a little more and they would have taken the city T. 8. 35, ἀπωλέσας we might have perished (we were in danger of perishing) X. A. 8. 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 ἦν δὲ, χρηματίζει (or ἔχρημα), προσήκει, καρδὸς ἂν, δέξαι ἂν, εἰκὸς ἂν, τίκκακον ἂν, αἰσχρὸν ἂν, ἐνεχθῆς, καλῶς εἴχες, verbals in -τόν or -τῶν with ἂν, etc.

a. For the use of these expressions (also with ἄν) in the apodosis of unreal conditions, see 2313, 2315.

1775. Present.—Thus, ἦν δὲ σε ταῦτα ποιεῖν you ought to be doing this (but are not doing it), τοῦτο μὴ γίνει ἦν δὲ these men ought not to be alive S. Ph. 418, τί σίγας; οὐκ ἔχρημα σίγας τίνης art thou silent? Thou shouldst not be silent E. Hipp. 297, εἰκὸς ἂν ὄμησι . . . μὴ μαλακώς, ἵππηρ τὸν, εὔπραξον you should not be slack in your alliance, as you are at present T. 6. 78.

1776. Past.—ἔδει σε ταῦτα ποιήσαι (or ποιεῖν) you ought to have done this (but did not do it), ἐνεχθῇ δὲ ἦν δὲ εἶχες you might have gone (but did not go), ἔτη ἄντι ταῦτα ποιήσαι he could have done this (almost equivalent to the potential indicative ταῦτα ἐκτίθησιν ἄν, 1784), ἦδε τὰ ἐνεχήρα τὸν ἱππέαν I ought to have taken the pledges then X. A. 7. 6. 28, δέξαι ἂν ἄνωθεν it would have been worth hearing P. Eu. 304 c, μὲν μὲν ἔνεχθη 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: ἦν μὲν he had to remain (and did remain) D. 19. 124. The context determines the meaning; thus τι τὸν σημειώσων ἔχρημα 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?

GREEK GRAM. — 28
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 ἔθν or with εἴ (negative ἦ). The imperfect refers to present time, the aorist to past time (cp. 2304, 2305).

εἴεξες βελτίουσ φόρνας would that thou hadst (now) a better heart E. El. 1061, εἴει σῶς τὸρεν συντεχνήσῃ would that I had then been with thee X. M. 1. 2. 46.

1781. An unattainable wish may also be expressed by ὠφέλον (ought) with the present or aorist infinitive: ὠφέλε Κύρος Δὴν would that Cyrus were (now) alive (Cyrus ought to be alive) X. A. 2. 1. 4 (1776). The negative is μη: μὴν ὠφέλον λείψῃ τὸν Σκύρον would that I had never left Scyros S. Ph. 969. ἐκεῖ or εἴ γὰρ (post. aitē, ἄρ) may be used before ὠφέλον: εἴ γὰρ ὠφέλον ἄλι γὰρ εἴναι εἴ πολλοι κακὰ ἐργάζεσθαι would that the multitude were able to do evil Pl. Cr. 44 d.

1782. ἔσουλόμην followed by an infinitive may express an unattainable wish: ἔσουλόμην μὲν ὅσον ἐπίθεμ θναθή I would that I were not contending here (as I am) Ar. Ran. 886. (ἔσουλόμην ἄν νέλλομ, 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 ὅτι so that (2274), in conditional sentences (2300, 2308, 2323, 2326); in temporal sentences (2396); in object sentences after ἄν and ὅσο 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: δό σίκ ἄν φορτο which they could not have expected T. 7. 55, τίς γὰρ ἄν ψήθη ταύτα γενίσθαι; for who would have expected these things to happen ? D. 9. 68 (note that ἄν does not go with γενίσθαι by 1764), ἵνα ἄν ὅτι one might (could, would) have known X. C. 7. 1. 38, ὑπὸ κεν ταλασσόφηνα πέρ δεος εἶναι fear might have seized even a man of stout heart Δ 421.

a. This is especially frequent with τίς and with the ideal second person (cp. putare, credere): ἔγνωσκ ἄν you would (could, might) have observed X. C. 8. 1. 38.

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’ αὑτὸ τὸ πράγμα ἄν ἐκράτησε ἂν αἰτήνο ἀλλ’ the case would then have been decided on its own merits D. 18. 224, καὶ κεν πολὺ κίρδειν ζεν 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 ἐὰν, ἀλλ' 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. ἐπιστάμενος ἄν (vellem) I should like or should have liked may express an unattainable wish: ἐπιστάμενος ἄν Σίμωνα τὴν αὐτὴν γυνήν ἐμοὶ ἔχειν I should have liked Simon to be (or I wish Simon were) of the same mind as myself L. 3. 21. On ἐπιστάμενος 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): διηρήτων ἄν I used to ask P. A. 22 b, ἄν ἤλεξαν 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 οὐδ' ἄν τὰ ποιῆματα . . . διηρήτων ἄν οὐδὲν τὰ λέγων 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: κλαιεῖν ἄν she kept weeping 3. 119, οἷς ἄν Ἰπποσάη; κάβεσον τὰ πρόβατα the Persians were wont to seize the cattle 4. 150.

1793. Homer and the early poets use ἄν (κόρ) with the future indicative with a conditional or limiting force: καὶ θέλεις ἄν ἔρθῃς and in such a case some one will (may) say thus A 176. This use is found also in conditional relative sentences (2566 b). In Attic ἄν is found with the future in a few passages which are now generally 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, εἰρέω 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 a 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 plevoir).

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: μεν λαμψε καὶ ἀκούσµεν τοῦ ἀνδρῶν λέων, go now and hear the man. P. Prot. 314 b, μὴν ἐκεῖνος λαμψε let's not go there. Yet 311 a. ἀγγελεῖ, φέρε (ὑ), in Hom. ἀγγελεῖ (ὑ), sometimes precedes, as ἐγγελεῖ σκοτώ- µεν come, let us consider X. C. 5. 5. 15. ὥς (ὑ) rarely precedes.

b. Less frequently in the first person singular, which is usually preceded (in affirmative sentences) by φέρε (ὑ), in Hom. by ἀγγελεῖ (ὑ): φέρε δὴ περὶ τῶν ψυφίσματος κῆρω 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: μὴ σε, γέρον, κοιληνίσα ταῦτα ἐρῶν κιχείω 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 μὴ).

a. Usually in the second person: μὴ δὲν ἀθώησητε do not lose heart X. A. 5. 4. 19. For the aorist subjunctive the present imperative may be employed (1840): μὴ ποιήσητε (or μὴ τολήτε) ταῦτα do not do this (not μὴ τολήτε).

b. Less commonly in the third person, which usually represents the second: ὑπολάβῃ δὲ μὴ δῆτε and let no one suppose T. 6. 84 (= μὴ ὑπολάβῃτε do not suppose).

c. The third person of the present subjunctive is rare: μὴ τολμήτις ὀφθαλμῷ (= μὴ ὀφθαλμῷ) let not any one think P. L. 861 E.

N.—οὐ μὴ with the subjunctive of the second person in the dramatic poets occasionally expresses a strong prohibition: οὐ μὴ ληφσίς don’t talk nonsense Ar. Nub. 387.

1801. Doubtful Assertion.—The present subjunctive with μὴ may express a doubtful assertion, with μὴ 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 μὴ (of what may be true): μὴ ἀγνοεῖτε γὰρ ἢ ἀλήθεις εἰς τοὺς I suspect it's rather bad form (lit. too rude) to tell the truth P. G. 482 e. With μὴ οὐ (of what may not be true): ἀλλὰ μὴ οὐχ οὕτως ἡ ἄρετας ἡ εὔρυχος but I rather think this may not be so P. Crat. 436 b, μὴ οὐκ ἢ διδακτῆτε ἄρετας virtue is perhaps not a thing to be taught P. Men. 94 E.

1802. In Hom. μὴ with the independent subjunctive is used to indicate fear and warning, or to suggest danger: μὴ τι χολοσάµενος βέζη κακὸν νιλι Ἀχαιῶν may he not (as I fear he may) in his anger do ought to injure the sons of the Achaean. B 196. Usually with the aorist, rarely with the present subjunctive (οὐ 19). The constructions of 1801, 1802 are used as object clauses after verbs of fearing (2221).

1803. ἄλλοιον μὴ is occasionally so used with the aorist subjunctive, and with an idea of command: ἄλλοιον μὴ φῆσαι 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 μὴ
with the aorist (less often the present) subjunctive to denote an emphatic denial; as ὃς μὴ παύωμαι φιλοσοφῶν I will not cease from searching for wisdom P. A. 29 d, οὐκετέρος μὴ δῷγμας βασιλέως 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: ἐκτεταμένης ἢ σιγᾶμεν; shall we speak or keep silence? E. Ion 758, τί ὄραω; τοι φῦμ; what am I to do? whither shall I fly? E. Med. 1271, μη φῶμεν; shall we not say? P. R. 554 b.

b. The (rare) second person is used in repeating a question: A. τί σου πιθομένα; B. δ' τί πιθομέθε; 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 τίς, as τί τις εἰρήν τὸ πολεμοῦ; 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. βοθεῖ, βοθεῖσθαι (poet. βολεῖ, βολεῖτε) do you wish often precede the subjunctive: βοθεῖ σοι εἰρήν; do you wish me to say to you? P. G. 521 d. This is a fusion of two distinct questions: βοθεῖ do you wish? and εἰρήν 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 -τένι or -τέρι. Thus, ἡμέρες δὲ προσεκώμεν; ἢ τί χρῆ ποιῶν; and shall we wait? or what must we do? S. Tr. 390, τί ποιήσῃ; (= 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 ἴδει, χρῆν (ἐχρῆν), ἴμελλον with the infinitive, and by -τένι (verbal adj.) ἑρ.

1809. The Negative in Questions. — The use of μὴ (not ὁδ) 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 βλάπ φῶμεν ἢ μὴ φῶμεν εἰρήν; shall we say that it is force or that it is not? X. M. 1. 2. 45, from φῶμεν ταῦτ' ὀρθῶς λέγεται ὃ μὴ shall we say that this is well said or not? (ὁδ = ὁδεὶ ὀρθῶς λέγεται) P. G. 514 c.

1810. Anticipatory Subjunctive (Homerian Subjunctive). — In Homer the subjunctive is often closely akin to the future indicative, and refers by anticipation to a future event (negative ὁδ): νῦν γὰρ τῶν τοιοῦτον ἄρσας, oūδ' ἴμελλον for never yet saw I such men, nor shall I see them A 282, καὶ νῦ τις δὲ εἰρήν: and one will say ξ 275. ἄρ (ἀρ) usually limits this subjunctive in Hom. (1813).

a. This futural subjunctive is retained in Attic only in subordinate clauses (2327), and in τί 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 γῆμαι; quid me det? Thus, ὃ μοι ἐγώ, τί πάθω; τί νῦ μοι μὴ κατα γένηται; ah, woe's me!
what is to become of me? what will happen unto me at the last? c 465. The subjunctive here is not deliberative, but refers to a future event.

1812. The subjunctive without ἃν is also used in dependent clauses of purpose (2196), after verbs of fearing (2225), in the protasis of conditional (2327, 2839) and conditional relative sentences (2567 b).

SUBJUNCTIVE WITH ἃν

1813. The subjunctive with ἃν (more commonly ἃν) is used in Homer in independent sentences and clauses (negative ἃν). Cp. 1810. Thus, ἄγε ἃν δὲ αὐ γένος Βρισίδα but in that case I will take Briseis Α 184, ὅπλα ἃν τοι χραίσῃς βάσις of no avail to thee shall be thy bow Α 387.

OPTATIVE WITHOUT ἃν

1814. Optative of Wish. — In independent sentences the optative without ἃν is used to express a wish referring to the future (negative μή): ἄν παί, γένος πατρὸς σιγνύσετερος οὐ, δοξος, 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: ἄν γεγονόν, ἀ μὴ γένοιτο, λάβωσιν τὴν τῆν, if ever they capture the city, which Heaven forbid L. 81. 14.

b. Under wishes are included excreations and protestations: ἄνοιμην may I perish Ar. Ach. 324, καὶ ε’ ταξιδεύει, ἄ μὴ φεύγω, ἐμφανισθήμεν αὐτός and I will prove that you took bribes, or may I not live Ar. Eq. 833.

1815. The optative of wish is often introduced by εἰ γάρ, εἴτε (Hom. εἰ γάρ, αἴτε), or by εἰ, ἃς (both poetical): εἰ γάρ γένος would that it might happen X. Ο. 6. 1. 38, ἃς ἄλογοι may he perish S. El. 126. (ἄς is properly an exclamation: how.)

1816. The optative introduced by εἰ γάρ, etc. is sometimes explained as a protasis with the conclusion omitted: εἰδώ φέλοι ἐν γένοις οὖ, 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: εἰδώ ἢσώμεν 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 γένος φύγας εἰ βραχιάς 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 ὑπέλευς (1781).

1819. Hom. often uses the optative with a concessive or permissive force: ἄντε γε καὶ τί πάθωμι 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: Χαρίσσος ψυχόρο let Chrysophus lead X. A. 3. 2. 37.

1821. Potential Optative. — The potential optative, which in Attic regu-
lary takes ἄν (1824), is occasionally found in Homer and later poetry in an earlier form, without that particle: ἰδιαῖα θεός γὰρ ἐθέλων καὶ τολμὼν ἄνδρα σαῦδος easily might a god, if he so willed, bring a man safe even from afar γὰρ 231, θάσσον ἄγοι τὶς quicker than a man could speak E. Hipp. 1186. This construction is suspected in prose.

a. Usually in negative sentences or in questions expecting a negative answer (with ὅσον): ὁδὲ μὲν γὰρ τι κακωτέρων ἄλλο πάθοιμι for I could not (conceivably) suffer anything worse Τ. 321, τειν. Ζεῦ, δύνασθαι τις ἄνδρων ἐνεργεία κατάσχει; thy power, oh Zeus, what trespass of man can check Π. S. Ant. 604.

1822. The optative after ὅσοι λέγεις (ὅσως, ὅσω) in the dramatists is probably potential: ὅσοι θεός ὅσως λέγαμι τὰ γινόμενα καλά I could not call false tidings fair A. Ag. 620. ἄν is usually employed in this construction.

1823. The optative without ἄν (κὼς) is also used elsewhere, as in purpose clauses (2193) 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 (2616) 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 ἄν δὴ τοῦτο ὁνόματι ἵνα you may see that this is so X. C. 1. 6. 21, ἀπαντάτης ἄν ἐκείνης ἵνα all would agree I. 11. 5, ἦδεις ἄν ἐρωτήσῃ I (would gladly ask) should like to ask D. 18. 64, ὅρκις ἄν λάβωσιν thou canst not take S. Ph. 103, λέγεις 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 δύναμι, δή or χρῆ 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 fl.).

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 δίκαλος, εἰκότως). Thus, in ὅσοι ἄραιοιν εἴναι δίκαλος ἄν ἔπλαμβάνεται whom you would justly consider to be ungrateful Aes. 3. 196, δίκαλος may stand for εἰ δίκαλος ἔπλαμβάνεται: if you should consider the matter justly. So ὅσον ἀκρότως τῆλο ἦ
SYNTAX OF THE SIMPLE SENTENCE

The potential optative with ἄν is used to soften the statement of an opinion or fact, or to express irony: ἐτέρων τι τοῦτ' ἄν ἔτη this is (would be) another matter D. 20. 116, μοσοῦν ἄν, ἐν νόημα τοῦ ἐξήθρος στυγεῖν I must be mad, if it is madness to hate one's foes A. Pr. 978. So often with laws or τὰχα perhaps.

With a negative, the potential optative may have the force of a strong assertion: οὐ γὰρ ἄν ἀπέλθωμι, ἀλλὰ κόρῳ τήν θάραν for I will not go away, but I will knock at the door Ar. Ach. 236.

The present optative ἄν (velim) is often used as a softened optative of wish: βουλόμην ἄν τοῦτο οὕτω γενέται I could wish that this might be the result (οὕτω γένηται may it result thus) P. A. 19a. For ἐβουλόμην ἄν see 1789.

The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀριτῆ ἄρα, ἄν τουστ, ἀγιεῖν τι ἄν ἔτη 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: τὰς ἂν λεληθοί; how can it have escaped my knowledge? X. S. 3. 6. Usually the perfect is here equivalent to the present.

The present and aorist are rarely used of the past: (a) in Hom. of past possibility: καὶ νῦν κεῖν ἔσθι ἄπλαυστο and now he might have perished E 311 (Attic ἅμαλτο ἄν, 1784), ἀλλὰ τι κεῖν ὃκαμι; but what could I do? T 90. (b) in Hdt. of a mild assertion: ταῦτα μὲν καὶ φθόρι ἄν εἴρων they may have said this out of envy 9. 71, ἔσεσαν δ' ἄν οἴηκεις this would prove to be (might be, must have been) Cretans 1. 2. Both uses are doubtful in Attic prose.

The potential optative with ἄν may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request: λέγω ἄν την δέσων tell me (you may tell) your request P. Par. 126 a, προδογοῦ ἄν πολεί τὸν Π. Phae. 229 b. This courteous formula is used even where a harsh command might be expected: χαρών ἄν εἴσων σὺν τάχει go within with all speed S. El. 1491.

In τοῖς δήτ' ἄν τραπεζουμ; whither pray shall I turn? Ar. Ran. 296 the use is akin to the deliberative subjunctive (1805) or deliberative future (1916).

The potential optative with ἄν is used in questions: τις οὖκ ἄν δομαλογήσεις; who would not agree? (οὕτως: scil. οὖκ ἄν δομαλογήσει) X. M. 1. 1. 6. So even the optative of wish: τι δ' ὑποκ τώδε μὴ ἔμμενοι τάξοις; but if thou dost not abide by thy oath what dost thou invoke upon thyself? E. Med. 754 (lit. mayest thou suffer what?).

The potential optative with ἄν, with the potential optative may be used to express a wish (especially in the tragic poets): τώς ἄν δομαι oh, would that I might die E. Med. 97, τις ἄν ἄν τάχει μῶλος μορφά 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.

The potential optative with ἄν (especially with negatives) may ex-
change with the indicative: ὑμι  καὶ οὐκ ἀν ἀρρέσχει ἦν I assert and cannot deny D. 21. 191. It is often stronger, though more courteous, than the future indicative: οὐκ ἂν εἰρή φάσομαι I will speak no more S. O. T. 343.

1834. The future optative with ἂν occurs only in a few suspected passages.

IMPERATIVE

1835. The imperative is used in commands and prohibitions (negative μή). 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 ἀγε, φέρε, ἴδι (usually with δη, sometimes with νῦν), often precede the imperative: ἀγε δή άκούσατε come listen X. Ap. 14, ἄγετε διανύσατε go now, take your supper X. H. 5.1.18, ἀλλ' ἵδι εἰρή but come, say P. G. 489 e.

1837. wās is sometimes used with the second person in poetry: ἄκουε[wās hear, every one Ar. Them. 372.

1838. The third person may be used in questions: ὀφθαλω κείσω 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: ἔμνη γ' ἣνκ' ἱστω let it be assumed as far as I am concerned D. 20.14, ousw εχέω ὡς σο λέγης assume it to be as you say P. S. 201 c. So even as a protasis: δειδάτω, καγω στήξω let him set it forth and I will be content D. 18.112.

NEGATIVE (PROHIBITIONS)

1840. Prohibitions are expressed by μή with the present or aorist subjunctive in the first person plural; by μή 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. — μή γράφω μιν (μή γράφωμε): μή μαλακώμεθα μη' αἰσχρῶτι ἄπο- λώμεθα let us not act like madmen nor perish disgracefully X. A. 7. 1. 29.

B. 2 Person. — μή γράφη (μή γράφετε): μή θαύμαζη don't be astonished P. G. 482 a., μή θυροβηθεί don't raise a disturbance P. A. 21 a., τα μεν νοείτε, τα δε μη νοείτε do this and refrain from doing that P. Fr. 325 d, μη μέγα λέγε don't boast so P. Ph. 95 b. — μή γράφητε (μή γράφητε): μηδε θαυμάσῃς τίδις and do not wonder at this A. Ag. 870, μή θυροβηθητε don't raise a disturbance P. A. 20 e, μη ἄλλως νοείτε don't do otherwise P. Lach. 201 b, μηδαμῶς ἄλλως νοείτε Ar. Ar. 138.

N. — The type μη γράφη is never used. μή γράφων occurs rarely in poetry (Δ 410, Σ 184.— φ 248, S. fr. 458 parodied in Ar. Them. 870).
C. 3 Person. — μὴ γράφει (μὴ γραφώνει): μηδεὶς διδάσκων let no one tell me T. 1. 86, μηδεὶς τοῦ διδάσκων let no one be ignorant of this fact Aes. 3. 6. μὴ γράφει (μὴ γραφώνει): μηδεὶς νομίζων let no one think X. C. 7. 8. 73, μηδεὶς διδάσκων μηδεὶς καταγγέλων let him neither acquire 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 γράφει is used only when the third person represents the first person (1800 c). μη γράφει is much more common than μὴ γραφώ in the orators, e.g. μηδεὶς θαυμάζω let no one be astonished D. 18. 199, μηδεὶς νομίζω let no one think T. 3. 13, D. 23. 1.

D. The perfect imperative is rare in prohibitions (μὴ πεφώνησθε T. 6. 17) and is usually poetical. Cp. 698, 712.

1841. a. μὴ γράφει, like don't write, is ambiguous and may mean, according to the situation, either cease writing or abstain from writing. Commonly μὴ γράφει means do not go on writing, write no more, and is an order to stop an action already begun. In many cases, however, μὴ 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. μὴ γράφης 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, μὴ 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 μὴ θαυμάζης (P. L. 804 b) in reply to an exclamation of surprise. Here the type μὴ γράφης often expresses impatience.

c. If μὴ γράφει elicits a reply, it is (ἀλλ') oδ γράφω, while μὴ γράφης is answered by (ἀλλ') oδ γράφω. Thus, μὴ μ' ἐκδίδασκε τοῖς φίλοις εἰμι κακὴν. ἀλλ' oδ διδάσκω do not teach me to be base to my friends. But I do not S. E. 395, εἰ οὖν ἤχεις ἐκφραστέων ἡμῶν ἐπιδείξω ὅσι διδάξων ἐστιν ἡ ἁρπή, μὴ φθοράς ἀλλ' ἐπιδείξω. ἀλλ' . . . oδ φθοράς 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 μὴ γράφας commonly answers γράφω, as θαυμάζω, ἂν δ' ἐγώ, καὶ αὐτός. ἀλλά μὴ θαυμάζω, ἣν I myself am astonished, said I. Cease your astonishment, said she P. S. 205 b, cp. S. E. 395. So μὴ γράψας answers γράψα, as in Hdt. 3. 140, Ar. Lyc. 1096.

d. μὴ γράφει and μὴ γράφης are often found in closely connected clauses, as μηδαμῶς θυμάμενος μοι μὴ δ' ἐκπρήψας don't be angry with me at all, nor ruin me Ar. Nub. 1478, μηδέ μ' ἐκπρήσας μὴ δ' ἐκπρήσας εἰς κακόν do not shrink from me nor utter any harsh words S. O. C. 781. The second prohibition may be more specific than the first, as σωτά μηδὲν εἰς τὴν ζωὴν be silent, don't say anything childish Ar. Nub. 106. Less often μὴ γράφης is followed by μὴ γράφας, as μὴ βούλεσθαι τῷ παινοῦντι δεινόν μη ἐσορκίζει (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 μὴ γράφας and μὴ γράψας is virtually a difference
of tenses, the present denoting an action continuing, in process; the aorist, an action concluded, summarized. So μὴ φοβοῦ don't be fearful, μὴ φοβηθῆς don't be frightened. In maxims μὴ with the present imperative is preferred: μὴ κλέψε don't be a thief, μὴ κλέψῃς don't steal this or that. μὴ κλέψῃ 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: κρατήρες ἔλοι ... ἐν κρατὶ ἤφελον there are mixing-bowls, the brims of which thou must crown S. O. C. 473.

a. Especially after ὁλοθρεψε interrogative in dramatic poetry: ὁλοθρεψε δράσον; do you know what you are to do? E. Hec. 225, ὁλοθρεψε ὡς τολοθρον; do you know how I did you act? S. O. T. 543. ὁλοθρεψε has become a partially fossilized expression, and can be used as subject or be governed by a verb: ὁλοθρεψε του ὲ γενέσω; 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 χρῆ with the infinitive.

1844. ἀν is not used with the imperative.

INFinitive AND PARTICiple WITH ἀν

1845. The infinitive or participle with ἀν represents either a past tense of the indicative with ἀν or the optative with ἀν. The context determines whether the indicative or the optative is meant. The participle with ἀν is post-Homeric.

1846. The present infinitive or participle with ἀν represents the imperfect indicative with ἀν or the present optative with ἀν.

a. (inf.) ἀκοῦν Ἀλκεδαμίωνος ἄν ἀναχωρεῖν ἐπὶ οἰκον I hear the Lacedaemonians used to return home (= ἀν ἀναχωρέων, 1790) D. 9. 48, ὁλοθρεψε γὰρ τὸν πατέρα ὑμᾶς ἄν φιλάττειν; for do you think my father would not have taken care? (= ὡς ἄν φιλάττεν, 1786) D. 49. 35; τοὺς γιατὰς ἄν τιμῆς τυχάνων in the belief that they would obtain reward (= ἄν τυχάνωμεν) X. A. 1. 9. 29.

b. (part.) οὕτω ἀνάκε μὴ κατὰ τάλεις αἰτῶν ἐπιτέλοντα τὴν Πελοποννήσου πορθήν, ἀνυκτῶν ἄν ὑπνων ... ἀλλὰς ἀκμὴν ἡμῶν which prevented him from sailing against the Peloponnese and laying it waste city by city when the Peloponnesians would have been unable to come to the rescue of one another (= ἀνύκτων ἄν ἑρμοῦ) T. 1. 73, τὸλε ἄν ἐκων ἅπερ ἑλ αὐτῶν, ταρατεύω through I might be able to say much else I pass it by (= ἄν ἐκώμου, 1824) D. 18. 258, σοφίᾳ λεγομένη δικαίωτα ἀν that might most justly be called wisdom P. Phil. 30 c (= ἂ σοφίᾳ λέγοιτο ἀν).

1847. The future infinitive and participle with ἀν are rare and suspected.

1848. The aorist infinitive or participle with ἀν represents the aorist indicative with ἀν or the aorist optative with ἀν.

a. (inf.) Κύριε γε, εἰ ἔφαγεν, ἄρατος ἄν δοκεῖ ἄρχων γινθῶ; it seems probable that Cyrus, if he had lived, would have proved himself a most excellent ruler (= ἄν ἔτερον) X. O. 4. 18, διὸ καὶ διὰτης ἄν γνῶναι so that even a common man could have understood (= ἄν γνῶμον) X. A. 6. 1. 31, τι ἄν οἶδαμεν παθεῖν; what do we think our fate would be? (= τι ἄν πάθωμαι) X. A. 3. 1. 17.
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b. (part.) ὅτι τὰ παρατέληγα ἡλικὼς ἀν ἤλθον seeing that the counter-
       wall could easily be captured (= ἀν ἤλθον) T. 7. 42, Ποιεῖσαι εἰς καὶ δυνατείς
       ἀν αὐτὸς ἤτοι, εἰ δοολόθος, παρέθωκεν after he had seized Ptolemaea and would have
       been able to keep it himself, had he wished, he gave it up to them (= ἐπιθετηθεὶς ἀν) D. 23. 237, ὅπερ ἵνα ὅπερ ἀν γενόμενα λογοποιῶμεν they fabricate stories which
       neither are, nor could be, true T. 6. 38 (= ἀν ἱστοὶ ὅπερ ἀν γένοτο).

1849. The perfect infinitive with ἀν represents the pluperfect indicative
with ἀν or the perfect optative with ἦ: οἶδ' ἔτι (ἀν) φήσειν ἡπάτα τὰ ὁδὸν
τῶν βαρβάρων ἀν ἡλικήνα. Κατακοίνωσε Κατακοίνωσα I know that he would say that all this would have
been captured by the barbarians (= ἀν ἡλικήνα) D. 19. 312, ἦγετο ρεῖς ἀνακοινώνας
ἀν αἰσθανόμενας ἐν δικαιος κατολῇβαι he thought that those who did not know this
might justly be deemed servile in nature (= κατολῇβαι ἂν ἐλεῖ) X. M. 1. 1. 16.

For the infinitive and participle without ἀν 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 occur-
   rence), action completed with a permanent result.

a. The time of an action is either absolute or relative. Time that is abso-
   lutely 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 expres-
   sions '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 sub-
   junctive, optative, imperative, infinitive and participle do not refer to the differ-
   ences in kind of time. Thus γράφων and γράψαι to write, γεγραφθείη 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 dis-
   course see 1862, 1860, 1874. The future infinitive may be used, outside of indi-
   rect 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 the verb 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: ἔγγραφη 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: γέγραψαν it will have been written, ἔγγραψα 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), ἀνθέτι is in bloom.
2. Imperfect: ἔγραφον I was writing, ἱππόβοι I was persuading (trying
to persuade), ἔγραψα I was in bloom.
3. Future: γράψω I shall write (shall be writing), βασιλεύσω he will
reign.

N. — Continued action is incomplete: hence nothing is stated as to the con-
clusion. Thus φέρετα he feets does not state whether or not the subject suc-
cceeded in escaping.

b. Completed action with permanent result is denoted by the
perfect stem:
1. Perfect: γέγραφα ἐπιστολὴν I have written a letter (and it is now
finished), ἔγραψες has bloomed (and is in flower).
2. Pluperfect: ἔγγραψα ἐπιστολὴν I had written a letter (and it was
then finished), ἔγγραψα had bloomed (and was in flower).
3. Future Perfect: γεγραμενα it will have been written, τεθνει ει he will be dead.

c. Action simply brought to pass (simple attainment) is denoted by the
1. Aorist: ἐγραψα I wrote, ἐπισκόπα I persuaded (succeeded in persuad-
ing), βασιλευει he became king or he was king, ἐλυθεν burst into
flower or was in flower.

2. Future: γραψω I shall write, βασιλευσω he will become king.

N. — The aorist tense (ἄφοιτος χρόνος from ἀφίσω define; unlimited, indef-
ite, or undefined time) is so named because it does not show the limitation
(δόροι) 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 δουλήσω I am seized with astonish-
ment, ἀστράπτει it lightens (once or continually), δίωμι 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 γράψω
I shall be writing or I shall write. See 1910 b.

1855. Some verbs are, by their meaning, restricted to the tenses of con-
tinued action, as ἦβην behold, φέρειν carry; others are exclusively aoristic, as
ἰδειν properly glance at, ἔμχειν bring. Verbs expressing different kinds of
action in their several tenses (as ἦβην, ἰδειν) 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, ἤρχεσθαι go, ἰδεῖν come, arrive; φέρειν
carry, ἔμχειν bring; ἀκολουθεῖν accompany, lead, ἀγαγεῖν bring to a goal.

1857. For the progressiv e tenses of English (is walking, has been giving,
etc.) Greek has no exact equivalent. The periphrases of the present participle
with ἐστι, etc. is employed to adjectivate the participle or to describe or character-
ize the subject like an adjective, i.e. the subject has a quality which it may display
in action. Thus, ἠπευρηκότες ἦμεν we are acceptable T. 1. 38, καὶ τὰ ἀνθρώ-
ποιον καὶ εἰς αὐτὸν παροουμένον ἔχων ἄρα τὸν ἀναπτῆμα ἔστιν and he takes upon him-
self and adopts all their misdeeds D. 19. 36. ἐστι may be emphatic: ἐστιν τὸν
διαφέρουσαν there exists a twofold division P. L. 896 d. Some participles have

1858. Primary and Secondary Tenses. — The primary tenses refer
to present and future time (present, future, perfect, and future per-
fct), the secondary or historical tenses refer to past time (imperfect,
aorist, pluperfect).

a. The gnomic aorist (1831 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 ἄμα ἐκτοπισάμεθα let us at the same time keep developing our resources T. 1. 82; Aorist (simple occurrence): ποιησάμεθα ὑπὲρ πρῶτον τὴν δαπάνην let us procure the money first T. 1. 83; Perfect (completion with permanent result): ἦν, ἥν μὴ ντακῶσιν, τεθηκότως 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 (τι ποιήσωμεν; or τι 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: χαλαταίνωσιν, ἔτειδαν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον they are angry whenever I did them drink the poison P. Ph. 116 c, ἔτειδαν ἔπαιραν ἀκόψητα, κρίνετε 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 progressive (1924): ἣν γὰρ ὁ Πλοῦτος οὐκ ἔβληγεν 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): πληθοῦσαν δὲ νομίζομεν τὸν σοφὸν may I (always) count the wise man wealthy P. Phae. 279 b; Aorist (simple occurrence): εἶ γὰρ γένοιτο would that it might happen X. C. 6. 1. 88; Perfect (completion with permanent result): τεθραυσὶς δὲ (lit. may you be dead) Z 184.

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: τὸ τίς τάδε ἐπαρβαινεῖ, ἵνα ηταν τοῦ Ἀρείλλων if any one violates this, let him be accursed of
Apollo Aes. 3. 110, ἐπειδὴ δὲ ἄνοιξεν ὁ Σωκράτης whenever the prison was opened, we (always) went in to Socrates P. Ph. 56 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 progressive (1924): εἰ πολεμήσαμεν δὲ ἤρων, οὐδὲν αὖ ἡμᾶς παθεῖν ἤγονσιν 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 οὖν, 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. : ἀνηρώτα τι βουλήσαντι he demanded what they wanted (= τι βουλεύει) X. A. 2. 3. 4.

b. Present opt. = imperf. indic. : διηγούμενο δέ τι προὶ πολέμου πλέονεν they explained that they kept sailing against the enemy (= ἤπλονος) X. H. 1. 7. 5.

c. Future opt. = future indic. : δ΄ τι πονησαν οὐδὲ τοῦτος εἶχεν he did not tell even these what he would do (= πονησα) X. A. 2. 2. 2.

d. Aorist opt. = aorist indic. : ἠρωτά τι πάθενεν he asked what had happened to them (= τι ἔπαθε) X. C. 2. 3. 19.

e. Perfect opt. = perfect indic. : ἕλεγον δέ τι οἷον ἰδονεόν των ἡμοίων σφᾶς afoi they said that the troops of Demosthenes had surrendered (= παραδόκας) T. 7. 88.

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): τοῦς γοσίς τιμᾶντες honour thy parents I. 1. 16, πάντα ταληθὲν λέγει tell (go on and tell in detail) the whole truth L. 1. 18, τοὺς πρὸν ἐκεῖνοι διὸσ give the horses to them X. C. 4. 5. 47.

b. Aorist (simple occurrence): βλέψαν πρὸς τὰ δρι τοικά (cast a glance) toward the mountains X. A. 4. 1. 20, εἰς θέσει (in a word) P. A. 24 d, ἄρος τοις ἐκεῖνοι διὸσ give the horses to us X. C. 4. 5. 47.

c. Perfect (completion with permanent result): τὸ τάχων let him take his place (and stay there) P. R. 562 a, εἰποθοῦ let it have been said (once for all) 503 b.

N.—The perfect active is generally used as presents (τὸ τάχων let him be put to death P. L. 938 c, μεμομορεῖ let me remember D. 50. 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 ἔν) 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** (continuation): οὐδὲ βουλεύεσθαι ἢ τι δορᾶ, ἀλλὰ βεβουλεύεσθαι 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 ποιεῖν ἐπιθυμία the desire of obtaining drink T. 7. 84, ἦρξατο γενέσθαι began to be 1. 108, but ἦρξετο γίγνεσθαι 3. 18 (the tense of γίγνομαι depends on that of ἀρχομαι; not ἦρξατο γίγνεσθαι), δεῖ τοῦ ὀπίσθιον λέγοντας μᾶς θεὰν ( 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 ἄποκολλήθην διναι άρης not being able to prevent T. 3. 28, πάλαι δείσαντε ἐξαντλησαν εἰς I am far from intending to speak to my own disadvantage P. A. 37 b. On the future infinitive with μέλλω see 1969.

N. 1.—The action set forth by a dependent present or aorist infinitive (without ἔν) 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 ἔν) 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 1969.

N. 3.—Observe that verbs denoting continuance (as μέλλω remain) often appear in the aorist, while verbs of transitory action (as ἔλεγχε send, hurl) often appear in the present.

N. 4.—Present and aorist occasionally occur in close conjunction without any great difference in meaning, as προσέκει ἡμῖν τοῦτο καταψηφίζειν . . . , δεὶ ἴδας θάνατου καταψηφίζωσθαι it is fitting that you vote against him, it is necessary that you pass a vote of death against him L. 13. 69; cp. ναμαχθῶσαν and μαμαχέων T. 2. 83, βασιλεύσῃ 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.

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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 μετέλλω, see 1959. It may have the article (2036).

1867. a. Present = pres. indic.: φημὶ ταῦτα μὲν φλωρῖλας εἶναι I say this is nonsense (= ἀστρί) X. A. 1. 3. 18.


c. Future = fut. indic.: έφη καὶ ἔσεων Λακεδαιμόνιος ἐπὶ ἀδοκίμενον he said that he would either bring the Lacedaemonians or kill them on the spot (= ἔσεω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἔταχθα λέγεται Ἄπολλων ἐκεῖσαι Μαρσύας there Apollo is said to have played Marsyas (= ἔχθεις) X. A. 1. 2. 8. With ἄν., 1848 a.

e. Perfect = perf. ind.: φημὶ ἔγκομον γεγραφθέναι he says that he has written an encomium (= γέγραφα) I. 10. 14, ἦσαν τεθναία τὸν ἄνδρα they said the man was dead (= τέθνηκε) Ant. 5. 29.

f. Perfect = pluperf. ind.: λέγεται ἄνδρα τινα ἐκεπελήξας it is said that a certain man had been fascinated (= ἐκεπελήξακα) 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 οὔ (2725). The present or aorist infinitive with ἄν, representing the potential optative with ἄν, occurs occasionally.

a. ἐν ἑλπίσι ἄν τὰ τελεῖς τῶν Ἀθηναίων ἀρίστων hoping that he would capture the walls of the Athenians T. 7. 46, ἑλπὶς . . . ἐκτραφθήσας hope of being brought up L. 19. 8, ἑλπίζει δυνατόν ἐπικράτειμν ἄρχειν he expects to be able to rule P. R. 573 c, έχεις τινὰ ἑλπίδα μὴ ἄν . . . τὴν χάριν ἀπολέσαι; have you any expectation that you would not shipwreck the vessel? X. M. 2. 6. 38, ἑλπίζω with the present infinitive may mean I feel sure that I am.

b. τάχιστα οὐδέν εἰκός σὸν αὐτῷ βουλήσοσθαι ἐλαί is probable that very soon no one will wish to be with him X. C. 5. 3. 30, ἡμᾶς εἰκός ἐκτραφθήσας it is likely that we shall succeed T. 1. 121, οὗτος εἰκός ἄνδρον περιουλίας μὴν έχειν it is not likely that they will continue to have ships to spare 3. 13. With εἰκός the aorist is preferred.

c. ὑπέσχετο ταῦτα ποιήσειν he promised that he would do this L. 12. 14, ὑπέσχετο βουλήσασθαι (most Mss.) he promised to deliberate X. Α. 2. 3. 20. The aorist infinitive is especially common with verbs of promising and must refer to the future. With the present infinitive ὑπαγορεύω means I assure, profess, pledge my word that I am.

d. ἀνέστη ἐκτραφήσας he threatened that he would destroy them Hdt. 6. 37, ἐκτραφήσας ἀποκτενῶς ἀπαγγέλεται they threatened to kill everybody X. H. 5. 4. 7.

e. διακαθηκόματε γυναικών that you have sworn that you will give judgment D. 39. 40, ἅπαντας ἐκ τοῦ Κεραμεύκην ἐδόθαν . . . εἶναι μὲν τὴν ἐρήμη κοινή . . . τάνατος δὲ διὰ 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 ὑμῖν a dependent infinitive may refer to the present, past, or future (e). Thus, ὑμῖν τίς εἴρηκεν . . . Ἀχιλλεὺς ταύτα σχετίζα τις they see Achilles again S. Ph. 367, ὑμῖν δέ τις ἐκεῖνοι they swear they did not drink Pherecrates 143 (Com. fr. I. 187), ὑμῖν μὴν εἴρηκεν he swore that he had said nothing (direct = ὁδεῖν ἀφηκα) D. 21. 119.

1869. Verbs of will or desire (1901) 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 ὑπολογίζω, ἐθέλω wish, λέγω meaning command, δέομαι ask, ἐφικμά desire and some others (even δέομαι am able) that have a future action as their object. Thus, εφίκμην ἂρξειν being desirous to gain control T. 6. 6, ἄδοκατοι ἐκ- μελείς ἐπετείχαν unable to be careful X. O. 12. 12. Διανοοῦμαι may follow the analogy of μῆλος (1869): τῷ πλέον διεορύχθη τοῦδε 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. ἐμβάσαν γράφεις σχετίζαντα they thought they would easily master them T. 2. 3. Many editors change to the future or insert ἰδί

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: ἐργαζόμενα μὲν ἠρώτων, ἐργαζόμενα δὲ ἐδεικνύον the women took their noontide meal while they continued their work, but took their supper when they had stopped work X. M. 2. 7. 12.

1. Antecedent action (= imperfect): οἱ Κρίνθιοι πρόσθεσαν σὺν ἡμῖν τατομέαν τῶν ἀδεστῶτων the forces of Cyrus that were formerly marshalled with us have now deserted X. A. 3. 2. 17, τῶν τὴν παράνοιαν αἰτιάσαντας κυριοῦσιν they will accuse those who were their counsellors at that time P. G. 519 a, οἱ Κρίνθιοι μὲν χρή τούτων πρόσθεταν πρόσθεσαν ἂν αἴσχος τῆς φιλοσοφίας the Corinthians, who up to that time had been acting zealously, now slackened in their vehement T. 6. 32. An adverb (πρόσθετον, πρόσθεν, τῷ, τοτε) often accompanies the participle, which is sometimes called the participle of the imperfect.

2. Subsequent action (especially when the leading verb denotes motion): ἔπισαν πρᾶξιν ἀγγέλλοντας τῇ τῶν Πλημμυρὸν λῆψιν they despatched messengers
to announce the capture of Pleyryum T. 7. 25. An attributive present part.
"νδν may refer to the absolute present, though the main verb is past: τὴν δὲ
Βοιωτίαν καλομέναν φῆσαι 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): οὖ δυνᾶται ὡς βασιλεῖ τολμήσαντες 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 coinci-
dent 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: διανύσας εἴχωσα after supper he advanced T. 3. 112, τῶν δὲ
θέρσων ἀποκελώτατες ἀνεχόρθιαν after killing the free men they withdrew 5. 83.
εἰσέβαλεν ἔφη he took an oath and said X. C. 4. 1. 23, ἥδη δὲ εἶτε ταύτα πορεύομαι
τοιοῦτον οὐν 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: "νδν μὲν δεινωτεί: διανύσαντες δὲ ἀπελθοῦσε take
your supper now, and when you have done so, depart X. C. 3. 1. 37.

2. Coincident: μὴ τι διαμαρτύρητε ἠμῶν καταψιφάδες do not commit the error
of condemning me P. Α. 30 d, εἰ γ' ἐτοιμασα ἀναμφιδόνιμοι the you did well in reminding
me P. Ph. 60 c (= ἀναμφιδόνιμοι μὲ εἰ τοιῶν). So also when an aorist participle
is used with a future finite verb, as ἀναλλαχθοῦσας βίων βασιλεύσα αἰώνων 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.): οἷς Ἑλλάδας
ἀναίτωμεν κληθέντες οἴδαν πρὸ τῶν Τροίων ἀθρόω ἐπιβάλλαν the people later called Hel-
lenes carried out no joint enterprise prior to the Trojan war T. 1. 3, Σάτυρος καὶ
Χρήσως οἷς τῶν τρίδουν γενόμενοι, Κκλεοῦσας κατηγόρουν Satyrus and Chremos,
who (afterwards) became members of the Thirty, accused Cleophon L. 30. 12; cp.
γενόμενοι T. 2. 49, 4. 81.

4. The aorist participle is often ingressive or complexive (1924, 1927).

d. Perfect (completion with permanent result): καταλαμβάνουσι Βρασίδας
ἐπεληλύθανα 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 πρόθεν (cp. 1872 a. 1); δὲ πρόθεν κεκτημένος he who possessed it before
S. Ph. 778.

1873. Construction of ἀνθάνω, φθάνω, τυγχάνω. — A supplementary aorist
participle with any tense, except the present or imperfect, of ἀνθάνω escape the
notice of, φθάνω anticipate, τυγχάνω happen usually coincides in time with the
leading verb: ἔλεπθον ἐμπεπερατένι οἴδαν I was unconsciously talking nonsense
P. Ph. 76 d, ἔλθον εἰπεσθήσατε we shall fall on them unawares X. A. 7. 8. 43.
But the action of an aorist participle with the present or imperfect is generally
prior to that of the leading verb: διὰ μὴ αὐτοῖσιν γε ἔτηγχαμεν who chanced to have
spoken in opposition L. 12. 27. See 2006.

1874. Participle (in indirect discourse). The tenses of the partici-
ple 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: ἐπειδὰν γνῶσιν ἀπατοῦμεν when they find out that they are distrusted (= ὅτι ἀπατοῦμεν) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf. ind.): οἶδα σε λέγοντα ἵνα Ι know that you always used to say (= ὅτι Ελεγες) 1. 6. 6.

b. Future = fut. indic.: ἀγνοεῖ τὸν πόλεμον δεῦρ' ήξαντα he is ignorant that the war will come here (= ἦτο δ ἐπώμον ἤξει) D. 1. 16.

c. Aorist = aor. indic.: τὸν Μῆδον λεμέν ἐτι τὴν Πελοπόννησον ἐδύνατα we know that the Mede came against the Peloponnesus (= ὅτι ὁ Μῆδος ἠλθε) T. 1. 69.

d. Perfect = perf. indic.: οὐ γὰρ ἠδειαν αὐτῶν ἐπειδή for they did not know that he was dead (= ὅτι τεθνείκε) 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: ἀληθὴς λέγω I am telling the truth L. 13. 72.

a. On the present without any idea of duration, see 1858.

1876. Present of Customary Action. — The present is used to express a customary or repeated action: οὗτος μᾶν γὰρ ὅθωρ, ἤγει δὲ οὖν 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: ἀγεί δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνον 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 δὲκαν ταῦτην τείνουσιν ὃμας ἀποβάλειν they are trying to persuade you to throw away this renown I. 6. 12, διώκει σε αὐτὴν ταυτήν γυναίκα I offer you this woman herself as a wife X. C. 8. 5. 19, προδίδοτοι τὴν Ἑλλάδα they are trying to betray Greece Λρ. P. 408.

a. This use is found also in the infinitive and participle: Φιλιππικῶν ἐτὶ Βυζαντινῶν παρόντος 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.

μεταξὶ τὸν λόγον καταλδομεν; shall we break off in the middle? P. G. 505 φ,
kai el bōlēi, paraçworο σω τοῦ βήματος, ἂς ἐν εἴρνει and if you wish, I will yield you the floor until you tell us Aeæ. 3. 165, ἀνάλυμα I am on the verge of ruin Ant. 5. 35 (so ἀνάλυμα 5. 37 of past time), el αὐτής ἡ πόλις λαφθηκαί, ἔχεται καὶ ἡ πάσα Σικελία 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: ἡ τῶν λέγων; or how shall we say? (what must we say?) P. G. 480 b.

1880. ἐλομ 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. ἐλομ means both I go and I shall go.

1881. ἐρχομαι, πορεύομαι, νάμαι (poet.) may be used in a future sense. χόομαι means either I pour or I shall pour. ἑδομαι I shall eat, πλομαι I shall drink, are present in form. Cp. 541.

1882. Oracular Present.—In prophecies a future event may be regarded as present: χρόνῳ ἄρει Πρώμων τόλμω δοῦ αἰλευθοῦ 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 ἢ Κέρκυραν ... διακυθεῖται καὶ τὴν Περσάν Themistocles fled (flies) 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 coordinated with past tenses, which may precede or follow it: ἄμα δὲ τῆς ἡμέρας τῆς πόλεως πρωτεύει καὶ ἀλέτει at daybreak he assaulted the town and took it T. 7. 28, οὕτω δὲ ἀναγράφοντι τάννες ἀνελάβον τε τὰ ὅρα according 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.

Δαρελου καὶ Παρασδίδου γέγονται παιδεῖ δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, πρὸ Λεωνικῆων γὰρ (Ζεύξιθομος) τελευτᾶ ... Λεωνικῆως γαμεῖ Εὐρυδάμην, ἐκ ἧς οἱ ... γένοται θυράτω for Zeuxidemus died before Leuthychedes ... L. married Eurydamis, from her was born to him a daughter Hdt. 6. 71, καὶ οἱ καρχηδονοὶ αλεξεῖ δύο πόλεις Ἑλληνιδας 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, πάλαι θαυμάζω I have been long (and am still) wondering P. Cr. 43 b. Cp. iamdudum loquor. So with πάρος, πορεί. 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: εἰ δὲν ἤκουν from what I hear (have heard) X. A. 1. 9. 28, διπέρ λέγω as I said P. A. 21 a. So with αἰσθάνομαι, γιγνώσκω, μανθάνω, πνευμάζομαι. ἀρτί 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. — ἰκώ I am come, ἵνα I have arrived, οἴχομαι I am gone, have a perfect sense; as also ἰρχόμαι, ἀφικνοῦμαι. Thus, Θεμιστοκλῆς ἰκώ παρὰ σε I Themistocles have come to you T. 1. 137, οἴκη ὄψη οἴχοντα I know where they have gone X. A. 1. 4. 8.

a. ἰκώ may be used in connection with the gnomic aorist (P. S. 188 a).

1887. The present of certain verbs often expresses an enduring result, and may be translated by the perfect: ἀδίκω I am guilty (ἀδικὼ εἰμι), I have done wrong, πίκω, κράτω, I am victorious, I have conquered, ἡττώμαι I am conquered, φέργω I am the defendant or I am an exile (οἱ φέργοντες the fugitives and the exiles), προδίωμαι I am a traitor, ἀλκομαί I am captured, στέρομαι I am deprived, γίγνομαι I am a descendant.

Ἀδίκω εἰς τὴν σην οἰκίαν, ἀδίκω δ' οἴδαν ἰκώ I am come to thy house, but have done no wrong L. 12. 14, ἀπαγγέλλει τοῖς ἀριστοῖς δι' ἧμεν γε πικάμα βασιλέως reftetl to Ariaeus that we at least have conquered the king X. A. 2. 1. 4.

a. So, in poetry, γεννᾶ, φῶ, τίκτω, ὑφίκω, ὄλυμμαι. Thus, Ἰδο τίκτει σε this woman (has born thee =) is thy mother E. Ion 1600.

1889. 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) Μελέτων δι' ξυμων Βειν ηγείθαι αἰτίας he said that he was ready to lead them X. A. 6. 1. 38; (b) when the present states an action begun in the past and continued in the present: ἔτωρε δὲ Πέρσας ἵσουσι τὸ κράτος, (τὸ πέρα) ἐστὶ τοῖς βασιλεύσοις from the time that the Persians began to hold sway, it belongs to the king Hdt. 3. 117; and with the historical present: ὧς δὲ γίγνονται ἐν αἰτίᾳ, ἔστησαν when they came to it, they rushed in T. 7. 84; (c) ἐγένετο ἑτρᾶ . . . εἰ παρὰ ταβραντινι, κολάζων 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 οὐκ ἦν ἦκεν, ἀλλ' ἦν προσῆλθεν Cyrus had not yet arrived (1886), but was still marching on X. A. 1. 5. 12, ἐβασιλεύετε Ἄλταρος 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: διηθείραν Ἀθηναίων πίνει καὶ ἐκοσί,
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.

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 ἐπέμενη, the action is regarded as unfinished since the goal is not reached: ἀγελοὶ ἔπεμεν καὶ τοὺς μετροὺς ὑποστήσαντες ἀπέθανον they sent a messenger and surrendered the dead under a truce T. 2. 6. In ἐκέλευος gave orders, urged, requested the command, etc., is regarded as not yet executed. In ἔλεγαν αὕτοις τοῖς ὑπέρ he spoke to them as follows X. H. 1. 6. 4 (followed by the speech and ἐτεὶ δὲ ταῦτα ἐπεν 1. 6. 12) the speech is not thought of as a finished whole, but as developed point by point, as in ἐτεὶ δὲ ἀδικεῖτε ἤλεγαν, θεία ἢ κατὰ δεότατον ἡμᾶς but when he had said this, I said Ant. 6. 21.

In messenger's speeches the speaker may go back to the time of receiving a command: ἔτσι οἱ ἐκέλευοι οἱ στρατηγοὶ τήμερον the generals order you to depart to-day Ar. Ach. 1073.

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. 1886): τὸ Ῥήγαν ἔτι τὸν χρόνον θεσσαλίας Ῥηγείαν 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.

The imperfect of Customary Action.—The imperfect is used to express frequently repeated or customary past actions: ἐτεὶ διδοὺ αὐτῶν οἴρερ πρόσθεν προσεκύνον, καὶ τότε προσεκύνησαν when they caught sight of him, the very men who before this were wont toprostrate themselves before him, prostrated themselves on this occasion also X. A. 1. 6. 10, (Σωκράτης) τοὺς ἑαυτοῦ ἐπιθύμομεν ὧκα ἐπάρτετο 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.

The repetition of a simple act in the past is expressed by τολάκεις with the aorist (1890).

Iterative Imperfect.—Ἀν may be used with this imperfect (1790): ἐτεθηκεῖς ἄν τις ἔτι πλέω ἀδήν ἀκούει people would (used to) desire to hear still more from him X. C. 1. 4. 3.

The imperfect may express an action attempted, intended, or expected, in the past.

ἐπείδον αὖτοι, καὶ οὐκ ἔπεμα, τοῖς ἔχων ἐπορεύεσθαι I tried to persuade them, and I marched away with those whom I succeeded in persuading X. C. 5. 5. 22, Ἀλκαστοῖς ἔδιδον. ὡς ἄν ἐπιγόνως μὴ λαμβάνεις Phillip offered (proposed to give) Halonnesus, but he (Demoethenes) dissuaded them from accepting it Λες. 3. 83, Θῆβαις κατεδουλώσαν ἀμφοῖς the Thessalians tried to enslave them D. 8. 74, ἔλθοντες ήταν Κέρκυρας they were for pushing on to Corcyra T. 4. 3.

Here may be placed the imperfect equivalent in sense to ἔμαλλον with the infinitive. Thus, φῶνει ἂν αὖτοι ἔγγυμεν ἔγω μὴ εἰπότα ἣματα ἀ ἄκουσα. ἐν δὲ τρίακοσιοι Ἀθηναίων ἀπολλυον 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 ἀπελέλυμην 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 ἔδεξασθε you would not accept the proposal T. 3. 64 (τὴν ἱκετείαν οὐκ ἔδεξαντο they did not receive the supplication 1. 24), ὁ μὲν οὐκ ἔγαμη, ὁ δὲ ζήναν the one would not marry, the other did D. 44. 17, οὐδὲ φωνὴν ἔχουν, εἰ τις διὰ τοῦ βουλευτοῦ λέγων they would not even listen to a syllable if ever any one wished to say anything to the contrary D. 18. 48. So οὐκ εἶδε 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 ἀφάντα τε σφέτερον (positive with present) καὶ ἐνένευσαν μηδὲν (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: παρείναι καὶ μὴ ἀποθημαίνειν 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.

ἐκεῖνος τ᾽ ἦν ὃς ἐναύλη ὀστέρ ἐκατού τίνας ἔτης ἐτήμα, οἱ τὰ ἀρχαῖαν Κύρον ὡς πατέρα ἔσσωσαν 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, εἰδὼς ἀμφορτατό τὰ τάνει καὶ προσπερνότας ἐμάχοντο, ἔσσωσαν, ἐσωθότα, ἔμαυσαν, ἐταλοντο immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck 7. 1. 38, ὡς δὲ γάρ γερων, ἐπορεύοντο τῶν δὲ ἄναπτων οἱ μὲν ἀπεθανασὶν, οἱ δὲ ἔφησαν πάλιν ἔσσων, οἱ δὲ ἔρων and when these words had been spoken, they proceeded to advance; and of those who met them some were killed, others fled back into the, and others shouted 7. 5. 28, ἐπεράτησα δὲ αὐτῶν Ἄρτυτας Ἄριστομος 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.

ἐναπηκτά ἡμεῖς ἡμᾶς τέτει—καὶ τοῖς στρατιῶταις ὁφειλέτο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἴστε ἐν ταῖς θύραις ἀσφάλου. οἱ δὲ οἰκίδας λέγων διήγε καὶ δήλος ἢν ἀντίμενος 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: ἐτέθη καὶ κατορθότα ἦν, προσβαλλόν 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).

ἀφίκατο ἐκ τὸν ποταμὸν ὑπὸ δρόμου τὴν τῶν Μακρῶν ἔσβην καὶ τὴν τῶν Κενδρίων they came to the river which divided the country of the Macrones from that of the Scythians X. A. 4. 8. 1, ἠχαλάμυν ἐκ ποταμῶν πλῆρη ἱγθούν, οἷον οἱ Σαράγωνες ἠφίκαμεν 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 εἶπα, with ἔστω, is often used to denote that a present fact or truth has just been recognized, although true before: εἶδεν δὲ ἦν πράγμα it is, as it appears, no matter after all P. S. 198 a, τούτων δὲ ἦν ἀλήθες this is true after all E. I. T. 351, ἔστω ἡπίωθεν you know, sure enough X. H. 3. 4. 9. ἔστω 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: ἐάν μου συνήσας ἀντιστροφή τῆς γυμναστικῆς εἰ μέμηνες 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. ἦν, ἦρων. — The imperfect of verbs expressing obligation or duty may refer to present time and imply that the obligation or duty is not fulfilled: ἐγίγνασεν ἦν ἔδω λέγειν keeping silence when he ought to speak D. 18. 189. So with ἦρων 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 ἦν μίαν he was obliged to remain (and did remain) D. 19. 124, ὐπερ ἦν δέκα 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, ἦσον Η had come (rarely Η came), ψώμης Η had departed, as ἦσσων Η was victorious, ἦττῶν Η I was defeated (1752). So ('Ολυμπία) οἷς Ἀρδροθένες παγκράτων ἦκα τὰς Olympic games, at which Androthenes was the victor (= had won) in the panathenæa 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) τοιοῦτοί ἦσαν οἱ ξυλωται ὡς ἐν τῇ πολεορκίᾳ καθήταντο this was their total number when they began to be besieged T. 2. 78; (b) τοῖς πλοῖοι ἦσαν, ἐν τῷ ἐπιλαμβάνει the vessel arrived in which we (had) sailed Ant. 5. 39. 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. τάλαιν κατὰ τάχος ἐκώμη τὴν στρατιὰν ἦν took the army back as quickly as possible T. 1. 114 with κατὰ τάχος ἀνεχώρησεν ἦν 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: ἔπεα μηλι διδόσαν ἀνάβαιν, ὥς γεγονεὶ Ἀμμάς, καὶ πρῶτος ἀνή βην then twelve light-armed men proceeded to climb up under the leadership of Amneas, who was the first to mount T. 3. 22. Cp. T. 2. 49, 3. 15. 1–2, 4. 14, X. H. 4. 4. 1, 1, 5. 53–54, 5. 99–100.

1909. The following statement presents the chief differences between imperfect and aorist as narrative tenses.

**Imperfect**

- circumstances, details, course of action
- progress, enduring condition, continued activity
- general description
- actions subordinate to the main action

**Aorist**

- mere fact of occurrence, general statement
- consummation (culmination, final issue, summary process)
- isolated points, characteristic examples
- main actions, without reference to other actions

Cp. εὐστράτευσον they served with them in the war, εὐστράτευσαν they took the field with them (both in T. 7. 67). ἔστειλαν I tried to persuade, ἔστείλαν I succeeded in persuading (both in Χ. C. 5. 5. 22).

**FUTURE INDICATIVE**

1910. The future denotes an action that will take place at some future time: λήβεται μοθον 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 ὀπελω means I shall try to persuade, or I shall convince (resultative), ἐρωτάω 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, ἔγω I shall have, σχέα I shall get; as καὶ τὰρ αὐτῶν οῖνες
συμβόλωσαν έξων and I supposed with reason that this would continue so D. 19. 156, Ἐθβαταὶ ἔχουσι μὲν ἄσχημος, καί δ’ ἐχθροτήρως σχήσουσιν the Thebans are hostile and will become still more so 5. 18. (But έξω usually does duty for σχήσω.) So, ἄρεσθομαι shall be angry, ἄχθεσθομαι shall get angry, φοβηθομαι shall continue fearful, φοβηθόμαι shall be terrified, αἰχυνόμαι shall feel (continued) shame, αἰχυνθόμαι 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 ὅ δὲ ποιήσω τούτο that I never will do D. 18. 11, or (2) dependent on the will of another, as ἡ βουλή μέλλει αἰρεῖσθαι δοσὶ ἔρει ἐκ τοῦ ἄστασαν: 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: τοσούτον ὅσῳ τινι γινάσας βούλησας I (shall) wish to obtain only so much at thy hands E. Med. 259, παρατηθομαι δ’ ὅμις μβέν ἄχθεσθησαλ μοι I (shall) beg you not to take any offence at me D. 21. 58. Cp. Lat. censero.

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. Gnomic Future. — The future may express a general truth: ἀνὴρ ἵππικες vidēn ἀπολέσας μέστα ἐκεῖ 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. 178, 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: εὑρήσομαι τῶν φιλότιμως τῶν ἀνδρῶν . . . ἀντὶ τοῦ ζῆν ἀποθημένων εἰκλείως οἰρομάνως we shall find that ambitious men choose a glorious death in preference to life I. 9. 3.

a. The future may denote present intention: ἀθανασίν, ἠ μακαρίν raise your spur if you mean to fight Ar. Av. 759 (in this use μακαρίν is more common (1960)). So in the tragic τι λέγεις; what do you mean? E. Med. 1310.

1916. Deliberative Future. — The future is often used in deliberative questions: τί ἐρωτεύεις τοι φήσουμε; 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): εἰτέχωμεν ἢ εἰςόμεν; ἢ τι δράσομεν; shall we speak or keep silent? or what shall we do? E. Ion 768.

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 ο. The tone of the jussive future (which is post-Homeric) is generally familiar.

1918. The future with ο interrogative is used in questions in an imperative sense to express urgency, warning, or irony: ουκ ἔκινησεν... ουκ ἐρί τῇ ἐκείνῳ ελευθερίᾳ; shall we not go forth... shall we not set sail against his country? D. 4. 44, οὐ φυλάξετε; shall we not guard? C. 6. 25. In exhortations addressed to oneself: οὐκ ἀπαλλαχθῆσομαι δῆμῳ; 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 διατρήσεις 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 τοῦ πολέμου οὐ μή ποτε βέλτιον ποιήσετε you will never make the bad better Aes. 3. 177.

1920. δέωσ and δέως μή are used with the future in urgent exhortations and prohibitions: δέωσ δὲ ἀνέσθη δέως τῇ διαφορᾷ prove yourselves then worthy of freedom X. A. 1. 7. 3. δέωσ τοιούτων πείρας τοῦ πολέμου μηδὲν δρᾶσι say nothing therefore about the war D. 19. 92. For the fuller form of this use after ἕκτεινε, ἐκεῖνει, see 2213.

1921. δέως μή (negative δέως μή οὐ) may express the desire to avert something; as δέως μή ἀλεξιπτόω φαινόμεθα mind we don't appear base X. C. 4. 2. 39, ἄλλως δέως μή οὖς οἷς τῇ ἴδιᾳ διδάσκει but (I fear that) I shall not be able P. R. 506 d. Cp. 1802, 1803, 2229.

1922. On ἀν (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, 2232, 2549-2551, 2554, 2558, 2560, 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 relative to the length of time it occupied.

ἐκδιήψαν οἱ Κερκυραῖοι καὶ μὲν ἠτόμων καὶ δέκα διήφθειραν the Corcyraeans were victorious and destroyed fifteen ships T. 1. 29, Παύμας ισόποτος Παύμας, I. G. A. 346, ἄποιει τῇ βουλῇ it was voted (seemed good to) the Senate C. L. A. 1. 32.

a. The uses of the aorist may be explained by the figure of a point in time:

1. The starting point (progressive aorist, 1924); 2. The end point (resultative aorist, 1926); 3. The whole action (beginning to end) concentrated to a point (complexive aorist, 1927).
1924. **Progressive 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 (1883).

1925. Most of the verbs in question are denominatives, and the forms are chiefly those of the first aorist:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀρχω</td>
<td>rule</td>
</tr>
<tr>
<td>βασιλέω</td>
<td>am king, rule</td>
</tr>
<tr>
<td>βλέω</td>
<td>look at</td>
</tr>
<tr>
<td>βασιλεω</td>
<td>am a slave</td>
</tr>
<tr>
<td>ἀγαπέω</td>
<td>love</td>
</tr>
<tr>
<td>ἀθραπόμενος</td>
<td>am courageous</td>
</tr>
<tr>
<td>νόσος</td>
<td>am ill</td>
</tr>
<tr>
<td>πλουτεῖος</td>
<td>am rich</td>
</tr>
<tr>
<td>πολεμεῖος</td>
<td>make war</td>
</tr>
<tr>
<td>στίγμα</td>
<td>became silent</td>
</tr>
</tbody>
</table>

a. Rarely with the second aorist: ἔχων took hold, took possession of, got, as Πεισιστράτου τελευτήσαντος ἰππισκέπτεσθαι ἁρπάζειν when Peisistratus died Hippias succeeded to his power T. 6. 54. So ἰσθήμαι became aware, ἱστηκεν took my stand (perfect ἱστηκα am standing).

b. The aorist of these verbs denotes also a simple occurrence of the action as an historical fact: ἐβασηλεύσανε was king, ruled, ἔστηκεν was ill. Thus, ἐπιηκεν πέντε καὶ τεταράκοντα ἦκτὸς ἡ Ελλάδος ἦρξαν they held the supremacy over Greece for forty-five years D. 3. 94 (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, ἔγαγω I brought, ἐβασηλεύσανε I decided (ἐβασήλευσάνω I was deliberating), ἔστηκεν I sharpened, ἔκτενον I struck in falling (ἐπιπτώσανα I was in the act of falling), ἔστηκεν I succeeded in persuading (1896).

a. The same verb may be a resultative aorist or an progressive aorist. Thus, ἐβαλὼν I let fly a missile (progressive), and I hit (resultative); ἔκτενον I got possession of (progressive), and I kept back (resultative).

b. ἔκτενα σε E. Ion 1291 means 'I tried to kill you, since ἔκτενον 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: τούτων τῷ τρόπῳ τῷ πάλιν ἔτεισαν 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 imperfects, 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 ἑνήμεραν ἀπὸ συνθῆκα the peace lasted fourteen years T. 2.2, ἀλήων χρόνον ἑξαμείνεται ἡ ὑπακοὴ the league lasted a short time 1.18, ἐπὶ τὸν, ἐπὶ τόν, ἑνήμερα οἰστί, οἰστί, οἰστί (“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, ἐτράβαθι ἦμαι Κύρος ἡμέρας τρίακοτα Cyrus remained thirty days there X. A. 1. 2. 9; τέταρται μῆνας δεν ἐκφύγοντων τοῦ Φωκείου τοῦ ὑπέρτοπον, ἡ δὲ τοῦτον πνευμονίαν μετὰ ταῦθ' ὑπέρτοπον αὐτοῖς ἄκλειτται 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 (ἴμετρα).

τολλὸν τολλάκιον μείζοναν ἐπιθυμοῦντες τὰ παρόντα ἀκάλλωσαν many men often lose what they have from a desire for greater possessions D. 28. 113, ἀδικοῦσιν ἅρρεσ φύσεως ἑκτὸς ὑπερτοποὺν faint heart never yet raised a trophy P. Crit. 108c. So with τολλός: ἡ γλώσσα τολλούσι εἰς ἄνθρωπον ἱγαγεῖ the tongue brings many a man to his ruin Men. Sent. 206. From this use proceeds 1881.

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 (γνῶμη max. 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: πισόν δε τε πρίμοι ζηγνω a fool learns by experience Hesiod, Works and Days, 218, κάλλος μὲν γὰρ ἡ χρώσις ἀνήλθεν ἡ νόσος ἐμαρτάνει 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): oδ γὰρ ἡ πλευκή παρέστηκε τὴν ὁργήν, ἀλλ' ἡ ἀτυχία oδὲ τὸ τύπτοντος τοῦ οὐκεθάρου ἐστὶ δεινὸν . . . ἀλλὰ τὸ ἐφ' ὑπερί 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. F. R. 566 e.

b. The gnomic aorist is regarded as a primary tense (1858): οἱ τέρατα πλοῖων ἐν δισθολωσις παραργὴ ἐτοίησαν tyrants make rich in a moment whomsoever 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, ἔρχεται δῆμος τῆς ἐλευσίνης εἰς τὸν ναόν, ὁ δὲ δαίμον ἔκατον εἰμί, πρῶτον μὲν διεισάγαν τοῖς καλῶς καὶ ὀλίσθαι βιώσαντες καὶ οἱ μία ὅταν the dead reach the place whether each is severally conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and decently or not P. Ph. 113 d, φάρος δὲ αἰθημέρων εὐφήμισες ὁ θεός καὶ ἐνὶ κύκλῳ ἔτος αὐτῶν μῖγα τοὺς ὀφθαλμοὺς after having woven a mantle on the same day the priests bind the eyes of one of their number with a noose Hdt. 2. 122.

1933. Iterative Aorist.—With ἂν the aorist may denote repetition (1790): ἔτεκεν ἂν he used to say X. C. 7. 1. 14. Distinguish 2503.

1934. Aorist for Future.—The aorist may be substituted for the future when a future event is vividly represented as having actually occurred: ἄτωμα-μυρὸς ἄρ' ἔμε 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, ἤριστὸς δὲ ὁτι τὶς πρὸς ἠριστεὶ he fell as falls an oak II 482, ὁτι ἐν ἐρυθρί ἄφραστοι ὀθιλίς ἀστὴρ | παρμαίνω, τότε δ' ἀπίστις ἦν κεφαλή κείεται, | ὡς Ἐκτορ ετὶ. and as from out of the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc. Λ 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 ὅθεν ὅθε and τί ὅθε to express surprise that something has not been done. The question is here equivalent to a command or proposal: τί ὅθεν ὅθει καὶ σὺ ὑπερμονᾶς 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, ἄσθενε, ἐγέλασα I am delighted, I can't help laughing Ar. Eq. 606, ἑκάζων τὸ ἔχεσαι I welcome the omen S. El. 668 (prose δέχομαι τὸν οἶκον). So ἔγνωσα I approve, ἤνθικα I understand. Sometimes this use appears outside of dialogue (ἀντέπεμψα I spurn A. Pr. 1070, Ag. 1198).

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: σε ... εἶπον τόθε γε γεῖς ἕως τεράς I command thee (once and for all) to depart from out this land E. Med. 272, ἀπόλυμον I swear 'nay' S. Ph. 1289. This use is not confined to dialogue.

1939. So in other cases: τῶν τοῦτ' ἔδεας; τό κατοικίδιον λέγεις how saidst thou (what dost thou mean)? I do not know how thou meanest S. Aj. 270. Cp. νῦν with the aorist (B 113, Γ 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 δέμα, ἀνδρεὶς φίλοι I (have) summoned you, my friends X. A. 1. 6, 6, ὁ μὲν τοῖς πόλεμοις ἀπάντων ἡμᾶς τῶν ἐφημένων ἀπετέρωσε καὶ γὰρ πεπεστάλω ἐκλήσθη καὶ πολλὰς κινήσεις ὑπομένει τῆς γῆς καὶ πρὸς τοῦ Ἑλληνικῶν διαβασίας καὶ πάντως τῶν ἀπαίτητων ἡμῶν 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 ἐκείνων οἱ δένεις κατέλειπεν ἄλλο ἀπαίτα τέρατε ἰστράτευε 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: Φασάμων μὲν ἀπέρρητα τὴν τόλμη καὶ φρονεῖν ἐν τῇ ἀκροπόλει κατέτησεν he has deprived the Phereans of their city and established a garrison in the acropolis D. 7. 32 (καθάρακε transitive is not classic). So ἡγαγών is used for ἡγάρα.

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): ἐκστάσαμην I have acquired (κτίσμαι I possess), ἑθαμάσα I have wondered (ἐθαμάσα I admire). Thus, ἐκτησῷ ἀνθέτε ἐκτήσαω 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: μέτ᾽ Ἀρταβάζων, δεῦτε ἓκειμα, πρᾶσον negotiate with Ἀρταβάζωσ κῃ I send (sent) to you T. 1. 129, Τροιᾶς ἐλάχιστος Ἀργείων στόλος ἀδέρφας ταῦτα . . ἐπαυσάλευσαν the Argive armament having captured Troy hung (hung) up these spoils A. Ag. 677. Cp. 1923 (last two examples).

a. The perfect is also used: ἀπεστάλκα σοι τόλμη τὸν λόγον I send (have sent) you this discourse I. 1. 2.

b. The imperfect (common in Latin) occurs rarely: Μηχαρέρυς ἐπέστειλε τοῖς Μηχαρέρυς ἐπέστειλε τοῖς σέληγα φαίνει καὶ νύναμεν καὶ ἄρτησος οὕτως ἡμεῖς [ἡμεῖς] Mnesiergos 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 ταύτα τραύτης ἄχρι ὡς δὲ ὁ λόγος ἐγραφεῖ Τειφρόνος πρεσβύτατος δὲν τῶν ἀδελφῶν τὴν ἄρχον 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 εἰτε, εἰτείδη after that, since, δε, ὅ when, διε because; regularly with τὴν before, ὥστε, μέχρι until: εἰτε ἐδυνατός, ἐσθάναν after the trumpeter had given the signal, they advanced X. A. 1. 2. 17, εἰτε δὲ συνήλθος, ἔπεξε τοῦδε and when they had come together, he spoke as follows X. C. 5. 1. 19, ἐκ历来 with τὴν ἐπιστολήν ἣν GREEK GRAM. — 28
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 ὅπως ἔτεκε οἰκήματα δια θάνατον κατενήθη during the time he waited he learned all he could T. 1, 138; (b) ἔπραξοντο ἐν τῷ Πάνορμῳ, ἵσυνερ ἀνάγωρον they turned toward Panormus, the very place from which they had put out T. 2, 92 (see 1943); (c) ἔμαχοντο μεθ' ὧν Ἀθηναῖοι ἀπέστειλαν they kept fighting until the Athenians had sailed away X, H, 1, 1, 8.

PERFECT INDICATIVE

1945. The perfect denotes a completed action the effects of which still continue in the present: τὰ οἰκήματα ἐκκόμισα τα ῥώμα, οἱ ῥώμα, has been constructed (their construction is finished) X, O, 9, 2, τὰς πόλεις αὐτῶν παρήγαγε he has taken away (and still holds) their cities D, 9, 26, ἔκτισεν ἔλαβον I have formed (hold) the opinion 18, 123, βεβούλευκα I have (am) resolved S, El, 947, τί βουλεύσωσον ποιῶν; odiōn, ἤφη ὦ Χαρμιδή, ἀλλὰ βεβούλευκεν 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: ἐφοβόθηκα, καὶ ἐτί καὶ τῶν τεθριμμάτων I was struck with fear, and even at the present moment am still in a state of agitation Aes, 2, 4, οἱ πολέμωι τὰς στρατιὰς ἐλικοῦσιν 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, κέλεψα (have received a name) am called, my name is, κέλεψα (have acquired) possess, μέμηκα (have recalled) remember, τέθηκα (have passed away) am dead, ἐθημαται (have accustomed myself) am accustomed, ἠμφέφωμαι (have clothed myself in) have on, πέτωθα (have put confidence) trust, ἵστηκα (have set myself) stand, βεβηκα (have stepped) stand and am gone. ἔγνωκα (have recognized) know, πέφυκα (natus sum) am by nature, οἴδα (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 (δέξισες gaze, πεφρίκα shudder), of sustained sound (κῆρύξας howl, λέκας shout, βιβρικά roar), of emotion (πεφόθηκα am filled with alarm, γέγονα am glad, μέμπη cares for), of gesture (κέχυμα keep the mouth agape), and many others (σέστηκα 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 accom-
plishment of the action; thus, περίκα I have shuddered and am now in a state
of shuddering.

b. Certain verbs tend to appear in the perfect for emphasis: τέθηκα am
dead, ἀπόλλα perish, περίκα sell (have sold).

1949. Empiric Perfect.—The perfect may set forth a general truth expressly
based on a fact of experience: ἡ ἀδελφοί τολλος ὅτι ἄνωλεικ lack of discipline
ere now has been the ruin of many X. A. 3. 1. 38. Cp. 1830.

1949. Perfect of Dated Past Action.—The perfect is sometimes used of a
past action whose time is specifically stated: ἐβρεύμεν 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 πέσωμεν, πάντοι ἡμῶν
περίτεια shall 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 ἔτη τιν, the perfect anticipates the certain
occurrence of an event: τὸ ἔτη τοβε, ἀποθαλαμία for all he could do, we had
perished X. A. 6. 23.

1951. In subordinate clauses, the action of the perfect is usually (a) con-
temporaneous, but may be (b) antecedent to that of the main verb. The con-
text alone decides in which sense the perfect is to be taken. (a) οὐ δὲ θεράπωτες,
ἐκδῦ ἢ ἀντίσταλα καθεστήκαμεν, ἀπομολωθοῦi while our attendants desert, now
that we have been brought down to a level with the Syracusans T. 7. 13. (b) δὲ
τοῖς χάριτι, ταῦτ' ἀφελέωρ 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: ἐβεβολεύμην
I had (was) resolved.

a. When the perfect is translated by the present, the pluperfect is rendered
by the imperfect: σκεπήθην was in possession, σκεπήθηκε he was dead, ἦν knew,

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 ἐκφάντασαν, ἐλαύνοι al
sουνταλ 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: ἠλθον ο Ἰδοί ε τῶν νομομοίν oν ἔπερθυμε Κίρος ἔτι κατασκοτήθην 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: ἀναγεγράφωμαι I shall stand enrolled, ἀποκλίνωmεν he shall be kept in prison; ἡ θύρα κεκλεισται 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 (800): τὰ διὸν ἐκδρομὴ ἐμακρύνσει we shall have determined on our duty I. 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: φράσε, καὶ πεφράζεται speak, and it shall be done instanter Ar. Pl. 1027, εἰδὼς Ἀραίος ἀφετέρους ὅστε φίλοι ἡμῖν οδεῖς λειτύρεται Alcaeus 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): εἴπονται γὰρ τάλαθες 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): κεκλήθημα I shall bear the name, μεμωμομμαί shall remember, κεκλήθημα shall possess. So in the two active forms: τεθηκώ I shall be dead, εὐφημίζω I shall stand.

a. The aorist subjunctive with ἐστι (2824), 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 σοι πάλιν δοκεῖ what I am going to say has long been your opinion X. C. 3. 3. 18 (cp. 1885), Κλέανθος μέλλει ξένω Cleander is on the point of coming X. A. 6. 4. 18, θέον μελέτῃ ἑλκεια he purposed to inflict suffering B 39, ημέλλων δῆμοι εἶναι I was destined to be happy σ 138, εἴ τοι τορεῦτο καὶ πλεῖστοι μέλλουσι δῆσθαι, προσκαλέων τοὺς φίλους ἐκπουσικολογεῖτο if ever Cyrus was on the march and many were likely to catch sight of him, he summoned his friends and enjoined 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: δειπνό μέλλω παθεῖν what I am doomed to suffer A. Pr. 626.

c. μέλλω I delay usually takes the present, rarely the aorist, infinitive.

d. τῶν ὑπὸ μέλλων and τι ὑπὸ μέλλω mean why should I not? Thus, τι δὲ ὑπὸ μέλλει γελοῖον εἶναι; how should it not be ridiculous? P. R. 590 a.

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1960. ἵμελλον is used of past intention in ἵμελλε καταλάβειν he was about to stop for the night X. A. 1. 8. 1, τῶν ἵμελοις κλήσειν ἵμελλον they intended to close the entrances T. 4. 8. ἵμελλον with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with ἠν. Thus, οὐ συνετρατεύειν ἵμελλον they would not have joined forces D. 19. 159 (= οὐκ ἠν συνετρατεύειν). 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 (1867): ἦγει διαφθειρομένους τινὰς εἴδει; do you think that some are being ruined? P. R. 492 a, άι τέχναι διεφθαροῦν δουπελαί the arts will be ruined X. C. 7. 2. 13, ή τούτο συμφέρον this was advantageous Ant. 5. 18; ἡ θέλωσις 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 δὲ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγιοι πρότερον πρὸς τινὰς and communications between Nicias and some persons had actually been held before T. 4. 64.
   a. With ἵκωμι the aorist participle equals the future perfect: οὗ σιωπήσας ἵγη; be silent, won't you, once and for all? S. O. T. 1146.

1963. With ἵχῳ. — The periphrasis with ἵχῳ 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): κηρίζεις ἵχῳ I have proclaimed S. Ant. 192.
   a. In Attic prose ἵχῳ usu. has a separate force: Φηράς πρῶτην ἵχῳ καταλαβών he lately seized and now occupies Pherec D. 9. 12. So with the (rare) perfect: τὰ ἐπιστήμεια ἑκτὸν ἀνακεκομημένου they had carried up to the forts the provisions and kept them there X. A. 4. 7. 1.

1964. With γίγνομαι. — The forms of γίγνομαι often combine with a participle to form periphrases. Thus, μὴ σαυτὸν . . . κτερᾶς γέγη lest thou destroy thyself S. Ph. 778; in prose this periphrasis has the tone of tragedy. On γίγνομαι with a substantive, see 1710, 1754.

1965. With φαντάζει. — The aorist participle is used periphrastically with forms of φαντάζει. Thus, οὐχ ὅπερ ἢδη οὖν ὁδὲ τῶν νόμων φαντασάμεν κατάκτησα 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 (άνισος) 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 is forth the abstract idea without these distinctions. Contrast ποιεῖν, ποιήσω, ποιήσαι, ποιημέναι with ποιήσω 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 ἀν and with that particle represent ἄν with the indicative (1784 ff.) or ἀν with the optative (1824).

e. It forms clauses of result with ἄντε, and temporal clauses with ἐπί, 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, τῷ) λέειν, λήειν, etc.

c. It may be governed by prepositions: πρὸ τοῦ λέειν.

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 παρθένῳ ἥκουμεν we have come to learn (for learning) can also be discerned in δύναμιν ἰδεῖν I have power for seeing, then I can see. Cp. 2000, 2008. As early as Homer, when the dative 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 μὴ; but ὅ, used with a finite mood in direct discourse, is retained when that mood becomes infinitive in indirect discourse. Sometimes, however, μὴ is used in place of this ὅ (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.
I think that I know P. Pr. 312 e, Πέρας ἐγώ εἰμι he said he was a Persian X. A. 4. 17, ἐγὼ ὁ Περσαῖς ἀκατάστατος ἦσαν I shall not admit that I have come uninvited P. S. 174 d, ὅμως γεγενήθησα; do you admit that you have been guilty as regards me? X. A. 1. 6. 8 (cp. 4. 2. 27 in 2268).

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, τοῖς ἀξιόντεσι διὰ τὸ πατρικός ἀντίφροσ ἄναι justifying these requests on the ground that he was his hereditary friend Aes. 3. 52, τούτο δ' ἐπέστη ἐκ τοῦ χαλέπου ἢμα this he effected by reason of his being severe X. A. 2. 6. 9, ἐπὶ τῷ δραίον τοῖς λειτουργοῖς ἐναὶ ἐκφυτευόμενοι (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, χρῆμα etc., dependent on a verb of saying or thinking. Thus, ἡγοῦμαι... εἰπεῖν τοῖς αὐτῶν καὶ μεγαλοφύλατοι φαίνοντο I thought I ought to surpass them and to show myself more magnificent D. 19. 295. Here ἡγοῦμαι 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, ἀγαλλαγεῖν τοῖς τῶν φαινόμενον δικαίωτών ἐναι being rid of those who profess to be judges P. A. 41 a, τὰς ἀρχὰς δίδωσι... τοῖς δὲ διδάσκαλοι ἀριστοῖς ἐναι it dispenses the offices to those who always seem to be the most deserving P. Menex. 228 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 σφις stands in the nominative or accusative.

ὁμοι ἐμὲ τέλεω χρήματα εἰργάσομαι ἂν δίλους σύνιο I think I have made more money than any two others together P. Hipp. M. 282 e, ἡγοῦμεν ἐμαυτὸν ἐκείνων εἰμὶ (emphatic for ἡγοῦμεν ἐκείνων ἐμαυτὲς εἰμὶ) deeming myself to be too honest P. A. 36 b, τοὺς δὲ Ἡσαΐους ἡγεῖτο... ἵστει δὲς ἔτει γελαύσαται πράττειν ἐμαυτὸν he thought the Thebans would let him have his own way D. 6. 9, εἰ σφις ἀδικείως, ἃλλ' ἐκείνως μᾶλλον he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged 4. 114 (but σφις 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 κομίζεις ἡμᾶς μὲν ἀνέκδεισαι σου, αὖτέ (see below) δὲ τυφήσεις; καὶ ἡμᾶς μὲν ἀπονοησίᾳ σου, ὥστε (not στί) δ' ἐν παίσεσθαι 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. αὐτῶς, above and in Κλέων οὐκ ἐγὼ αὐτῶς, ἀλλ' ἐκεῖνος 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 αὐτῶς of direct discourse (αὐτῶς τυφήσεις, αὐτῶς ό στρατηγὺς); hence αὐτῶς is not used here for σπειρὸν (ταυτὸν).

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.
SYNTAX OF THE SIMPLE SENTENCE

1976. A predicate noun takes the case of the subject of an infinitive itself dependent on a subjectless infinitive. Thus, ἡμῖν δὲ ποιοῦσιν δοκεῖν σφᾶς παροδικῶς φαίνεσθαι they manage it so that they seem to us to appear in various forms P. R. 381 ε.

1977. Several infinitives may be used in succession, one infinitive being the subject of another: περὶ πόλλων ποιούμενοι μηδείς δέξατε ὑπηρέτησι μαθητεύεσθαι 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.

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 δελεῖθες τοὺς Ἐλλήνας 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, τινᾶς, ἀπρότιτον) is commonly omitted; and a predicate noun stands in the accusative. Thus, φιλάριστον εἶται δεῖ οἷον (τινὰ) must be humane I. 2. 15 (cp. 1864), ῥᾶν παραμεῖν ἵππα κατείρησε it is easier for a man to give advice than to endure suffering Men. Sent. 471, δρᾶτας γὰρ ἡ μῆ δρᾶτας ἔδωκαν βασιλεῖα 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 κελεῦω 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 ἠγελθη οἰκῆσαι Cyrus was reported to have conquered instead of
1985] THE INFINITIVE

γγελθαυ Κυρον νικθαι it was reported that Cyprus had conquered, and δικαις ειμι 
ανθελθειν I am justified in going away instead of δικαις εστιν εμε ανθελθειν 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 λεγειαι, αγγελλειαι, 
ωμολογειαι and other passive verbs of saying (regular with passive verbs of 
thinking); with συμβαινει it happens; with δικαιος necessary, δικαιος worthy, δικαιος just, 
δυνατος possible, επιγνους ast., etc., followed by a form of ειμι, instead of δικαιος, 
ειμι, etc. Thus, ὁ Ἀσσυρις εις την χωραν αποφευγα δικαιου αγγελλει 
the Assyrian is reported to be about to make an incursion into his country X. C. 6. 
3. 30, τολη τις ἀλογια δικαιου γιγνονται much absurdity would result P. Phil. 
55 a, δικαιος ει ειμι it is right for you to speak P. S. 214 c, την αστιν ανθι 
δικαιο εστιν it is right for him to bear the blame D. 18. 4. Both constructions 
together: σοι γαρ δε λεγει ταν γε τεθεραπευοντο δι' Ἀπολλων, και σε ταντα ηει 
πειθουν πραττειν 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.—δηλος εστι and φαινεισ εστι take δι or the participle (2107); δηλος εστι 
and φαινεισ εστι take δι, not the infinitive.

1983. The personal constructions δοκε, δοικα (2089 c), δεω are regular instead 
of δοκει, δοικε. it seems, δει it lacks (much or little). So with φαινειαι for φαινειαι. 
δοκε γαρ μοι δυνατος ειμι for I seem to be unable P. R. 398 b, δοκειμον μοι 
καθονια it seems to me that we are encamped X. A. 1. 3. 12, του γε ἡμων δοικα 
βασιλεια ειναι now at least you seem to be our king X. C. 1. 4. 6, τολον δεω 
δεω ὑπερ ἐμανου ἀπολογειαι I am far from speaking in my own defence P. A. 80 d, 
μεικρον ἐδεησεν Κύρον δεσμαν κατασχειν he almost (lacked a little) occupied the 
whole of Cyprus I. 9. 62, οδ σου λεγεις φαινει you seem to speak well Ar. Nub. 408.

a. δοκει μοι τινα ἐδειν for δοκει τις μοι ἐδειν it seems to me that some one came 
is very rare. δοκει meaning it seems good, it is decreed always takes the infini-

THE INFINITIVE WITHOUT THE ARTICLE

AS SUBJECT, PREDICATE, AND APPOSITIVE

1984. As Subject.—The infinitive may be used as subject, espe-
cially with quasi-impersonal verbs and expressions (933 a).

γράμματα μαθειν δει to learn to read is necessary Men. Sent. 96, τι χρη 
τουειν; what must be done? X. A. 2. 1. 16, κοβμος (εστι) καλω τουτο δραν to perform 
this well is a credit T. 1. 5, τανον δειν χαλειν (εστι) to please everybody is diffi-
cult Solon 7, έδειν ανωτεροι τροπειαι it seemed best to them to proceed X. A. 2. 1. 2, 
συμφωνει ανωτεροι φιλους ειναι it is for their interest to be friends X. O. 11. 23. 

1985. Such quasi-impersonal verbs and expressions are δει it is necessary, 
χρη (properly a substantive with εστι omitted, 793) it is necessary, δοκει it 
seems good, εστι it is possible, εκει it is in one's power, αλον τε εστι it is possi-
bile, πρεπει and προσκειται it is fitting, συμβαινει it happens; and many expressions 
formed by εστι and a predicate noun, as δειν it is right, δικαιον it is just, ἀναγ-
καὶν it is necessary, ἅπαν nav is possible, ἀδύνατον (or ἀδύνατα) it is impossible, ἀληθῶν it is ingenuous, καλὸν it is honourable, ὡς and ἤκαν it is time. With the last two expressions the old dative use of the infinitive is clear: ὡς βουλευ-εῖται it is time for considering P. Soph. 241 b.

a. On the personal ἔγειρε εἰμί, δικάως εἰμί, δοκῶ, see 1982. For ἔσε σε τοῦτο λέγειν we find the personal ἐθυμαί τοῦτο λέγειν. Note the attraction in τὸ πλῆθος τῶν ἐνότων εἰτείν the number of the things it is possible to mention L 5. 110 (for τοῖς ἄνθρωποι).

b. ἔσε and χρὴ regularly take the accusative and infinitive (cp. 1662); 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 ἔστιν.

τὸ γὰρ γνῶναι 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.

ἐλπίδα ἐρωταῖ, ἰδιωσκορία περὶ τάρτη is one omen is best, to fight for our country M 243, elπιδα. . . τοῦτο μὴν ὅραν πάντας, τῷ πρὸς τοὺς εὐσταθεῖα I told all to pay heed to this only, viz., to follow their leader X. C. 2. 2. 8, καὶ ἰδιαὶ δὲ ὀντως, ἰδίαδει, . . . ἰδιαδειην, τοῖσ μὲν γεραίτεροις πρὸς ἐν τῶν δὲ νεώτεροις προετιμήσεις 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.

παιδεὺς καὶ ἰδίαδει ἱδίαδει καὶ χρήσει καὶ χρῆσις καὶ τὸν ἄνθρωπον καὶ τὸν ἀνθρώπου ἰδίαδει 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, τοῦ ἄνθρωπον ἰδίαδει τέχνην ἠκούσαν they possess the skill to teach (the) others L 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).

_EXTENDED_TEXT_HERE_
1995. Several verbs of will or desire take δέω with the future or the subjunctive (verbs of effort, 2211, 2214); or μὴ 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, δόμαι ἑμῶν... τὰ δικαία σκηνοσάθαν ἑαυτὸς τοιοῦτος παρῆγγελεν ἡμῖν ἡμᾶς ὁ ἡγέτης ἔθελεν εἶπεν ἡμῖν οἱ τῶν τοῦτον ἀρχιστάς δοῦσιν δίκην all said that the ringleaders should suffer punishment X. A. 5. 3. 34, ἐν ἡμῖν τὴν ὑπάρχον κελεύοντος they commanded that the door should be shut (and stay shut) X. H. 5. 4. 7, βασιλεὺς ἐγγάρεις πᾶσιν τὰ ὕπ' ἡμῖν ὑπῆρχον αὐτῶν ἄντικα ἐν ἡμῖν 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.

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 κελέω with the accusative permits either meaning: κελέω σε ταῦτα μὴ 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, ἔρωτος, φίλω, φωνή. Thus λέγω σε ἔγω δέως Φιλοκέφην λαβεῖν I say that thou shalt take Philoctetes by craft S. Ph. 101, τοῖς δημοῖς ἔλεγον πλεῖστον I told them that they should sail D. 19. 150, πάντες θελοῦν τοὺς τοῦτον ἔχειν δοῦσιν δίκην all said that the ringleaders should suffer punishment X. A. 5. 3. 34, ἐν ἡμῖν τὴν ὑπάρχον κελεύοντος they commanded that the door should be shut (and stay shut) X. H. 5. 4. 7, βασιλεὺς ἐγγάρεις πᾶσιν τὰ ὕπ' ἡμῖν ἄντικα ἐν ἡμῖν 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 χαλάην 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 1989). The perfect is rare; as ἔρωτος τὴν ὑπάρχον κελεύοντος (1997). δοκῶ and δοκῶ μοι signifying I have a mind to or I am determined to take the present or aorist like δοκεῖ: τὸν δοκῶν ἔγων δοκώ I have a mind to bring out the ass Ar. Vesp. 177, ἔγων δοκῶ μοι δοκεῖ... τὴν ἕναρησθαι κτλ. now 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 ἄλλα μοι δοκῶ... ὅτι πειράζεται ἄνθρωπος 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 1989.

1999. Verbs signifying to hope, expect, promise, threaten, and swear, when followed by the aorist (less often the present) infinitive (1888), 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).

οὐκέτα εὖνατο... βασιλεύει he was no longer able to live T. 1. 130, μὲν ἐπιστάμεται knowing how to swim X. A. 5. 7. 25, περιέχει τε διανείς... ἀμπελάει and all men are by nature prone to err T. 3. 45, μανθάνουσιν ἠρέσει τε καὶ ἀρχέωσθι they learn how to govern and be governed X. A. 1. 9. 4; also after the impersonals of 1985.

a. ἕχω I can is derived from the meaning I have especially with a verb of saying. Thus, Διὸς πλάγια ἡχοῦσιν εἰσεῖν 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.—καὶ διὸ ἡμᾶς ὑπελείπει able to assist us X. A. 3. 3. 18, δεινὸς λέγει, κακὸς βιῶν skilled in speaking, evil in life Les. 3. 174, οὔτε φιλεῖν able to love D. 25. 2, τίμων εἰσὶν μάχεσθαι they are ready to fight X. C. 4. 1. 1, ἄρχει τε δεῖλατος most worthy to govern X. A. 1. 9. 1, δοῦ ἀλλὰς ἐργάθεις στρατεύματι a road impracticable for an army to enter 1. 2. 21, χαλεπῶς διαβαίνει hard to cross 5. 6. 9, ἔτινος ἕξεσθαι ὑπάρχει quick to conceive T. 1. 70. So also after βέβαιος easy, ἄδικος pleasant, δικαιός just, ἀναγκαῖος necessary, ἐπιτείχειος suitable, ἀγάθος good, αὐτός responsible for, μαλακὸς incapable of; cp. διάλογος 1063. After adverbs: κάλλως ἅπαξ most splendid to behold X. C. 8. 3. 5.

a. Some of these adjectives take the infinitive by analogy to the related verbs, as πρὸδομῷς ζεαλοῦσα (προδομοῦμαι), ἐπιστῆμοι κημμίνων κημίνων (ἐπισταμαί).

2003. olos fit, ὅσος sufficient take the infinitive like the fuller expressions τοιοῦτος olos, τοιοῦτος ὅσος. Thus, oδό γὰρ ὃπα όλα τὸ πεδίον ἔρειν for it was not the proper season to irrigate the plain X. A. 2. 3. 13, ὅπως ἀναφάγει sufficient to live off of T. 1. 2, τοιοῦτος olos... πείτερθαι the kind of a man to be convinced P. Cr. 46 b. On τοιοῦτος διὰτε (ὁ) see 2263. Hom. has the infinitive after τοῖς, τόσο, etc.

2004. Substantives.—As, ὅποις ὁμίχρην διλέγειν ἡλικίαιν ἧχουσι παιδεύονθαι your children are almost of an age to be educated P. Lach. 187 c. With ὅτι omitted : σχολὴ γε ἡμῶν μαθήματι we have leisure to learn X. C. 4. 3. 12, ἀνάγκη πείτερθαι there is need to obey X. H. 1. 6. 8, περαίνειν ἤδη ὅρα it is high time to finish X. A. 3. 2. 32. Cp. 1895.

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 ἅπαξ such in aspect (lit. to look on) Theognis 216, ἄρας στυγνοὶς of a repulsive expression X. A. 2. 6. 9, ἀκού-
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 διναστὶς κατανόησαι a speech capable of being understood P. Ph. 90 c, δίκαιος θαμώσαι worthy to be admired T. 1. 138 (but δίκαιος θαμώσατοι X. C. 5. 1. 6).

a. The active use is due to the old datival function of the infinitive: διναστὶς κατανόησαι capable for understanding.

2007. The infinitive, with or without ὄστε or ὅς, may be used with ὧ than after comparatives, depending on an (implied) idea of ability or inability. ὧ ὄστε is more common than ὧ or ὃς. Cp. 2264.

τὸ γὰρ ἄσσημα μεῖν ὅ φέρειν for the disease is too great to be borne S. O. T. 1293, φοβοῦμαι μὴ τι μεῖν ὅ ὄστε φέρειν δύνασθαι καθώ τῇ πόλει οὕτω I fear lest some calamity befall the State greater than it can bear X. M. 3. 5. 17, βραχύτερα ὧ ἡ ἡλικία ἕξεσθαι too short to reach X. A. 3. 3. 7.

a. The force of ὃ ὄστε may be expressed by the genitive; as, κρείσσουν λόγον (T. 2. 50) = κρείσσουν ὅ ὄστε λέγοντες. Cp. 1077.

b. Words implying a comparison may take the infinitive with ὄστε or ὅς (1063).

D. Infinitive of Purpose and Result

2008. Infinitive of Purpose. — The infinitive may express purpose (usually only with verbs taking the accusative).

tαύτην τὴν χώραν ἔτερε διαρρέας τοῖς Ἑλλήνοις ἢ γὰρ he gave this land over to the Greeks to plunder X. A. 1. 2. 19, τὸ ἡμέρα (τοῦ στρατευματος) κατέλειψεν φυλάττει τὸ στρατόπεδον he left half (of the army) behind to guard the camp 5. 2. 1. ἔτους ἐπὶ βασιλεῖ ὧν ἐγείρω τὰ ἔργα the sacrifices did not turn out (favourable) for going against the king 2. 2. 3, ἀριστάρχω ... ὧ ὄστε ἡμέρας ἀπολογίσασθαι you granted a day to Aristarchus to make his defence X. H. 1. 7. 28, ἦ τῇ ἔρι ἢ ἐκ ἀνέφως ... ἐλεύθερον τῇ δομῇ ὑπὸ ἑαυτῷ my door stood open for any petitioner of mine to enter 5. 1. 14, παρέχω ἡμαῖν ἔρωτὰν I offer myself to be questioned P. A. 33 b, τὰς γυναῖκας πεῖν φεροῦσας 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 (2005); but T. 6. 50 has δέιγμα τῶν νεῶν προσπέμπαν ὡς τῶν μέγαν λιμένα πλέουσαi they sent ahead ten ships to sail into the great harbour; and in poetry the infinitive often denotes purpose after these verbs, and after ἐβαί in Homer (A 20) and Hdt. (5. 25).

2010. After verbs meaning to have (or be) at one’s disposition: ἐν στρατιωταὶ ἄργον ὡς ἔκχων ἐπιτίθεσασθαί the soldiers did not have money by means of which they could provision themselves X. A. 7. 1. 7, ἦν σκῦλος ὧ ὄστι καὶ πόλει καθισταῖ τῷ there is shade and grass to sit down in P. Phae. 229 b.

2011. Infinitive of Result. — The infinitive may be used with ὄστε
THE INFINITIVE

(sometimes with ὧς) to denote a result, often an intended result. See 2260 ff.

a. Several verbs, substantives, and adjectives usually taking the infinitive also admit ὧς with the infinitive (2271); and the infinitive is found where ὧς with the infinitive might be expected: μημονεύοντος ἀφεθρά τοῦτον ἔλθερον ἐπιεῖν they recall that he was emancipated (lit. released so as to be free) D. 29. 25. Here the redundant infinitive expresses an intended result.

N. — This redundant use of ἐπιεῖν 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. — ὧς ἔστιν εἶπεν, ὡς εἶπεν so to speak, almost; (ὡς) ἀρκετά εἶπεν, ὡς ἐγκαλευτή (1497) εἶπεν, ὡς (ἐν βαρκαί or) συνήθως εἶπεν to speak briefly, concisely; ὡς ἐγώ ἔπαινε, τό σώμα εἶπεν speaking generally; σχέδον εἶπεν so to say, almost (paene dizerim); ὡς ἐβαρκαί εἶπεν in God's name; and so ὡς with λέγειν, φάειν, εὕρειν, as ὡς ἐν τῷ εἴρηθαι in general. Examples: ἔλθεν γε ὧς ἐπείς εἶπεν οὐδὲν εἰρήκασιν not one word of truth. I may say, did they utter P. A. 17 b, ἀγαθόν μὲν ἀρκετά εἶπεν οὐδὲν γέγονεν τῷ ἡπείρῳ in a word the State gained no advantage Dinarchus 1. 33.

b. ὡς (ὥς) εἶπεν is often used to limit too strict an application of a general statement, especially τόσος or οὐδές. Thus, πάντες ὧς ἔπαινει nearly every one, οὐδές ὧς ἔπαινεν almost no one. It is thus used like paene dizerim; rarely, like ut ita dicam, to soften the strength of a metaphor.

c. Especially common is the absolute ἐπιεῖν in ἐκὼς ἐπιεῖν willingly, intentionally, if you can help it, usually in negative or quasi-negative statements (ἐκὼς may be inflected). Also in τό ἐν τῷ τοῦτον (ἐπὶ τοῦτον) ἐπιεῖν as far as he is concerned, ὡς . . . ἐπιεῖν as far as . . . is concerned, τό ὡς ἐπιεῖν at present. Examples: οὐδέ ἐπον ἐκὼς ἐπείν γεγοντα παράγειν nor do you intentionally cause strangers to laugh X. C. 2. 2. 15, ἐκὼς εἶπεν οὐκ ἀνέστησιν it is not willingly separated P. Phae. 252 a, τό γε ὡς ἐπείν εἰσίν εἰσίν τού ζήσει (ἀν) so far, at least, as it depended on him you would have been saved L. 13. 58.

d. Other expressions: ἔμοι δοκεῖν, ὡς ἔμοι δοκεῖν, ὡς ἔμοι κρίναι as it seems to me, in my opinion, ἔκαστος to make a guess, ὡς συμβάλλειν to compare, ὡς ἀκούσει to the ear, ὡς ἐμφανή σε to recall the matter, ὡς ἐμφανή σε as far as I know, etc.; ἐγὼ δεῖν, μικρὸν δεῖν almost, all but (dein may be omitted, 1309). Examples: ὁ γάρ Κταίνων ὡς πονεῖ τόρω καθίστων τῷ Κλεινῷ, ἔμοι δοκεῖν for Ctesippus, it seems to me, happened to be sitting at a distance from Clinius P. Eu. 274 b, μικρὸν 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, συμβάλλειν εἶπεν for one compressing the matter to speak (cp. ut parciis dicam), μικρὸν δεῖν so as to lack little. Others recall the adverbial accusative (1606); cp. ἔμοι δοκεῖν with γνώσει ἡμῖν.
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).

ἀνέφικτον νῦν, Δίδυμες, ἐπὶ Τρόας μάχεσθαι with good courage now, Diomed, fight against the Trojans E 124, σὺ δέ, Κλεαρθᾶ ἀνάξια ἐκείνην but do you, Clearidias, open the gates and sally forth T. 5. 9.

a. This infinitive may be used in conjunction with an imperative: ἀκοντε λεψ· κατὰ τὰ πάτρια τοὺς χάσι πτειν ἄκρα hear ye, good people! drink the Pitchers as our stres 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, ἢ τὴν δὲ ἔλεγεν τὰς σχεδονας πενθήκομαι and the treaty shall continue for fifty years T. 5. 18. In this construction the infinitive has the force of an infinitive dependent on ἵστατ (it was voted that) or the like. So in medical language, as πτειν δὲ ἱδῶ τι 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 δοὺς grant, or εἰδομεν I pray. Thus, τείχεα συλήκας φερέτω καλάς ἐπὶ γῆς, σῶμα δὲ ὁλοκληρῶν δόμου τῶν let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home Ἡ 78.

d. In negative commands (prohibitions) μὴ with the infinitive is poetic and Ionic: τὸς μὴ πελάτε ὑμῖν do not approach these (=μή πέλατε) A. Pr. 712, μηδὲ καλεῖν πω δῆσον 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.

θεὸι πολίται, μὴ με δουλείας τυχεῖν ye gods of my country, may bondage not be my lot! A. Sept. 263, ὡς Ζεὺς, ἐκενεθήσαι μοι Ἀθηναίους τείχοντας oh Zeus, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. ὡς Ζεὺς, δόσ με τείχοντας μόνον παρός oh Zeus, grant that I may avenge my father's murder! A. Ch. 18). This construction is very rare in Attic prose: τὸν κυνηγόντα ἔχοντα ἔθεαν . . . ἀλφαρά' ἔθεγα 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 αὐτὰ occurs in Homer (γ 311, ω 376).

2015. Infinitive in Exclamations.—The infinitive is often used in exclamations of surprise or indignation. The subject stands in the accusative.

ἐὸς παθεῖν τάδε that I should suffer this! A. Eum. 837, τοιοῦτον τρέφειν κόμα to keep a dog like that! Ar. Vesp. 835.

On the infinitive with ἐπὶ στείρε (ἐπὶ στείρε) see 2279; with πράσιν, see 2453.
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 νίκης Κύρος νίκης Κύρος νίκης Κύρος νίκης, which makes the object of φησί he says, becomes a part of a new sentence φησί Κύρος νίκης, in which Κύρος νίκης is the object of φησί. As subject, when the verb of **saying** is passive: thus, in λέγεται Κύρος νίκης, the last two words form the subject of λέγεται.

1917. Verbs of **saying** are e.g.: say φησι, φάσκω, λέγω; confess ἀμελείω; promise ἀπειροῦμαι, ἀποδέχομαι, ἐπαγγέλλομαι, ἐφησταιμαι; pretend προσποιοῦμαι; swear δημωᾶ; deny ἀπαρνοῦμαι; gain say ἀντιλέγω; dispute ἀμφιβαστικῶς, etc.

Some verbs of **saying** admit other constructions than the infinitive, and especially δι or ὦς (2579). Λέγω, ἔλεγον, φάσκω, φανῶ with δι or ὦς mean say, with the infinitive **command** (1997).

a. φησί say, assert, express the opinion that in classical Greek is almost always followed by the infinitive, but by δι very often in the later language. φησι δι occurs in X. A. 7. 1. 5 (φησι ὦς in L. 7. 19, X. H. 6. 8. 7; D. 4. 48, 27. 19 by anacoluthon).

b. λέγω state (impart a fact) takes either the infinitive or δι or ὦς. The infinitive occurs usually with the passive (λέγεται, etc.) either in the personal or impersonal construction (1892 a). The active forms of λέγω with the infinitive mean **command** (1997).

c. ἔλεγον said usually takes δι or ὦς; with the infinitive, it commonly means commanded (1997). Cp. the double use of told.

N. — ἔλεγον 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. 50; Dem. 16. 18; Plato, G. 473 a, 503 d, Lach. 192 b, Charm. 174 a, Hippi. Maj. 291 b, Pol. 263 c, 290 b, L. 654 a, Clitoph. 409 a, 410 b. In poetry this use is frequent.

1918. Verbs of **thinking** almost always take the infinitive. Such are: think ἀνοίγω, αἰσθάνομαι, ἀφω, ἀνοίγω; hope ἡπτίγω; suppose ὑπολαμβάνω; suppose ὑποτεθῶ; guess εἰκάζω; feel confident πιστῶ; disbelieve ἀπιστῶ. The use of ὦς is rare, while δι is very rare (2580).

a. Verbs of perceiving sometimes take the infinitive by analogy to verbs of thinking; as ἀκούω, ἀλογίζομαι, προφητεύω (2144).

1919. 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.

2019. An original δ of direct discourse is generally, an original μη is always, retained in indirect discourse. But in some cases δ becomes μη (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 φασίν εἰναι they assert that they are loyal L. 12.49, οδεῖς φασίν γνωσκέιν αὐτὸν nobody said that he knew him 23.8, οἱ ἡγεμόνες οὐ φασίν (2002) εἶναι ἄλλην ὅδον the guides say there is no other road X. A. 4.1.21, τάγες ἕρων τὸ λειτουργεῖν μηδὲν εἰναι κερδαλευόν τὸς ἀρετήν everybody in time to come will say that there is nothing more profitable than bravery X. C. 7.1.18. Other examples 1867.

b. βασιλέας Ἐδώρ ήγεῖται the king thinks he is victorious (= Ἐδώρ, cp. 1887) X. A. 2.1.11, ὄλοις βελτιστοὺς εἰναὶ I think it is best 5.1.8, ἐπτωπείν εὖ βασιλέα εἰναι they suspected that they were to go against the king 1.3.1, (Σωκράτης) τοῦ ἀγνοεῖν εὐτυχῶν ἔχωντας . . . μαριάς ἔλλογεῖτο εἰναι 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 ποιήσω I hope that I shall do this, ἐλπίζω ταῦτα ποιήσω or τοῦτον I hope to do this.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

2025. The articlar infinitive, while having the character of a substantive, retains the functions of a verb. In its older use the articlar infinitive is a subject or object; the nearest approach to this use in Homer is ἀνὴρ καὶ τὸ φιλάσσων to watch is also trouble n 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 articlar infinitive may take dependent clauses.

2026. The articlar infinitive admits the constructions of an ordinary substantive.

Nom. τὸ ποιεῖν making or to make, τὸ ποιήσειν, τὸ ποιήσαι, τὸ ποιεῖσαι Gen. τοῦ ποιεῖν of making, τοῦ ποιήσειν, τοῦ ποιήσαι, etc.
Dat. τῷ ποιεῖν for making, by making, τῷ ποιήσειν, τῷ ποιήσαι, etc.
Acc. τῷ ποιεῖν, τῷ ποιήσειν, τῷ ποιήσαι, etc.

2027. The articlar infinitive is treated as subject, predicate noun, and object like the simple infinitive (1984–1986).
2028. The negative of the articular infinitive is μὴ.

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' ἐφορεῖν ἀντὶ ἰδίων μὴ μεῖναι imitate at least their wisdom D. 19. 269.

2031. NOMINATIVE OF THE ARTICULAR INFINITIVE

Subject (1984): τοῖς σπέτας κράτος ἐστι τοῦ λαλεῖν in the young silence is better than speech Men. Sent. 387, τὸ Ἑλλάδα καὶ τὰς ἱλικίας μὴ Ἰππάντων παράξει; μάχι... Σαμίων κύλεσαν 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 ηπιόμα δί απελευίς from desire to drink T. 7. 84, πρὶς τήν πόλιν προσεβαλόμενης ἐστὶ ὁπίσω τοῦ ἑλικίαν they attacked the city and entertained hopes of taking it 2. 50.

c. Partitive (1300): τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες having gained the greatest amount of courage T. 4. 34. After comparatives (1431): τὶς ἀθανάτῃ... τοῦ τοῖς βίοις λιπήν κάλλιον; what then is nobler than to help one's friends? X. C. 1. 5. 13.

d. After verbs: ἐπιστομοῖ τοῦ δακρόειν we desisted from weeping P. Ph. 117 ε (ep. 1392).

e. Purpose (ep. 1408), often a negative purpose: τοῦ μὴ τὰ δίκαια τοιεῖν in order not to do what was just D. 18. 107, ἔτεικε δὴ Ἀταλάντη... τοῦ μὴ ληστᾶς... κακουργεῖν τὴν Ἐπιδαύρων Atalante was fortified to prevent pirates from ravaging Euboea T. 2. 32. More common is the use with ὑπερ (2032 g) or ἔνεκα.

f. Genitive Absolute (2070): εἰς ἐκεῖνοι δὲ δοτοι αἰτε τοῦ ἐπίκεισεν καὶ ἐφ' ἡμῖν ἕως τοῦ προσμόδιον 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. ἄντε τοῦ ἐν Ἐκάριον ἑρείας... ἐν τῷ Φυργάς ἐπορεύετο instead of going against Caria, he marched toward Phrygia X. H. 3. 4. 12, ἄντε τοῦ εἰσφορεῖν without exercising self-control X. M. 4. 3. 1. To express purpose the genitive with ὑπερ is very common: ὑπερ τοῦ τοῦ ἡμερήσια κάθους... πάντα παγματευόμεθα he devotes his every effort that he may become master of these D. 8. 46, ὑπερ τοῦ μὴ τὸ παλαιόσμον τοῦ ἔχαι in order not to do what was commanded 18. 204. Furthermore, after ἐπί, τοῦ, τρόπο, δια, ἑτέρ, τερπεῖ, ὑπερ, ἔνεκα, χάριν, χαρίζω, πληροφορεῖ, μέχρι; and after adverbs. In Hdt. τοῦ may be omitted after ἄντε.
2033. DATIVE OF THE ARTICULAR INFINITIVE

a. With verbs, adjectives, and adverbs: thus, ἵνα . . . ἀποστείξει τῷ ἵππῳ τετειμένῳ ὑπὸ δαμόζων that they may distrust my having been honoured by divine powers X. Ap. 14, τῷ γὰρ ἐστὶ τι εἰκαστόν, ἀπό τοῦ γεγυρνόμενο τολμᾶν; is it something opposed to living, as sleeping to waking? P. Ph. 71 c, οδοινυ τῶν πάνω πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γιγνόμας Philip has conquered us by nothing so much as by being beforehand in his operations D. 8. 11, ἀμα τῷ τίμας at the same time that we honour P. R. 468 c, ἵδε δὲ τῷ προστέθην equal to bowing beforehand A. Ag. 252.

b. After prepositions: e.g. οὗ γὰρ ἐπὶ τῷ δοῦλῳ, ἄλλ' ἐπὶ τῷ ὀμώδι τοῖς λητομένοις εἶναι ἐκκείμενοί (ἀποκο) 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. I. 34, δὲ μέν πρὸς τῷ μηδέν εκ τῆς προσβείας λαβείν, τοὺς αἰχμαλώτους . . . έλθῃs the one, in addition to gaining nothing from the embassy, ransomed the prisoners of war D. 19. 229, εὐ τῶν φρονεῖν γὰρ μηδὲν ήδηστος βίος for life is sweetest in being conscious of nothing S. Aj. 563.

2034. ACCUSATIVE OF THE ARTICULAR INFINITIVE


b. After prepositions: e.g. μέγας τὸν ἀγαθὸν τῷ πειδαρχεῖν φανερωτεί εἰς τὸ κατακράτειν τάγαθα obedience appears to be an advantage of the greatest importance with regard to the successful accomplishment of excellent objects X. C. 8. 1. 3, τῶν ἀκάρτων ἀνεκπληρωτοί εἰσὶ παρὰ τὸ γίγαν they are indifferent to everything in comparison with victory T. 1. 41, πρὸς τὸ μετάφι νεώτατα πεταδεμένος schooled to moderate needs X. M. 1. 2. 1, τῶν εἴκεσ πρὸς τὸ θελεῖν ἀν λέγει δικλητος ἔν τε δικτυν; how do you feel about being willing to go unwilling to suffer? P. S. 174 a (cp. θέλους ἀν λέγει). Furthermore, after διά, ἐν, κατά, μετά, πρός.

c. The accusative of the infinitive with τὸ 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 στείβειν δὲ συν ταρανῶ I commend speed to thee S. Ph. 620, καρδίας δ' ἐξεσταμαῖ τῷ δραίν I withdraw from my resolution so as to (= and) do this thing S. Ant. 1105, μαθὴν γὰρ ὡς ὑπὸ δραμαί χίλια when I am informed, I will not refuse the deed S. Ph. 118, τὸ προσδιορίσαντος δὲ συναδέσθι τὸν οἰκον εὐκαλεομένον άδοι we trained her to show zeal in assisting to increase our estate X. O. 9. 12 (cp. 1628), τῷ δραίν ἐξαιρότας εἴ tu refuse to love P. Lys. 206 a.

d. So after adjectives. Thus, μακρὸς τὸ κρίναι ταῦτα χῶ λαλήσα 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 δραίν οὐκ ἐθέλουν they refused to do it S. O. C. 442, αἰσχονταί τῷ τολμᾶν they are ashamed to dare P. Soph. 247 b, οὐδ' ἐμοὶ τοι τοξευθέταται ἔστι θάρσος nor have I courage to remove thee S. O. C. 47, τὸ μὲν ἐς τὴν γὰρ ἱμα
THE INFINITIVE...

... 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 τὸ μὴ σοὶ ἀκολουθεῖν; what one of the Medes remained away from you so as not to attend you? X.C.6.1.26.

f. Some verbs take the articular infinitive as an object when the simple infinitive could not be used: μὸνον ὃρων τὸ παλεῖν τὸν ἄλωκόμην τικ 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 ὅπου): ἔσομεν τὸ μὴ εἴδειν; will thou swear thou didst not know? S.Ant.536, τῇ Ἀθηναίῳ γὰρ ἔρχομαι δεδραμένου; τὸ μὴ παθεῖν ἀν ἄλλο πλὴν τὸ μόρφωμαν for I come with good grip on the hope that I can suffer nothing save what is my fate S.Ant. 285.

h. On the use of the object infinitive with τὸ μὴ and τὸ μὴ οὐ, see 2744 and 2749.

1. The accusative with the infinitive may stand in the absolute construction: ἔτι γε τὸ ὑλεῖν τοῦτον, οἷμα ἄθηνα αὐτὸν εἰ ἀϑηνὴ ἄγαγεν 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.

tοῦτό δέστι τὸ ἀδικεῖν, τὸ πλεῖν τῶν ἄλλων ἵπτειν ἵπτειν injustice is this: to seek to have more than other people P.G.483c, τί γὰρ τούτων μακαριστερον, τοῦ γὰρ μυθῆιν κτλ. for what is more blessed than this: to be commingled with the earth, etc. X.C.8.7.25, δοκεί τοῦτον διαφέρειν ἀνὴρ τῶν ἄλλων ἰδιῶν, τῷ τίμης δρέ- γεσθαι 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 κληθείνα δεῖρο 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 τὸλλ' ἀπολωλεκτείνα κατὰ τὸν πόλεμον the fact that we have lost much in the war D.1.10, πέπεμβας... τὸ πλεῖον τῶν πραγμάτων ἡμᾶς ἐκπεφευγέναι τῷ μὴ βοηθεῖν τὸ δέοντα πολεῖν, ἢ τῷ μὴ συνίειν 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 τῶν μοι δοκεὶ ἄφρονος ἀδριῶτον εἶναι τὸ (μεγά- λου ἔργου δετός τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν) μή ἄρειν τούτο, ἀλλὰ προσανα- θέσθαι τὸ καὶ τοῖς ἄλλοις τοπίσαι ὃν 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 μὴ (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 ἄρα, and, with that particle, represents ἃρα with the indicative or ἃρα 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 διάγωνοι μαθήματες 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).

δ' ἀνὴρ ἄνθρωπος λαγὸς ἤκετο θηρᾶσθαι but her husband had gone to hunt hares Χ. Α. 4.5.24, δ' ἀγγέλωνοι οὖσις ἐσται there will be no one to guide us 2.4.5. πολλά . . . δεῖ τὸν εἰς στρατηγόν οὐσία (= τὸν μέλλοντα εἰς στρατηγόν) έχειν he who
intends to be a good general must have many qualifications X. M. 3. 1. 6, βασιλεύς γι' εξ'δη 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 μὴ. 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 ο isArray διατελέσαι τὴν ἄδηλην ἐνυπηρέτησαν ἀσίτου 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 ἄδικως ἔργαται (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, ἄδικως ταῦτα ποιῶν I do wrong in doing this or I am guilty in doing this: in the first case ταῦτα ποιῶν is appositive to the subject of the verb; in the second these words define the predicate adjective ἄδικος contained in ἄδικως (= ἄδικος εἰμί).

THE ATTRIBUTIVE PARTICIPLE

2049. The attributive participle (with any modifier), with or without the article, modifies a substantive like any other adjective.

ό ἑφεστηκὼς κινδύνος τῇ πόλει the danger impending over the State D. 18. 176, οἱ Ὀρέστες ἐχθροι the existing enemies 8. 16, οἱ ναοὶ χαίρον the present crisis 3. 3, τὸ Κοτυλαῖον ὄμοιμαζόμενον ὄρος the mountain called Cotyleum Aes. 3. 86, οἱ Ἀἴαν θησοὶ καλούμενοι 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, οἱ ὀλίκαις βουλόμενοι άκτην whoever wants to go home X. A. 1. 7. 4. Neuter participles are often substantival, as τὸ δίκαιον duties.

a. Substantives or relative clauses must often be used to translate such par-
ticiples, as ὁ φεύγων the exile or the defendant, τὸ μέλλων the future, οἱ νίκησαν the victors, ὁ κλέπτων the thief, οἱ θανότες the dead, οἱ σωβαίνει the man who has been saved, οἱ δεδομένα those who are afraid, οἱ διδομένα those who are (being) wronged, τὸν γνώμην τάξιν εἶναι the one who gave this opinion T. 8. 68. ὁ ἐταῦθις ἐνυπάντη τάξις τῆς πολιτείας ἐμί ἐγὼ 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 Χ. Α. 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 μικὰ συμφέροντα τῆς πόλεως the petty interests of the State D. 18. 28. Cp. συμφέρον ἢ τῷ τόλευ 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 δεδομένων σοφερόντα τῶν τοπίων courage (for τὸ δεδομένων τὸ θαρσοῦν) 1. 36. See 1163 b, N. 2. In poetry many participles are used substantively, as ὁ τεκὼν father, ἡ τεκώνα 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 θεός ὁ ἰστότητος the definite person who did not do something, ὃ μὴ δεικνύσῃ any one who did not do something (a supposed case), ὃ μὴ γαρ ὁ δικαιωμένος ὁ ζευκαί καὶ ἐκ τῶν ἄρρητων ἤχων the unmarried man has no troubles Men. Sent. 437. Generic are ὁ τυχῶν, ὁ βουλόμενος, 2050 a.

a. Participles having an indefinite force may, especially in the plural number, be used without the article. Thus, κατασκευασμένον ἐπεμένε he sent men to reconnoitre X. C. 3. 1. 2, δίκους τεσσάρων . . . τοῦτος we shall endeavour to avenge ourselves on any one who injures us X. A. 2. 3. 28.

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 στῷ ἐπιλείποντο ἐπιστρέφοντο they suffered from the failure of the crops (= τῷ τῷ στῶν ἐπιλείποντο) T. 3. 20, δ’ ἰδαί μὴ ἐξουσιάζωντας by reason of your not joining the alliance (= διὰ τὸ ἴδα ἰδαί ἐξευθείας) 6. 80, μετὰ Συρακουσαῖς οἰκουμεναῖς after the foundation of Syracuse 6. 3, ἠδύνατον ἢ κράτη παρθένους the ravaging of the country grieved him X. A. 7. 7. 12, ἢ ὡργὴ σὺν τῷ φόβῳ λήγοντι ἀνεξάρτηται his wrath will disappear with the cessation of his fear X. C. 4. 5. 21.

a. Except in expressions of time, such as ἦμα ἢρη ἀρχομένῳ at the beginning of spring T. 2. 2, εἰτὶ Κόρην 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 γελοῖον ὄμνομεν swearing by Zeus is ridiculous Αρ. 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.

(al ἀνθρωποι) λιπότε τὴν δοῦν φθογοντες ὁλγοι ἀπέθαναν by leaving the road and making off only a few were killed. X. A. 4. 2. 7, προκήφαλες κηρύκα πόλεμον προεροῦντα having sent a herald in advance to proclaim war T. 1. 20.

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.

Κῦρος ἀνέβη ἐκ τα δρη oδών κολόννατος 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” = ἡμᾶς καθημένους, διερ θέλει, μέγα γίγαν ὑπὸ δελερών.

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.

συνήθαν τῷ πατρὶ καὶ τῇ μητρὶ γαμεῖ τῇ Κανθάρου θυγατέρα on the approval of (lit. it seeming good to) his father and mother he married the daughter of Cyrus 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 (1680).

ἀκολουθεῖ τοῖς στρατηγοῖς ταῦτα ἔδει τὸ στρατευμα 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: ἀρχάλλος in the beginning, at first, τελευτών at last, finally, διαλθην in intervals, χρόνον for a long time. Thus, ἀρχάλλος εἰς τούτῳ as I said at the outset T. 4. 64, τελευτών εἰς τελευτάσαντες at last he became angry X. 4. 6. 16. Note ἀρχάλλος ἀπό τοῦ beginning with or especially.

2062. Manner. — ἀρχάλλον τεταγμένοι they marched past in order X. Α. 1. 2. 16, κραυγὴ τολήν ἐκλύοντας ἀλλήλους they made a loud noise by calling to each other 2. 2. 17, προελέτο μᾶλλον τοὺς νόμους ἐμμένον ἀποθανεῖν ἡ παρα-

2063. Means (often the present participle). — ληωσιμένοι καὶ τότας  they live by pillaging X. C. 3. 2. 25, μη κρίνω νόμων τὸ κάλλος, ἀλλὰ τὸν τρόπον γνυτε by regarding not beauty, but (by regarding) character Men. Sent. 383.

2064. Cause. — Παράσωμας . . . ὑπήρξε τῷ Κόρον, φιλοῦσα αὐτὸν μᾶλλον ἐπὶ τὸν βασιλεύοντα Ἀρταξέρξην Purysatis favoured Cyrus because she loved him more than she did Artaxerxes the king X. Α. 1. 1. 4, ἀπειροῦσα κερδῶν αὐξᾷ παραπόσφαλτες εἰσαὶ they held aloof from gains because they thought them disgraceful X. Μ. 1. 2. 22, τι γὰρ δεδομένα σφόδρα ὦν εἰσεγεῖτο, for what are you afraid of, that you are so desperately in haste? X. Η. 1. 7. 26.

b. ἀρχάλλον what induced him to (lit. having learned what?), τι ταθών what possessed him to (lit. having experienced what?) are used with the general sense of wherefore? in direct (with δ ἓ in indirect) questions expressing surprise or disapprobation; as τι μαθώντας ἐμφατικῶς ὑμῖν; what put it into your heads to give evidence? D. 45, 38, τι παῦντε λαλάσεσαβα; what possessed us to forget? A 313. Cp. τι δολάμενοι.

b. ἀρχάλλον; 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, ἀρχάλλοντας κυρεῖα πόλεων προερούσα having sent a herald in advance to proclaim war T. 1. 29, ὁ βαρβαρὸς ἐπὶ τὴν Ἑλλάδα δολαλότατος ξίπθη the barbarians proceeded against Greece with the purpose of enslaving it 1. 18, εἰσελέγαν ἀπὸ τῶν πόλεων ἀπαφῶν ἀκούομενος (2062 a) τῆς παρά βασιλεύσ ἐπι-

στολῆς they summoned from all the cities men to listen to the letter from the king.
**THE CIRCUMSTANTIAL PARTICIPLE**

X. H. 7. 1. 39. Present: ἔπεμψαν... λέγοντας ὅτι κτλ. they sent men to say that, etc. X. H. 2. 4. 37.

2066. Opposition or Concession. — οὐδὲν ἔρω πρὸς ταῦτα ἰχών εἰτείν I will make no reply to this though I might (speak) do so P. Iach. 197 c, πολλαὶ γὰρ ὃταν ἐγὼν ἔστω κακὸν for many, albeit noble by birth, are ignoble E. El. 551.

2067. Condition (negative always μὴ). — σὺ δὲ κλώω (= ἔλναμάς) εἰς τὰ ἔργα but if you listen you shall soon know Ar. Av. 1390, οὐκ ἐν δύναμιν μὴ καμὼν (= οὐ μὴ καμὼν) εὐθαμοῖν you cannot be happy unless you work E. fr. 461.

2068. Any Attendant Circumstance. — συλλέξεις στράτευμα ἐπιλάτρεις Μῆλοι τὸν having collected an army he laid siege to Miletus X. A. 1. 1. 7, παρατηλεύσῃ τῷ Κλαρχῷ λαβόντι ἄκειν δὴν ἣν αὐτῷ στράτευμα he gave orders to Clearchus to come with all the force he had 1. 2. 1.

a. ἰχὼν having, ἰγὼ leading, φέρων carrying (mostly of inanimate objects), χρῶμεν using, λαβῶν taking are used where English employs with. Thus, ἰχὼν στρατιάκην ἀφικνεῖτα η προσφέρει with an army T. 4. 30, βοῦς χρῶμεν with a sheep 2. 84, ἵκελος λαβόντα ἄνδρας ἐλθεῖν δὴν πλεῖστος 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, παρὰ λῆ ὁ ἀνελικόν οὐκ ἐξει μέγαν φθόνον (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: ταῦτα ἐπείχθη Κόνωνοι στρατηγοῦντος these things were effected while Conon was in command I. 9. 56, τοὺς ρήματας ἀνέστησαν this said, they rose X. Λ. 3. 3. 1, Ἡδήν... Μῆδοι ἐνωάτων τολμοῦσα εἶλον they blockaded and captured Eion which was held by the Medes T. 1. 98.

b. Cause: τῶν σομάτων θλιβομένων καὶ αὐτῷ ἕρωτετερας γλυκοτείραι by the enfeebling of the body, the spirit too is made weaker X. O. 4. 2.

c. Opposition or Concession: καὶ μετεπεσχομένου αὐτῷ οὐκ ἔθηλος ἐλθεῖν even though he is sending for me, I am unwilling to go X. Λ. 1. 3. 10. καίτερ is usually added (2083).

d. Condition: οἶμαι καὶ ὅποι ἐπανορθωθῆρα τὰ τράγαμα τοῦτων γεγονότων...
... 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 οὐδένδ' κυλήστησιν Κύρος ascended the mountains without opposition (lit. no one hindering) X. A. 1. 2. 22 (or since no one opposed him).

2071. ἰκέω willing, ἰκονί unwillng are properly participles and are treated as such (cp. 2117 c). Thus, ἐμοὶ οὐχ ἰκόντος without my consent S. Aj. 455.

a. ἰκόνι, ἰκακαύμα, ἰκαετῶν, ἰκαετῶν, ἰκαέμα, ἰκαμολογοῦμα, ἰκιμῶ are the only cases in Greek showing the earlier method of negating the participle with alpha privative. Elsewhere ὁμ or ὁμ 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, οὗτως ἐπὶ πολέμως, προσώπων (τῶν Ἐλλήνων, previously mentioned), τέως μὲν ἁγιαῖαν the enemy, as they were approaching, for a while remained quiet X. A. 5. 4. 16, ἐφώτα, ἐφή, ἐν Κύρε, . . . ὦσ (ἐμοὶ) τὰ ἀλὴθεῖα ἐρωτήσας put your question (said he), Cyrus, on the supposition that I will speak the truth X. C. 5. 1. 9.

b. When the noun or pronoun may easily be supplied otherwise; here, e.g., ἀνθρώπων or πράγματων is said to be supplied grammatically. Thus, δότως εἰς μάχην when (men) are going into battle X. C. 3. 3. 54, τούτων τῶν τρόπων πράξεις τῶν τῆς πόλεως γίνεται τὰ χρήματα when (things) have happened in this way, the property belongs to the State D. 24. 12; and in δότως (Δῖος, 934 a) πολῶρ when it was raining hard X. H. 1. 1. 16. Quasi-impersonal verbs (933) thus take the genitive rather than the accusative absolute: οὖτως ἑκόντος in this state of things P. R. 381 c, influenced by οὖν ἑκόντων X. A. 3. 1. 40.

c. When a subordinate clause with ὅτι follows upon the participle in the passive. Thus, ἡγαγενόμενοι ὅτι Φοινικησί νῆς ἐτὶ αὐτοῦ πλέονει it having been announced that Phoenician ships were sailing against them T. 1. 116, ἡγαγενόμενοι ὅτι ἐν ταῖς ναυσὶ τῶν Ἐλλήνων τὰ πράγματα 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, βοσάδων μὲν προδόμων πολὺς προσήλυσαν ναικίων ἐκώσαν 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, διαβεβέβηκεν Περίκλους . . . ἡγεῖτο αὐτῷ δῆ Μέγαρα ἄφοιτηκε when Pericles had already crossed over, news was brought to him that Megara had revolted T. 1. 114 (in Latin: Perici iam transgresso nuntiatum esse).

b. The subject of the genitive absolute may be identical with the object of the leading verb: ἠλθον ἐπὶ τὴν Ἐπιδαύρῳν ὡς ἐρήμων οἰκῆς . . . αἰδῆσανthey came against Epidaurus expecting to capture it undefended T. 5. 66.

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 ἐκ is always added in prose, whereas Latin has to omit the participle. Thus, ἔκατον ἵψων ἦμών nobis pueros P. S. 173 a. On ἐκὼ ἀκατος 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, δῆλον τῆς πόλεως ἐκ τοῖς πολεμικοῖς κινδύνοις έπιτρεπόμενης τῷ στρατηγῷ cum bellicis in periculis universa respublica imperatori committatur X. M. 3. 1. 3. τοῦ παιδός 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 Cyrrus, convocatis ducibus, dixit X. A. 1. 4. 8.

2075. The genitive absolute took its rise from such cases as Σαρπηδοντι δ’ ἄχος γένετο Χλακον ἀκατότας 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.

A. Impersonal verbs: δειν, ἐξών, μετόν, παρόν, προσήκον, μέλον, μεταμέλον, παρέχον, παρασχόν, τυχόν, δοκοῦν, δοξάν, or δοξαντα (ταῦτα), γενόμενον ἐπ’ ἐμοί as it was in my power.

ὄδηγες τὸ μείρον κακὸν ἀλήθειαν ἐξών τὸ χάνττον (ἀλήθειαν) no one will choose the greater evil when it is possible to choose the less P. Pr. 353 d, ἦς (ὡς) νῦν ἐξείρυν αὐτῷ ὅτι μείρον αὐτῷ to which he now claims admission though he has no right L. 31. 32, ἦς ἐν τῷ οὐ τὰ μείρον γέρα πέρικλην ἐρτοῦ διὰ ὅτι δέον μείρον γέ γε σοι for of course you know because it concerns you P. A. 24 d, μεταμέλοντο καὶ μετὰ τὰ ἐν Πύλοι, καλὸς παρασχόν, οὗ ἐνθέοισαν 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. 2066 d, 2087.

N. — Apart from δέχασθαι, τυχόν, the accusative absolute of the aorist participle of impersonal verbs is very rare.

B. Passive participles used impersonally: γεγραμμένον, ἔδοξομίνον, ἀρμημένον, προστατευόν, προστατευόμενον. (Cp. Eng. granted this is so, this done, which said.

εἴρημένον δ’ αὐταῖς ἄκαταν ἐντάδε . . . εἴδουσι κοῦλα ήκουσιν though it was told them to meet here, they sleep and have not come Ar. Lys. 18, προστατεύον μοι ὕπτε τοι δήμου Μένων ἄγειν εἰς Ἐλλησποντον 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: ἀμεληθέντα, ἀπορμηθέν, καταχειριστόνθεν, κυρωθέν, ὁριαθάν, ἐπαρθέν, προσταχθέν, χρησθέν.

C. Adjectives with ὅν: ἄδηλος ὅν, δυσατόν ὅν, ἀδίνατον ὅν, αἰσχρόν ὅν, καλόν ὅν, χρεών (χρεόω + ὅν), etc.

σὲ οὐχι εὐώσαμεν . . . οὐν τε ὅν καὶ δυσατόν we did not rescue you although it was both feasible and possible P. Cr. 46 a, ὠς οὐκ ἀναγκαῖον (ὅ) το κλέπτειν, αἰτή 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 ὅν 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. τείτει ὅ Ὀρέσθην μητέρα . . . κτείναι, πρὸς οὖν ἀπανταί εὐκλείαν 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 ὦν or ὅπερ. Thus, ηὐχετο ὁ ὅτι ταύτα τάγαθα διδόμαι, ὦ τοῦ ὅτι τὰυτα εἰ δένταρ αὐτοῖα ἄγαθα ἄστι (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, σωτῆρ κτείνου, ὅπερ τοῦτο προστασιαμένου αὐτός they were supping in silence just as if this had been enjoined upon them X. S. 1. 11.

a. Cases without ὦν or ὅπερ are rare. Thus, δόκισα ὧμιν ταύτα εἴπατε ἄνδρα ζηκοῦ on reaching this conclusion you chose twenty men And. 1. 81; cp. δόκεσα ταύτα X. A. 4. 1. 13 (by analogy to ἤδον -ώτα) and δόκισαν ταύτα X. H. 1. 7. 30. Neuter participles so used come chiefly from impersonal verbs, but T. 4. 125 has κυρωθέν οὐδὲν οἱ Μακεδόνες ἐχόροντο ὡς ζηκοῦ 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 ἐνταῦθα θερευομοὶ, τότε, ἔτα (less often ἀγαθά) then, ἵνα already, ὅτι so, when used with the verb of the sentence which contains a temporal participle, emphasize the temporal relation: (ὅμων δοκιμαῖον) ἀκροασιμένου διὰ τέλους τῆς ἀναλογίας τότε ἐξ ἔριδεσθαι 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
2081. ΄άμα at the same time, αὐτύχα immediately, στὸδι straightway, μετάξι between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ΄άμα ταύτη εἰσὶν ἀνέστη saying this, he rose X. A. 3. 1. 47, τῷ δὲξὶ κῆρα τῶν Ἀθηναίων οὖνθε ἀποβεβηκότι . . . ἔπικενῳ 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, ἔκανεν-στάντες μετὰδὶ διεξόθητες getting up in the middle of supper D. 18. 169, τολμάσαν μὲ ἐπάξει λέγοντα μεταξὺ 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 διόμενος yet, nevertheless (with or without καίπερ, 2083), ἀφετέρων then or ἔπειτα afterwards to express censure or surprise (then, for all that): σοι οὖν διόμενος καὶ εἰς τῷ πολεμίῳ διέτησεν ταραταιμένων with you, though we are in the enemies' country, nevertheless we have no fear X. C. 5. 1. 26, ἔπειτα ἄπολυ-τῶν των θεῶν ἴδαν δὲ εὐθέως μενεῖς; and then, though you desert the gods, will you remain here? Ar. Pl. 1148. ΄άμα may attach itself more closely to the participle, though belonging with the principal verb: πεθών γυναῖκι, καίπερ οὐ στέργουν διόμενος 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, καί (indefinite), although καὶ ταῦτα (947) and that too. Thus, συμβουλεύω σοι καίπερ περιστὸς δι᾽ I give you advice though I am your junior X. C. 4. 5. 32, ἀποτελεί οἴκαδε καίπερ μέσον χειμῶνος διέτησεν he sailed off home though it was midwinter X. Ag. 2. 31, Κλέωνος καίπερ μανιῆς οὕτως ἢ ἱππόχεις ἀείβη Cleon's promise, insane though it was, was fulfilled T. 4. 39, καὶ δοῦλος δι᾽ γὰρ πίμων πλουτῶν ἀνὴρ for, slave though he be, the man of wealth is held in esteem E. fr. 142, δάκικες δι᾽ ἀνήρ ἡμῖν τὸν στουδαλότατον διαφθείρει γελῶν ἀναπεθών, καὶ ταῦτα οὖν πολέμων διὰ τῷ γέλωτι you do wrong in that you corrupt the most earnest men we have by tempting him to laugh, and that though he is such an enemy to laughter X. C. 2. 2. 16. On καίπερ see 2893 b.

a. In Homer the parts of καίπερ are often separated by the participle or an emphatic word connected with it: καὶ ἄχρωμοι περ although distressed M 178. περ may stand alone without καί: ἄναχεω κηθομένη περ hear up, though veered A 586. Both uses occur in tragedy. The part. with περ is not always concessive.

b. In a negative sentence, ὀδηγοὶ (μηδὲ), with or without περ, takes the place of καί; as γυναῖκι πεθών μὴ τάλιθη κλόων listen to a woman, though thou hearest not the truth E. fr. 440.

2084. With participles of cause (2064): ὀδηγοὶ, διὰ τοῦτο (ταῦτα), εἰ τούτου. Thus, ἀνελλάματα τὰ κατάγα ταῖς . . . καὶ δι᾽ αὐτοῖς . . . οὐκ ἀντεκέπτελον, διὰ ταῦτα τροπαίον ἐστησάν 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. 64.

2085. With participles of cause (2064): ἄτε (ἄτε δὴ), οἶα or οἶον (οῖον δὴ) inasmuch as, state the cause as a fact on the authority of the speaker or writer. Thus, ὁ Κύρων, ἄτε ταῖς δὲν, . . . ἔστε τῷ στολῇ Σύρις, inasmuch as he was a child, was pleased with the robe X. C. 1. 3. 3, ἡκομεν ἕστρεψε ἀπὸ τοῦ στρατοπέδου.
2086. With participles of cause or purpose, etc. (2064, 2065): ὡς. This participle 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, ἀναρρήθην ὡς ἰκτίσαντες 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 ἀναρρήθην ἰκτίσαντες means that, as a matter of fact, and on the authority of the writer, they had been victorious.

b. ὡς may be rendered as if (though there is nothing conditional in the Greek use, as is shown by the negative ὥστε, not μὴ), 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. ἐντεῦθεν ἔμενον ὡς τὸ ἄρχον κατέχοντες. οἱ δὲ ὁδεῖς κατείχον, ἄλλα μαστί ἢν ἔπειρ ἀστὼν 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 it. Χ. Α. 4.2.5, ταῦτα τὴν χώραν ἐκτέταρε διαρρήθη εἰς Ἑλλήνων ὡς πολέμιαν οὖσαν tois Ἑλληνικούς καὶ πολεμάσαν οὖσαν he turned this country over to the Greeks to ravage on the ground that it was hostile 1.2.19, τὴν πρὸς τὸν ἐπισκόπον ὡς Πισιδιασίας βουλόμενος εἰςβάλειν he made his pretence as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidiens 1.2.1, παρασκευαζότας ὡς πολεμήσασι παρασκευαζότας they made preparations to go to war (with the avowed intention of going to war) Τ. 2.7, συμμαχώντες Κύρον ὡς ἀποκεκλείσαν he seized Cyrus for the purpose (as he declared) of putting him to death X. Α. 1.1.3, and often with the future participle. After verbs of motion ὡς is rarely used.

d. ὡς with the absolute participle: οὗ δὲ ἀθεὺν ὡς ὃκεν οὐδὲν ἀπέκτειν οὕτως Ἀθηναῖοι we must not be discouraged on the ground that the Athenians are not well disciplined X. Μ. 3.5.20, ἔλεγεν ὥσπερ ζῆν καταστησομένων τούτων ὡς τὸ δέον he bade him be of good cheer in the assurance that this would arrange itself in the right way X. Α. 1.3.8, ὡς ἔδω ὡς ἡμείς ἀνατίνα ὡς τὰ βουλούμενα, πολλοὺς ἀπέκτεινε in the belief that it was already in their power to do what they pleased, they put many to death X. Η. 2.3.21. Cp. also 2078, and 2122.

2087. ὡστέρ ἀς, just as, as it were, an adverb of comparison, denotes that the action of the main verb is compared with an assumed case. Thus, κατακλυσμένος ὡστέρ ἐξορκίζειν ἄγειον we lie inactive just as if it were possible to take one's ease X. Α. 3.1.3, ἀρχοντοὶ . . . ὡστέρ εἰδέκεισθαι they danced as if it were making an exhibition 5.4.34, οἱ δὲ ὡς ἠκουσαν, ὡστέρ όποιοι άγιον φανέρουσαν, ἐκείνος ἀνὴρ but when they heard him, just as though a wild boar had appeared, they rushed against him 5.7.24. Cp. 2078.
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.

οδοτος έταύμαντ ήμας ολικρανν I put a stop to the poor being wronged D. 18. 102, έδωκαν οι καταράγοντις και τοις στρατιώταις άιθάμενους they saw that they (themselves) were not succeeding and that the soldiers were indignant T. 7. 47, άδικοντας Φιλιππόν έμφετζα I proved that Philip was acting unjustly D. 18. 136, εύθες άξιοπαθέστατος γελοίος ὃν 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, οὗτος έκσαρμάντων I see that I err E. Med. 350, έτοι άνδρος διν κατασταθώμενος the subject is the same as the object. The subject is then omitted; do you not perceive that you are being deceived? X. H. 7. 1. 12, εδώσας τῶν πόλεων καταρφών 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, οἷς έταύμαντοι δικαίωμα κατατηρώντων ανείβω I know that I have presented my case honestly I. 15. 321, δείξον άντι νυκτιντομ κατανθήσω show that you did not do this yourself D. 22. 29, άμφότερον έσετε, καὶ άυτὸν διν κατασταθώμενον, καὶ άμα αυτοκρούσανος now he knows both — that he is himself plotting against you and that you are aware of it D. 6. 18. Observe άξιοπαθών ανείβω τῷ άπλοτο τρόπῳ γελοίον (agreeing with the subject) without knowing it they found themselves on the hill X. A. 6. 3. 22. On the use with σύνοδα, see 2108.

c. έις (the personal use for the impersonal είς, 1083) usually takes the participle in the dative; as, έποικαν άντωνι τέλειον 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 ἐπι or ἦς.

2091. The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γένομαι. The aorist participle is chiefly poetic.

ὅσοι διαπετατές τοις Φιλίππω there were some who distrusted Philip D. 19. 58, (Κλαρχος) φιλοκίνδυνος τ' ἂν καὶ άμφρας καὶ πνεύμα ἐγώ έτι τοὺς τολμούσιν Clearchus was both fond of danger and by day and by night led his men against the enemy X. A. 2. 6. 7, εγὼ το πράγμα εἰμί ποιήσω δεδράκως I am the one who has done
this deed D. 21. 104, ἦ τοῦτο ὅπως ἦστι γιγνόμενον παρ' ἡμῖν; or is not this something that takes place in us? P. Phil. 39 c. So with adjectivized participles (1857), as συνέφερον ἦταν πᾶλιν it was advantageous to the State D. 19. 75. So with ἐπάθομαι, 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 ἤκουσεν Κύρον ἐν Κιλικίᾳ ἦτα ἦ τι heard that Cyrus was in Cilicia ἦταν stands for ἦταν, what was heard being "Κύρος ἐν Κιλικίᾳ ἦταν." This is shown by the fact that the sentence might have been, according to the principles of indirect discourse, ἤκουσεν ὃ τι Κύρων ἐν Κιλικίᾳ ἦ (or ἦταν, 2615). With verbs not introducing indirect discourse, however, there is no such indirect statement; as in ἐπάθετο μαχόμεθα 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 παύσομεν σὲ λέγοντα we stop you from speaking (of continued action) with κωλύσομεν σὲ λέγων we prevent you from speaking (also of continued action).

2095. With verbs denoting being in some modified way (2096–2097).

2096. τυγχάνω (poet. κυρώ) happen, am just now, λαθάνω 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, ταράτω ἐπενδύχαμεν he happened to be there, or he was there by chance X. A. 1. 1. 2.

b. The action of φθάνω and λαθάνω 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. ὁ δὲ λαθὼν 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, λαθάνω, 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
THE SUPPLEMENTARY PARTICIPLE 467

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: προεξῆγα τυγχάνω I happen to be proenus D. 52.5, άρα τυγχάνουσι πράξεις they happen to have fared the best I.4.103, ενυγχάνω λέγων I was just saying X. A. 3.2.10, δοτις ἀντεύην γε ενυγχάνει καὶ γνώμην ἀποδειγμένοι who happened to have spoken in opposition and to have declared his opinion L. 12.27, έτυγχον καθήμενος ἐτύμαθα I was, by chance, sitting there P. Eu. 272 e. λαυδάω: φονεὰ τοῦ παιδὸς έλαυδάω θεοῦκον he entertained the murderer of his son without knowing it (it escaped his notice that he was, etc.) Hdt. I. 44, έλαυδον ἐκεῖθεντες they got in secretly T. 2.2, έμκ έλαυδησίδρακεν you did not escape notice in attempting to escape (your attempt at escape did not escape notice) P. R. 457 e, έλαυδεν ἀπόδρας he escaped without being noticed X. H. 1.3. 22, λέσσετε πάντε νυκτερίνας you will submit to every possible calamity ere you are aware D. 6.6. 2. φίλαμεν: οὗ φιλόνες έισηγήσων ο έπειν ιελικν. the horse is no sooner led out, etc. X. Eq. 5.10, φιλάνοντες (hist. pres.) ἐκ τῆς ἀπέρη γενέσεως τοῦ πόλεμου they anticipated the enemy in getting upon the summit (they got to the summit before the enemy) X. A. 3.4. 49, οὗ έφαγασαν πυθημένοι τὸν πόλεμον καὶ ἕκον scarcely had they heard of the war when they came I. 4. 39, ὅταν προε λειτούργαται τὴν πόλιν ἀγαθῷ τοι πονηρότεροι 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 φιλάω are followed by the present participle (rarely by the perfect); the future, aorist, and historical present are followed by the aorist participle.

e. οἷς ἐν φιλάσοντες (φιλάνοιτε) with the participle is used in urgent, but polite, exhortations, as οἷς ἐν φιλάσοντες 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 φιλάσας might be said according to 2001.

f. λαυδάω and φιλάω (rarely τυγχάνω) may appear in the participle, thus reversing the ordinary construction, as διαλαβών ἐσφραγίσατι ές τὴν Μιτυλήνην he entered Mitylene secretly T. 3. 25, φιλάνοντες ἠδικήσαντες τὴν έκεῖνον γῆν we got the start of them by ravaging their territory X. C. 3. 3. 18. Cp. also 2002 a. The present participle is rare.

2097. διάγιμα, διαγίγνομαι, διατελέ, διαμάνω continue, keep on, am continually.

διάγιμαι μεταδιάγίμοι they are continually (they spend their time in) learning X. C. 1. 2. 6, κρᾶσι διάγιμαι αι στρατιώται διαγίγνομαι the soldiers kept eating meat X. A. 1. 5. 6, διατελέ μεσάν he continues to hate X. C. 5. 4. 35, θηρίοντες μεταδιάγιμαι we lamented continually I. 19. 27, δ ἡλιος λαμπρότατον 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.
SYNTAX OF THE SIMPLE SENTENCE

ἄρχομαι begin (2128), παύω cause to cease, παύομαι, λήγω cease, ἀκολούθησαι, διαλέγομαι, ἐπελεύσθη leave off, ἀλλάζω fail, ἀνέχομαι support, καρτπερ endure (do something patiently), κάμω grow weary, ἀνταγοσφεβάω give up, etc.

ἀρχομαι ἀπὸ τῆς θάρσου λέγων I will begin my speech with the healing art P. S. 186 b, παῦσιν τοῦτο γεγονόμενον I will put a stop to this happening P. G. 823 c, παῦσαι λέγοντα lit. stop talking E. Hipp 710 c, ὁπωσδήποτε διελεύσθη γραθὸν I never left off seeking X. Ap. 18, ἀνέχομαι πάρσων support thy sufferings E. fr. 1090, ὃ τὸν ἐκατέρθην ἄκουοιν κτλ. neither then did I listen patiently, etc., Δε. 3. 118, μὴ κάμης φίλον ἄνδρα εὐδερέστων ἀνὸν ἀπο ἀρα ὑστερίωτο ἀν ὑστερίωτο ἁγιομείναι τῇ προσφόρᾳ τῶν ἱερεῶν καὶ μαχαιρίων I am tired of carrying my arms and going in the ranks and mounting guard and fighting X. A. 6. 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 ἦσαν αἱ ἄκουοντες ὁμοίωτά L. 13. 8 (Hdt. 5. 89) with οὐκ ἦσαν αἱ ἄκουοντες 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.

βὴ φεύγων he took to flight (went fleeing) B 665, οἴχοντα διώκουστε they have gone in pursuit X. A. 1. 10. 5, ψύχων ἀναγέμενος I put to sea D. 50. 12, οἴχοντα θανῶν he is dead and gone S. Ph. 414, οὐ τοῦτο λέγων ἄρχομαι 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, ἤχομαι, τέρπομαι, γέγος (poet.) am pleased, take pleasure, ἄγατε, στέγω am content, ἄγανατε, ἄχομα, ἄλεη, ἄφερο am vexed, displeased, βρισκόμεθα οἰκέμεθα make light of, ἀλοιπομεθα grieve, δραμαμεθα am angry, αἰσθάνομαι, ἀλοιπομεθα am ashamed (2128), μεταμεθαμεθα, μεταμεθα μοι repent. (Verbs of emotion also take δέντ or ως, by which construction the object is simply stated; with the participle the connection is closer).

χαίρω διαλέγομενοι τοῖς θεοῖς προσβάσασι I like to converse with very old men P. R. 328 d, διότι ἔτη τέρπα τότε, λείψας αὐτῶν τοῖς ἐν ψυχές αὐτῶν phis he who likes to be always talking is a bore to his companions without knowing it S. fr. 99, οὐκ ἀγατω ἄνεμοι ἐπὶ τοὺς τούτους I am not content to live on these conditions I. 12. 8, οὐκ ἄν ἄρχομαι μαθάνων I should not be annoyed at learning P. Lach. 189 a, χαλέπτω ἐφερον ωκίωρ κατεληκτοις they took it hard at abandoning their homes T. 2. 16, ἀδικομενοι οἱ ἄνθρωποι μᾶλλον ἀργυροι ή βιαζομενοι men are more angered at being the victims of injustice than of compulsion I. 77, οὗ γὰρ αἰσθάνομαι μαθάνων for I am not ashamed to learn P. Hipp. Min. 372 c, μετακομίζοντα τὰς σπουδὰς οὐ δεξάμενοι they repented not having accepted the truce T. 4. 27, οὐ μοι μετακόμενοι οὕτως ἀπολογοφασμένοι 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: ἀκομένοι καλεῖσθαι ἐκτασθηκότοι τοῖς οἰκείοις τῶν ἑαυτῶν
THE SUPPLEMENTARY PARTICIPLE

σοφοίς, ὁδὲ δ' οἳ they like to hear the examination of those who pretend to be wise, but are not so in reality P. A. 33c. This construction must be distinguished from that occurring in poetry, whereby verbs like χαίρω and ἄχθομαι (which commonly take the dative) often admit the accusative and the participle: τοὺς γὰρ εὐερείας θεοὶ ὑποκαταστάσει οὐ χαίροντι, for the gods do not rejoice at the death of the righteous E. Hipp. 1839.

b. So with verbs meaning to satiate oneself: ἐναρκοῦμενοι οὐχ ἐπειμπλασο you could not satiate yourself with promises X. A. 7. 7. 46.

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 καλώς (εὖ) ποιώ, ἀδικῶ, ἀμαρτάω; νῖκός, κρατᾶ, περιγύνομαι, ἠττῶμαι, λείπομαι.

εὖ γ' ἔπλησας ἀναμνήσας με you did well in reminding me P. Ph. 60c (cp. 1872 c. 2), καλώς ἐποίησεν οὖν τελευτῆσαι τὸν βίον he did well in ending his life thus L. 28. 8, ὠνήσεθα ἀκούσας you will profit by hearing P. A. 30c, ἀδικεῖτε πολέμων ἀρχοντες (1734. 5) you do wrong in being the aggressors in the war T. 1. 53, οὐχ ἠττώσθη εἰδω λαυσάμενοι we shall not be undone in well-doing X. A. 2. 3. 23. Here belongs ἐνοχ χαῖρειν ἄποκρίναμεν do me the favour to reply (gratify me by replying) P. R. 338 a.

With περιώμαι τρύ, πολλὰς ἐγκαίμαι am urgent, πάντα ποιῶ do everything, the participle is rare in Attic; more common in Hdt. with περιώμαι, πολλὰς ἐγκαίμαι, πολλὰς εἴμι am urgent, etc. περιαρέωμεθα ἔλεγχοντες I shall try to prove Ant. 2. γ. 1; πολλὰς ἦν λισσάμενοι he begged often and urgently Hdt. 9. 91.

With περιορῶ (and sometimes with ἐφορῶ, εἰσορῶ, πρὸερχαί), signifying overlook, allow. (But not with ἐώ.) Cp. 2141.

μελίῳ γεγομένη τὸν ἀνθρώπον περιορῶμεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, οἱ περείδοιν ἐμαντόν ἄδοξον γεγομένον I did not suffer myself to become obscure I. 12. 11, ἔπλησαν ἐνυβι瘠οι . . . ἐφίημι μὲν τὴν πόλιν γεγομένην, τὴν δὲ χώραν περιορώμενην they had the courage to look calmly on their city made desolate and their country being ravaged I. 4. 98. So even with the uncompounded ὑπὲρ in poetry. (With the infinitive perioro no longer connotes perception and simply equals ἐώ allow.)

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.) ἔτερων τῶν θεῶν, εἰ (ἀυτῶς) πολεμοῦσιν ἀμείων ἦσαν they asked the god whether it would be better for them to make war T. 1. 118, εἰ τὸδ' ἄντως φίλον (ἔστι) κακολιμένον if it is pleasing to him to be called thus L. Αγ. 161. Personal: οἷς πολέμῳ ήτο τὰ χρώματα πτιθομένοι to whom the settlement of the place was a menace T. 1. 100, οἷς μένων βελτίων (ἐστι) he is all the better by staying at home D. 3. 34 (for μένων αὐτῶν βελτίων ἦστι).

The participle occurs with various other verbs, such as θαμίζω am
wont; συμβείνω and συμβαίνει happen; αποδείκνυμι, καθίζω, παρασκευάζω, meaning render; ἀρκεῖ, εἰκόνις εἰμι am sufficient.

On ἵμα τευλομένω ἐστί, etc., see 1487. On ἵκω 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 ὅτι or ὡς, the present including also the imperfect, the perfect including also the pluperfect.

Such verbs are: οἶδα, γιγαντεύω, ἔπαιταμεν, ἐπάνω, μεθάνω (2136), (οὐκ) ἄνωθεν, μέμνημαι, ἐπιλαμβάνομαι (2134), δηλώ, ὅτι (ὅτι) δεικνύμι, φαίνω, ἀποφαίνω, φαίνομαι (2143), δοκιμα (2089 c, 2133), ὁδήγω, ὁμολογώ (rarely), ἄγγελω, τοιοῦτον represent (2115).

οὐ γὰρ ἔδει τὸν θεόν (ὅτι) ἐτύπωσεν (= τύπωσε) for they did not know that he was dead X. A. 1. 10. 16, ἔγνω τὴν ἐσοβαλήν ἐσομένην (= ἐστα) he knew that the invasion would take place T. 2. 18, ὅτι δεικτάτο ἢμας προδόται (= προδόται) you know that he betrayed us X. A. 6. 6. 17, τὸν ὅτι οὐκ ὄρθις ὅτι ὅμως βαρός ἄρα ἄγγελε τὸν ἐκλέγειν τὸν ὅτι ὅτι ἔσομα δὲ τὸ ὅτι (= ἔσομα); who of you is so simple-minded as not to know that the war will come hither from that quarter? D. 1. 16, (Χερσονήσος) κατέβαλε τὸ μεῖον ἤδεια ὅτι ὅδε καὶ Χώσων (= ἦσον) he learned that Chersonesus contained eleven or twelve cities X. N. 3. 2. 10, μεμνημένοι ἔκοιμας (= ἔκοιμα) I remember to have heard X. C. 1. 6. 6, μεμνημένοι Κρήτη τοῦ τοῦ ἐξοντα ποτέ (= τοῦ ἐξοντα) I remember that you were in company with Critias here P. Charm. 158 a, ἐπιλελημμένοι θέλων γεροτες ὅταν (= ὅταν) we have gladly forgotten that we are old E. Bacch. 188, δεῖξω (ἀνάρ) πολλῶν ἄστών ὅτι (= ἐτί) ἔχω I will show that he deserves to die many times D. 21. 21, δείχθηται τούτῳ τοσούτως (= δείχθηται) he will be shown to have done this 21. 180, τοῦτο τὸ γράμμα δηλοι φωνῆς τὴν διάθεσι ώστα (= ἐτί) this clause shows that the will was forged 45. 34, οὐκ ἀποφαίνως τοῦ ὅτι ὅταν πορεύεται διά τοὺς φθαρούσας παλαι πορεύεται διὰ (= εἰς) if they show that the exile were invertebrate rascals L. 30. 1, ἡ ψεκτὴ ἀδάστως φαίνεται ώστα (= ἐτί) it seems that the soul is immortal P. Ph. 107 c, οὐκ ἀδάστω (= αὐτίκ) Φίλιππον ἔξελεμα I convicted Philip of acting unjustly D. 18. 136, βαδίων ἐξελεθησέται φθαρών (= ἐξελεθησέται) he will easily be convicted of lying 27. 19, ὁμολογούμεθα ἐλθόντες (= ἐλθόντες) I acknowledge that I came L. 4. 7, ἀργῷ κατετραπέστα (= ἐτι—πτατεῖ) πρῶτος ἰγιελα I was the first to announce that Cyrus was taking the field against him X. A. 2. 3. 19.

a. Except with ἄγγελω announce (what is certain), verbs of saying or thinking rarely take the participle in prose, e.g. τὸς ταύτα δεδομένα ἤµών ὅµιλος (= εἰς ταύτα) think that this is our unanimous opinion P. B. 450 a.

2107. The personal constructions δήλως εἰμι, φανέρως εἰμι I am plainly (impersonal δῆλος and φανερόν ὅτιν ὅτι) are followed by a dependent statement in the participle. Thus, δῆλος ἤν οἴμοις (= δῆλον ἦν ὅτι οἴμοι) it was clear that he thought X. A. 2. 5. 27, θων φανερὸς ἦν τολλάκις (= φανερὸν ἦν τολλάκι) it was
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evident that he often sacrificed X. M. 1. 1. 2, ἀνάθεις δῆλος ἔρι ( = δῆλον ἔρι ἦν ἀνάθει) he showed his dissatisfaction X. C. 2. 3.

2108. The participle with σένωσις or συνοινώσις 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, συνιάζωσις αὐτοῦ ὁ γαρ ὁ Πέρσας συνιάζωσις conscious (to himself) that he had done the deed Ant. 6. 5, ἐμνήσθη οὖν ἐπισταμένη 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, ἐνεργεῖσοι, Μήδης μὲν ψυχαμένη, ἐμναί ἐς ἀλήθειαν they knew as well as Melethus that he is lying, and (as well as I do) that I am speaking the truth P. A. 34 b, συνιάζω τῶν δέλεματων δίοικοι μετέχοντας knowing that slaves participate in the contests D. 61. 23. (The force of σένω at times almost disappears.)

2109. The use of the participle to represent a dependent statement comes from its circumstantial use. Thus, in ὁ γαρ ξὺν τάξιν τεσσάρα (2106), τεσσάρα agrees with the object of ξύσας; 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 ὅτι or ὅς with a finite verb. (The Homeric usage is less strict.)

2111. Such verbs are, in Attic, ὅτι see, ἀνοθάνωμαι perceive, ἀκοῦω hear, τυθάνωμαι 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 ἀκοῦω and τυθάνωμαι the participle stands in the genitive; with ἀνοθάνωμαι it usually stands in the accusative (as with ὅτι), but sometimes in the genitive. (See 1831, 1837.)

εἶχε Κλέαρχος διαλύνοντα ἔρεν Clearchus riding through X. A. 1. 5. 12; ἀνοθάνωμος Λάμπροκλής πρὸς τὴν μητέρα κατάλαλον perceiving Lamprocles angry with his mother X. M. 2. 2. 1, ἐφοσοῖσεν χάριτι μοι ὡς ψυχομαρτυρῶντος ὡς στοικοφρόνητος; have you ever noticed me either bearing false witness or playing the part of an informer? 4. 4. 11; ἔσωσεν αὐτοῦ φωνὴντας they heard him speaking X. S. 3. 13; ὡς ἔτοιχον τῆς Πόλου κατελημμένης when they learned of the capture of Pylus T. 4. 6.

N. Verbs of physical perception, ὅτι (especially) and ἀκοῦω, 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 Ἡλεόν ἐκθέσοντας . . . ἐσάκειν when he saw a hind break cover he gave chase X. C. 1. 4. 8. Cp. τοῦτον ἐδείχθη Hlt. 9. 22.

b. In Indirect Discourse. — Here verbs of perceiving denote intellectual
perception — the fact that something is perceived or heard of. With ἄκοντο and τυπθάνομαι the participle stands in the accusative (as with ὅρω, ἀληθάνομαι). Cp. 1863, 1865, 2144, 2145.

ὁρῶντα πάντα ἀλήθη δότα δ λέγετε we see that everything you say is true X. A. 5. 5. 24, ἀληθάνομαι ταῦτα οὔτως ἵκοντα I perceive that this is so X. M. 3. 5. 5, ἠκούει Κύρον ἐν Κιλίκια δότα he heard that Cyrus was in Cilicia X. A. 1. 4. 5, δότα κλύρ τινός ἡζουσ" Ὀρέστην when she hears from any one that Orestes will return S. El. 293, πυθόμενοι 'Ἀρταξέρξεως τεθνηκότα having learned that Artaxerxes was dead T. 4. 50.

2113. Verbs of Finding. — Verbs of finding and detecting (ὑψύκω, (κατα-)λαμβάνω; pass. ἀληθάνομαι) 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 ὑπὲρ τοῦς ἄνδρας διευθαράμησις the herald, on his arrival, found the men already put to death T. 2. 6, εὑρηταί πατῶς πάρτων he has been found to have dealt faithfully D. 19. 332, ἄρ' ἄρ' ἄλλω τινά λαμβάνει γεννήσων if then he catch anybody else lying P. R. 389 d, ἂν ἐκβουλωθοῦν ἀληθήτατα if he be detected in plotting X. Ag. 8. 3.

b. διὰ τῆς Ἰλίου Ἀλκισίων ἀπεσεύκωσι σφέσι λέον τῇν ἄρχην τῆς ἱχθυρας 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, καταλαμβάνοντι σεσταμί στάσις τοῦς Ἀθηναίων ἐναίσιοι ἐκπετυκότας (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 καταλαμβάνοντι . . . τάλλα στρατηγῶν they found the other cities in a state of revolt T. 1. 59 (that they had revolted would be possible). In the meaning discover, and καταλαμβάνω does not take the aorist participle.

2115. τοῖς meaning represent has the construction of the verbs of 2113. Thus, ἡρωιάζοντας τοῦς θεῶς τοῖς ἄθρωκοις οὖν τ' αὐτῶι τοίχισει it is possible for them (poets) to represent the gods as drawing nigh to men I. 9. 9. Cp. 2142.

OMISSION OF ὅν

2116. The participle ὅν is often omitted.

2117. After ἀτε, ὅτα, ὅτι, or καίτερ, ὅν is often omitted in prose with predicative adjectives: ἀνεπίθετον Παβεν ἀμφότερος πρὸς οίνου ὁφεις ἄδιδ (ὅτα) 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: εἴ ἵτου (ὅτα) τῷν τολμήσων λαφθώμεθα if we shall be caught at the mercy of our enemies X. A. 5. 6. 13. With predicative substantives, even after these particles, ὅν is very rarely omitted (P. R. 608 b).

a. In the genitive and accusative absolute the particles of 2117 usually precede when ὅν is omitted. With the genitive absolute the omission is very rare in prose: ὃν ἐτοίμων (ὅτα) χρημάτων just as though the property was at their
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disposal X. A.7.8.11; but ἡμέρας ἡμι (οὖσα) it being already day T.5.69. In poetry the substantive usually suggests the verb: ἰσηπηγήσομεν οὔτεσθαι (ἔστοι) φιλόμεν with no friend to guide him S. O. C. 1588. Accusative absolute: ὦς καλὸν (ὁ) ἀγαθουσας αὐθην 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 ὦς is poetical (S. Ant. 44). The omission of ὦς with adjectives ending in -ον aids euphony.

b. ἐκόμω willing, ἐκόνω unwilling are treated like participles (2071): ἐμοὶ μὲν ὦτις ἐκόρωσις against my will S. Aj. 456.

c. ὦς must be used when it has the force of in the capacity of.

2118. A predicate substantive or adjective, coordinated with a participle in the same construction, may omit ὦς; αὐτός ἔδωκεν ἑαυτῷ καὶ ἀλλὴν βασίλειαν διελθήν τὴν πολέμιαν 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. ὦς 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 φανεροῦ, τυγχάνω (poet. κυρό), διαπέλευ, διαγίγνομαι, rarely with περικρατήσω and ἀνυπακοαν. Thus, ἄρα μεγάς (ὅτι) τὸν ἄγανα I see that the contest is important T. 2.45, ὦς ἐν Χερσονήσῳ τοῦτος Φίλανθον (ὅτι) if you learn that Philip is in Chersonesus D. 4.41, εἰ γενήθη φανερόν (ἔστα) ὁ Γροβόδας if Gobryas seem to be false X. C. 5.2.4, εἰ τις εὐρούς (ἔστα) τυγχάνει if any one happens to be friendly Ar. Eccl. 1141, ἀχίτως (ἔστα) διαπέλευ you are continually without a tunic X. M. 1.6.2.

‘Ὡς WITH A PARTICIPLE IN INDIRECT DISCOURSE

2120. ὦς 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 (cf. 2086); sometimes, to denote emphasis, when that mental attitude is already clearly marked.

ὥς μηδὲν εἰδότα τοι με ἐβεβηγεν that I know nothing (lit. understand that you are to assume that I know nothing) S. Ph. 253, δῆλον ἦν Κύρος ὦς ὀπειδῆν Κύρος was plainly bent on haste (Cyrus showed that it was his intention to make haste) X. A. 1.5.9.

2121. A participle with ὦς may follow a verb of thinking or saying though the verb in question does not take the participle in indirect discourse without ὦς. Thus, ὦς τὰ δεξιάτα βουλεύοντες ἐστι χρήσιται they kept insisting in the belief that they were recommending the best course T. 4.68. ὦς στρατηγήσεως ἕτει ταξιν τὴν στρατηγίαν μηδεὶς ὅμων λέγετω 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 ὦς instead of the participle or a clause with ὦς or ὦς. Thus, ὦς θεῖον δοκεί τοι ὅμων ἀναγεγέλω; shall I report from you (on the assumption) that there is war? X. A. 2.1.21. ὦς ἐμοὶ ὄντος, δὴν καὶ ἰδιείς, οὐτω 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. 8. 6 (here τῆς γνώμης ἓπερι could not take the participle without ὦς); ὦς πάντα μὲν δοκοῦν, οὕτως τεράτω 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 ὦς with the absolute participle not in indirect discourse, see 2038 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 ὥς, 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 2126–2148 by O(ratio) O(bliqua); when not standing in O. O. this fact is ordinarily not indicated.

2126. αἰσχρόμαι and αἰδεύμαι 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 ἀλογορίσει λέγων· τῇ δὲ ... αἰσχρολογεῖν ἐν λέγειν I am not ashamed of saying this; but the following I should be ashamed to say X.C. 6. 1. 21, αἰσχρόμαι οὖν ἐμέν εἰτειν τάληθε, διόμεν δὲ χρείον 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: οὐχ' αἰσχρομένοι φθονον δίκην εἰσάγειν (v.l. εἰσάγεων), οὐκ ἄδικημας ἀθέμα τις; kai ὁμοῦς μετατιθήν; 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. ἀνόμοι (2098; rarely with the inf.), ἀνέλομαι and τελθεῖ (both rarely with the part. in poetry), ἔνωμοι: 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, πάντες τῆς ἑξερχόμενος τοὺς ἑτούτοις ἐκ τῆς χεράς δέσαντο they had the courage to receive the invader of their country Hdt. 7. 189; ταῦτα ... φαίην Ἀλκήμησε πρᾶζην τλήσαι they say that Alcemenes's son bore up in bondage (lit. having been sold) A. Ag. 1041; ἐκλάβεις βαλλόμενος he submitted to be struck οuada 161, τολμήσων ὥρων φρονεῖν αὐτῷ A. Pr. 1000; οὐχ ὑπομενόμενοι ὕπελθόμενοι he cannot stand being improved P. G. 305 c, εἰ ὑμαμένοις χείρας ἐμοὶ δικασθήμενοι if they shall dare to raise their hands against me Hdt. 7. 101.

2128. ἀρχομαι, cp. 1734 (Hom. ἀρχῶ) with part. (2098), begin to do something and continue with something else; with inf. (usually present, cp. 1885 b) begin to do something and continue with the same thing. Thus, ἀρχομαι διδάσκων ἐκ τῶν θεῖων I will begin my instruction with things divine (later the subject is the desire for wealth) X. C. 8. 1. 2, τάδεν ἰδέατο οὐ διδάσκειν τῆς στρατηγικῆς; 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 γινώσκει κερδαλεύτερον εἰρήν they judged that it was more profitable X. A. 1. 9. 17; (2) not in O. O. = resolve, determine to do something, as ἐνεποιεῖεν τὸν ἐπὶ τῶν ὑπάρχουσιν προσκείμενον 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 γίνοι μή τῇ ὅργῃ κρατεῖν learn to control thy temper Men. Sent. 20.

2130. δείκνυμι with part. in O. O. (2106) = show that something is; with inf. (ἀνδικείκνυμι) not in O. O. = show how to do something, instruct. Thus, ἀνδικείκνυμι τὰς ἑγεμόνες λαμβάνειν τὰ ἐπιτῆθα the guides directed them to take provisions X. A. 2. 3. 14.

2131. δηλάω 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 χρησματίζω, ἔδιδον των ἐνεποίησε δεσμονύμῳ ὥσ πρὸς σύμμαχον αὐτῶν παρείην 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 ὑποδιώκτης δημοσίους αὐτῶν περὶ τῆς πολιτείας ἔσκιμα σαφῶς ὑπάρχουσιν what sort of persons you proved yourselves to be in regard to the city L. 31. 84; with inf. in O. O. = pronounce an opinion to be correct. Thus, ἐσκιμάζως ἀνδρικὸν καλὸν τὸ κάτοχον ἑργαζόμενον εἰναι . . . κρατεῖν γεωργίαν we approved the idea that tilling of the soil is the best occupation for a gentleman X. O. 6. 8.

2133. έσκιμα (1883, 2089 c) with nom. part. = appear, oftener with dat. part. (strictly = am like), appear; with inf. = seem. Thus, έσκιμα τυπανίσει μᾶλλον ἐπὶ νόμισμα ἡδονέα you appear to take delight in despotsisms rather than in constitutional governments X. H. 6. 3. 8, έσκειμα δεδοτί τῶν πολλῶν strictly you are like one who fears (i.e. you appear to fear) the multitude P. R. 527 d, οὐ έσκειμα εἰδέα he seems not to know X. Ap. 29, έσκειμα έπουρρίων σε methinks I pity thee S. Ph. 317.

2134. ἐμπλεῦσομαι with part. in O. O. (2106) = forget that something is; with inf. not in O. O. = forget (how) to do something. Thus, ἐλθον έμπλεύσωσθε εἰς είναι I have almost forgotten to mention P. R. 563 b.

2135. εὐπληκτόω with part. in O. O. = judge and not in O. O. (2118) = find that something is; less often with inf. in O. O. = judge, as εὔπληκτα ταῦτα κατ' ἑαυτόν he found (judged) that this was the most opportune way Hdt. 1. 125. εὐπληκτόσσομαι rarely with inf. = find how to (F. Med. 196), procure by asking (Hdt. 9. 28).

2136. μαθήσω with part. in O. O. (2106) = learn that something is; with inf. not in O. O. = learn (how) to do something. Thus, διαβεβήσομαι oδ μαθήσεις you do not perceive that you have been calumniated Hdt. 3. 1, οὐ διεισε ἐπαναλαμβάνομαι ἀργον ἢ τῷ if we once learn to live in idleness X. A. 3. 2. 25.

2137. μεθῆσις (let go), etc., with part. = leave off; with inf. = neglect, permit. Thus, ὃς γὰρ ἀνείλει ἐπίστως for he did not stop coming after them Hdt. 4. 125, μεθῆσθαι τὰ δεόντα πράξειν they neglect to perform their duties X. M. 2. 1. 33, μεθῆσετε μοι λέγειν allowing me to speak S. El. 628.
2138. μέμνημαι with part. in O.O. (2106) = remember that something is; with inf. not in O.O. = remember to do something. Thus, μεμνημον ἄνηρ ἄγαθος ἠρπας ἠρπας let him be mindful to be a brave man X. A. 3. 2. 39.

2139. οἶδα and οἰδοταμαι with part. in O.O. (2106) = know that something is; with inf. not in O.O. = know how to do something. Thus, οἰδοτάμωσις καὶ knowing how to swim X. A. 5. 7. 25. In poetry (very rarely in prose, except with οἰδοταμαι in Hdt.) these verbs take also the inf. (in O.O.) in the meaning know or believe: οἰδοτάμωσθα μὴ πώς ποτ' ἀνήρ ψεύδοις λακεῖν we know that he has never yet spoken falsehood S. Ant. 1094.

2140. παῦσε with part. (2098) = stop what is taking place; with inf. = prevent something from taking place. Thus, παῦσαν φοβουμένους πλῆθος νῦν they stopped their terror at the number of ships P. Menex. 241 b, παῦσαντες τὸ μῆ προσελθείς ἐγώ τὸν ὅλον ἄλκαδα preventing the merchantman from drawing near T. 7. 53.

2141. πειρόμενος, 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 (ἐὰν). Thus, περείδε τὸν αὐτοῦ πάτερα καὶ ἰούντα τῶν ἀναγκαῖων παράστασις καὶ τελευτήσαντ' ὁ τυχόντα 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 Ἀρχαῖοι . . . οὖν περιψεσθαι ἵδον αὐτὸν τὰ σφέτερα διαφθείρατα it did not seem likely that the Acharians would shut their eyes to the destruction of their property T. 2. 20, οὐδὲ ἵδον αὐτοῖς περιψεσθαι οὐδὲν they refused to permit any one to enter 4. 48.

2142. τοῦ with part. (2115) = represent; with inf. not in O.O. = cause, effect; with inf. in O.O. = assume. Thus, ἀναγιγνόμενον τοῦ ἄλλου εἶναι ποιεῖ causes the others to lose their names Hdt. 7. 129, τὰ δύσεμα (conj. τὸ δύσεμα) τῶν φιλοσόφων 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 τάλαθος λέγων he is evidently speaking the truth, φαίνεται τάλαθος λέγειν he appears to be speaking the truth (but he may be lying). Cp. τῷ φωνῇ . . . κλαίειν φαίνετο 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:

αισθάνομαι, ἀκον, πυρόν επομαί (2112), ἀγέλλω (2106), καθίζω (2105) and καθεστημι, παρασκευάζομαι, ἐμολογῶ (2106), πείρομαι (2102), ἐπιτρέπω and νομίζω (part. rare), ἀπόκρατος (inf. rare), θαυμάζω wonder, τίθημι suppose, the expressions of 2104, etc. Both infinitive and participle with πυρόν ομαί in Hdt. 5. 15, 8. 40.

2145. Verbs of intellectual perception (2112 b) take also ὅποι or ὅς. So with ἀκον, αἰσθάνομαι, πυρόν επομαί. Cp.

ἀκον with gen. part. = I hear (with my own ears).

ἀκον with accus. part. = I hear (through others, i.e. I am told) that.

ἀκον 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 ψῆφισμα τοῦτο γράφω ... τοῦ δρόμου τὴν ταχύτητα ἀπολαμβάνει, τὸ ἔχοντων τῶν Θρακῶν ... ταῦτα τὰ χορλὰ, καὶ νῦν οὐκ ἔστησε ... , οὕτω γλυκοῦσθαι δρόμοι. 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, βοῶμαι ἐλίγα εκατέρους ἄμματος καταβαινω. 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 2066, 2099.

b. The participle may repeat the stem and meaning of the finite verb. Thus, καὶ εὐχόμενος ἄν τις ταῦτα ἐθάντο 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, γιορταῖς ἐν ... οὖν παρασκέψεως ... παρεκκελέσετο δὴ κτλ. lit. producing on the one hand no witness ... on the other hand he exhorted, etc. D. 57. 11, προσέβαλον τῷ τειχίσματι, ἐλλείπον τὸ τρόφῳ τερασάτος καὶ κηρυκὴν 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, οὖν ὁτέρῳ διὰ τενομένων ἀνθρώπων κινδυνεύετε διαλογισμό-\n\n\now not even calculating what had been the conduct of the men for whom you were going to risk your lives D. 18. 98, ἔλαιομένων καὶ ὑμυρισμένων καὶ τὶ καὶν οὖν παρασκέψεων τῷ ἐκομμένης μετὰ ἡγόμενον 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 contrast, two subjects may, by anacoluthon, belong to one participle in the nominative, though the participle belongs to only one subject (T. 3. 84. 3).

f. Two or more participles may be coordinated without any connective,
This is common in Homer when one participle forms a contrast to, or intensifies, another participle. Cp. ἕ καὶ ἐτρωάρ' Ἀχιλής κυκώμενος ὕφηκεν ἔθος, μορφώθηκεν ἄφρον 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 coordination without any connective is incomplete, one participle, e.g., often defining another, as in ὃς Κόρος ὑπολαβὼν τοὺς φεύγοντας συμπλήξεται στράτευμα ἐπολυκρόνιον Μιλησίων taking the exiles under his protection. Cyrus collected an army, and laid siege to Miletus. A. Λ. 1. 17. So even when the participles are connected, as ἐξελεφαντώσας τὴν διώρυχα καὶ παρατρήσας ἄλλη τὸ ἱππον by draining the canal and (i.e. in consequence of) diverting the water elsewhere. Τ. 1. 109. One participle may be appositive to another. Thus, ἔξεστοι τοῖς ἑπτάνοις, φάσκοντες εἶδεν βουλθέον τῶν εἰκόνων ὑπερπλάσας ἕαβολεν ἕοδε ἀκάλας αὐτῶν τάρτας 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. Χ. Η. 2. 4. 8.

h. A participle with case absolute must be coordinated with a participle not in an absolute case. Thus, οἱ δὲ ἀφικομένης τῆς πεδεῖς καὶ ἄδειτον τὴν ἐσπευξίαν ἀκοίμασες ... τοῖς ἐπερρωθέθησαν they were much encouraged on the arrival of the ship and on hearing of the success which was unhoped for. Τ. 8. 106, μετακεμφθεῖτε ἐλθόμεν ἕοδες καλέσατος we came summoned or at no one's call Ι. Α. 4. 11.

i. A finite verb may have two or more participles attached to it in different relations. Thus, οἱ τελεσταὶ προδρόμους ... διαφέρετε τὴν ἐφιδραίαν, ὁρᾷς πρόβατα πολλὰ ... προσέβλασαν πρὸς τὸ χαραλέαν the light-armed troops after running forward and crossing the ravine, proceed to attack the stronghold on seeing quantities of sheep. Χ. Α. 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 ἔξερες καταλείπους those who were being left behind alive Τ. 7. 75.

k. A participle is often omitted when it can be supplied from the context. Thus, ὕμισαντο καὶ αὐτοὶ ... ἐπειδὴ καὶ τοῦ Ἀθηναίου (ὄρμωσαμένοις) εἴδου they too came to anchor when they saw that the Athenians had done so Τ. 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, ἀναθεληκάς πρὸς τοῦτον τὸν οὖθαν ... ἵθος μοι πάγκαλος εἶμαι (= ἡγησάμην πάγκαλον εἶμαι) on looking at this expedition, it seemed to me to be very admirable P. Λ. 686 d, ἔχοντες ... ἀρχὴν μεγάλην ... διότι οὖθαν τοῦτων ἡμᾶς ἔτηρο (= οὔδει τοῦτων ἐπήρθημεν) εξαιρετεῖν although we possessed the greatest empire ... nevertheless none of these reasons induced us to do wrong Ι. 4. 108, ἵθος μοι αὐτοῖς (= ἤθουλεσαντο) οὐ τούτο παρόντα μόνον ἀντικείμενοι ἀλλὰ καὶ τοῦ ἐκατομμυρίων ... ἐνεκαλύφθης τὴν ἀπόστασιν κτλ. they decided
VERBAL ADJECTIVES IN -τέος

To put to death not merely those who were there but also all the Mytileneans, 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 Πύλων ὑπὸ ἀμφότερων κατὰ κράτος ἐπολεμεῖτο (= ἀμφότεροι ἐπολεμοῦσαν), Ἀθηναῖοι μὲν ἄλλοι οὖν περιπλώσατε... Πελοποννήσιοι δὲ ἐν τῇ ἡτέρᾳ στρατεύσεως ὑπέρ τὸν Ρυίον 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, 28. Cp. λόγοι δὲ ἐν ἄλληλοις ἔρρόθοις κακοὶ, φίλας ἐλέγχων φίλακα bitterness words flew loud from one to another, watchman accusing watchman S. Ant. 259. As the sentence stands, we expect φίλακας ἐλέγχοντος φίλακα, but the first clause is equivalent to κακοὶ λόγοι εἰπόμενον ἄλληλοι. Cp. δειμαύομεν ἄλλος ἄλλῳ. Ἐγέθην 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, ἐπολεμῶν τῷ Φαρμακίδιον στρατευόμενος, τῆς μὲν προφυλάξει αὐτοῦ Μύτης ὑπὸν ἐκολληθεὶν ἔπεμφων attacking the camp of Pharnabazus, he slew a large number (= πολλῶν ἐπέκτεινε) of Mystians 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, ἐδεικνύω, θεαῖν (X. M. 2, 1. 23); with δεῖα 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 ποιῶν in D. 28. 143).

d. Likewise a participle may stand in the accusative or (rarely) in the dative when the construction demands another case. Thus, κοι ἐδεικνύωμεν (= συγκεντρώμεν τοὺς στρατεύσεις) λέγων ταῦτα ἔστι, µὴ πάσχων αὐτῷ ἣν κακῶς it is excusable for thee to speak thus, since thou dost not suffer cruelly as I do R. Med. 814, ἥ ἡ γυνὴ τοῦ Ἀριστέως (ἐπίκεισα τῷ Ἀριστέι), τὸ µὲν µὲθ' ἐμνεύονος στρατεύσεων εὐχοίτω σὺν τῇ λομήῳ ἐτησίως τῶν Ἀθηναίων Ἀριστέως 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 -τέος, -τῆ, -τῶν, see 425 c, 472, 473.

2149. Verbal adjectives in -τέος express necessity. They admit two constructions:

1. The personal construction (-τέος, -τά, -τῶν), passive in meaning, and emphasizing the subject.

2. The (more common) impersonal construction (-τέον, -τά, 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 ἐν 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, ἐπὶ τῶν ἴδιων πράξεων concerning what need be done by us D. 6. 28.

2151. The Personal (Passive) Construction. — The personal verbal in -τέως 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.

τοὺς μαθέας τις Ἰάκωβος ἔστι παρατηρεῖς a river must be crossed by us X. A. 2. 4. 6, ὥσπερ η ἡ αἱρέσεις the State must be benefited by you X. M. 3. 6. 3, ἵματος οὗ παριστά ἂν this must not be done by me (I must not do this) X. A. 1. 3. 15, οὗ τοίχων οἷόν τεκτόνες ὁ τουριόν those who would be allies must be well treated X. M. 2. 6. 27, οὗ τὰς τοιαύτα ὡς ἄρτα ἴδιων ἰδία τοποθετεῖ; 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 (-τίον), 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 βασιλεῖ τοῦ στάτης τὸν δικαίον ἀϊκίν the wrong-doer must suffer punishment P. Euth. 8c, πόροι ἀλώς δικαίων καὶ λῃστῶν we must give and receive pledges and hostages X. H. 3. 2. 18, τοὺς ἤλεγεν ἵματος μετ' ἐσοδικάσεις αἰτείσθεν ἐστιν we must prefer death with honour 1. 6. 91, πατρίτος ἄγαλης οὗ οὗ I must obey my father's commands E. Hipp. 1182, πέπεφυτεν ταῦτα (stol) must obey in this S. Ph. 914 (distinguish πείστεν ἐστις one must persuade thee), φησὶ δὴ βοηθήσετε οὐ οὐ τοίς πράξεως ἴδιων I say that you must render assistance to the interests at stake D. 1. 17, τοὺς φλοξὶς ἐρευνητικῶν, τὴν τόκιαν σφιθρόν . . . , τῶν βοσκημάτων οἰκικοφόρους you must do good to your friends, benefit your State, take care of your flocks X. M. 2. 1. 28, ἵμιν σύμμαχον ἅγαλει, οὗ οὗ παραδότεν οὐ τῶν Ἀθηναίων ἐστίν we have serviceable allies, whom we must not abandon to the Athenians T. 1. 88, ἐπηφήσαντο . . . ἐνεμφαίωσεν they voted that they must go to war 1. 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 βουλήματος ἐκδικώσαν εἴπεις συνθροφίνην διωκότον καὶ ἀσκητόν (= 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 ὅ), 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 ἔν (negative ὅ), 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 ἔσολομοι ἔν I should like or I should have liked (negative ὅ), 1789. (Rarely by the indicative without ἔν, negative μή or μὴ ὅ, 1772.)
   B. In reference to the past: by the aorist or imperfect indicative with ἔν (negative ὅ), 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 ἔν (negative ὅ), 1824.
   D. In reference to the future: by the present subjunctive with μή or μὴ ὅ (1801); by ὅ μὴ 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 δὴ with the indicative (negative ὅ), 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 ὅ) 1917, 1918; with ἐρωτ (1920).

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D. Optative without ἄν (1820); potential optative with ἄν (negative ὦ, 1830).
E. Infinitive used independently (2013).

2. **Negative Commands** (Prohibitions, 1840), including Exhortations, are expressed by μὴ 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 ἐπειδὴ μὴ (1920); with ὥς μὴ (1919).
   E. Aorist subjunctive with ἐπειδὴ μὴ (rare), 1803; with ὥς μὴ (rare), 1800, N.
   F. Infinitive used independently (2013).

2156. **Wishes**

1. μὴ 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 βουλομαι 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 εἶ γὰρ (1814, 1815). Indirect expressions are: πῶς ἄν with the optative (1832); βουλομαι 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 εἶ γὰρ (1780). Indirect expressions are: ὁφελον (with or without εἴθε or εὶ γάρ) and the present or aorist infinitive (1781); βουλομαι (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 εἶ γάρ (1780). Indirect: ὁφελον (with or without εἴθε or εὶ γὰρ) 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.
COÖRDINATION AND SUBORDINATION

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 νόε ἔγνετο· οἱ πολέμουι ἀντίλθεν (or in reverse order). From this was developed a closer connection by means of coördinating conjunctions, e.g. νόε (μέν) ἔγνετο, οἱ δὲ πολέμουι ἀντίλθεν or οἱ δὲ πολέμουι ἀντίλθεν· νόε ἔγνετο (or νόε γάρ ἔγνετο), or νόε ἐγένετο καὶ οἱ πολέμουι ἀντίλθεν. 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: ἔτη (θε) νόε ἐγένετο, οἱ πολέμουι ἀντίλθεν or νόε ἐγένετο, καὶ οἱ πολέμουι ἀντίλθεν, and so on to express various other relations. Since Greek inherited from the parent Indo-European language both the subordinative 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 ὑπεραίμῃ ἡπρείνοντο διὰ τοῦ πέδου | καὶ | Τισσαφέρνης εἶπε το 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.

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, τέ. τέ, τέ . .
SYNTAX OF THE COMPOUND SENTENCE

καί, καί ... καί both ... and, οὔτε (μήτε) and not, nor, οὔτε ... οὔτε (μήτε ... μήτε) neither ... nor.

B. Adversative conjunctions: ἀλλά but, δὲ (postpositive, often with μᾶν in the preceding clause) but, and, ἀρὰρ but, yet, however, μένω (postpositive) however, yet, καίγω αν and yet.

C. Disjunctive conjunctions: ἦ or, ἦ ... ἦ either ... or, ἐττε ... ἐττε (without a verb) either ... or.

D. Inferential conjunctions: δὴ then, accordingly, οὖν therefore, then, νῦν (in the poetic and enclitic forms νῦν and νῦν) then, therefore, τώνυ now, then, τοῦτο (poetic), τοῦτον, τοῦτον so then, therefore.

E. Causal conjunction: γὰρ 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 demonstrative) which take up the matter just introduced; also where, in place of a conjunction, a resumptive word, such as ἃτρος, τοῦτος, τούτος, ἄντιβαθ, οὗτο, 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, ὅλα ἀρεβῆς; ὅλα ἄμβος; ὅλα ἀχάλαρτος; ὅσον σκοφάντης; is he not brutal? is he not impious? is he not brutal? is he not impure? is he not a pettyfogger? D. 25. 63.

2166. Asyndeton is frequent in rapid and lively descriptions.

συμβαλλόντες τὰς ἄστιτας ἐωθοῦτο, ἐμάχοτο, ἀπέκτεινον, ἀπέθηκαν interlocking their shields, they shored, they fought, they slew, they were slain X. Η. 4. 3. 19, προσκεκόλατο ἐμάχοτο, ἐωθοῦτο ἐωθοῦτο, ἦκαν ἐκατούρι 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 ἄλφα τοιαύτα you have a city, you have triremes, you have money, you have so many men X. Α. 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, πάντες ἔχεις λόγων you have the whole story. Α. Αγ. 588, ἀνέκδοτε, ἐωράκατε, πενθάτε, ἔχετε· διδασκεῖς you have heard, you have seen, you have suffered, you have the evidence; pronounce your judgment. L. 12. 100, φυλακῇ μέτοι πρὸ τῶν τινῶν ἔνσεβαμε. οὕτω γὰρ δει τεταγμένω. οὐκ ἂν μέλλειν δεῖν, ἐφ' ὦ Κύριε, ἄλλα ἰδρευθείς, ὅταν 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 Κύριος Χ. Χ. 7. 5. 25. This is often the case when a demonstrative takes up the foregoing thought (as ἀπεργεῖ ταῦτα ἀπεργεῖ τὸ στράτευμα συναγαγόν 4. 4. 19 (cp. 2061).

b. Expresses a reason or explains the preceding. Thus, μέκρον δ' ὑπροῦν λαχών εἶναι διότι... σκηνότατα πενείν κτλ. when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to fall, etc. Χ. Α. 3. 1. 11, κατά πρὸς ὅλους· πάντες καὶ ὁ λόγος καὶ καλεὶ come home; all the Cæsarian folk calls thee S. O. C. 741. Here γὰρ or ἀρα might have been used. So often after a preparatory word (often a demonstrative); as ταῦτα δὴ μοι δοκεῖν τὸν ἄρα καὶ περὶ τῆς ἡγεσίας ἐλασθεν. ἤπια ἡ πάντα ἐστὶν εἰ δὴ ψυχῆς ἔπειδαν γνωστῆς 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, ἵνα μόνον προέχουσιν οἱ ἰππεῖς ήμᾶς· φεύγων αὐτοῖς ἀφαλάκτηρον 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 Χ. Α. 3. 2. 19, and so when διάτατος is followed by ἀνθρώποι καὶ (P. R. 557 c). Also when μὲν γε... δὲ take up what precedes, as δρομὸς γε Σόλων ποιοῦσθη καὶ Τιμοκράτης· ὃ μὲν γε... ὃ δὲ D. 24. 106. Furthermore after τεκμήριων δὲ (994), as T. 2. 50.

c. Repeats a significant word or phrase of the earlier sentence (anaphora). Thus, καὶ δὲ ταῦτα, ἀνεκτάτω τὴν χείρα· ἀντείσαι σπειραί and let him who approves this, hold up his hand; they all held up their hands Χ. Α. 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, μέλλαντα ταῦτα· τῶν προκειμένων τι χρή πράσειν this lies in the future; the present must be thy care S. Ant. 1384.

e. Introduces a new thought or indicates a change to a new form of expression. Thus, ἄλλα ἰτέντας πρωτὸν μὲ ὑπομνῆσαι ἔτερον 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, ἄγα 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 ὑποταξιμένοι 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 καὶ, τέ... καὶ, ἄμα... καὶ, εἴτε... καὶ, and with δέ meaning for. Thus, ἦν δὲ ἦν ὠφέ... καὶ οἱ Κορίνθιοι πρόμαχοι ἐκρογοῦσαν it was already late and (for when) the Corinthians started to τῶν αὐτῶν. T. 1. 50, καὶ ἦν τέ ἦν προκεῖνται ἀγαθῶν καὶ προκεῖνται... ἑρῶες and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, καὶ ἄμα τάντ' ἤθελε καὶ ἄνεψε καὶ ἀνήγας and as soon as he said this, he departed X. H. 7. 1. 28, ἔπιτασθε μὲνοι τῶν Ἑλλήνων τῶν ἀγάθων ἀνδραίς τίμαν' εὐρήσετε δὲ... παρ' ἄνω θραττογοὺς ἀγαθοὺς (ἀνακειμένους) you alone 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 T. 1. 143.

a. Temporal conjunctions, as ἡδα, are rarely used to introduce such clauses, which often indicate a sudden or decisive occurrence or simultaneous action.  
b. Thucydides is especially fond of καὶ 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 μὲν 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, ἀλαχὼ τέτι, εἰς ἔτη μὲν τὰ ἐτῶν ἵνα δοῦν τῶν πάλιν ἐντολὴν ζημείως, δει τε μηδὲ τούς λόγους αὐτῶν ἀνέξωθε 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. 100.

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 δ', τέ (1105, cp. 1114): τεκεόντες δ' ἐξελοῦντες, ταύτα πόροι χάλκεος Ἁρείς (H 148) 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 εἰς καρφός, ἀντιλάβεσθε 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, καὶ, αὐτάρκης, διάλ. Thus, τολύεται δ' οὕρμαγος εἴ τοι αὐτῷ ἀνδρῶν θήδε κυρών, αὐτὸ τέ σφισιν (for αὐτός) εἶναι δστόν 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 δ' ταῦθ' ἐλπίδα... εἴδει... ἑλπίζει while he was pondering on this, (but) Helen came forth from her chamber δια 120, δ' εἰς τινὶ εἰκοσιτετρακόλον, μάλα τ' ἑλπίναυτοί ἀνατ' whoever obeys the gods, (and) him they hear A 218.  
b. This use appears even in Attic prose; απόκουσα δ' εἰς μὲν τῶν ἁγίων
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 ὅμως, δεικνύω, φησίν, ὄρις; ὅταν, ὅτι certainly (2585), εἶ ὄρις know well, αὐτοῖμοι σὺ I beseech thee; πῶς (τῶν) δοκεῖς; and πῶς oti; 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, ἄνει since or when, ὅτι that, ἦν 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 coordinate in structure.

εἶναι δ' ὅπερνη. Δαρίων καὶ ὑπὸπετευ τελευτὴν τοῦ βίου, ἔβολενοι οἱ τῷ παιδε

2180. A clause dependent upon the principal clause may itself be followed by a clause dependent upon itself (a sub-dependent clause).
ol d' ηλεγον (principal clause) δη περὶ σπονδών ήκουν ἄδρες (dependent clause) ὀλίγες ἱκανωτάτα... ἄπαγγελαι (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).

ἡπερ (τόχη) del βελτίων (scil. επιμελείται) ᾧ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελεύμεθα fortune, which always cares better for us than we for ourselves D. 4. 12. Also as in English: δὲ τί δὲ μέλλετε (πρᾶσσειν), . . . εὖδις . . . πρᾶσσετε but whatever you intend, do it at once T. 7. 15. In comparative clauses with ὅχι δημερ (or ὅς) the main and the subordinate clause are sometimes compressed, the predicate of the clause with ὅχι being supplied from the δημερ clause, which is made independent; as ὅχι (οὐδὲν ἄν ἐγγυστο) δημερ νῦν τούτων οὐδὲν γίγνεται ἐπὶ 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).

δέδωκα δ' αὐτήν μή τι βουλεύσῃ νέον but I fear lest she may devise something untoward E. Med. 37, ἢδει αὖθιν δη μέσον ἦχοι τοῦ Περσικοῦ στρατεύματος he knew that he held the centre of the Persian army X. A. 1. 8. 21, ἥτερον ἄριν ἐν διδόντους διατείχων he took care that they should always continue to be slaves X. C. 8. 1. 44. Note ὅρος τὸν στρατευόν ὃς ἥδει βιος thou seest how sweet is the luxurious life E. fr. 1062. 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: ἠλέθε δὲ καὶ τοῖς Ἀθηναίων εὐθές ἡ ἄγγελα τῶ πόλεως δι' ἀφεστάσιν and there came straightway to the Athenians also the report that the cities had revolted T. 1. 61 (= δὲ αἱ πόλεις ἀφεστάσι). c. The subject of the dependent clause may be put first in its own clause: ἐπιστεφθομεν εἰς τοῦτον, ἀνδρεῖα τί ποτ' ἔστω 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, εἴρυτα δ' Ἀράσιος τήν τέχνην εἰ ἔποιεν Darius asked if he understood the art Hdt. 3. 130.

e. A still freer use is seen in θαύμαζεν αὐτῶν δ' Ἀθανάρχος ὃς καλὰ τὰ δένδρα εἰς Lysander marvelled at the beauty of his trees (for τὰ δένδρα αὐτῶν ὃς κτι.) 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.

εὐπρεπῇς μὲν τάτα ὡς βουλὴμεθα may this result as we desire T. 6. 20, νικήθη δὲ τι πᾶσιν μέλει συνολεῖν but may that prevail which is likely to be for the common weal I. 4. 51, ἐπειδὴ διαπρᾶξωμαι ἄ δέομαι, ἥξω 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: ei μὲν γὰρ ἦν μοι χρῆμα, ἐπιμέναμεν δὲ χειρὰμώς δει έκέλευ λόγον for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. Α. 38 b, ei . . . κατεμφατίσωμεν δὲ μὴ σαφῶς ἢ ἡ ἀκοή δὲ ἡπιστάμης, δεινα δὲ ἱπὸ πάσχειν ὅπ' ἔμοι if I brought in an 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: οδὴ δὲ ἐπανειπάρην . . . ἐνα μὴ προτερῶν πρὶν τῶν ὄμολογομένων συμβούλευσιν, πρὶν περὶ τῶν ἄμφωστομένων ἣν σκίδαξαν 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 ei; 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, ei γὰρ ἐφελον οὗτοι τε εἶναι οἱ κολλαὶ τὰ μέγατα
kaká ἐργάζομαι, Ιωάντε ἐστιν καὶ ἀγαθῶς 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, ἔργωμαι ἡμέρας ἡμέρας τῷ ᾿Ιωάννῃ γρόμων ἐμνῦ ἔχειν τῇ... ὑδίως ἑγώντε ὡς δικαίως I should have liked Simon to be of the same opinion as myself in order that you might easily have rendered a just verdict. L. 3. 21, ἔδει τὰ ἱέραμα τοῦ λαοῦ ἔσχατον, ὅπερ εἴ τε ἐβολεύετε ἔδοσα ἐξαραγάν ἦν 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, τῷ ὑπὲρ οὗ ἔργωμαι ἐνοῦ ἀπὸ πέτρας, διός ὑπὲρ τῶν τάπητων τῶν ἀνηλάγματος; 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, Ἰωάντε is the regular conjunction in prose; ὅς and ὅτως are rare. ἀπό is very rarely added and is suspected (Is. 11. 6, P. L. 969 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 Ἰωάντε = eo consilio ut, rarely after ὅτως (X. A. 7. 6. 16); after ὅς 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, καίρων χρήσε... τοῦτον μὴ γραφεῖς ἂν ἐκεῖνον λέειν, οὔχι, τά δὲ βούλει σοὶ γέννησαι, πάντα τὰ πράγματα συναράβας 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): ποῦ γὰρ ἀπ' (1832) τῷ, κἂν μὴ ἐκεῖνον, ταύτα σοφὸς εἶπ; for how could any one be wise in that which he does not know? X. M. 4. 6. 7, τίς μὲν δέους ἄν' ἀπ' ὅς ἐδίδει τιλλὶς τοι' ᾿Ελληνικὸς; who could hate one by whom he knew that he was regarded as both beautiful and good? X. S. 8. 17, ἔρχομαι τις ἂν ἐκεῖνος εἰδίκει τέχνης would that every man would practise the craft that he understood Ar. Vesp. 1431, τίς ἀπ... μόλοι (1832), διὸς διαγγέλλει τῷ μὲν εἶπον κακᾶ 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. ἐπὶ δὲ τῇ καθαραίᾳ ἵνα καθαραίᾳ τῇ τὰ ταῦτα λεγεῖν ἂν ἀκατάφθαρτο γνώσεσθαι 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): τεθαμένη, οὗτοι δὲ μηδὲν ταύτα μέλος may l
die when these things no longer delight me Mimnermus 1.2, ὅ μὲν ἐκάνει τειχῶν φάγω καὶ ὁποτέ βοῦλειται ἥνοις who starves of his own free will can eat whenever he wishes X. M. 2. 1. 18, εἰ δὲ τὰν συνοδόντοι φαγεῖν, ἵπποι τὴν παρὰ ταῖς γυναῖκας ἔτην, ὡς ταραττόμου τούτον κυλ. 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. ἤδει φημῆς, πρῶτος μᾶθομεν perish not yet... until I learn S. Ph. 961. But otherwise πρὶν ἂν αἰσθάνομαι πρὶν ἂν παρακάσαι ἐστὶ ἄγορα λυθή 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): περὶφυς (ἀν) ἡ πρόσω ὃμων εἰναι, ταύτα, εἰ τῶν καρδίας ἵππη, ἄν φανερῶν 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.). ὡς δὲ τῶν γένεστε τὰ πολύν ἡμών μεθ' οὐκ ἠμεῖς may she come to prove my liberator from this affliction A. Eum. 297. Ordinarily the subjunctive or future indicative is retained, as ἄκοψιν ἐὰν εἰς τὰ πολία ἐμπαινεῖν δέ Κύρος ἡμῖν δοθεῖ μὴ ἡμᾶς... καταθλήσῃ I should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1. 3. 17, τεθανέω, δικρῶν ἡμῶν τῷ ἀδικοῦντι, ἵνα μὴ ἐνεβάλει μενω κατακελάται 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: σε ἄν θανοίς ἐλέεται δὲ τι χρῶσα σαντὸ if you should escape you would not know what to do with yourself P. Cr. 45 b (= τι χρῶσαι;). But when a direct question or a direct quotation stood in the indicative, that mood is retained, as εἰ δυσκολεύει τινας χρῆν ἡγεῖσθαι τοῦ πλασιοῦν if it should be settled who must lead the square X. A. 8. 2. 36.

e. Very rarely in relative clauses of purpose (P. R. 578 e possibly); after δοκεῖ (X. C. 5. 5. 30), and in dependent statements with δει or ὅτι (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.

ἀραν ὡς τάχωτα τυχόντας δὲ δεικνυῶν ἐπετέλλεται 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 ἐδέδει καὶ ἐπήτατο τινάς ὅδε τωσότων τι ποιήσαστας δὲ αὐτὸς ἑβολεῖ τοὺς 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 προσκάλων τοὺς φίλους εὐθελουσάλαλογοτοι ὥς δῆλοι ὅτι τιμὰς 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 τίμη 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 πράγμάτων τοῦ βουλευόμενου (ἡγείσθαι.
SYNTAX OF THE COMPLEX SENTENCE

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: δήλων ἦν ἤτι ἐγρύντος τοῦ βασιλέως ἦν it was plain that the king was somewhere hard by X. A. 2. 3. 6, οἶκ ἵστε | ὡς τί ποιήτε ς υν δο 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 δή τήν ἐπιστολήν | ἦν ἐπεμψε Φιλίππος come read the letter which Philip sent D. 18. 39 (= τήν ἐπο Φιλίππον πεμφθείσαν).

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 ἐπολούν καλοὺσες ἀλλήλους, ὥστε καὶ τοῦθεν πολεμοῦν ἄκοινε they made a loud noise by calling each other so that even the enemy heard them X. A. 2. 2. 17 (here ὥστε . . . ἄκοινε may be regarded as having the force of an adverb: and in a manner audible even to the enemy); ἡδον ἰδον ὁρθῶν διακόματε περὶ αὕτων; οὐ τοῦτον ἄστε τὴν ρουχίζουσαν ἄρθρων διαμορφώσας καταγαρθῆς 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. 1005 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 ἦτε. 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 (2309), time (2363), 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, ἵνα, ὅσοι, ὅσις in order that, that (Lat. ut); negative ἵνα μὴ, ὅσως μὴ, ὅσις μὴ, and μὴ alone, lest (Lat. ne).

a. Also by δέπο, strictly while, until, in Epic and Lyric; and ἵνα 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 δέπο and ἕως), or of manner (like ὅσως and ὅσις); and therefore never takes ἀν (κατ' εὖ), since the purpose is regarded as free from all conditions (2201 b). ὅσως is the chief final conjunction in Thucydides, and in Xenophon (slightly more common than ἵνα). ῥος often shows the original meaning in which way, how, as (ep. 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. μὴ is very rare in prose, except in Xenophon and Plato (μὴ φι is very rare in Homer and in Attic: X. M. 2. 2. 14).

b. In order that no one is ἵνα (etc.) μηδεῖς or μὴ τι, in order that . . . never is ἵνα (etc.) μηδεῖς or μὴ τι, and in order that . . . not is μηδεῖ after μὴ.

2194. Final clauses were developed from original coördination.

ὅτατε μὲ δὴ τὰ τάχατα· πολάς Ἀλδάνω περήφνω δύργι me with all speed; let me pass the gates of Hades ψ71, where we have a sentence of will added without any connective; and (negative) ἀπὸ τινός ἄρ συνεργῆ Ἡρα 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 σὲ πρὸς . . . θεῖον ἱκνὸμαι μὴ προδοσίν 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 ὅσις.

2195. A final clause stands in apposition to τοῦτον ἐνέκα or ἰα τοῦτο expressed or understood. Thus, ἐκκλησίαν τοῦτον ἐνέκα ἐνυήγαγον ὅπως ἔτομνήσω I have convened an assembly for this reason that I may remind you T. 2. 60. Here τοῦτον ἐνέκα 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 ἱκμάθη I write (on this account) that you may learn.
γράφω ἵνα μὴ ἐκμάθῃς I write (on this account) that you may not learn.

ἐγράφα ἵνα ἐκμάθοις (or ἐκμάθης) I wrote (on this account) that you might learn.

ἐγράφα ἵνα μὴ ἐκμάθοις (or ἐκμάθης) I wrote (on this account) that you might not learn.

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσόμεθα remain behind that we may consider your case also X. A. 6. 6. 28, βασιλεὺς αἱρεῖται ὁ ἄντων καὶ ὁ ἐκμάθης, ἀλλ' ἵνα καὶ οἱ ἐλέμονες δι' αὐτῶν ἐπὶ 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. 23, παρακαλεῖς λατρεύς δυοι μὴ ἀποθάνῃς you call in physicians in order that he may not die X. M. 2. 10. 2, φόλακας συνκατέμελε (hist. pres., 1888) . . . διὰ τὸν δυσχεραῖον φυλάττομεν 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 ἥμα ταῦτ' εἰσιν ἀνέστη ὡς μὴ μέλλοντο ἀλλὰ περαιώτερο 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 στείλει πλωτεῖν μὴ ταχὺς τὸν γενὴ hasten 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 τελειά)' Ἀβραάμας . . . κατέκαθον ἵνα μὴ Κύρος διαβῆσθαι 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 διαβῆσθαι), 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 οὖν, τι οὖν οὖ, and the aorist indicative: τί οὖν οὖχι τὰ μὲν τείχη φυλακῆ ἑκατὸν ἑπτάσαιμεν δεῖς ἄν (2201) σοὶ ὅλην κῦλ; 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 ἑπτάσαιμεν is practically equivalent to one with τοιχάσαιμεν.

2198. The alternative construction of final clauses with subjunctive or optative is that of implicit indirect discourse (2022). 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.

ταύτ' ἰνα Κορίνθιοι . . . ἐπελήρωσι δεῖς παμφαλάττε τε ἀποτεράσσωι . . . καὶ τὰς ἀλκάδας αὐτῶν ἠτούν οἱ ἐν τῇ Ναυτάκτῳ Ἀθηναῖοι καλοῦν όπαραγον 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.

ὁχονταί ήμι ἵσεν δεῖνεν they have gone away that they might not suffer punishment L. 20. 21. Here ὁχονταί is practically equivalent to ἔφυγον, and the optative δοέν shows that the purpose was conceived in the past. On the optative (without ἄν) by assimilation after an optative, see 2186 c.

2201. ἁν with the subjunctive sometimes takes ἄν in positive clauses.

τοῦτο τῷ ὑπὲρ διδάσκεσθε, ἅν ήν ἐκμεθῇ tell me now this very thing, that I may learn S. O. C. 576, ἦτε ἡμᾶς ἃν ήν εἰδόμενον you will guide us in order that we may know X. C. 5. 2. 21.

a. ἃν and ἄφαν with ἄν or κέ occur in poetry, especially in Homer. ἃν ἄν (first in Aeschylus) is very rare in Attic prose, but occurs eight times in Xenophon; as ἄν ἦν καθὼς... ἀυρακώσαν but that you may learn, hear me in turn X. A. 2. 5. 16. This use must not be confused with ἃν ἄν in conditional relative clauses (2565). — ἄν ήν is more common than simple ἄνος in Aristophanes and Plato, far less common in Xenophon. It is regular in official and legal language. — ἄν ήν is not final, but local (wherever, 2567). The original meaning of ἄν was local and denoted the end to be reached.

b. ἄν (κέ) does not appreciably affect the meaning. Originally these particles seem to have had a limiting and conditional force (1762): ἃν ἄν 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. ἃν with τρόπῳ τῷ σε in ἱδυμέν τῷ Ποθίδαιῳ μαντείῳ. ἃν μᾶλλον τρόπῳ τῷ πατρὶ δικαίος ἰδρομένον I came to the Python shrine that I might learn in what way I might avenge my father S. El. 33. With ἄνος ἃν cp. ἄν τοὺς. Both ἄνος and ἃν were originally relative adverbs denoting manner (how, cp. 2578), but when they became conjunctions (in order that), their limitation by ἄν ceased to be felt.

2202. ἃν ἄν and ἄνος ἄν with the optative occur very rarely in Attic prose (in Xenophon especially), and more frequently after secondary than after primary tenses.

ὦνεγ κρήματα Ἀνταλκίδης ὅσεν ἂν πληροφόρον ναυτικό... οὗ τῷ Ἀθηναῖο... μᾶλλον τὰς εἴρησις προσδόμηστε 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. 10. ἃν ἄν final must be distinguished from ὃς ἄν consecutive (2278).

a. Homer has a few cases of ὃς ἄν (κέ) and δὲρ ἄν (κέ); ἄν κέ once (μ. 156). Hdt. has ὃς ἄν, δέρ άν rarely.

b. After primary tenses the optative with ἄν 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 διώκων and ὡς comes to light. With διώκων ἄν the final force is stronger than with ὡς ἄν.

In the example quoted above, πληρωμένως νομίκον represents the protasis (ei νομίκον πληρωθείν) to ἄν προσδέοντο.

2203. The future indicative is used, especially in poetry, after διώκως (rarely after ὡς, δοφρα, and μὴ) in the same sense as the subjunctive.

οὖν δὲ ἐν ἄλλοι τρέφονται ἢ διώκως μαχοῦται nor are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21, εὐγάθε, διώκως μη τεῦτον (fut.) τίς . . . γλώσσης χάριν δὲ πάντ᾽ ἀπαγγέλῃ (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 διώκως in Xenophon and Andocide.

This usage is an extension of that after verbs of effort (2211).

2204. The principal clause is sometimes omitted.

τ' ἐκ τούτων ἀρχιμαί to begin with this D. 21. 48. ἵνα τί, originally to what end (cp. 948), 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:

ἐπέμειναν κήρυκα ἵνα (ὅπως) ἀπαγγέλλοντο (2196).
ἐπέμειναν κήρυκα ὡς (ὅς) ἀπαγγέλλεται (2554).
ἐπέμειναν κήρυκα ἀπαγγέλλοντα (2065), ἀπαγγέλλοντα (raré, 2065).
ἐπέμειναν κήρυκα ὡς ἀπαγγέλλοντα (2086 c).
ἐπέμειναν κήρυκα ἀπαγγέλλειν (raré in prose, 2009).
ἐπέμειναν κήρυκα τοῦ ἀπαγγέλλειν (2032 e, often in Thucydides).
ἐπέμειναν κήρυκα ὑπὲρ (ἐνέκε) τοῦ ἀπαγγέλλειν (2032 g).

For ὡς τε 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 δὲ τοῦτο μπραβάθα, διώκως ἀποφέβεται τὰν τοὺς δάκρων no man ought to contrive (this) how he shall escape death at any cost P. A. 39 a, μπραβάθα διώκως τὸ σῶμα . . . κομμεῖ to contrive how he might bring home the body Hdt. 2. 121 γ, οὖν τοῦτο φοβοῦμαι, μὴ . . . οὐ δυνήθη δηλόωσι τερί τῶν πράγματων I am
afraid of this very thing, namely, that I may not be able to make the case plain D.41. 2, ἐφοβείτο... μὴ ὁδούρο... ἐκεῖν ἦν 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 λάτρῳ ὅπως μὴ ἀποθάνῃ (common)  
παρακαλεῖ λάτρῳ ὅπως μὴ ἀποθανεῖται (occasionally)  
παρακαλεῖ λάτρῳ μὴ ἀποθάνῃ (rare)  
he summons a physician in order that he may not die.

(2) ἐπιμελεῖται ὅπως μὴ ἀποθανεῖται (common)  
ἐπιμελεῖται ὅπως μὴ ἀποθάνῃ (occasionally)  
he takes care that he shall 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 ἐς (Herodotus, Xenophon), scarcely ever by ἵνα. The negative is μὴ.

2210. Verbs of effort include verbs denoting to take care or pains, to strive.

ἐπιμελοῦμαι, μᾶλλα μαί, μαλατᾶ, φομά, τρόνοιον ἔχω, βουλοῦμαι, μηχανῶμαι, παρασκευάζωμαι, προθυμοῦμαι, τράττω, τάγμα τοῦ ὑποχρεούμαι, στουςάμα, etc.

a. The same construction follows certain verbs of will signifying to ask, command, entreat, exhort, and forbid, and which commonly take the infinitive (ἀιτᾶ, ἔρωμαι, παραγήγομαι, ἂντεῦ, δια- or παρακελεύομαι, ἄταγομαι, 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: ὅφθ., σημα (σῶμαι), ἀναφέρομεν, σκέινην ὅπλι, τηρῶ; to be on one’s guard: εὐδοκοῦμαι, φρουτίζω, φυλάττω (φέρμαι). See 2220.

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These verbs may take μή with the infinitive. εὐλαβοῦμαι 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 ὁμοιωτος after primary and secondary tenses (rarely the optative after secondary tenses, 2212).

ἐπιμελοῦμαι ὁμοιωτος ταύτα ποιήσει I take care that he shall do this.
ἐπιμελοῦμαι ὁμοιωτος μη ταύτα ποιήσει I take care that he shall not do this.
ἐπιμελοῦμαι ὁμοιωτος ταύτα ποιήσει (ποιήσει) I took care that he should do this.
ἐπιμελοῦμαι ὁμοιωτος μη ταύτα ποιήσει (ποιήσει) I took care that he should not do this.

εἰ ἀνάγη εστι μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι διότι οὐς ἐστὶ κράτιστα μαχαίρια. If it is necessary to fight, we must prepare to fight bravely. X. A. 4. 6. 10, ἔτρασσον ὅταν τις βοθεῖν ἔμειναι they were managing (this, that) how some reinforcements should come T. S. 4, σκοπεῖν τοῦτο, διότι μη λόγους ἔργαζεν μόνον... ἀλλὰ καὶ ἔργα τα δεικνύειν ξένων see to this, that they not only make speeches but also are able to show some proof. D. 2. 12, σκεπτόν μοι δοκεῖ εἰναι... διότι ὡς ἀσφαλ- στατη ἄρμεν (774) καὶ ὁμοιωτος τὰ ἐπιτήδεια ἐξομεν 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 ὁμοιωτος 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.

ἐπιμελεῖτο ὁμοιωτος μητε δοῖτοι μητε ἔποροι ποτε λοιπῶν he took care that they should never be without food or drink. X. C. 3. 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. ὁμοιωτος and μητε with the future indicative may be used without any principal clause, to denote an urgent exhortation or a warning. Originally the ὁμοιωτος clause depended on σκόπα (σκοπεῖτε), ἔραμεν (ἔρατε) see to it; but the ellipsis was gradually forgotten and the construction used independently.

ὁμοιωτος δεῖ ὡς δεῖ τοῦτο εἰς τὴν ἐλευθερίαν ἦς κατέχεσθε be men worthy of the freedom which you possess. X. A. 1. 7. 3, ὁμοιωτος δεῖ τοῦτο μη διδάξεις μηδένα but don't tell anybody this Ar. Nub. 824 and very often in Ar. This use is also preceded by ἀγαμ (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, ὁμοιωτος with the present or second aorist subjunctive or optative (cp. 2196). The subjunctive may be used after secondary tenses.

ἔτρασσεν... ὁμοιωτος πάλαι γένηται he tried to bring it about that war should
OBJECT CLAUSES WITH VERBS OF EFFORT

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. ἀν is sometimes added to ὅς with the subjunctive to denote that the purpose is dependent on certain circumstances.

2216. ὅς and ὅς ἂν with subjunctive and optative and ὅς ἂν with the optative occur in Xenophon, ὅς ἂν and ὅς ἂν with the optative being used after primary and secondary tenses. Hdt. has ὅς ἂν after secondary tenses. The optative with ὅς ἂν and ὅς ἂν is potential.

2217. After verbs meaning to consider, plan, and try ὅς or ὅς with the subjunctive (with or without ἐπί) or optative is used by Homer, who does not employ the future indicative in object clauses denoting a purpose. Thus, φρατθοῦ... ὅς κε μαυσότης... κτείνῃς consider how thou mayest slay the suitors a 205, πείρᾳ ὅς κεν ἐν ὑπὲρ παρθένα γαίην ἴκειν try that thou mayest come to thy native land 5 545. Here ὅς 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 ὅς (ὅς ὧν) with the future indicative (or optative) or the subjunctive (or optative). The ὅς clause states both the command, etc. and the purpose in giving it. Between take care to do this and I did you take care to do this the connection is close. Cp. impero, postulo with ut (ne).

2219. Dawes' Canon.—The rule formulated by Dawes and afterwards extended (that the first aorist subjunctive active and middle after ὅς. ὅς ὧν, and ὃ ὧν 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 ἐκπλεονεύα, subj. ἐκπλεον, 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 δυναμεῖ καθηκόντα with the future indicative:

εὐλαβομένοι δυναμεῖ καθηκόντα taking care that I do not depart P. Ph. 91 c, ὅτα δικαίους μην εἴπωσοντά δεότερον δεότερον they revolt from thee Hdt. 3. 36.

b. Verbs of fearing, and take μὴ (μὴ οὐ) or δυναμεῖ καθηκόντα (2230) with the subjunctive (or optative):

ὁρᾶτε μην πάθομεν take care lest we suffer X. C. 4. 1. 15, φιλάττοντες δυναμεῖ καθηκόντα be on your guard lest you come to the opposite X. M. 3. 6. 16, ἰσοτιμίους διὰ μὴν κοινῶν ἑαυτούμενον we suspect that you will not prove impartial T. 3. 63, ἱσοτιμίους μὴν τὴν ἀνθρώπου λέγων ἢ τὸ κτῆμι suspending 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 μην οὗ that, lest (Lat. ne), μὴ οὐ that . . . not, lest . . . not (Lat. ut = ne non).

a. μὴ clauses denote a fear that something may or might happen; μὴ οὗ clauses denote a fear that something may not or might not happen. Observe that the verb is negated by οὐ and not by μην, which expresses an apprehension that the result will take place. μην is sometimes, for convenience, translated by whether; but it is not an indirect interrogative in such cases.

2222. The construction of μην after verbs of fearing has been developed from an earlier coordinate construction in which μην was not a conjunction (that, lest) but a prohibitive particle. Thus, δεῖδω μην τι πάθοιν (A 470) I fear lest he may suffer aught was developed from I fear + may he not suffer aught (1802); φυλάκη δέ τις . . . ἵστατο, μὴ λόχως εἰσέλθῃ τὸλπιν (O 521) but let there be a guard, lest an ambush enter the city, where the clause μην—εἰσέλθῃ meant originally may an ambush not enter. Here μην expresses the desire to avert something (negative desire).

a. When μην had become a pure conjunction of subordination, it was used even with the indicative and with the optative with ὅτι. Some scholars regard μην with the indicative as standing for ὅτα μην (hence an indirect interrogative). Observe that the character of μην 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 μην, see 1801, 1802; with μην οὗ see 1801, with οὐ μην see 1804.

2224. Verbs and expressions of fear are: φοβομάλλος, διόνωτα or διόνωτα, τραβώ, τράβα and πόφρικα (mostly poetical); δισειμος, δισειμός ἔστι, δισειμός ἔστι, φοβομάλλος ἔστι, φοβομάλλον ἔστι, etc.
OBJECT CLAUSES WITH VERBS OF FEARING

a. Sometimes it is not actual fear that is expressed but only apprehension, anxiety, suspicion, etc. These are the verbs and expressions of caution: ἀκόα, ἀκόα, ἀκοῦστα, ἀκούσαν ἐξ (παρέχω), ὑποτείχομαι, ἴπποβολαμα, ἵπποβολομαι (rare), κινδυνεύει λέω, προσθάλει λέω. Here belong also, by analogy, ἐρῶ, ἐκπετάζω, ἐλαθομα, ἐφοβίζω, ἐπιλέπτω (-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 μη γίνηται I fear it may happen.
φοβοῦμαι μη νόμισμα I fear it may not happen.

εφοβοῦμαι μη γίνηται (or γίνηται) I feared it might happen.
εφοβοῦμαι μη γίνηται (regularly γίνηται) I feared it might not happen.

δέησικα μη ... ἐπιθαλασσαν τίς οικεῖς ὑπέρ I am afraid lest we may forget the way home X. A. 3. 2. 32, φοβερτα μη ... τὰ ἑσεχάτα τάθεν he is afraid lest he suffer the severest punishment X. C. 3. 1. 22, φοβοῦσθηκα μη κρατών ἡ μοι σιγάν I am thinking that it may prove (2228) best for me to be silent X. M. 4. 1. 30, ἴκεινον οἱ Ἐλληνικοὶ μη προσάγων πρὸς τὸ κέρας καὶ ... αὐτοῖς κατακόψαν στὰ κλήσαι the Greeks were seized with fear lest they might advance against their flank and cut them down X. A. 1. 10. 9, δέησικα μη νόμισμα ητε we fear yun are not to be depended on T. 3. 57, οἱ τούτῳ δέησικα, μή οὐκ ἵκει τι ἵκει εὔστομος τῶν φίλων ... ἄλλα μη οὐκ ἵκει εὔστομος ὅτα ὑπὲρ 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 μη. After secondary tenses Hom. usually has the optative.

b. μη νόμισμα 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.

εφοβοῦσθηκα μη τι τάθεν they feared lest she might (may) meet with some accident X. S. 2. 11, εφοβοὐσθηκα μὴ καὶ ἐπὶ σφῖς ὁ στρατὸς χωρῆσαν 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: ἐφοβοῦσθηκα ... καὶ τῶν τελευτηθηκα μη τίς ἵππων ἀναπτεταλόν μη I was struck with fear and even now I am in a state of agitation lest one 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. Aes. 279).

2228. The subjunctive and optative after μη (or 5η τις μη) may denote what may prove to be an object of fear (future ascertainment).

δέησικα μη δειτεν ἡ I am afraid lest it prove to be best S. Ant. 1114, ἴκεινον μὴ λέπτη τις ... ἥμιν ἐπιλησθῆκαν 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 δειδοκα ... μη τεπειγη I fear it may prove that she beguiled thee A 555; cp. K 99, ν 216, ω 491 (after ὅψω).

2229. The future is rare with verbs of fearing after μη.

φοβούμαι δε μη τινας ἱδονας ἱδονας εὐφρασιν εὐφρασίας and I apprehend that we shall find some pleasures opposite to other pleasures P. Phil. 13 a. So with verbs of caution: δειδοκα μη νολλων έκαστος ομον χειρων δειει 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. δειδοκα μη with the subjunctive or optative is sometimes used instead of μη after verbs of fear and caution to imply that something will happen.

οδ φοβει ... δεισω μη δοσων πράγμα τυχάνης πράττων; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, ἡδείς γε ἄν (θρήναμα τὸν ανδρα), ει μη φοβησην δεισω μη ει' αὐτον με τρόπον η η η η 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. δεισω μη with the future indicative (as after verbs of effort) is sometimes used instead of μη with the subjunctive.

dειδοκα δεισω μη ... ανάγκη γενήσεται (χ. 1. γένησαι) I fear lest a necessity may arise D. 9. 75. The future optative occurs once (I. 17. 22). On μη or δεισω μη with verbs of caution, see 2220 a.

2232. The potential optative with ἄν is rarely used after μη.

dεῖδος μη καταλυθεί ἄν (Mss. καταλυθεῖσα) δ δέμων fearful lest the people should be put down L. 13. 51. The potential use is most evident when an optative occurs in the prothesis: εἰ δε τινες φοβοῦνται μη ματαλα ἁν γενητο αὐτη η κατα-

2233. Fear that something actually is or was is expressed by μη with the indicative (negative μη οδ).  

dειδοκα ... μη πληγών δειει I fear that you need a healing Ar. Nub. 493, άλλ' δειδοκα μη παιδων έλεγεν but have a care that he was not speaking in jest P. Th. 145 b, φοβούμεθα μη δομών δια ήμαρτήκαμεν we are afraid that we have failed of both objects at once T. 3. 53, δεισω μη οδι εμοι ... προσθει κε λόγον δειναι have a care lest it does not rest with me to give an account And. 1. 103.

a. Contrast φοβούμαι μη διληθείς δεινον I fear that it is true with φοβούμαι μη διληθείς ί I fear it may prove true (2228).

b. The aorist occurs in Homer: δειδοκα μη δὴ πάντα θεα τημερίεα ελθειν 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 πείλω δέσποινας ἐμῆν (direct πείλω; 1916) I have my doubts whether I shall (can) persuade my mistress E. Med. 184, τὴν θεὸν δ᾽ ὡς ὠλὸν λάθω δέδωκα (direct τῶς λάθω; 1805) I am fearful how I shall escape the notice of the goddess E. I. T. 995, δέδωκα δ᾽ τι ἀποκρινόμαι I am afraid what to answer P. Th. 196 c.

2235. In Indirect Discourse with ὣς (rarely ὀς) 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, ἀνάρχοντες δὲ τῇ θυγατρί μὴ φοβοῦ ὃς ἀφορήσεις do not fear that you will be at a loss for a husband for your daughter X. C. 5, 2. 12. Here μὴ or ὀς μὴ would be regular. With ὡς the idea is fear, thinking that.

2236. Υἱὸς ὅς (ὁς) Causal. — ἐφοβεῖτο ὃς ὄνομα Διὸς... τὸ ἰῶρ ἰδόκει αὐτῷ ὅρων he was afraid because the dream seemed to him to be from Zeus X. Α. 3. 1. 12.

2237. With a Causal Participle. — οὕτω τῆς ἀφρότολης... προδίδετο 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 μὴ (2741). Thus, φοβήσατε αὐτῶν he will be afraid to injure X. C. 8. 7, 16, οὗ φοβοῦμεν ἀσεισάκηται we are not afraid that we shall be beaten T. 5. 105 (the future infinitive is less common than μὴ with the subjunctive), φυλαστόμενος τὸ λυπησα τις (= μὴ λυπησα) taking care to offend no one D. 18. 258, ἐφυλάξατο μὴ ἀπιστος γεῖταθαι he took precautions not to become an object of distrust X. Αγ. 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. Σρ. φοβοῦμαι αὐτῶν and φοβοῦμαι μὴ αὐτῶν; I fear to do wrong (and do not do it); φοβοῦμαι τὸ αὐτῶν I fear wrong-doing (in general, by myself or by another), like φοβοῦμαι τὴν ἀπειλή.

2239. With ὅτι of Result (after a verb of caution). — ἦν οὗ θλίψεως ὅτι αὐτῶν τὸν φυλάξασθαι ὅτε μὴ ληφθήναι if then we move against them before they take precautions (so as) not to be caught X. Α. 7. 3. 35.

CAUSAL CLAUSES

2240. Causal clauses are introduced by ὅτι, διότι, διὰτερ because, ἀπει, ἀπείθη, διότι, ὅτιτοι since, ὅταν, since, because. The negative is οὐ.

a. Also by poetic ὀνέκα (= ὡς ἔνεκα) and ὑδοκέα (= ὡς ἔνεκα) because, ἀπεί since (poetic and Ionic; also temporal), and by ὣς ὑπερ (Hdt. 1. 68, X. C. 8. 4. 31, I. 4. 186). Homer has ὦ or ὧ τι because.

b. ὅτι 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 τόθ ἐκ τοῦτον, τούτῳ. ὅτι stands for διὰ τοῦτο, ὅτι. ὅτι and ὅτιτοι usually mean when (cp. cum); as causal conjunctions they are rare, as ὅτι τολμήν τοῦτο
Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

2241. (α') Αυτοί κατά θανάτον ἐπεί οἱ θερμοκρασίες τῶν χορων

2242. But causal clauses denoting an alleged or reported reason (implied indirect discourse, 2622) take the optative after secondary tenses.

2243. Cause may be expressed also by the unreal indicative with ἄν or the potential optative with ἄν.

2244. ἄν may introduce a coordinate 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 ἄσε, 2275. Sometimes, with the indicative, ἄν has the force of although (P. S. 187 a). — A causal clause may have the value of γάρ with a coordinate main clause. So often in tragedy with ὅσοι in answers (S. Aj. 39; cp. X. C. 4. 2, 25). — A clause with διήκειαν, 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 τό or δία το with the infinitive (2033, 2034 b).

2246. αὐτοί or διήκειαν, when it expresses the real opinion of the writer or speaker,
may have a causal force, as ἐγὼ ... ἠδομάι μὲν ὅφ' ἀδόμω τιμώμενος, ἀπέρ ἀνθρώπος εἰμί. 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 (ἐὰν) ἢ as a mere supposition than by δὲ. The negative is μὴ or όν.

a. So with ἀγανακτῶ am indignant, ἀγαμαί am content, ἀλοχρῶν ἢτι it is a shame, ἀλοχρῶναι am ashamed, ἀλοχρώματι take hard, δεινόν ἢτι it is a shame, δεινόν ποιούμαι am indignant, δειμάξω am astonished, μῦθομαι blame, φονεῖ am jealous, etc. The ἢ clause is usually indicative, sometimes an unreal indicative, a subjunctive, or a potential optative. Thus, ἰδομάξω εἰ μὴ βοηθήσητε ἂν αὐτῶ I am surprised if you will not help yourselves. X. H. 2.3.58, ἀγανακτᾶν εἰ οὕτωτι δ ἢ ἄρα μὴ οὗτ ἢ εἴμι εἰκένι I am grieved that I am thus unable to say what I mean. P. Lach. 194 a, δεινὸν ποιοῦμεο εἰ τοῦτο εἰσινεύουσα ἄφεν τῷ πλῆθει μὴ ἰδοναι indignant that they could not discover those who were plotting against their common T. 6.60, ἰδονόν ἂν εἰ, εἰ μηδὲν μὲν ἄθροισι μὲν γένοιτο αὐτοὶ βοήθημεν τὴν ἔκτασιν τῶν ἀργον ... ἢ, ἐμω δὲ λέγοντο εἰσέληπτη, καὶ μὴ γενομένη μὲν κρίσει περὶ τοῦ πράγματος ἢ ἡ ἄρα, γέγονεν δὲ εἰς θέσιν ἄφοβοιται δε εἰ σοφίτηρι ἢτις εἰ δὲ φαίνωμαι μὴ λέγωνον to be not surprised if I seem to say something I. Ep. 6.7, τέρας λέγειν, εἰ ... οὐκ ἄρα δέναιτο λαβένι 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, ἰδομαίνω εἰ τι ξεί τις χρήστηκε τῷ λέγων αὐτόν I kept wondering if any one could deal with his theory P. Ph. 96 a, ἐπὶ τείνει ... ὧν δεινὸν εἰ δὲ μὲν ... ξανθίας ἐπορίσαμεν εἰνάτα ... μεγαλυτέρος 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, ςπτομένοι εἰ ἐλάθουσαν they pitted 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 δὲ.

μὴ ἰδομάξητε δὲ χαλέψων φέρω do not be surprised that I take it hard X. A. 1.8.3, ἰδομαίνω δὲ Κύρος οὔτε ἄλλον τέμνει ... οὔτε αὐτὸς φαίνοιτο (implied indirect discourse) they were surprised that Cyrus neither sent some one else nor appeared himself 2.1.2, ἰδομαίνω διηγάτωτε δὲ τὰ σώματα δισεσώμεθα we have reached here, content that we have saved our lives 5.5.13. The construction with εἰ τῷ and the infinitive (2033 b) also occurs: (Συμβωτῆς) ἰδομάξητο εἰ τῷ ... κακὸς ἢν Socrates was admired because he lived contentedly X. M. 4.8.2.

a. δὲ 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 ὅτε (rarely by ὃς) as, that, so that. In the principal clause the demonstrative words ὅλως thus, τοιοῦτος such, τοιοῦτος so great, are often expressed. ὅτε is from ὅς and the connective τέ, which has lost its meaning.

a. To a clause with ὅλως, etc. Herodotus sometimes adds a clause either with τέ or without a connective, where Attic would employ ὅτε; cp. 8.12.

2251. There are two main forms of result clauses: ὅτε with the infinitive and ὅτε with a finite verb. With the infinitive, the negative is generally μὴ; with a finite verb, ὅς. On the use in indirect discourse and on irregularities, see 2759.

2252. Consecutive ὅς 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 7.84) have ὅτε.

2253. Consecutive ὅτε (ὡς) with a finite verb does not occur in Homer, who uses coordination instead (cp. ἐδὲ in A 10). Two cases of ὅς τέ occur with the infinitive (I 42; ἦκτειν 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 ὅτε 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 ὅτε (as with ἐπὶ) 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. ὅτε is one of the means to reinforce this explanatory office of the infinitive. The origin of its use is suggested by the comparison with ἔρως sufficient for, ἔρως capable of (2003) and the infinitive, which was not originally dependent on these words.

2255. A clause with ὅτε 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. ὅτε 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 ὧτε WITH THE INDICATIVE AND ὧτε WITH THE INFINITIVE

2257. A clause of result with ὧτε stating that something actually occurred as a fact must be expressed by the indicative.

2258. A clause of result with ὧτε 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. ὧτε with the infinitive does not state a particular fact. The infinitive is preferred in clauses containing or implying a negative. ὧτε with the indicative is preferred after εἰς τοῦτο ἴκει and like phrases when affirmative (cp. 2265, 2266, 2274).

2259. This difference may be illustrated by examples.

ἔξω τρῆρες ὧτε ἐλεύθερον τὸ ἐξώνων πλοῖον I have triremes (so as) to catch their vessel X. A. 1. 4. 8 (ὥτε εἰλον would mean so that I caught with an essentially different meaning), πάσας ὧτε διατίθεις ὧτε αὐτῷ εἶναι φιλοῦς treating all in such a manner that they should be his friends X. A. 1. 1. 6 (an intended result, 2267), ὧτε διάκειμαι ὡς ὧτε διέπεσον ἔξω ἐν τῇ ἑμνοῦσα χώρα 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), ὧτε τάραδον μὴ εἶναι παρὰ πόργων, ἀλλὰ δι' αὐτῶν μέσων δίηγον so that it was impossible to pass by the side of a tower, but the guards went through the middle of them T. S. 3. 21, κραντῆν πολλῆν ἐπολεύον καλοῦστε ἄλλους ὧτε καὶ τοὺς πολεμίους ἀκούν · ὧτε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἐφυγον 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 ὧτε . . . ἐφυγον not been added, we could only have inferred that the noise was heard.

ὡτε (RARELY ὲς) WITH THE INFINITIVE

2260. The infinitive with ὧτε 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 μὴ, but ὲ is used when the ὧτε clause depends on a clause itself subordinate to a verb of saying or thinking (2269). Cp. 2759.
a. ὧστε 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 ὧστε is usually present or aorist, rarely perfect (e.g. D. 18. 257). The future is common only in indirect discourse (D. 19. 72).

2262. ὧστε (ὅς) 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.*

τολλὰ πράγματα παρέχων εἰς βάρβαροι . . . ἔλαφροι γὰρ ήσαν, ὧστε καὶ ἐγγύτεροι φέγγοντες ἀποφεύγοντες 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, ἐ τοσαῦτα τοσούτοι βάθος ὡς μηδὲ τὰ δείρα ὑπερέχειν the river of such a depth that the boats could not even project above the surface 3. 5. 7 (on τοσοῦτον ὡς etc. see 2003), τοσαῦταν κραυγὴν . . . ἐποίησαν ὧστε . . . τοὺς ταξιδήρους ἠλείων they made such an uproar as to bring the taxiarharchs D. 54. 5.

a. The idea of *effecting* may be unexpressed: (Κλέαρχος) ἤλειπεν ὡς τοῖς Μένωνος ὧστε ἐκείνων ἐκκενθῆβαι 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 ὧστε when the result is intended and where the simple infinitive is common (2267 b).

2264. (II) After a comparative with η than.

ὑπόθεντο αὐτόν ἐλάττω ἵππον ἔχων τοὺς φίλους ὡφελίσαν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23, οἱ ἀκομφισταὶ βραχύτερα ἡκούσαν ὡς ἐξεκινήθησαν τῶν σφενδοντων 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 ὧστε.

a. ὧστε may here be omitted: κρείσσον ὡς 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 ἢχοιμέν ἁγόραζεν ὧστε ἀγοράζειν τὰ ἑπτάδεκα we have no money (so as) to buy provisions X. A. 7. 3. 5, οὐδεὶς πάντως ἐις τοσοῦτον ἀναδείξει αἱκέτῳ ὧστε τοσοῦτον τι τολμήσῃ τοιοῦτοι 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: τις ὁδὸς ἢτι δεῖκτο λέγειν ὧστε σε τίχει; 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 ὧστε clause if the action of the principal clause did not take place. But the indicative occurs occasionally (L. 13. 18, Ant. 5. 48).

2266. (IV) After a principal clause that expresses a condition.

ἐλ μὴ καὶ τοῦτο μακάζῃ ἀφικθήῃ ὧστε ἐπιθυμεῖν . . . τολλοὶς 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 ήνω, διαπράττωμαι, etc.

ταν τωουν δια νην μη διδαιν εγενεις that they use every effort (so as) to avoid being punished P. G. 479 c, διφθέρας ... ανεκτεκών μη μη διεσθατην της κάρφης το ιδωρ 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. ήνο μη in the above examples would express only purpose.

b. A clause of intended result is often used where ουκε might occur in an object clause after a verb of effort (2211); as μηχανας ευγεθισμεν δοσει έτσι ταν ει των δε απαλλαξαι τονων we will find means (so as) to free them 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).

τολλα μη αν χριματι τοικε Φιλιστίδης δοσι πέραν Φιλιστίδης would have given a large sum on condition of his holding Oeves D. 18. 81, ονεξιωουτο δοσε εκπλειν they gave their promise on the condition that they should sail out X. A. 6. 26. On condition that is commonly expressed by ήφυ κάθιρ or ήφυ φητε (2279) with or without a preceding ετι τουρα.

2269. A result clause with δοσε 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.

Οφειαν τοις στρατιώτασ εις τοντα τρυφης έλθειν δοσει oδι εθλειν πεινιν, ει μη ανθρω- σιας εγι 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. 8 (direct: δοσε oδι εθλειν πεινιν, with oδ retained in indirect discourse). See also 2270 b.

So even when the principal verb takes ήτι, as ένοπλατων οτι ουτοι ήνη τοτε πόρω της ηλικιας κα δοσε έτε. . . οδι αν τολλω ουστερον τελευθεραι των βλαν 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: ολεται δομας εις τοσονος ευθυλιας ένα προβεβηκει δοςε κα τατα ανεσισοκειαι 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 δοσε is rare (γερησοκειαι D. 10. 4, δεοσοκειαι D. 29. 5).

b. δοσε with the optative in indirect discourse is very rare (X. H. 3. 5. 23, L. 17. 11).

2270. γαρ with the infinitive expressing possibility, and representing either a potential indicative or a potential optative, occasionally follows δοσε (ακε).

a. Not in indirect discourse: καλ μοι αε ουτω έν τοις λεονται δοσειν κα μελετην γα σειν (= έδοτης βγην αυ γηλ αη) δοτε της μοναρχιας απεξεσθαλ με δει 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, εν τη
SYNTAX OF THE COMPLEX SENTENCE

N. — Rarely in other cases. Thus, τὰ δὲ ἑνδον οὐτως ἑκατον ὡστε... ἣδητα δὲ καὶ ὑδρ ψύχιον σφᾶς αὐτοῖς βιοντες (= ἵπποιντον, 2904) 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. 2.40.

b. In indirect discourse: ἂρ' οὖν δοκεῖ τῷ ἵμων διλεγόμενοι οὕτως ξεῖνιον χρημάτων Νικόδημος ὡστε παραλιτείν (= παραλίπειν) δὲ τῷ 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. ὡστε is often used with the infinitive when the infinitive without ὡστε is regular or more common.

a. So with many verbs, especially of will or desire. Thus, ἴκνεωσα τοὺς Ἀθηναίους ὡστε ἐξαγαγεῖν ὅκι Πύλοι Μεσσηνίουs they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus T. 5.35, δεσπότες... εἶκοστών ιδίᾳ ὡστε ἐγκακαθαι τῶν τόλμων having begged each privately (so as) to vote for the war 1.110, ἐπικεφαλεῖ ὡστε δόξα τοῦτο τοῦ πρὸς ἐμὲ τόλμων 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, δόομαι αὐξ., διαπράττομαι, διδάσκω, δικαίω, δύναμαι, ἐθέλω, ἔργω, ἐπίθα τίνα ἑξώ, ἐκατέρχομαι, ἐπαθώ, ἔχω αἱρ. ἑκατέρχομαι, εὐχαριστοῦν τι τινι ἱκετειν, a phrase with καθεταμαι, ἐυχαριστοῦμαι, καθεταμαι, παραδίκω, πείθω (and παρασκευαζω = πειθω), πεφυκα, τοιω, προσδύμασαι, προτρέπομαι, φυλάττομαι (2230), ἐγινακοίμασι.

b. When the infinitive is the subject: τὰν γὰρ μοι ἐμῆς ὡστε εἰδέναι for it concerned me exceedingly to know X. C. 6.3.19.

N. — So with ἴκνεω, γίγνεται, etc., δόξαν when it was decreed, συνέβη (Thuc.), συνετατε, συνήμενε (Hdt.), προσήκει. Cp. 1085.

c. With adjectives, especially such as are positive in form but have a comparative force and denote a deficiency or the like (1063); as ἤμεις γὰρ ἐντὸς ὅστε τοσοῦτον πράγμα διελέσθαι for we are still too young to decide so important a matter P. Pr. 314 b. So with ἰδιωτης, ὄλγος, ψυχρος, γέρων; and with ικαρος, ἰδιωτης (and with δύναμαι).

2272. On the absolute infinitive with δς (less often with ὡστε) see 2012.

2273. Any form used in simple sentences may follow ὡστε (rarely δς) with a finite verb. ὡστε has no effect on the mood of a finite verb.

a. ὡς is found especially in Xenophon.

2274. ὡστε 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.
RESULT CLAUSES

2275. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, a clause with ὅτε is coordinate rather than subordinate, and ὅτε has the force of καὶ οὖσα.

ὅτε δὲρρει and so be not afraid X.C. 1. 3. 18, ὅτε ... μὴ θαμάσῃς and so do not wonder 1. Phae. 274 a, ὅτε πέθει Ισάιας; and so how do they know? D. 29. 47.

2276. ὅτε (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. ὅτε (ὡς) may be used with a past tense of the indicative with ἦν (potential indicative and unreal indicative).

τοιοῦτον τι ἐκοίμησεν ὡς πᾶς ἦν ἔγνω δι' ἀσμένη ἰκουσία she made a movement so that every one could recognize that she heard the music with pleasure X.S. 9. 3, κατεσκευάσα τὰ τάφα αὐτοῖς ὅτε ὅν ἦν Ἐλαδὴν αὐτὸν ὁρμῶμενον ὅ Ἐλαν 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. ὅτε (ὡς) is used rarely with the optative without ἦν (by assimilation to a preceding optative) and with the potential optative with ἦν.

ἐπὶ τὴν γυναῖκα τὴν σὴν οὖσα ἡρατεύοις ὅτε φιλεῖν αὐτὴν μᾶλλον τοιχίσαις ἔπαιν ὅ ἐκ τῆς 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. 2286), τοιοῦτον δεῖς ἡλιόν τις ἰεὼς εἰς ὅτε μαντῆς ἦν δικαίως 'ἀνθρώπων you are so far unworthy of compassion that you would be detested most justly of all men D. 37. 49, ὅν ἦν X. Ag. 6. 7, X. C. 7. 5. 37, 7. 5. 51.
CLAUSES WITH ἐφ' ᾧ AND ἐφ' ὅτε INTRODUCING A PROVISO

2279. ἐφ' ᾧ and ἐφ' ὅτε 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 ἦπι τοῦτο. Negative μή.

αἰτθήτως ἐφ' ὅτε γνωρίσαι ὁμοίως having been chosen for the purpose of compiling laws X. Η. 2. 3. 11, ἢφασαν ἀποδόσεις (τοῦ νεκροῦ) ἐφ' ὃ μὴ καλεῖν ταῖς ὀικίσκοις the barbarians said they would surrender the dead on condition that he would not burn their houses X. A. 4. 2. 19, ἀπολείπετο σε, ἦπι τοῦτο μὲν τὸν, ἐφ' ὅτε μητέρι . . . φιλοσοφεῖν we release you, on this condition however, that you no longer search after wisdom P. A. 29 c. Future indicative: ἦνεκβύθησαν ἐφ' ὅτε ἔδωκαν ἐκ Πελοπονήσου ὑπόπτοντοι καὶ μητέρως ἐπιβύθησον 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 ἦπι τοῦτον for ἦπι τοῦτο.

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 πρόσωπος, lit. stretching forward, that which is put forward (in logic, a premise); 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 ὅτε.

2283. The subjunctive mood, ὅτε commonly takes ἄν (Epic ἄν κε or ἄν κεν, not ἄν).

a. There are three forms, ἄν, ἄν, ἄν. ἄν is the ordinary form in Attic prose and inscriptions; ἄν appears in Ionic and in the older Attic writers (the tragic poets and Thucydides); ἄν, generally in the later writers (sometimes together with ἄν), very rarely in Attic inscriptions. In Plato ἄν is commoner than ἄν. Xenophon has all three forms.

b. ἄν is from ἀ + ἄν, ἄν from ἄν (another form of ἄν) + ἄν. The etymology of ἄν is uncertain: either from ἄν + ἄν or from ἀ + ἄν.
2284. The particle ἀν 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 δι or ἀλλα, less often by οὖν. See under Particles. τίν δι as it is, as it was corrects a supposition contrary to fact. The apodosis sometimes has τότε, τότε ὅ, οὖν (Hom. τώ) 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 οὖ adherent 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.

σμαίρειν λαβέ παράδειγμα, καὶ πάντα εἰσε ἄ χολομαι take an insignificant example, and you will know what I mean P. Th. 154 c, πράττειν τί τών ἴν δοκούσθων εὐμφέρειν. ἀφοῦ Ἀριστερῶς 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: 
- with the indicative.
- ἀν (rarely εἰ) with the subjunctive.
- εἰ with the optative.

Apodosis: with ἀν, denoting what would (should) be or have been.
- without ἀν, not denoting what would (should) be or have been.

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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.
ἐὰν ταῦτα ποιῆσ, καλῶς ποιῆσ, if you do this, you do well.

2. Past
Protasis: a secondary tense of the indicative.
Apodosis: any form of the simple sentence.
ἐὰν ταῦτα ἔποιησ, καλῶς ἔποιησ, if you were doing this, you were doing well, ἐὰν ταῦτα ἔποιησας, καλῶς ἔποιησας, if you did this, you did well.

3. Future
a. Protasis: ἐὰν with the subjunctive.
Apodosis: any form expressing future time.
ἐὰν ταῦτα ποιῆσ (ποιῆσης), καλῶς ποιῆσει, if you do this, you will do well.

b. Protasis: ἐπί with the future indicative.
Apodosis: any form expressing future time.
ἐπί ταῦτα ποιήσῃς, ποιῆσῃ, if you do this, you will suffer for it.

c. Protasis: ἐπί with the optative.
Apodosis: ἐὰν with the optative.
ἐὰν ταῦτα ποιήσῃς (ποιήσης), καλῶς ἐὰν ποιήσῃς (ποιήσῃς), 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: ἐὰν with the imperfect indicative.
Apodosis: ἤν with the imperfect indicative.

ἐὰν ταῦτα ἔτοιμα, καλῶς ἤν ἔτοιμα 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: ἐὰν with the aorist indicative.
Apodosis: ἤν with the aorist indicative.

ἐὰν ταῦτα ἔτοιμα, καλῶς ἤν ἔτοιμα 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: ἐὰν with the subjunctive.
Apodosis: present indicative.

ἐὰν ταῦτα ποιήσῃ (ποιήσῃ), σὲ ἐπανῶ if ever you do this, I always praise you.

2. Past

Protasis: ἐὰν with the optative.
Apodosis: imperfect indicative.

ἐὰν ταῦτα ποιήσῃ (ποιήσῃς), σὲ ἐπήνων if ever you did this, I always praised you.

2296. But equally possible, though less common, are:

ἐὰν ταῦτα ποιῇς, σὲ ἐπανῶ and ἐὰν ταῦτα ἔτοιμα, σὲ ἐπήνων.
### 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:

<table>
<thead>
<tr>
<th>Time</th>
<th>Form</th>
<th>Protasis</th>
<th>Apodosis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Simple</td>
<td>$\varepsilon$ with present or perfect indicative</td>
<td>present or perfect indicative or equivalent</td>
</tr>
<tr>
<td></td>
<td>Unreal</td>
<td>$\varepsilon$ with imperfect indicative</td>
<td>imperfect indicative with $&amp;\nu$</td>
</tr>
<tr>
<td></td>
<td>General</td>
<td>$\delta\nu$ with subjunctive</td>
<td>present indicative or equivalent</td>
</tr>
<tr>
<td>Past</td>
<td>Simple</td>
<td>$\varepsilon$ with imperfect, aorist, or pluperfect indicative</td>
<td>imperfect, aorist, or pluperfect indicative with $&amp;\nu$</td>
</tr>
<tr>
<td></td>
<td>Unreal</td>
<td>$\varepsilon$ with aorist or imperfect indicative</td>
<td>aorist or imperfect indicative with $&amp;\nu$</td>
</tr>
<tr>
<td></td>
<td>General</td>
<td>$\varepsilon$ with optative</td>
<td>imperfect indicative or equivalent</td>
</tr>
<tr>
<td>Future</td>
<td>More Vivid</td>
<td>$\delta\nu$ with subjunctive</td>
<td>fut. indic. or equivalent</td>
</tr>
<tr>
<td></td>
<td>Emotional</td>
<td>$\varepsilon$ with future indicative</td>
<td>fut. indic. or equivalent</td>
</tr>
<tr>
<td></td>
<td>Less Vivid</td>
<td>$\varepsilon$ with optative</td>
<td>$&amp;\nu$ with optative</td>
</tr>
</tbody>
</table>

### 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.

$\varepsilon\ tau\tau\alpha\upsilon\ \tau\omicron\upsilon\omicron\upsilon\varepsilon$, $k\alpha\lambda\omega\varsigma\ \tau\omicron\upsilon\omicron\upsilon\varepsilon$ if you do this, you do well.

$\varepsilon\ tau\tau\alpha\upsilon\ i\tau\omicron\omega\iota\eta\varsigma\varsigma$, $k\alpha\lambda\omega\varsigma\ i\tau\omicron\omega\iota\eta\varsigma\varsigma$ 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 ἐπερ is often
used for ei. Both ei and ἐπερ sometimes have a causal force (2246); cp. si
quidem and quia.

c. The simple condition is particular or general. When the protasis has ei τις
and the apodosis a present indicative, the simple condition has a double mean-
ning referring both to an individual case and to a rule of action. When a present
general condition is distinctly expressed, ἔστω with the subjunctive is used (2387.)

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: ei τοῦτο ἔχει καλῶς, ἐκεῖνος ἀληθῶς ἢ if this is excellent,
that is disgraceful Aes. 3.188, ei μὲν ἐκεῖνος (Ἀσκληπιός) θεοῦ ἢ τῷ, οὐκ ἦν ἀληθινὰ·
ei δ' ἀληθερεῖσθαι, οὐκ ἦν θεοῦ ἢ Ἰακείποιος was the son of a god, he was not con-
scientious; if he was covetous, he was not the son of a god P. R. 408 c, ei τέ τι ἄλλο
... ἐγένετο ἐκεῖνος τοῖς Ἑλληνες, πάντως ... μετέχομεν and if any other dan-
ger befell the Greeks, we took our share in all T. S. 54, ἀλῶ ... τέχνη πρὸ ἐκεῖα,
ἐπερ κείσεται in truth you do possess a noble art, if indeed you do
possess it P. Pr. 319 a, ἐπερ γε Δάρειου ... ὡς παῖς ..., οὐκ ἄμαχε ταῦτ' ἐγὼ
λήψασθαι if indeed he is a son of Darius, I shall not gain this without a battle
X. A. 1. 7. 9, Κλέαρχος ei παρὰ τοὺς ὅρκους ὅπῃ τὰς στοντάς, τῇ δικήν έχει assum-
ing that Clearchus broke the truce contrary to his oath, he has his deserts
2. 6. 41, ei δὲ δόξα τέ ἐν ὅσι ἀγωνις γεγένησθαι, οὐκ ἔγω αὐτίος but if two trials have
been made out of one, I am not responsible Ant. 6. 86.

b. Indicative with ἆν (unreal indicative, 1786) : καίγον τόσο ... τόν ὑπερείπον,
ἐπερ ἄπληθη μου νῦν κατηγορεῖ, μᾶλλον δὲ εἰκόνες ἢ τόν ἴδιον 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 ἄν εἴδωκεν implies ei ἴδιον, 2303). So also an unreal indicative without
ἄν, 1774: τούτο, ei καὶ τάλα πάντ' ἀστορεοῦσσα ... ἀποδοθεὶ προσήκεν even if
they steal everything else, they should have restored this D. 27. 37. In the above
each examples each clause has its proper force.

c. Subjunctive of exhortation or prohibition (cp. the indicative δει or χρη
with the infinitive, 1807): ἔθεν δὲ ἀπελέγομεν ἐπανελθοῦμεν, ei soi ἠδομένω ὡστή
but let us return to the point whence we digressed, if it is agreeable to you
P. Ph. 78 b, ei μὲν οὖσα με τούτῳ ... μὴ φωνῇ ἀνασχησθε 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 ἐπιζω): κακωτ' ἀπολογίαν, Ζανθίαν ei
μὴ φιλῶ may I perish most vilely, if I do not love Xanthias Ar. Ran. 579.

e. Potential optative: ἄσωμαί δ' ei οἴηθα I should be surprised if you
The potential optative (or indicative with ἂς, above b) sometimes suggests an inference (cp. the indicative δοκεῖ and inf. with ἂς). Thus, εἶ μὲν γὰρ τὸν τόπον λέγοντι, ὑμελογηθὰ δὲ γιὰγε ὅπως καὶ τοῦτο εἶναι ἰδίως ὕπορον 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 Π. Α. 17 b (cp. τὸν τὸ γε μοι δοκεῖ καλὸν εἶναι, εἰς οὖν ὅτι ἠταλθῶν ἀνθρώπων this seems to me a fine thing, if any one should be able to train men 19 e), εἶ ὅπως ὁδοῖ δὲ τὸν ἄντρατον, δημοῖ εἰς ὅ ὁ χρεῶν ἄρχουν for if they were right in revolting, you must be wrong in holding your empire T. S. 40 (cp. εἰς ὃ ὁ χρῆ δὴν ἄρχειν).

f. Imperative (cp. the indicative κελεύω order, ἀπαγορεύω forbid): εἴ τι ἀρέστητε, λαγῶ if any one objects, let him speak X. Α. 7. 3. 14.

2301. If the protasis expresses a present intention or necessity, the future indicative may be used.

εἴ ὅσι τῷ ἡγεμόνι πιστεύομεν δὲν Ἐφ Κῦρος διδῷ, τί κελεύει καὶ τὰ ἄξαρχα ἡμῶν κελεύων Κῦρον προκαταλάβειν; but if we are going to trust any guide that Cyrus may give us, what hinder our also ordering Cyrus to occupy the heights in advance in our behalf? X. Α. 1. 3. 18, ἀληθυτοῦ, εἴ μαχηι raise your spear if you mean (are going) to fight Ar. Ar. 759. The future here has a modal force and expresses something besides futurity; hence it is equivalent to μᾶλλον μαχεῖσθαι (1959), but not to ἄν μάχη (2323) or to εἴ μαχεῖ (a threat, 2328), both of which refer to future time. The periphrasis with μᾶλλον 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 εἴ with the imperfect, aorist, or pluperfect indicative; the apodosis has ἂς 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.

εἴ τῶν συντικός, καλῶς ἂν συντικός 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 τουσὶ without you are not doing this) or an imperfect (ἀλλ′ οὐν τουσὶ 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 τάφη ἐποίησας, καλῶς ἐν 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 τάφη ἐπετίκηκας, καλῶς ἐν ἐπετίκηκας 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 πεποίηκας but you have not done this) or a pluperfect (ἀλλ' οὐκ ἐπετίκηκας 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 ἐν οὕτωσι δούλοις, ἐπὶ μὴ καὶ διαλύσας μερίδα ἐκροῦσθε 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 ἐν οὗ τὸ ἐγγένετο . . . ἑξάρτητο, ἐπὶ μὴ τι καὶ παντωσὶν ἐκεῖνo accordingly he would not have ruled over islands, if he had not possessed also some naval force. T. 1. 9. Present and past combined: ὡς τά τι προσέχει, ἐπὶ οἷς ἐν μὴν ἐπιθέμαιν ἢ. If I had not toiled then, I should not be rejoicing now. Philo Menon 153.

c. Aorist of past time: οὐκ ἐν ἐποίησεν 'Ἀγασίας ταῦτα, ἐπὶ μὴ ἔγυν αὐτὰν ἐνέλειωσεν. 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: ἐπὶ οἷα πρόσελκεν ἡμιτάκην, οὐδ' ἐν συμπαθείᾳ οὐκ ἢ. 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, εἶτον ἐπὶ, ἀπεκρίθην ἐπὶ and like verbs, denote an act in present time (I should at once say). Thus, ἐπὶ μὴ παραδόθη ἲποθ’, εἶτον ἐπὶ οἷς ἐπὶ φρονίην if thou wert not my father, I would say (would have said) thou wast unwise. S. Ant. 755. Often in Plato, as ἐπὶ μὴν
SYNTAX OF THE COMPLEX SENTENCE

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θ', σφ μα ήροται τι ταύ τού δή, εἶτεν ἂν 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 τάλλ' ἂν δαματ' ἀκολούθει ποτοῖς εὐπράξες, καὶ τίνι τελθέτο μου and everything else would have been effected consistently with what I have said, if my advice had been followed D. 19. 178.

c. Aorist and Imperfect: εἰ μὴ ὑμεῖς ἔλαβες, ἐπορευόμεθα δὲ εἰς βασίλεα if you had not come, we should now be marching against the king X. A. 2.1.4.

d. Aorist and Pluperfect: εἰ ἔγω τάλλα ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, τάλλα ἂν ἀπολέση if I had long ago essayed to meddle with politics, I should long ago have perished P. A. 31 d, εἴ μη πῦρος μετέτεθεν, ἐπερώτησέν 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: η τάλλα ἐδιμβάζειν ἂν δίκην, εἰ τί δίκητο the State would inflict punishment, if it had been wronged Ant. 6. 10.

f. Pluperfect and Aorist: οὐκ ἂν παρέμειν, εἰ ἐλήμνη 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 ἂν with the optative.

a. The present unreal condition with εἰ with the optative in the protasis and ἂν with the optative in the apodosis (in form like a less vivid future condition in Attic) is very rare (Ὑ 274). In B 80, Ω 220 we have a combination of a past protasis (imperfect or aorist indicative) with present apodosis (with κέ 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 ἂν or κέ or the aorist or present optative with κέ. Thus, καὶ νό κεν ἡθ' ἀναδόθοι ... Αἴμελας. εἰ μὴ ἂν ἐδῶ νόμοις ... Ἀφροδίτη and here Aeneas had perished, if Aphrodite had not quickly observed him Ε 311.

2312. Unreal conditions with ἂν 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. 6. 8), or we have a simple condition with a potential optative (2300 e), as in And. I. 57, L. 6. 39, I. 4. 102. In εἰ μὴν τοίνυν τούτ' ἐγκεκρίναν λέγεται ... οὐκ ἐκείνος οὖν ἂν ἐκείνως ἐγκεκρίσει 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 ἄν ἂν δεῖται τολ.

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 ἂν

2313. ἂν 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 ὅτι, χρῆν, ἔγγον, εἴκος ἢν, καλόν ἢν, etc., with the infinitive, the action of which is (usually) not realized.
CONDITIONAL CLAUSES

el ταῦτα ἔτοιμα, ἐδεῖ (ἐξῆν) αἰτίασθαι αὔτόν if he were doing this (as he is not), one ought to (might) blame him.

el ταῦτα ἐπιτόφος, ἐδεῖ (ἐξῆν) αἰτίασθαι (or αἰτιάσθαι) αὗτόν if he had done this (as he did not), one ought to (might) have blamed him.

a. Here ἐδεῖ 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 ἐδεῖ αἰτιάσθαι αὗτόν is virtually equivalent to δικαίως ἐν γνώσει, and ἐδεῖ ἢ ποιήσασθαι αὖτόν to εἰκόνας ἐν γνώσει he would properly have been blamed.

b. ἐδεῖ, χρῆς, 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: χρῆς δήπου, ἔτει τινὸς αὐτῶν πρεσβύτερον γενόμενον ἔγνωσαν ὧτι τοῖς οὖσιν αὐτοῖς ἤγιον κακὸν πῶς τότε οἱ ξυναφλεύειν, νῦν αὐτοῖς ἀναβαίνεται ἵππον 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: el τινα (προίκα) ἔδιδον, ἔδει δὲ καὶ τὴν δοθέντα ὑπὸ τῶν παραγενόντων φαγκόντων μαρτυρικάτα if he had given any dowry, that which was actually delivered would naturally have been attested by those who claimed to have been present In. 3. 28.

c. Aorist infinitive of past time: el ἔβολεστο δικαίως ἐτέως περι τῶν τα📝ας, ἐξῆν αὔτῷ ... μεθοῦσα τὸν οἶκον if he had wished to be just in regard to the children, he might properly have let the house L. 32. 28.

2315. With the same impersonal expressions, ἐς is regularly used when the obligation, possibility, or propriety, and not the action of the verb dependent on ἐδεῖ, etc., is denied. Here the main force of the apodosis falls on the necessity, possibility, or propriety of the act.

el ταῦτα ἔτοιμα, ἐδεῖ (ἐξῆν) ἀν αἰτιάσθαι αὖτόν 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 ἡπιστάμεθα σαφῶς ὅτι ἢ ἐς πλοῖα ... ἀγνὸν ἱκάνια, ὅτεν ἐν ἔδει ἵνα μᾶλλον 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’ ἀσθενείας ἡπατοῦμεν, ἀνεύρετο ἵνα ἄνεγκῃ τὴν τόχην 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 ἐς, it is implied that the obligation does (or did) not exist; without ἐς, it is implied that the action of the dependent infinitive is (or was)
not realized. Thus the first sentence in 2315. without ἃν, 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. ἐβοιλόμην, or ἐβοιλομέν ἃν, with the infinitive may stand in the apodosis. Cp. 1782, 1789.

2318. ἃν is regularly omitted in an apodosis formed by the imperfect of μάλω 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.

ἡ μάλα δὴ Ἀγαμέμνονος ... φθίνειται κακὰν οἴον ἐνι μεγάλων ἐμελλον, ei μὴ ... τεσσαρεὶς in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken ν 383 (periturus eram, nisi dixisses).

2319. ἃν may be omitted with the aorist of κυβοῦομεν run a risk when the emphasis falls on the dependent infinitive.

ἐi μὴ δρήμω μόλις εἴηφομεν εἰς Δελφοὺς, εἰκυβοῦομεν ἄπολεθαι 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: ἃν ἀπολομέθα) Aes. 8. 123. Contrast el μένοι τότε πτελοὺς συνελέγαν, εἰκυβοῦομεν δὲ διαφθοράσαν πολὺ τὸν στρατιῶτας 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 ἃν, and not followed by a dependent infinitive, are virtually equivalent to the apodosis of an unreal condition.

tοῦτο ἢ el μὴ ἀπολομόν οὖν & οὕτως ἔσωστο, ἀδελφα ζημία ἦνος ἢν 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 ἃν are often emended, as ῥοξύσσω μένοι (some editors μέντα), ei ύπο τελεόμοι γε οὕτως ἐξηκατούρα 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” (Shakespeare). 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. ἢν 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 ἢν with the subjunctive rather than the other form. Thus, εἰ οὖν έδοεν καὶ νῦν καθαίρει τόσον πολλόν ἐν μεσημβρίᾳ μὴ διαλεγομένον, ἡλάκτων καὶ κηλουμένων ὃς αὐτῶν δι’ ἄργια τὴν διανοίαν, δικαίων ἐν καταγελσίαν . . . ἢν δ’ ἄρωσι διαλεγομένον . . ., τάχ’ ἂν δοζέν ἀγαθότερες 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 indulgence 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. 259 a.

b. Cases of both forms in successive sentences are I 135, Hdt. 8. 21, 9. 48; P. Cr. 51 d, Ph. 106 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 ἢν with the subjunctive.

c. Impossibilities may be expressed by ἢν with the subjunctive. Thus, τι οὖν, ἃν εἴπωσιν οἱ φῶνοι; what, then, if the laws say? P. Cr. 50 c; cp. P. Eu. 290 b, R. 610 a, 612 b (opt. in 359 c, 360 b), Ar. Aves 1042, 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 ἢν (ἡν, ἢν) with the subjunctive; in the apodosis, the future indicative or any other form referring to future time.

ἲν τεῦτα ποιῆς (ποιήσῃς), καλῶς ποιῆσες 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 ἔποτα τούτῳ τοιοῦτος or εἰ τούτῳ τοιοῦτος (2328), and by εἰ τούτῳ τοιοῦτος (2398), the difference in meaning is made clear only by the apodosis. The form εἰ τούτῳ τοιοῦτος in vivid future conditions must be distinguished from the same form in present general conditions (if ever you do this, 2337). ἔποτα τούτῳ τοιοῦτος, τοιοῦτος 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: ἔποτα γαρ καλός, εὐθυτείς if you seek well, you shall find P. G. 503 d, ἔποτα δ’ ἔχως εἰς ἀμφήμαθον, ἔχως πελών if we have money, we shall have friends Men. Sent. 165, χάριν γε εἴσομαι, εἰς ἀκούσητε I shall be grateful. if you listen P. Pr. 310 a, ἦν αὐτῷ διδῶσιν ἀργύρων καὶ πείθος αὐτόν, ποιητεὶ καὶ σε σοφόν if you give him money and persuade him, he will make you too wise 310 d, ὦ γὰρ τοῦτο λάβωμεν, οὐ δυνάσθωμεν μένων if we take this, they will not be able to remain X. A. 3.4.41, ἔποτα κόκλου ἐκ τῆς περιφερείας λυθῆναι τὸν τριήματα σημεία, ἦ ἐκ ταῦτα σημεία εἰς ἐνενεγκυμένη εὐθεία ἐντὸς χειτῶν τοῦ κόκλου 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): ἦν δὲ νῦν τῷ, παῖς δ’ ἐκφέυγει μόρον if thou art slain, thou boy escapes death E. And. 381, διδῶσιν εἰκὸν πείρας αὐτὸν, ἦν τάδε χειρὶ λέγων freely he offers himself to death, if he lies in speaking thus (διδῶσι = he says that he is ready) S. Phil. 1342. Aorist: see 1934, and cp. εἰ μὲν κ’ ἄθικ τὰς Τρώων πόλις ἀμφιήμων, ἔλεος μὲν μου πότα τοι Τραῖν ἡ γῆ ὅπως if I tarry here and wage war about the city of the Trojans, my return home is lost for me I 413. Perfect: see 1956. (Cp. "if I shall have an answer no directlier, I am gone": Beaumont and Fletcher.

c. Subjunctive of exhortation, prohibition, or deliberation, and with μὴ (μὴ οὖν) of doubtful assertion (1801). Thus, μὴ δ’ ἄν τι ὄνομα, ξύνῃ, ὡς τὰς μετέρως τραύ- κυστα ἐτών, ἐρωματικόν τοῦτον, εἴρηται τοῖς; 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 φανερώμεθα δίδοικα αὐτὰ ἐργαζόμεθα, μὴ οὖν ὑπολογίζομεν 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, ἦν τοῖς λοιποῖς τοῖς ὑφελώματί χρόνων.
CONDITIONAL CLAUSES

... εἰ μὲν ἐν τοῖς ἐπιθυμητοῖς εἰ πρὸς τὸν αἰῶνα τῶν ἔνθεν ἡμᾶς ἤχος ἐπεί χρῆμα ὅπως ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται ἡμᾶς ἐπεί χρῆμα ὅπως ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσχετέρα ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ ὁ ἐν προσchodomen, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχεται τὸ πολέμου, εἰ δὲ φανερά ἡμᾶς ἔρχε...
out any essential difference (X. Ap. 6). ἔσος 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 ἔσος 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 μᾶλλον (am to, must) with the infinitive: βαρεία (σάρ), εἰ τέκνον δακτύλω 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 ἔσος with the optative.

εἰ ταῦτα ποιήσῃς, καλῶς ἀν ποιήσῃς or εἰ ταῦτα ποιήσῃς, καλῶς ἄν ποιήσῃς if you should do this, you would do well.

εἰς φορτὶς οὐκ ἀν, εἰ πράσοις καλῶς θαυμᾷς οὐδεὶς οὐκ θαυμᾷς be prosperous A. Pr. 979, εἰ δὲ ἀναγκαῖον εἰς ἀδικεῖν ἢ ἀδικεῖσθαι, οἰμαρνὸν δὲ μᾶλλον ἀδικεῖσθαι ἢ δικεῖσθαι 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, ἐν δὲ εἰς ἐφαρμακεύσομαι, . . . εἰ λίπομι 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, φαίη δὲ ἃ γὰρ θαυμᾶν γξιν φωνῆν λάβων the dead would speak if gifted with a voice S. El. 548. Cp. A. Ag. 37, P. Pr. 361 a, Eu. 209 d, and see 2311 a, 2222 c.

2330. Conditional sentences of this class arose partly from optatives of wish (1814, 1815), partly from potential optatives (1824). Cp. εἴ οὖ δὲ ἡπειρον . . . τῷ κε τάξης ἀρχής μάχης . . . "Εκτός would that I were thus young . . . in that case Hector would soon find his combat H 157; see also ξ 198.

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: εἰδεῖν μὲν γὰρ ἀν ἅλλον τεῦχον ὅρθηση, εἰ τῷ μάχης ἔμεληκες εἰ 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 ἔσος with the optative or of ἔσος with the past indicative (2302). Thus, cp. εἰ τίς σε ἥρετο . . . , τί ἀν ἀνεκπείπο; if anyone had asked you . . . what would you have replied? with εἰ δὲν τίς ήμᾶς . . . ἔσοτο . . . , τί δὲν ἀντίδωκεν ἀποκαλυφθείη; 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.

ἔνοικίσθωμι ἐν βέλτιστά μοι δοκεῖ, πολλά μοι καὶ ἐγὼ 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 κέ (εἰ ἄν) with the optative with the same force as εἰ alone. This use is exclusively Homeric. Thus, ὦ μὲν γάρ τι κακότερον ἄλλο πάθωμι, εἰ δὲ κέν τοῦ πατρὸς ἀποφθέγμου παρὰ 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 (ι 52), the future (Ι 388), the future with κέ (μ 345: but this may be the aorist subjunctive).

c. In the apodosis, the hortatory subjunctive (Ψ 893), the subjunctive with ἄν or κέ (Λ 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: ἔλαγ (ἔλαγ ποτέ) with the subjunctive; apodosis: the present indicative (2337).

Protasis: εἰ (= εἰ ποτέ) 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, ἐὰν (ὤν, ἄρ) with the subjunctive; in the apodosis, the present indicative or an equivalent. ἐὰν ταύτα τοις (τοῦτος), οὖ ἐπαινῶ if ever you do this, I always praise you. The conclusion holds true of any time or of all time.

ἡ δ' ἐγγὺς ὁδὴ δάματος, οὐδεὶς βοηθεῖται θήσειν but if death draws near, no one wishes to die E. Aic. 671, γελᾶ δ' ὅ μῶρος, ἐδύτι μὴ γελοίον ἵδι τεῖν τεῖν τεϊν if the fool laughs even if there is nothing to laugh at Men. Sent. 108, ἐὰν λοιπὸς λοιπαὶ προστεθῇ, τὰ δὲ ἱστοὺς ἑαυτοῦ if equals be added to equals, the wholes are equal Euclid, Άξ. 2.

2338. The gnomic aorist is equivalent to the present indicative in apodosis ἢ δὲ τις τοῦτον τι παραβαίνει, ἦμαρτ' αὐτοῖς ἐτέθησαν 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 ἐλ to ἔλ or ἐλ κε (A 81); and this ἐλ is sometimes found in Attic poetry (S. Ant. 710). ἔλ 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, ἐλ with the optative; in the apodosis, the imperfect indicative or an equivalent. ἐλ ταύτα τοιοῦτος (τοῦτοςας), οὖ ἐπήνων if ever you did this, I always praised you.

ἐλ τοῦ τι ὁμοίως βρωτόν, διεδίδον ὅσα ἦν ἄρκει αὐτούς, ἐδώκει . . . ἐτέθητε but if any one even made an objection, he was promptly put to death T. 8.66, ἐλ μὲν ἐπηκοο α' Ἀθηναίοις, τυχεῖσθαι, ἐδύτι μὲν ἐλ οἱ Ἀθηναίοι advanced, they retreated; if they retired, they fell upon them 7.79, ἐτέθη δ' ἐλ τι καὶ ἤπατο τρίτοις, παριστάτη δ' ἐλ τι συμμορφαὶ συμβαίνου ἰε honouring them if ever
they performed some noble action, and stood by them in times of misfortune (lit. if any misfortune befell) X. Ag. 7.8.

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 el (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 δύ (1894, 1933) : el δε τις αὐτῷ περὶ τοῦ αὐτοῦ . . . , ετὶ τὴν ὑπόθεσιν ἐπανήγαγεν αὐτῷ 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, el τις αὐτῷ δοκοῖ . . . βλασκεῖν, ἐκελέου· μεν τὸν εὐπιθέουν ἤπασαν αὐτῷ 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, el with the present; apodosis, the present. Past: protasis, el with the imperfect; apodosis, the imperfect.

The protasis usually has el τις, el τι (cp. δετις, δ τι) with the indicative, as el τις δῶ τι καὶ τι πλεῖον ἡμέρας λογίζεται, μᾶταις ἄτινι if ever any one counts upon tıco or even perchance on more days, he is rash S. Tr. 944, εὐθύρως δὲ . . . παλεύειν . . . , ὅ δε ὀργὴς τὸν τέλας, εἰ καθ' ἡδονή 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 ἄγωμα, el τι ἤγαγ, ἐξαιρόμενοι φόλακας καθισταν παίρνοντες if the vessels carried anything, they appointed guards X. A. 5. 1. 16. τις τι εἰπρότα, αἰτεργοῦντα if ever anybody asked any questions (for additional information) they answered T. 7. 10, εἴοικεν εἰκ el τις κακῶς πάσχων ἡμέτερον, ἀλλ' τις ἐφεργατοῦσαν ἄχριστος φαλατζί (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.

πάντα τὸν τούτο προς Φιλίππος, el τινα τούτων εἰδε δικην δόντα, καὶ νῦν, ᾧ τῇ τῇ, τούτου 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. 19. 138, el οὖν ἐπιθυμεῖν εὐδοκεῖται . . . , περὶ κατηγορίαν ών μάλιστα τὸ εἰδέναι τὰ βοῶν ἐπανεῖμαι; εἰ τὰ μέσα τὶς τῶν τῶν ἡμέρας τὰ τῆς πόλεως πράττειν, οὐκ ἢ ἡμέρας τὸν τῶν οὐν ἐπιθυμεῖν τὰ τοῦ τὸν τοῦ θυμὸν τὸν εἰπρότα, τοῦ εἰπρότα, τοῦ ἐπιθυμεῖν 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.

GREEK GRAM. — 34
VARIATIONS FROM THE ORDINARY FORMS AND MEANINGS OF CONDITIONAL SENTENCES

MODIFICATIONS OF THE PROTASIS

2344. Substitutions for the Protasis.—For the protasis with ἢ 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 ἐκεῖς ὄβους (= ἐπὶ δίκης ἑστίν) ὁ Ζεῦς οὐκ ἀπόλοιμεν τὸν πατέρα αὐτοῦ δίκαις; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὐ γὰρ ὢν μοι δὴν βιωτὸν τούτῳ ποιήσαντα (= ἐλ. ἔκοινα) for of course life had not been worth living if I had done this D. 21. 120, οὐ γὰρ ἐν ἡμερήσει ἀρέσμην καὶ μὴ διατρέγων (= ἐλ. ἔτρεψα καὶ μὴ διετρέξασθ) for he would not have been hit if he had been keeping quiet and not running across Ant. 3. β. 5, δικαίως ἔν τι άθικὸν I should justly (i.e. if I had met with my deserts) have been put to death D. 18. 209, ἢ μὲν δὲ ἀρκεύν τὸν ὅρκουν εἰς ἑαυτόν (i.e. if I had to decide) it would seem to be sufficient T. 2. 35, διὰ γὰρ ὄμοις αὐτοῖς (= ἐλ. ὄμοις αὐτοῖς μόνοις ἤτα) πάλαι ἐν ἀπολύσεις if you had been left to yourselves, you would have perished long ago D. 18. 40, ὅλουμεν μὴ μακάω (= ἐὰν μὴ μᾶω) I shall be undone if I don’t learn Ar. Nub. 792, νίκονται (= ἐλ. νικέω), μὲν οὖν ἐν δικαιοσύνῃ, ἠττηθέντων (= ἐλ. ἠττηθέντες) οδοῖς ἐν λειψθείᾳ should they be victorious they would kill no one, but if defeated no one would be left X. A. 3. 1. 2, οὕτω (= ἐλ. οὕτως ἄχων) γὰρ πρὸς τὸ ἐπειδὴ τοῖς ἐκάστοις ἐψύχωσαν ἀν ἔνωσις for thus they would be must courageous in regard to attacking the enemy T. 2. 11, οὐδὲν δικαίως εἰς κακόν πέσαμεν τι οὔρ 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 ἄλλα, which follows: οὖν δὲ καὶ αὐτὸς ὑπερφέρει κῆρα μελαναὶ ἄλλα Ὑφαίστου ἐριτο (= ἐλ. μὴ ἔριτο) 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 ἐν τις, ἐν τοίς, εἰπερ (ποτε).

ἐν τις καὶ ἄλλος ἄνθρωπος ἄρα, καὶ Κύρος ἔξις ῥωσθεὶς θανάτοσθαι ἵνα any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6, φημὶ δεῖδο... τῷ πολέμῳ προσερχεῖν, εἰπερ ποτέ (ἴδει), 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. ἐν μὴ (if not) except: οὐ γὰρ... ὡρᾶμεν ἐν μὴ διδοῦνι τούτων ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5, οὐ γὰρ ἐν... ἐξήρων ἄνθρω... τὰ μετέωρα πράγματα, ἐν μὴ κραμάδας τὸ ἁμαρτήμα for I could never have discovered: aright things celestial, except by suspending the intellect Ar. Nub. 229. So ἐν μὴ D. 24. 46 (in a decree).

b. ἐν μὴ ἐν (if not if, unless if) except: ηράξηθη τοῦ ἀπετέλεστον αὐτὸν ἀργοῦν ἄξιον διάλογον, ἐν μὴ τι πρὸς τοὺς περιοίκους τοὺς αὐτῶν ἐκάστους 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 ει μη is adverbial.

c. ει μη δια (if not on account of) except for: (οδ) Μιληδον... εις το βαραθρον ιβαλειν ιγνοσιντο, και ει μη δια τον πρωταν ανετεσε ερ; did they not vote to throw Miltiades into the pit, and except for the prytaen would he not have been thrown there? P. G. 616 ε. With ει μη δια the ellipsis (which was not conscious to the Greeks) is to be supplied by the negated predicate of the main clause (here ουκ ανετεσε).

d. ει δε μη (but if not = si minus, sin aliter) otherwise, in alternatives, introduces a supposition opposed to something just said: αντειε τα των Καλυκδωνων κρηματοι ει δε μη, πολεμουν έφη αναν ανετεσε he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: ει μη αποδοειν) he said that he should make war upon them X. II. 1. 3. 3.

N. 1.—ει δε μη often occurs even where the preceding clause is negative and we expect ει δε, as μη ποτεγης ταυτα ει δε μη... αντειε εις do not do this; but if you do, you will have the blame X. Λ. 7. 1. 8. Conversely ει δε, where we expect ει δε μη, as ει μεν μεν τι εις δοκη αντειε των ευνομαι ελεγχατε ει δε μη, αντειετε if I seem to you to speak the truth, agree with me; otherwise, oppose me P. Eu. 285 ε.

N. 2.—ει δε μη is used where (after a preceding εαν) we expect εαν δε μη, as εαν μεν τι εις δοκη αντειετατε ει δε μη, αντειετε if I seem to you to speak the truth, agree with me; otherwise, oppose me P. Π. 1. 91 ε.

N. 3.—The verb of the apodosis of the first of the alternatives is often omitted: εαν μεν εχων τελητα (οσιλ καλως ετει) ει δε μη ενδονυαι εντειλαι if he willingly obeys (it will be well); otherwise they straighten him by threats P. Π. 325 δ.

2347. On δε ει in comparative conditional clauses see 2184.

2348. In the Homeric ει δε γη come now, well! ει probably has the force of an interjectional or demonstrative adverb (cp. Lat. eia age). Thus, ει δε γη του ιωφαι κατακενομαι 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 αν 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.

του δεητε δε ειναι οι εκειοι; where, pray (should I inquire) would the strangers be found to be? S. El. 1450, αριθμον δε γραφαι... ουκ αν δεναιμιν ακριβωσ but to give the number accurately I should not be able (if I were trying) T. 5. 68. δεναι ουν ην γενισθαι it had been impossible I should not be able 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 αν as the construction may require; cp. 1846, 1848.

αιτει αυτον εις δισχιλιον ξενουν και τριων μηνων μασθον, ως ωυνος περιεωθυμος (= περιεωθυμος) δε των ανιστασιωτων he asked him for pay for two thousand mercenaries and for three months, stating that thus he would get the better of his
SYNTAX OF THE COMPLEX SENTENCE

adversaries X. A. 1. 1. 10. (Here οὖν represents the protasis, 2344.) οὖν δὲ εἰς ἀντιπότος διὰ τὸ μὴ ἀναγκασθῆναι τὸν ἐκλεκτόν no one spoke in opposition because the assembly would not have suffered it (= εἰ αὐτῇ, οὐκ ἂν ἄρειχετο ἐκλεκτόν) X. H. 1. 4. 20, εἰ (Τεγέα) σφιξὶ προσγένοιο, ρούμοις ἀπέχα δὲ ἐκεῖνοι Πελοπόννησόν they thought that, if Tegae too should come over to them, they would have the whole of the Peloponnesian T. 5. 32. See 2616.

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 ἄν is represented by ἄν alone (1764 a, 1766 a). Thus, εἰ δὲ τῷ σοφότερῳ τοῦ φαίην εἶναι, τοῦτῳ δὲ ἄν (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 δὴ ἄν (λέγοις), ἢτερον εἰ τόθων ἐκκράτουσι φρόντισμα; what then would (you say), if you should hear another excogitation of Socrates? Ar. Nub. 154. On ὃσπερ εἴ, ὃσπερ ἄν εἴ, ὃς εἴ, see 1706 a, 2478, 2484.

2352. Omission of the Apodosis.—a. When the conclusion is it is well (καλὸς ἔχει) or the like, it is often omitted. So often when the second of alternative opposing suppositions is expressed by εἰ δὲ μὴ (2346 d, s. 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 οἷοι με ἄνθισα τι ἄγεσθαι, ὡστε ἤπαν ὡστε ὡστε ἤπαλλον 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, εἰςὖμηθέθε, etc.

c. Sometimes when the protasis is merely parenthetical: ὃ χρῶσθε, εἰ βοῶσθο τάληθρι λέγων, ἐκτεινόν 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 (apostropheis, 3015): εἰ περ γὰρ κ’ ἐκθένεις Ὀλίμπιοι ἀντετραγηνῇ ἢ δἐδων στυφελέξα · ὃ γὰρ πολύ φέρσασθο στενοῦρ for if indeed the Olympian lord of the lightning will to thrust us out from our habitation, 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 γὰρ, ἐλθε, etc., in wishes (see 1816). In such clauses it is often possible to find an apodosis in an appended final clause: ποτανὰ εἰ μὲ τις δεόν κτείναι, διαντίμαι τοι πολὺ μάλω 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. ἄν and ἄν both in Protasis.—The potential optative with ἄν 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 δεξαμεθαν ἄν, τῶν οὐκ ἄξων αὐτῶν γε φυλάξασθαι τοιοῦτον γενέσθαι; and yet indeed if we would not accept even a slave who was imtemperate, how is it not right for a man (the master) to guard against becoming so himself? X. M. 1. 5. 3. Here δεξαμεθανε is
the protasis with *el*; and also, with *ἀν*, 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 *el δὲ μεθέλεσιν ἅμεν διώσεως ἐσιν ἀποστερομένος τῆς πατρίδος, προσθείκα ττλ.* 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: *θαυμάζομεν αὐτὸν... el αὖ ὄφηκας εἰ...* is an exception.

b. Unreal Indicative.—*el τοις τούτοις λοχύροιν ἦν αὖ τούτῳ τεκμήριον... καὶ μαρτυρία 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, *el* has almost the force of *ἐπει* since (D. 49. 58).

2354. *el, ἄν, on the chance that.* — *el or ἄν 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 *el* with the indicative or *ἄν* (*ἀν*) with the subjunctive; after secondary tenses, *el* with the optative or, occasionally, *ἄν* (*ἀν*) 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 αὖρ ἐγέρχεσθαι, *el* *καὶ τίχωμι* but now I will make trial with my spear on the chance (in the hope) that I may hit thee E. 279, ἄξωνον καὶ ἔμου, *ἐν* τοις ταύταις δοκεί listen to me too on the chance (in the hope) that you may still have the same opinion P. R. 358 b, πορευομαι *ἐκ τῆς Ἀσίας ὡς βασιλεῖα, ἐκ τῶν τελείων αὖρ going into Asia to the king in the hope that somehow they might persuade him T. 2. 67, πρὸς τὴν πόλιν, *ἐπισφοβίζων, ἐξώφουν* they advanced toward the city on the chance that (they the citizens) should make a rally 6. 100.

N. — This use is to be distinguished from that of *el ἄρα if perchance, *el μὴ ἄρα unless perchance* (often ironical).

a. This construction should be distinguished from cases like *ἐπιβουλεύουσιν... ἐξελθὼν... ἥν δοκούνται βιάσασθαι* they planned to get out, if they might make their way by force T. 3. 20, where we have implied indirect discourse (*ἐξελθομένη, ἥν δοκούμεν βιάσασθαι*).

b. Homer uses this construction as an object clause in dependence on *ἄρα, ἐδοκον*, or on a verb of saying. Thus *τίς β' ὡς, *el καὶ ὁ σὺν δαλμον ὅμων ὄρισεν* παρεκτόνων; who knows if, perchance, with God's help I may rouse his spirit by persuasion? O 408 (i.e. the chances of rousing his spirit, if haply I may), *ἐνοίκησεν, el πρὸς... ὑπεκπροφέγυμνα Χάριβδιν* tell me if haply I shall (might) escape Charybdis ιυ 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 (2358–2358). Special cases are considered in 2359–2365.

2356. The optative with ἂν (the potential optative) may be used as the apodosis of

- εἰ with the indicative in Simple Present and Past conditions (2300 c),
- 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 (2354): εἰ λέγωμι ἂν supposing I would say, whereas εἰ λέγωμι means supposing I should say.

- ἂν with the subjunctive in More Vivid Future conditions (2326 d).
  a. When the protasis is a future indicative or a subjunctive, the optative with ἂν sometimes seems to be merely a future and to have no potential force. Thus, ἢν οὖν μάθητε μοι τὸν δίκην τοῦτον λέγον, οὐκ ἂν ἄρτι ζητήσῃς ὁδῷ ἃν ὁδολέγει ὁδειν: 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),
- ἂν with the subjunctive in More Vivid Future conditions (2326 c–e).

2358. The unreal indicative with or without ἂν may be used as the apodosis of

- 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 τὸν θεσομν θάδους . . . , τὰρ' ὀδὺς
CONDITIONAL CLAUSES

aïraí ἃν ἄλλοιν πόσες for if women are to reach this height of boldness, it would be as nothing for them to destroy their husbands E. Or. 666.

b. el with the past indicative in Present and Past Unreal conditions (2302).

e. with the Optative, Apodosis a primary tense of the Indicative, etc.

2359. el with the optative (instead of ἔαν 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” (Philips).

2360. Present Indicative. — a. In general statements and maxims. The apodosis is sometimes introduced by a verb requiring the infinitive.

ἀλλὰς γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικῶς, ἥσυχας for it is the part of prudent men to remain quiet if they should not be wronged T. 1.120, εἰ τι γράγαρα ταῦτα, εἰς δεματρικὸν εὖνοον φωτὸς ἐμβλέπῃ γυνὴ (ἔστειν) if any ill betide, 'tis sweet to look into the face of a loyal friend E. Iom 731, τι δεὶ καλὴς γυναῖκι, εἰ μὴ τὰς φρενας χρηστὰς ἔχει; 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, πάντα ἔστε, εἰ σε τοὺν μοῦ ἐφικοῦ καλῶν thou hast all things, should the portion of these honours come to thee Pindar, Isthm. 1 (5). 14. Present and future occur together in Ant. 4. a. 4.

c. Other examples of the present: Hom. I 318, α 414, ε 484, η 51, θ 138, έ 56; Hesiod Op. 692 (ει κε); Pind. Pyth. 1. 81, 8. 13, Isthm. 2. 33; Bacchylides 5. 187; Iliad. 1. 32; S. Ant. 1032, O. T. 240; E. Ioc. 780, fr. 212, 253 (v.l.); T. 2. 39, 3. 9, 4. 50, 6. 83; X. C. 1. 6. 43, II. 6. 3. 5, 6. 5. 52, O. 1. 4, 1. 5; P. M. 10 ε, Cr. 46 b, Pr. 316 c, 329 a, b, L. 927 c; Isoc. 14. 39; D. 18. 21, 20. 54, 20. 154, 24. 35; Antiphantes fr. 324.

2361. Future Indicative. — el ὤσεως τα', εἰς γας χάριν; should I save thee, will thou be grateful to me? E. frag. 129, τι τὸ πλῆθος περιγινότατο εἰ πονηρα- μεν & ἐκεῖο προστάτωσον; 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, δεν εθελούς) with fut. or subj.; Pind. Ol. 18. 105; S. O. T. 851; Ant. 4. a. 4; T. 1. 121; P. M. 80 d, Ph. 91 a, L. 658 c; Isoc. 2. 45, 9. 66; Aristotle, Nic. Eth. 1096 b. 6, 1100 b. 4; Lucian, Timon 15.

2362. Perfect Indicative (very rare). — el . . . διδαξέως ὃς ὃς παῖς ἐκεῖς τος
2363. **Subjunctive** (very rare).—el δὲ βοηθοὶ γε, καὶ τὴν μαντικὴν εἶναι συγχαρηθῆναι ηὐστερήμα τοῦ μέλλοντος θεοῦ τούτου; 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.

2364. **Imperative.**—εἴ τις τάδε παραβαίνει ..., ἐναγήκε σου ὅσῳ ἐγγεγραμμένοις ἐπιστήμης τοῦ μελλόντος θεοῦ τοῦ; but if you will, let us agree that that which too is a knowledge of the future P. Charm. 178 c.  Σπ. X. Ο. 8. 10; Δ 388 (ἐμὺν with subj.), Ψ 993, 3 388 (?).

2365. An unreal indicative in conjunction with εἰ and the optative is very rare.

εἰ μὲν γὰρ εἷς γυναῖκα σωφρονετέρας ἀλλοισ μεθείμενοι, δυσκληθείς ὅπῃ φόνοι (for ὅπῃ εἴη) for if we should draw the sword upon a purer woman, foul were the murder E. Or. 1132.  Σπ. L. 10. 8, X. C. 2. 1. 9 (text doubtful) and X. Ven. 12. 22, P. Ala. 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 μὴν … εἰτε (τι βέλτιον) μὴν ἢ μὴν ἢ μὴν ὡς εἰτεὶ καὶ μηδὲν μηδὲν καὶ τόσον, τί τῶν σύμβουλων ἑκατειρίων; 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 γάρ ἢν καὶ ὑπερφέουσα την, εἰ κακὰ μὲν τῶν Ὀλυμπίους προδότην πολλὰ καὶ δειν’ ἐγκεκρίθη, τοὺς δὲ παρ’ ἑαυτὸν ὀλίγοις ἄδικα ὑπερθύμησαν μὴ κολάσασθε φαίνομαι. 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 wrong-doers in your midst D. 19. 207, εἰ γάρ ἐγκεκρίθησαν πράξεις τὰ πολιτικὰ πράγματα, τάλατ ἡ δικαίωσις καὶ αὐτ’ ἢν δικάς ὑφελίξας εὐθέως αὐτ’ ἢν ἐμαυτῶν 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.

δεξίους, εἰ μὲν τίμια δράτεις ὑμῖν (ἐσφαλμένης), ἦν διακρατεύων τολμήσεις. διδάσκει καὶ ὑμᾶς κτλ. if you see any safety for us if we persist in making war, we beseeched you that we will inform us too what it is X. H. 7. 4. 8 (here ἦν διακρατεύως)
Concessive clauses are commonly formed by καί in conjunction with the εἰ or τάν of conditional clauses: καί εἰ (κεί), καί τάν (καίν) even if, εἰ καί, τάν καί although.

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 (ἢμος) what is assumed in the protasis.

Concessive clauses have the construction of conditional clauses. The protasis, if negative, takes μή.
SYNTAX OF THE COMPLEX SENTENCE

Deed must be done. A. Ch. 296, καὶ δὲν μὴ ἠμεῖς παρακαλεῖσθαι, (ἡ πόλις) ἵκαρω ἐπιμελήσται and even if we do not use exhortations, the city will take sufficient care. P. Menex. 248 d, γελά ὁ μώρος, κἂν τι μὴ γελάων ἢ the fool laughs even if there is nothing to laugh at. Men. Sent. 108, Μῦσοι βασιλεῖς πῶλος μὲν ἄγαμος ἀν δοῦῃ...καὶ εἰ σὺν τεθρίππως βοηθεῖν ἀπείροι the king would give many guides to the Mystics 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 τάδε εἶσται Κρέων and if Creon learns this S. Ant. 229.

2374. Some scholars hold that the difference between καὶ εἰ and καὶ εἰ is that καὶ εἰ concedes a supposition and is used of an assumed fact, while καὶ εἰ 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 ἐν τούτῳ, καὶ βλέποντα μὴ 'τόδων, ταδεῦ' ἢ ἐν οἴσωμεν perhaps, though they did not miss him when alive, they will lament him now that he is dead. S. Aj. 926, cp. πεντάεν, κελ μηδεν ἀδίκα although it is in no wise just, 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 τυράννεις king though thou art S. O. T. 408, πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δὲ δεισί αὖ ὅσῳ σύνεσιν though thou dost not see, thou yet dost feel with what a plague our city is afflicted S. O. T. 302, εἰ καὶ τῷ σιμπέρετον δοκεῖ εἶμαι although it seems too unimportant to some P. Lach. 182 c.

2376. The verb is omitted in εἰ καὶ γελοιοῦσαν εἰκείν through 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 δυσώσει γε if thou shalt also be able (besides having the will) S. Ant. 90, δέικνύ γ' εἶτις, εἰ καὶ γύς θανών a strange thing truly hast thou uttered, if, though slain, thou indeed livest S. Aj. 1127. Where projection is assumed (εἰ μὴ καὶ for εἰ καὶ μὴ) the καὶ is intensive, as εἰ μὴ καὶ τῶν...ἀλλὰ if not already...at least T. 2. 11. 6, εἰ μὴ καὶ διδάσκει unless he has actually done it 6. 60. 3.

2378. εἰ (δὲν) καὶ not infrequently means even if in prose as well as poetry. "Εἴρητο μᾶλλον συνείδησαι ἡμᾶς, ἰτ', εἰ καὶ θεολογοί καθὼς εἶμαι, μὴ ἔχεις 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 μὴν τοῦτον ὑπῆρξεν ἡμῖν, οὐδ' ἔστων ὑπὸ τινὸς γεγονὼς περὶ αὐτῶν ὑπὲρτερον τάλαξῃ λέγοντι 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 except in 21. Demothenes is not fond of καὶ εἰ, and often substitutes κἂν εἰ for it (19. 282, 24. 109, 46. 12). Cp. 1766 b.

2379. εἰ (δὲν) sometimes has a concessive force (X. Eq. 1. 17). ἐπερ (ἐπερή-
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. ἕτει, 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, ἀλλ' ἡνρλομὴν ἄν ἔγγυς τοῦτο ὁμωλογεῖν, ἕτει πολλοὶ γέ φασι τὰν ἄθροταν ὑποτέλεσθαι ἀπὸ τοῦ ἐρπασθείν τις, 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 ὥδ' (μηδ') ei or εἶναι not even if. Here not (οὐ, μη) belongs to the leading clause, while even (-δε, cp. καί) belongs to the dependent clause. The negative is frequently repeated in the leading clause.

ὤδ' ei πάντες ἐν Θεοῦν Πέρσαι, πλήθει οὐχ ὑπερβαλλόμεθ' ἃν τοὺς πολεμίους even if all the Persians should come, we should not exceed the enemy in numbers X. C. 2. 1. 8, μηδ' θερινηότης, μηδ' εἶναι δόξα τι δμα μέγα λέγειν do not raise a disturbance, even if I seem to you to be speaking presumptuously P. A. 20 e. Cp. 2882.

2382. The idea of concession or opposition is often expressed by the participle alone (2066) or by the participle with καίτερ or καί ταῦτα (2083). The negative is of. In negative concessive sentences we find also the participle with οὐδεὶ (μηδεὶ), οὐδεί (μηδεὶ) περ. οὐδεὶ πεπορθείς κακὸς ἕχθρον εἰναι μοι τοῦτον ὁμολογῶ not even though I have been ill-treated do I admit that he is my enemy D. 21. 205, γνωσίθ' ἐνθοῦς μηδεὶ τάληθ' ἑλώμεν 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, ὅταν, ἡμικ, ἡμικ καὶ; ὅτανus as often as; ἦσι, μέχρι (rarely ἀχατ), ὅτον χρόνον so long as; ἦσι, ἐν φ' (rarely ἐν ὕπα and ἐνε) while.

N. 1. — ἦσι means so long as in reference to actions that are coextensive; while, in reference to actions not coextensive.

N. 2. — ἡμικ, ἡμικ have the force of what time, at the moment when, when (rarely while), and are more precise than ὅτε.

N. 3. — Poetic or Tonic are ἄτει (= ὅτε) when, ἦμως (only with the indicative) when, ἦμων when (ἐνε in Hdt. of antecedent action), ἦμων so long as. Hom. has ἦμων (i.e. ἦμοι) or ἦμων for ἦσι.

N. 4. — ἦμως is used (rarely) in lyric, Sophocles, Euripides, Herodotus, Xenophon.

B. Denoting time usually prior to that of the principal verb:

ἕτει, ἐπειδῆ after, after that (less exactly when); ἕτει πρῶτον, ὡς (or ἕτει) τάχυστα, ἐπειδῆ τάχυστα (rarely ὡς τάχυστα) as soon as; ἦς ὡς (rarely ἦς ὡς), ἦς ὡς, ἄφ' ὡς since, ever since; ὡς when, as soon as, since. ὡς when, as soon as, since.

N. — ἐπειδη after is very common in Herodotus.
C. Denoting time subsequent to that of the principal verb:

İw, ēste, μέχρι, μέχρι ou (rarely ēχρι), ēχρι ou until: followed by a finite verb.

πρίν, πρότερον η before, until: followed by a finite verb or by an infinitive.

N. — Homer has also ἔφα (also final), ἔτε (xe), ἔτε (xe). Herodotus has ἔ ἤ, ἔως ou, ἔτε ou until. ἔπωτε with the optative in Homer after a past tense of a verb of waiting or expecting means for the time when (H 414). ἓτε (first in Hesiod) is rare in lyric, tragedy, Herodotus, and Plato, very common in Xenophon. — μέχρι is avoided by the orators. — μέχρι and ēχρι take the articular infinitive in Demosthenes. — τῶν for ἔως is rare (2171).

2384. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions, as ὅτε ... τοῦτο, ἐν ὦ ... ἐν τούτῳ, ἕως ... τέως (μέχρι τούτου). So also ἐτέκ ... τοῦτο, ὡς (ὅτε) ... ὑπαίθρια, etc.

2385. Some temporal conjunctions also denote cause:

ὅτε, ὅποτε, ἕτε, ἔτε (poet.), ἔτεσιν 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.

ὅτου δ' ὠνήσοντοι, ὑγίεις γεαμονικον συζύγοι. ἦν τε τις ἄλλη συμφορά καταλαμβάνει αὐτοίς, τά ἐντάξει ἐγγυπόμενα δεινησίν 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 ἦν ἱγνωστός Κρόνων άσσου ἤκολομη, ... ὅτε μὴ ἀνάβει γε κελεύοι I would not draw nearer to Cronus' son unless (lit. when not) he should himself bid me Z. 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).

ἕτει δ' ἔσθενι. Δᾶρεως καὶ ἐπώπτους τελευτήν τοῦ βίου, ἐβολέω τῷ ταῖς παρείναι 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 ἔσθενι and ἐπώπτους occurred both before and after the time indicated in ἐβολέω), τοιαύτα ἔτοιε τῶν διείσθιν τῶν ἡλίας κράτα 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 ἔως or πρίν until), δ' ἐν τῷ τῷ παρεῖνε πρὸς τὰ μεθειματα ἀπολογεῖνο καὶ ἐντόθι ἴν πρὶν ἐκπλεῖν κρίνεται 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 sorist, rarely the imperfect except when that tense represents overlapping action, as in T. 5. 72. 3. Cp. T. 1. 13. 5 with 1. 6. 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 ἕν (2402).

b. Strictly ἐτέ, ἕφοι, 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 ὡς, except when the special construction requires ἐν). 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 ἐν. 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 ἕν, the optative, or (rarely) the indicative.

Temporal conjunctions with the subjunctive take ἕν. (For exceptions, see 2402, 2412, 2444 b.) ἕν 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 ὡς). 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).
SYNTAX OF THE COMPLEX SENTENCE

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.

ὅτην ἡ φανέρα ταύτα παρασκευής ἢ ἀμολογεῖν ἄν ἡ κατηγορία τοῦ ἐργοῦ αὐτοῦ if it appeared that he had ever done this, its form of auscusation would tally with his acts D. 18. 14 (here whenever would make the condition ambiguous). Θεασάμενον ἃν μέχρι ὡς αὐτῶν ἴδοιες they would have kept questioning them under torture as long as they pleaded 53. 25, ἄν ἐκαθήμην . . . ἡσαυρίζων τῆς σοφίας ταυτοῦ I would not cease until I had made trial of this wisdom P. Crat. 396 c. See 2185 b.
2397. The negative is μη only when the temporal relation is regarded as conditional.

συνε το δίκαιον μη οδη, δ οστι, σχολη ελεομας ελτε άρετη της οδης τυγχανει ελτε καλ 07 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. 364 c.

TEMPORAL CLAUSES REFERRING TO THE FUTURE

2398. The future indicative is rarely used in temporal clauses; and when used refers to definite time.

τημακαινα . . . στε αυθ' δ τι χρη τωειν ηστε at that time, when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because the tense does not usually make clear the difference between action continuing and action simply occurring in the future. στε with the future indicative has thus been almost entirely displaced by στα with the subjunctive.

b. For the future with κε in θ 318 the subjunctive is probably correct.

2399. Temporal clauses referring indefinitely to the future take either the subjunctive with ἀν or the optative without ἀν.

a. The addition of ἀν produces the forms δαν, δένταν; ἑταν, ἑτήν (both rare in Attic), ἑταδέν. ἵσον ἄν, μὴρ ἄν, ἵσον ἄν mean as long as or until ἵσε when scarcely ever takes ἄν (for ἵσαν ἄν while ἵσον ἄν is read in S. Aj. 1117, Ph. 13:30).

b. The temporal conjunctions have here, in general, the same constructions as conditional ἄν or ἃ. Thus δένταν = ἐὰν τοτε, δέντε ο = κε τοτε.

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 πέλαγος) δε λιήπηεν ηπατον, ἤπειάν παρη the war which will afflict every one when it comes D.6.35, ἤπειάν άγαρ . . . ἤπειρον κάνωνας, τι καλ 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 ἀν 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 μη.

ἡμα δ' ἄν τις θρας δικαι, ημεις υπερ ἄνεν μαχανενθα but when any one wrongs you, we will fight in your defence X. C. 4. 11, ἄστα μη οδην, τεπαθωμα when my strength fails, I shall cease S. Ant. 91, ἠπειαν ἄπαντ' ἀκοφητε, κρητε when you have heard everything, decide D.4. 14, ημα . . . δοκει, ἠπειαν ταχιστα ορισησουνες, ημα in my judgment we must go as soon as we have breakfasted X. A. 4.
6.9, μέχρι δ' ἂν ἐγὼ ἴκει, αἱ σταυραὶ μαθόνται but until I return, let the armistice continue 2.3.24, λέγω . . . ἦν δὲ ἀκούειν βούλησθε I will speak so long as you wish to listen D. 21. 130, περιμένετε θε' ἂν ἐγὼ ἧδειν wait until I come X. A. 5. 1. 4, μή αἰσχρόναμεν ἦν δὲ πλεον ἡμῶν γενναίοι let us not wait until the enemy outnumber us X. C. 3. 3. 46, ὡς ἀμαμένομεν (present as emphatic future) ἦν δὲ ἡ ἡμετέρα χώρα κακώταται we do not wait until our land shall be ravaged 3.3.18. The present subjunctive is rare with ἦ χρῶν, and marks overlapping action (here = ἦν δὲ ἰδομεν κακομίθηκα).

2402. The subjunctive without ἦν (κὲ) is sometimes found in poetry and in Herodotus; in Attic prose only with μέχρι, μέχριον ὅου until (and πρὶν, 2444 b). Thus, ἡβουλευσαν δεσμοῖς αὐτῶς φυλάσσειν μέχριον τί ξυμβεβηκέν they decided to guard them in fetters until they should reach some agreement T. 4. 41. The omission of ἦν 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 ταῦτα μὲν τῷ εἰρήνῃ, ἦν δὲ εἰς 'Αθηναίων λειταρια, νοθετοὶ δὲ συμβουλεύομεν τοιοῦτοι τῷ 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 ἦν. An optative referring to the future stands in the principal clause (2186 b). The negative is μή.

τεθαληθε, δέ μοι μηκέτι ταῦτα μέλοι may I die, when I shall no longer care for these delights Mimnermus I. 2, πείνων φάγοι δὲ σὺντε βούλοιτο when hungry he would eat whenever he wished X. M. 2. 1. 18, εἰ δὲ βουλοῦν τῷ φιλῷ τινὰ προτρέψας, βάλει τῇ ἀποκομιο, ἐπιμελεῖσαν τῷ σῶν, τι ἐν ποιήσ: 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, δεινότερον γ' ἂν αὐτῶν μέμνην, ἦν ἀνέθεσοι he would beg him to remain until you should depart X. C. 3. 3. 13 (here the temporal clause depends on μέμνην, itself dependent on δεινότερον ἦν).

2405. The optative with ἦν (κὲ) in Homer, where Attic would have the simple optative, is potential or virtually equivalent to a future. Thus, αὐτικα γάρ με κατακεντροῖ "Αχιλλεώς . . . , ἐκὴ γὰρ ἐκ' ἐπροκελπεν for let Achilles slay me forthwith, when I have satisfied my desire for lamentation Ω 227. Cp. I 304, δ 222, ἦν κὲ β 78 (potential), εἰς δὲ θ 70 (elsewhere this expression always takes the subjunctive in Homer).

2406. The potential optative or indicative (with ἦν) having its proper force may appear in temporal clauses (cp. 2353).

φυλάξας . . . τόν χειμῶν' εὐχερεῖ, ἣνι' ἤν ἡμεῖς μὴ δυσαλμεθ' ἐκεῖ' ἀφικεθαίρ 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. 2406.

2407. The principal clause rarely has the present or future indica-
tive, when the temporal clause has the optative without ἄν (cp. 2360, 2361, 2573 b, c).

ἡμίφοινθεν δεῖ πολλὴς πρὸς τοὺς πολὺ πλεῖονς ... ἦπερε καὶρός 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, αἰτῶ οἱ ἐσεῖται ... ἡμᾶς ἐπιφρασάς, ὅτε μὴ αὐτῶς γε Κρονίων ἔμβαλοι αἰθμένοι δάλῳ νῆσος: 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 (εἰ) with the subjunctive; ἀς οὐκ ἄν τοι χραίσῃ κλήσις ... ἢ ἐν κοιλίοις μεγῆς thy cithern will not avail thee when thou grovellest in the dust Γ 56.

2408. After a secondary tense introducing indirect discourse (real or implied) the optative may represent the subjunctive with ἄν as the form in which the thought was conceived.

παραγγελα, ἐπειδὴ δειπνήσαν ... κάτας ἀναπαθεῖαν καὶ ἑπεθα ἥνικ' ἄν τις παραγγέλλῃ they issued orders that, when they had supped, all should rest and follow when any one should give the command (= ἐπειδὰν δειπνήσητε ... ἀναπαθεῖα) X. A. 3. 5. 18, ἐπείρεινα κελέσαντες οὖσῃ βουλεύοντο, ἑκάστας ordering them to wait until they had taken counsel, they proceeded to sacrifice (= ἐπείρεινα ἑστ' ἄν βουλεύομεθα) 5. 5. 2, ἐκεῖνον αὐτὸς ... προέτειναι ... ἦσ τῆς Κρῆς συμμείξαια they resolved to keep advancing until they should join Cyrus (= προέτειναι εἰς ἄν συμμείξαιας) 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 ἄν after primary tenses, the optative after secondary tenses. The negative is μὴ. 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. ἦσ is rare in these temporal clauses (Hdt. 1. 17, 4. 172; ἦσ with the optative occurs in 1. 17, 1. 68).

c. On Homeric similes with ἦσ ὅτε, ἦσ ἔπερε, see 2486.

2410. In temporal sentences of indefinite frequency the temporal clause has the subjunctive with ἄν 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 ὑπόταν ὄργιζόμεθα we are all mad whenever we are angry Philemon 184, φωτὶ τις, ἄ, διαν γένηται, δεὶ ἀποτέκνει με a kind of voice which,

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whenever it comes, always deters me P. A. 31 d, ἰδιαὶ σκότη τις αὐτός, χῇ θεός συνάστεται whenever a man is eager himself, God too works with him. Peri. 742, ἵνα δὲν κοπαίται τὸ σκάφος . . . , χῃ καὶ κατῆλθε καὶ κυθρεφτῆν . . . προσήλεμεν εἶναι . . . , ἐπειδὰν δ' ὤθησαν ὑπέρχειν, μάταιος ἡ στολὴ as long as the vessel remains in safety, both sailor and pilot should exert themselves; but when the sea has overwhelmed it, their efforts are fruitless. I. 9. 69, ποιομεν ταῦθ' ἐκάστω . . . ἰδιαὶ δὲν τράβηγμαν ἐς κακὸν 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: καῖτερ τῶν ἀνθρώπων, ἐν ὧν μὲν ἄν πολεμοῦσα τῶν παρόντα (πόλεμον) δεὶ μέγιστον κρίνοντων although men always consider the present war the greatest so long as they are engaged in it. T. 1. 21, ἵδια ἐπεὶ ταῦτα παράδειγμα, καταλέγει τὴν αὐτὸς αὐτῷ δυσκόλως but whenever he surrenders these rights to another, he destroys them once and for all his own sovereignty. Loc. 3. 233, πολέμου . . . ζῆν ἵδια . . . καταδοῦσαν τινας, πολλοὺς δὲ βελτίων ἠμάκυκαν εἷς enemies ere now have forced improvement upon those whom they have enslaved. X. O. 1. 23 (cp. 2388), πολλάκις διάμασσε τῆς τόλμης τῶν λέγοντων ἵδια αὐτῶν, παλὶ ἵδια ἐνθυμήθη κτλ. I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc. L. 12. 41.

2412. ὅ (κε) is frequently omitted in Homeric, and occasionally in lyric and dramatic poetry and in Herodotus, e.g. ἐκεῖ δ' ἀμάρτῃ, κεῖνος όκεν' εἰσ' ἄγρι ἄβουλος 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 ἵδια in temporal clauses of indefinite frequency. Thus, καὶ τῶν ἄλλων τῶν ἀδικόντων, ἵδια (ὅτου conj.) διὰ μακραί, δεὶ παρὰ τῶν κατηγόρων πυθεῖσαι 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.

ἔθενεν αὖ ἤκπου ὄπειρα γινώσκει βοῶσα τῶντος ἦκεν αὐτῷ he was wont to hunt on horseback, whenever he wanted to exercise himself. X. A. 1. 2. 7, ὅτε ὦρα ἔτη ἀριστῶς. ἰδιαὶς αὐτῶς ἤκποι ὁπότε ὑμάργουν τι whenever it was breakfast time, he used to eat until they had eaten something. X. C. 8. 1. 44, περιερέμεσθαν ἐκάστοτε ἢς ἀνοικηθήν τὸ δεσμωτήριον ἐπεὶ δὲ ἀνοικηθῆρε, ἐκεῖ̇νος 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 ἀνοικηθήν 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 = ἰδιαὶ ἰδιαὶ ἀνοικηθῆ). 2415. The optative is rare after a primary tense, and occurs only when that tense includes a reference to the past (ϕ 254; ep. 2573). — δὲ κεῖμαι with the optative occurs once (I 525).

2416. Other tenses than the imperfect in the principal clause: ἀλλ' ὅτε δὴ . . .
TEMPORAL CLAUSES

TEMPORAL CLAUSES DENOTING PURPOSE

2417. The indicative (cp. 2342) is rare in temporal clauses of past indefinite frequency, as καὶ ἔδον καὶ ἔχρενον ἐπὶ τὴν τεχνὲς, ἐπὶ τὸν κλ. Whenever he looked toward any of the men in the ranks, he would say, etc. Ὑ. C. 7. 1. 10.  Cr. 2341.

2418. Temporal conjunctions denoting limit as to duration (so long as, while) or limit as to termination (until, till) may imply purpose.

a. So ἦσσι τίλλο, against the time when, in order that, πρὶν before, in order that not. ὑπὸ (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 ἦσσι and the subjunctive (with or without ἄρ) has a touch of purpose.

2419. In the Odyssey ἦσσι, usually with the aorist optative after a secondary tense, is almost a final conjunction. Thus, δῶθη... ἐδώσαις ἔσσι κυνηγὸν she gave olive oil that (against the time when) she might anoint herself. Ἐ. 798, ε. 385, τ. 387. In i. 375 the present optative expresses durative action (τηροῦμαι gradually get hot).

2420. After a secondary tense ἦσσι 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 ἄρ, denoting mere futurity, might have been used instead.

συνέδρα τοῖσοντο ἦσσι ἄπαγγελθείς τὰ λεχέντα they made a truce (which they hoped would last) until the terms should be announced Ὑ. N. 3. 2. 20 (here we might have had ἦσσι ἄπαγγελθῇ), ἰδίᾳ χωρία ἐλγών εἰσὶν ἔτη ὑποτεκνίαν (= ἔν χώσαι) τὰ εἰρήματα 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. 36. Compare ἦσσι ἄν ταύτα διαπράξειται φυλακῆς... κατέλειπε he left a garrison (to remain there) until they should settle these matters Ὑ. N. 5. 3. 25 (here ἦσσι διαπράξειται might have been used). Other examples are L. 13. 25, ι. 1. 10, 7. 8 (ἦσσι οὐ;), Ὑ. N. 4. 4. 9, D. 27. 5, 29. 48 (τέως), 38. 8; cp. also Ar. Eq. 133. Present optative in T. 3. 102, Ὑ. N. 5. 4. 37.

2421. ἦσσι ἄρ with the optative occurs rarely where it might be thought that the simple optative or ἄρ with the subjunctive should be used. Many editors emend, but ἄρ may generally be defended as potential, expressing the conviction of the agent. Thus, εἰσέλθῃ ἄν ὦρας εἰσοδιοτού τοῖσον δὲ εὐπαραλείψαι τής πόλεως, ἦσσι ἄρ ό νῦν τεβίσκες 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. 1v1 d. So ὅ ἀρ Π. Pers. 460, πρὶν ἄρ X. H. 2. 3. 48, 2. 4. 18.
SUMMARY OF THE CONSTRUCTIONS OF ἧς AND OF OTHER WORDS MEANING BOTH SO LONG AS AND UNTIL

... ἧς 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. 156 a).

... 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 (ζ ἄ 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
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antecedent, μέχρι τοῦτον up to the time. Thus, μέχρι τοῦτον Δάσσιν φίλοι
συμβόλησαν ὁλοκληρωθεὶς Λασθενᾶς 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 affirma-
tive, 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 ὀδ πρῶτον ἐκατάστημεν ἡς τὴν πόλιν εἰς στάσεις κατέστησαν
they did not stop until they divided the city into factions L. 25. 26. In sentences
like δὲ μὴ περιμεμήκει ἡς ἐν ἑπτάσει we must not wait until they are upon us
(I. 4. 165), by reason of the meaning of περιμεμήκει the action of the principal clause
cesses before the action of the until clause takes place.

GENERAL RULE FOR πρὶν BEFORE, UNTIL

2430. πρὶν 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 πρὶν usually takes the infinitive
and means before.

2432. After a negative clause πρὶν means until, and usually takes
the indicative (of definite time), the subjunctive or optative (of
indefinite time).

a. The subjunctive or optative is never used with πρὶν unless the principal
clause is negative.

b. When the principal clause is negative, πρὶν is construed like ἐως and other
words for until (ὅ πρὶν = ἐως).

2433. When the principal clause is affirmative, the clause with πρὶν simply
adds a closer definition of the time. When the principal clause is negative,
πρὶν 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 ἀνέστησε πρὶν ἄν ἀκούσῃς do not go away until you hear
X. A. 5. 7. 12 (i.e. without hearing = ἐκ πρὸς ἀκούσῃς). Cp. οὕτω γὰρ εἰρήνην οὕτω
τε βεβαιῶν ἀγαλεῖ, ἐν μὴ κοιμῆς τοις βαρβάροις πολεμήσωμεν, οὕτως ὁμοθέτησαι τοις
"Ελλήνεσι, πρὶν ἄρ... τοῦ κινδύνου πρὸς τοὺς αὑτούς ποιήσωμεν 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. πρὶν is used with the aorist or (less often) with the imperfect indicative
only when πρὶν is equivalent to ἐως until; but, when the verb of the main
clause is negatived, πρὶν may be translated by before or until. When πρὶν must
be rendered by before, it takes the infinitive.


2435. It is correct to say ὅτι τοιχόμεν τοῦτο πρὶν ἀν κελεύσῃ, τοιχόμεν (ὅτι ὅτι τοιχόμεν) τοῦτο πρὶν κελεύσαι, but incorrect to say τοιχόμεν τοῦτο πρὶν ἀν κελεύσῃ.

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, προτερον before. The adverbial force survives in Attic only after the article, as ἐν τοῖς πρὶν λόγοις in the foregoing statements T. 2. 102. The adverbial and original use appears also in Homer wherever πρὶν occurs with the indicative, the anticipatory (futural) subjunctive (1810), or the optative with κύριον. Thus, τὴν δ’ ἐγὼ οὐ λέγω· πρὶν με καὶ γῆς ἔκεισιν but her I will not release; sooner shall old age come upon her. Λ. 29, οὐδὲ μν ἀνατηθεῖτο· πρὶν καὶ κακὸν ἀλλο πάθησον nor shall thou recall him to life; sooner (before this) thou wilt suffer yet another affliction Ω 551. — From this early coordination 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 τώσισ or πρὶν γ’ δέτε δέ. A finite mood was first used of the future, and after negative clauses (οὔ πρὸτερον πρὶν like οὔ πρὸτερον τώσισ). — Homer commonly uses the infinitive with πρὶν meaning before and until. Here the infinitive (as with ὄστε) simply states the abstract verbal notion, and thus has no reference to differences of time or mood; πρὶν being used almost like πρὸ before as πρὸ ἵδειν = πρὸ τοῦ ἵδειν before seeing (first in Xenophon). This early use with the infinitive was, with some restrictions, retained in Attic, where the infinitive was sometimes used instead of the finite verb. πρὶν came more and more to take the subjunctive with ἄν 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 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 (1890) 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.
TEMPORAL CLAUSES (πρὶν CLAUSES)

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 B 348. Attic has also φθάνω . . . πρὶν, as φθάσσατα πλέοντας πρὶν τὸν ἔμμορφον Χίους αἰσθάθαι 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.

οὕτως Κόρων λέναι ἔθελε πρὶν ἥ γυνὴ αὐτὸν ἔκαμεν nor was he willing then to enter into relations with Cyrus until his wife persuaded him X. A. 1.2.26, οὐ πρότερον ἐπέσατο πρὶν τὸν τε πατέρα ἐκ τοῦ στρατουκήνον μετατάξαντο καὶ τῶν φίλων αὐτὸν τοὺς ἑαυτῶν ἄξιον, τοῦ δὲ ἐκ τῆς πόλεως ἔξησαν 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 1. 10. 8, οὐ πρόσθεν ἐπέσατο πρὶν ἐξολοθρεύῃ τὸν "Ολοφρόνησιν they did not cease from hostilities until they had captured Olus X. II. 7. 4. 18, οὐτὶ δὲ . . . ἥξιον νεώτερόν τι ποιεῖν ἐς αὐτὸν . . . πρὶν γε δή . . . αὐτῷ Ἀργυλίῳ μηνύσῃ 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 Argillus 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 τοῦ . . . Ἀθηναίων λαθότατον πρὶν δὴ τῇ Ἀχαιοὶ ἔσθην they escaped the notice of the Athenians (i.e. οὐχ ὄφωται) until they reached Delos T. 3. 20. Cp. T. 3. 104, X. A. 2. 3. 33. Observe that οὐ πάνωμαι (2411) 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᾽ ορὲ until. In the drama πρὶν with the indicative is rare. Euripides uses it only after affirmative clauses. When πρὶν is = ἔστω 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 τοῖς ἐλεττημοὶ διηλεῖν μὴ πρότερον τιθῆναι τὸν ἕαυτον ῥήμαν πρὶν τοῦτον οὖν Λέπτηνes ought not then to have proposed his own law until (before) he had repealed this D. 20. 96. Cp. 2455 b.


\[ \textsf{\textit{πρίν}} \text{ WITH THE SUBJUNCTIVE} \]

\[ 2443. \text{ \textit{πρίν}} \text{ with the subjunctive and \textit{ἀν} refers to the future or to general present time.} \]

\[ 2444. \text{ (I) \textit{πρίν} takes the subjunctive with \textit{ἀν} to denote a future action anticipated by the subject of the leading verb. The principal clause is negative, and contains any verb referring to the future except the simple optative.} \]

\[ \text{οὐ \textit{πρότερον κακῶν} παθοῦται αἱ πάλαις \textit{πρίν} ἀν ἐν αὐταῖς οἱ φιλάνθρωποι \textit{ἀρχέων} States will not cease from evil until philosophers become rulers in them P. R. 487 ε, μὴ \textit{ἀκούστη} \textit{πρίν} ἀν ἀκούστη do} \\
\text{not go away until you hear (shall have heard) X. A. 5. 7. 12, οὐ \textit{κρῆ} μ' \textit{ἐνδέχεται} \textit{πρότερον} \textit{ἀν} ὃ δὲ δικαίρων I must not depart hence until I have suffered punishment 5. 7. 5, μὴ δὲ \textit{φιλό} ποιεῖ \textit{πρίν} ἀν \textit{ἐκτάσης} \\
\text{πῶς κάτωτα τοὺς \textit{πρότερον} φίλους make no one your friend until you have inquired how he has treated his former friends I. 1. 24, μὴ \textit{πορ} ἐπανεργῆς \textit{πρίν} \textit{ἀν} ἑνδής \textit{ἀνάφηκεν} σαφήνως never praises a man until you have come to know him well Theogonis 663. Observe that the last two examples contain a general truth.} \]

\[ a. \text{ The aorist subjunctive is usual (the tense of negation, 2430, and of action prior to that of the principal clause); much less common is the present subjunctive (usually of contemporaneous, overlapping action) as X. C. 2. 2. 8 (2446).} \]

\[ b. \text{ Homer does not use \textit{καὶ} or \textit{ἀν} in this construction since \textit{πρίν} is here adverbial and its clause is simply coördinated. But Hom. has \textit{πρίν} γ' \textit{δὲ} \textit{ἀν}. The subjunctive without \textit{ἀν} occurs occasionally as an archaism in Hdt. and the dramatic poets. In Attic prose especially in Thuc. (e.g. 6. 10, 29, 38); but \textit{ἀν} is often inserted by editors.} \]

\[ c. \text{ The leading verb is rarely the optative with \textit{ἀν} (as a form of future expression): οὐκ ἂν \textit{ἀκούσθησιν} \textit{πρίν} \textit{παράδωσιν} ἡ ἀγορὰ λυθῇ (cp. b) I will not go away until the market is entirely over X. O. 12. 1.} \]

\[ 2445. \text{ (II) After a negative clause of present time that expresses a customary or repeated action or a general truth, \textit{πρίν} takes the subjunctive with \textit{ἀν}.} \]

\[ \text{οὐ \textit{πρότερον} παθοῦται \textit{πρίν} ἀν πείσοι} \textit{οὐ} θάνησαν they do not cease to endure until they have won over those whom they have wronged P. Ph. 114 b.} \]

\[ a. \text{ The leading verb may stand in another tense than the present indicative. as \textit{οὐδείς \textit{πότε} \textit{πάθετο} (empiric aorist, 1990) \textit{πρότερον} \textit{δὴ} \textit{κατάλειπε} \textit{πρίν} \textit{ἀν} μείνῃ τῶν \textit{δικαστηρίων} λοχοῦ} no one has ever attempted the subversion of the people until he became superior to the courts of justice Aes. 3. 235.} \]

\[ 2446. \text{ After a secondary tense in actual or implied indirect discourse, \textit{πρίν} with the subjunctive and \textit{ἀν} is common instead of the optative without \textit{ἀν} (2449).} \]

\[ \text{ἐπειροὶ \textit{μηδένα} τῶν \textit{διωθα} \textit{κατείσχα} \textit{πρίν} \textit{ἀν} ὁ \textit{πρόβατος} \textit{γυμναῖ} I ordered that now in the rear should move until the one before him led the way X. C. 2. 2. 8 (here \textit{πρίν} \textit{γινώσκω} is possible).} \]
2447. The principal clause may be affirmative in form, but virtually negative.

αὐχεῖν (= ὁ καλὸν οὐ ὁ δεῖν) δ’ ἤγονει πρὸτερον παντοσαθρὸν πρὸν ἂν δυὲ περὶ
εἰρήνει δὲ βεβολήσας ἡγοῦντο 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.

πρὸν WITH THE OPTATIVE

2448. πρὸν with the optative is used only in indirect discourse or
by assimilation to another optative.

2449. (I) The optative without ἀν follows πρὸν 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 dis-
course (actual or implied) and represents ἢν with the subjunctive,
which is often retained (2446). Cp. 2420.

ἀνὴγραψεν μὴ δένα βάλλειν πρὸν Κύρος ἐμπληρεῖν θηρὸν ἵνα forbade any one to
shoot until Cyrus should have had his fill of hunting X. C. 1. 4. 14 (= μὴ δένα
βαλλέων πρὸν ἀν Κύρος ἐμπληρεῖ). οἱ Ἑλειαί . . . ἤπειδον (αὐτοῖς) μὴ ποιεῖται
μάχην πρὸν οἱ Θεβαὶ παραγένοντο the Eleians persuaded them not to engage
in battle until the Thebans should have come up X. H. 6. 5. 19 (= μὴ ποιεῖται
μάχην πρὸν ἀν παραγένονται).

a. In indirect discourse the infinitive is preferred (2455 d).

2450. (II) By assimilation of mood, πρὸν may take the optative
when the negative principal clause has the optative. Cp. 2186 b.

ἐγὼ τις αὐτὸν . . . καὶ μὴ ἀνείπτερον εἰς ποτὲ ἡλίων φῶς κτλ. If
one should drag him and not let him go until he had dragged him out into the
sunlight, etc. P. R. 516 e.

2451. The optative with πρὸν in clauses of customary or repeated
action seems not to be used.

2452. πρὸν ἢν with the optative is rare and suspected (cp. 2421).

πρὸν WITH THE INFINITIVE

2453. πρὸν takes the infinitive in Attic especially when the prin-
cipal clause is affirmative. The infinitive must be used, even with
negative clauses, when πρὸν must mean only before (and not until).

a. The infinitive is obligatory in Attic when the action of the πρὸν clause
does not take place or is not to take place (cp. διερε ὅμη 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 Xeno-
phon), of action continuing, repeated, or attempted (before undertaking to,
before proceeding]. The perfect, of action completed with permanent result, is rare.

οι καὶ πρὶν ἦµε κείσθε καὶ ὀψαλήθεσθε who know even before I say anything at all D. 18. 50, σώματε μὲν καὶ πρὶν ἦµε 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, ἀπετάσεις ή τὴν τοῖς 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.

ἐκ τοῦ ἀκρον ἀναβαίνει Κερίσοφος πρὶν τινα αἰσθᾶθαι τῶν τολεμίων Chironophus ascended the height before any of the enemy perceived him X. A. 4. 1. 7, πρὶν καταλύσαι τὸ στράτευμα πρὸς ἁρμον βασιλέως ἐφάνη before the army halted for breakfast, the king appeared 1. 10. 19, πέμψας, πρὶν ἐν Τέγεᾳ αὐτὸς εἶναι, πρὸς τὸν ἄρχαντα τῶν ἔσων, ἐκεῖνα κτλ. lit. before he himself arrived at Tegae, sending to the commander of the mercenaries, he gave orders, etc. X. H. 5. 4. 37 (αὐτὸς, 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 ὅτι "Ἀφοβοῦ ἔλθειν μὴν ἡμέραν οὐκ ἔχρεων before she came to Aphobus she was not a widow a single day D. 30. 33, πρὶν μὲν τοῦτο πρᾶξει Λεωκράτην ἀδηλον ἢ ὅποιοι τινας ἄκυρων, τῶν δὲ κτλ. before Leocrates did this, it was uncertain what sort of men they were; but now, etc. Lyc. 135, πρὶν ἀνάγονται με εἰς τὴν Αἴον . . . εἰς δὲς τίταστο μα me before I proceeded to set sail for Aenus no one accused me Ant. 5. 25.

b. In reference to action unfulfilled: οὖν (λόγους) εἰ τίς ἐπεθύμησεν αὐτοῦ πρὶν ἢ διαλεξηθήσεται πρὶν ἄνω, οὐκ ἔστιν ἕως οὐκ ἄν . . . δυσκόλως πρὸς σε διεύθυνακ 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: οὖν οὖν τοῦτο αἰσθᾶσθαι πρὶν κακῶς τινας παθεῖν ὅτι αὐτῶν it is not possible to perceive this before some suffer injury at their hands I. 20. 14, καὶ μοι μὴ θορυβὴσθαι μηδεὶς πρὶν αὐθὸν and let no one raise a disturbance before he hears D. 5. 16 (cp. βερων μὴ θορυβήσῃς μηδὲς πρὶν ἄν ἀπαντᾶ εἰτῷ D. 13. 14).

N.—With verbs of fearing, the positive being the thing dreaded; as δέομαι μὴ πρὶν πάνω ὑπερβάλῃς με γῆρας πρὶν σὰν χαρέσαιαν προσεῖν δρᾶς I fear lest old age overcome me with its troubles before I live to behold thy gracious beauty E. fr. 43.3

d. Infinitive instead of the optative after a leading verb in a secondary tense: ἀκένων μαθαμῶν ἀποτέρασθει τρὶς ἑµελεῖν εἰς τὴν τῶν Ἀδελαϊδομένων χώρας they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians X. H. 5. 5. 23 (here the optative might stand in indirect discourse to represent the subjunctive with ἄν), οὐτ' αὖτός τοι ἱδρώσαι δεῖνον ήπειρον neither was he ever accustomed to take his supper until he got into a sweat by exercise X. C. 8. 1. 38 (for ἱδρώσεις, see 2451).

e. Infinitive after an optative with ἄν in a principal clause: εἰ τίς τινα μὴχαρῆσαι
CLAUSES OF COMPARISON

The lyric poets and Herodotus use πρός 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 πάντα ἐν Πηδαίων πρός οὖν ἔδωκαν ἣν ἄχαιῶν ἦν διήλευσιν ἐν Πηδαίων before the sons of the Achaians came N 172, οὐδὲ ἀπετρέφεις πρός χαλκῷ μαχεῖσθαι (= Attic οὐ μαχεῖσθαι) thou shalt not dissuade me until thou hast fought with the spear Τ 257; often in correspondence with the adverbial πρός, as οὐδὲ τις ἱλαῖος πρὸς πέλεις, πρός Μεσίν: nor durst any man (sooner) drink before he had offered a libation Η 480.

2457. ή πρός than before, with a past tense suppressed after ή, occurs first in Xenophon (C. 5. 2. 36, 7. 5. 77).

οὔτερον ή, πρόσθεν ή, πρός ή, τάρον

2458. πρότερον ή sooner than, before is used especially in Herodotus and Thucydides. (a) With the indicative: οἳ πρότερον ἐκείνως ή αὑτός ἐν σφίντοις ... ἐσφάλμασσαν they did not succumb before they were overthrown by themselves Τ. 2. 65. (b) With the infinitive: τὰς δὲ ἄλλας πολέμους ἱφθανόντας, αἱ ἰδίανοι πρότερον ή ἀπατήθηναι ἀνήκουν he said the other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians Τ. 8. 45. (c) With the subjunctive (without ἄν) rarely (Τ. 7. 63). Chiefly in Hdt.

2459. οὔτερον ή sooner than, before: ἀπεκρίνατο ... διε πρόθεσαν δὲν ἀποθάνωσιν ή τὰ ἔνεντα παραδόθωσιν he answered that they would die before (sooner than that) they would surrender their arms Χ. 4. 2. 10. οὔτερον ή later than takes, by analogy, the infinitive once in Thuc. (Ο. 4).

2460. πρός ή sooner than, before with the infinitive occurs in Homer (only Ε 288, Χ 266) and Hdt. (2. 2); and in Hdt. also with the indicative (6. 46) and subjunctive (7. 10 ή, without ἄν). πρός ή is rare and suspected in Attic (Χ. C. 1. 4. 23); but is common in late Greek.

2461. τάρον before in Homer takes the infinitive (Ζ 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 ή than are used in disjunctive coordinated sentences. See under Particles (2863).

2463. Comparative clauses of quality or manner are introduced by ἄσ οὐς, ὥσπερ, καθάπερ just as, ὥστε, ή, ὡς, ὥσπερ as. The principal clause may contain a demonstrative adverb (ὡς τοις, ὥς δὲ 80). ὥσπερ may be correlated with δ' αὑτός.
ως, etc., are here properly conjunctive relative adverbs of manner, some uses of which fall under conditional relative clauses.

a. Other comparative conjunctive adverbs are ὡς as (poetic and Ionic), ἦς, ἄρα as, like as (Epic). Demonstrative adverbs in Epic are ὦς, τός, τούς, αὕτως, ἄστερα.

b. On other uses of ὦς, etc., see under Particles (2990 ff.). On ὦς, ἄστερα with a participle, see 2066, 2087.

2464. The verb of the comparative clause is commonly omitted if it is the same as the verb of the leading clause. Thus, έσοι καὶ εἶδες βασιλεύς ἐμοί if it seems good also to you as (it seems) to me P. Ph. 100 c.

2463. The subject of a comparative clause with ὦς or ἄστερα, the verb of which is omitted, is often attracted into the case (usually the accusative) of the other member of the comparison. Thus, ὁδοιποίος γὰρ ἦσσει 'Αχιλλέαν 'Αθηναίων ἐμοὶ ἄστερα θρασύδουλον it is in no wise possible for Agoratus to be an Athenian as Thrasybulus is (= θρασύδουλον 'Αθηναίος ἦσσει) L. 13. 72. Attraction into the dative is less common: κύριε ἤστερα ... ἄστερα σκόλαι γενναῖοι διακαλέσατε he was delighted with Cyrus, who set up a cry like a young and noble dog (= σκόλαι γενναῖοι διακαλέσατε) X. C. 1. 4. 15.

a. Usually, however, we have the nominative with the verb omitted: πετειοσμαί σε μάλλον ἀνθρώπινον ἢ ἔλεσθαι ἢ ἶνα ἄστερα ἐγὼ 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 proposition in the correlated member of the comparison, but only when ὦς precedes. Cp. 1673.

2467. The antecedent clause may contain a wish: οὕτω (ὁ) ... ὦς (which may be omitted); as οὕτω ἀγάπησαμι τ' ἐγὼ καὶ νεμόσελην σοφός, ὦς ἢ βραδὶς ἡμώνοις ἐμοὶ θεάτας δεξιοῦθα ... πρῶτοι ξεσυν' ἄναγεραβ' ἄμας 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. 590. Cp. N 825, Ar. Thesm. 469.

2468. Comparative clauses of quantity or degree are introduced by ὰσω, ὰσον in proportion as. The principal clause usually contains the corresponding demonstratives τοσοῦτος, τοσοῦτον (τόσος, τόσοι are usually poetic).

a. Greek, like Latin, uses the adjective relative pronoun ὀσς (quantus) in the subordinate clause in correlation to τοσοῦτος agreeing with a substantive. Here English uses the conjunctive adverb as. So with τοσοῦτος ... ὀσον. — τοσοῦτρ, τοσοῦτον may be followed by ὦς, ἄστερα.

2469. τοσοῦτον ... ὀσον or ὀσον ... τοσοῦτον denotes that the action of the main clause takes place in the same degree as the action of the subordinate clause. ὀσω ... τοσοῦτρ 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 χαλκώτερος ἄρους ὦσων νεότεροι εἶσου 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 δω γαρ ἐγράφω ναί ἀνὴρ (τῷ λόγῳ) διόκουσαν χρῆσαι, τοσοῦτον μᾶλλον ἀκεραίως πάντες ἀνὴρ 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. δει (δεῖ) may be used without a comparative or superlative when the correlative clause has a comparative or superlative with or without τοσοῦτον (τοσοῦτον). Thus, δωτερ ἐν ἡκοί μι, τοσοῦτον καὶ ἀνὴρ ἐγγίζοντας, δωτερ ἐν ἑκατέρα ἡ δέσμα ἡ κοσμικῆ, τοσοῦτον ἀδικητορίου 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 wont X. Hi. 10. 2. δει may stand for the logical δι in τοσοῦτον Σώροι κατὰν ἐγένετο, δεὶ Σώροι ἐφύγεν 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 δει (δεῖ) and τοσοῦτον (τοσοῦτον) are omitted and the predicate of the subordinate clause is a comparative or superlative with a form of εἶναι. Thus, εὐδεικτέρου γαρ οὗτοι τακτικότεροι αὐτοὶ ἐκτός ἐχόντων χρῆσαι for the more indigent they are so much the more submissive do they expect to find them X. Hi. 5. 4 (= δει εὐδεικτέροι εἶναι, τοσοῦτον τακτικότεροι).

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: ἐρχοντ' ὅτως ἔκλεις do as thou wilt Δ 37, ὡς δὲ πρὸς τὴν οὐσίαν ἡμοῖον, οὕτως ἐκάτωτερ προσετάτωτην but as was suitable to their property, so they gave directions to each I. 7. 44, ἐτιμ γαρ οὕτως ὅστερ ὅστερ εἰκότα for it is so even as he says S. Tr. 475, δειν αἱ κατὰ τὰ σῶμα ἕσοντα ἀναμφαίαντα, τοσοῦτον ἀδεικτοτα γνέφων τινὶ τοῖς ἐντιμοῖς in proportion as the pleasures of the body wane the appetite for philosophical conversation increases P. R. 328 d, ἤκους καὶ τῶν στρατιῶν βοήθησον οὖν πλείοντες he came with an army as large as possible T. 7. 21 (cp. 1087).

2476. Subjunctive with δει. — a. Of future time, as ἄλλας ἐγείρητο, ὡς δὲ ἐγείρητο, πεπώμεθα but come, as I shall direct, let us obey B 189, δεῖ γαρ ἐν τοῖς ἄλλοις πρὸς σανδίαν διαβιβάζεις, οὕτως καὶ οὖς πρὸς ἐκείνην ἔχεις for as you dispose others towards yourself, you too will feel towards them I. 2. 28, τοῖς αὐτοῖς ἐνχείσομεν καθήσεται ἀν τοῖς 'Αθηναῖοι ἀποκαταλημπήθη λέγων to be subject to the same penalties just as if he kills the Athenian D. 23. 41, ἐν τοῖς ἀργυρίοις δομητερὸν αὐτός πλείον ἐχόμενον, τέσσαρες πλείονα τάγαθα ὑπῆρξον in silver mines the larger the number who cooperate, so much the more abundant will be the riches they find X. Vact. 4. 32, οὐκούν δεῖ τίς μείζων ὑπάρχῃ πλθὼν μή ἀποδιδώ χάριν, τοσοῦτον ἀδικητοῖς ἔπει, οὖν 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: τῷ μὲν γὰρ τέρας, ὥς ἂν δὲ δαίμων βουλήθη, πάντων γίγνεται for the end of all events happens as God wills D. 18. 92, τοσούτῳ χαλεπώτερον ἀκόουν τῶν λεγομένων, διὸν τὰν ἀντίθετόν τοῦ δικαίου. 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 ἄν (potential): ἂντι μείζω τάκειν ἄργα ἤ ὅτι τῷ λόγῳ τιν ἄν εἴη τοῖς their deeds are too great for any one to tell in words D. 6. 11, ὀστερ ἀντίθετο ἄν ἄξιον ἀκούειν ὑπὸ τῶν δικαίων παιδών, εὔτω μηδὲ τούτῳ ἐπιτρέπετε τῷ πατρός 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 at his father D. 40. 45.

b. With ἄν, as in less vivid future conditions: διὸν δὲ πρεσβύτερον γίγνεται, μάλλον δὲ ἀπάρατον ἄν (χρήσιατα) the older he grows, the more he would always respect wealth P. R. 549 b.

c. The optative without ἄν in indirect discourse may represent ἄν with the subjunctive of direct discourse; as οὐκ ἔστω, διὸν μὲν βάττων θλίθων, τοσοῦτῳ ἀπαρασκευαστῷ βασίλει μαχεῖσθαι, διὸν δὲ σχολαίτερον, τοσοῦτῳ πλέον συναισθείναι βασίλει στράτευμα 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 = διὸν μὲν βάττων θλίθων ἡμῶν . . . μαχαίρια, διὸν ἄν σχολ. θλίθω τοσοῦτῳ πλέον συναισθείναι).

d. Without ἄν, of past time, as in general conditions. Thus, ἐκαστὸν τι ξυμβαλον they put the stones together as each happened to it T. 4. 4. — Also after a present tense: εἰκῇ κράτησον τῇ, ὅτως δύνατο τις 'tis best to live at hazard, as one may S. O. T. 979 (cp. 2573).

2478. ὄστερ εἰ (ὡσπερεῖ), ὄστερ ἄν εἰ (ὡσπερανεῖ) 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). ὄστερ (ἄν) 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 ὄστερ ἄν has its own verb it is used like for instance, as ὄστερ ἄν (1766 a), εἰ τις με ἀρνητεῖ . . . εἰ τις ἄν for instance, if any one were to ask me, I should say P. G. 451 a.

b. With ὄστερ εἰ, ὄστερ ἄν εἰ cp. καθάπερ εἰ, καθάπερ ἄν εἰ.

2479. ὄστερ εἰ: θαυμάζω δὲ σα . . . ἀλλὰ ὑπὸ τῶν κυρίων λέγοντας, ὄστερ εἰ παραστάτες but 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 Α. Ag. 1201.

2480. ὄστερ ἄν εἰ is more common than ὄστερ εἰ. Thus, ὅπερ μόνος τοῖς προγόνοις τοὺς ἥμισυ τοὺς συμβαλὸντος ὄρμον ἀγθῆσαν, ὄστερ ἄν (ἀγθῆσαν) εἰ πρὸς ἄντιστο τροπόν ἐπολυμησαν in contending against our ancestors alway they were destroyed as completely as if they had waged war against all mankind.
CLAUSES OF COMPARISON

I. 4. 69, ἀλλα γὰρ μη δοκοῦσι πάνταν διότερ (ἀν τις πάξαν) η̑ς τις πολλὰ διῆλο̑ν μηδεῖντε μεθελλατο γιοιαίοι for they seem to be in the same condition as if any one for all his eating were never to be filled X. S. 4. 37, ἄρηπτο τι βετερ αν (ἀνάφασο) η̑ς τις . . . πᾶλαι φιλῶν διήνατο he greeted him as one would do who had long loved him X. C. 1. 3. 2.

a. With a participle διήνατο αν εὶ is sometimes used with much the same force as διήνατο, the εἰ being added by a confusion of constructions. Thus, διήνατο αν εἰ καὶ κατακλυσμὸν γεγονήθη τῶν πράγμάτων ἠγομοτοι 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 διήνατο αν ἠγομοτοι or διήνατο αν εἰ εὐειδότα). Cp. 1766 a. Similarly διήνατο εἰ has virtually the force of διήνατο alone (2087).

SIMILES AND COMPARISONS

2481. ὡς, ὡς εἰ, ὡς εἰ τε as if, ὡς ὅτε, ὡς ὅπως as when are often used in poetry in similes and comparisons.

a. The present and aorist indicative and subjunctive (usually without ἀπ) are regularly used. The optative occurs only with ὡς εἰ or ὡς ὅτε. The verb of the apodosis may sometimes be supplied from the main clause, and the sense 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 ὅτε 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. 1986 and 1936 a.

2482. ὡς (ὡς τε) is followed by the indicative present (less often aorist) or by the subjunctive. Thus, ὡς δὲ πατὴρ οὐ παύεται διήρεται ὅστε καίων . . . , ὡς Ἀχιλῆς ἐν ταῦτο διήρετο ὅστε 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 ἀπ) depending on the verb of the introductory clause, which is usually past. The simile may begin with ὡς or with a demonstrative (ὃν or τὸν) after which ὡς τε is placed. Thus, ὡς δὲ λέον μῆλον ἄναμφοτέρων ἐχθέων . . . καὶ φρέσκων ἐνοροφῇ, ὡς μὲν Ἐρημίκης ἄπαρα ἐνύχτησε Τυδής νῖός 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, ὡς τε αἰγυπτίων . . . τέτηρ ἑρ' ὑψηλὴ μέγαλα κλάζοντε μάχωται, ὡς οἱ κεκληγόντες ἐπὶ ἀληθείαν δρούσαν and they, like vultures who contend with loud screams on a lofty cliff, even so they rushed screaming against each other Π 429. After the subjunctive with ὡς or ὡς ὅτε an independent indicative may follow (M 187, Π 290).

2484. ὡς εἰ, commonly ὡς εἰ τε, in Homer is used rarely with the indicative and subjunctive, more frequently with the optative; but usually without any finite verb. Thus, λαύος ἔντον ὡς εἰ τε μετὰ κτῆνος ἄκτος μήλα the soldiers followed as sheep follow after the ram N 492 (the only occurrence in Homer of the indicative), καὶ με φίλησι ως εἰ τε πατὴρ ὦν παίδα φιλήσῃ and he loved me as a father loved his son I 481 (the only occurrence in Homer of the subjunctive), ἄκτος δὲ ἁρα φίλησε μὴ λέω, ὡς εἰ πατρὶς ἵκουσα and their feeling seemed to be as (it would be) if they had come to their own country Χ 418 (the optative
occurs only after a past tense, except Λ 389, a negative present); τῷ δὲ ἔνε ἔλεγεν λαμπρὸν ὡς ὁ τε πυρὸς σῖλας and his eyes flashed like gleaming fire T 366.

2485. Attic poetry does not use the Epic and Lyric ὡς ῥ τε for ὡς ῖτ. In Attic ὡς ῖτ (ὡσε) is practically equivalent to ὡς ῖτ, like; thus, δὴν οὐν εὐρολά γ’ ἀδίκη, μάνη ὡσε τι πυρτότα but at any rate I speak in good-will at least as some faithful mother s. E1. 234.

2486. ὡς δὲν, ὡς ἐτότε are used with the indicative (present or aorist) or the subjunctive (as in general conditions). With the subjunctive ὡς is generally absent in Homer; but ὡς δὲν ἐτ’ ἐκ (never ἐκτ) occurs. The clause with ὡς δὲν, ὡς ἐτότε generally precedes the main clause. ὡς δὲν without appreciable difference from ὡς in Ἑρμήλα, ὧραν ὡς δὲν πυρτότα, ὡς δὲν ἐτότε ὃ ό Οἰκλείς γυμνακὰ 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, ὡς ἐτότε as often takes the subjunctive (without ἐκ). Thus, δὴν ἐκ συμπήχει χαμηλόν ἐθέσαν αἰγυροί δὲ, ἣ ἐκ ἐκλαμμεν ἔθνος μεγάλου περίκει λαίη 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 488.

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.

ἐν γαρ θεῶν φιλοῦσι (ἐν θεοφιλῆς), ἀποθησκεῖ νέος for whom the gods love, dies young Men. Sent. 426, ἢ διν ἐκθ’ α’ μ’ κυροῖν; (ἐν γαρ με φιλήσαι) as I to embrace him who begat me E. Ion 560, ἐν τοῖς θηραμοῖς αἰὶ ἐν πατήρ κατέλικε (ἐν τοῖς ἑρὸ τοῦ πατρὸς καταλιθέοις) with the treasures which my father left X. C. 8. 1. 33, ἐν αὐτοῖς ὃς τίμίατε (ἐν αὐτοῖς ταῖς τίμαις) in the very honours which you received D. 19. 238, ἐν ἑλάσει ἑκατοικερικῷ 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 (op. 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 coordinate clauses (e.g. 2553). In such cases the relative has the force of a demonstrative or personal pronoun with a connective (καὶ, ἀλλά, δὲ, γὰρ, οὖν, ἢρα, etc.). Thus, τῶς οὖν ἐν ἑνοχοίς εἶν τῇ γραφῇ; δὲς (ἐν οὐκο γὰρ) ... φανερῶν ἢν 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 εἰρήν with quae cum dixisset).
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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 ποιεῖ whoever he wants, that let him do P. Eu. 285 e.

2493. δς who and the other simple relatives (e.g. ὅς, ὅς) refer to a particular and individual person or thing.

2494. ὃ (sometimes ὅ) at the beginning of a sentence may have the force of as to what (cp. quod), suggesting the matter to which it pertains.

2495. διὸ the same as (qui quidem) is especially definite and denotes identity (338 c). ὅ γι (quippe qui) is causal (2555 a).

2496. ὅς whoever and the other compound relatives (e.g. ὅτιος, ὅπός, ὅπος) denote a person or thing in general, or mark the class, character, quality, or capacity of a person (less often of a thing).

2500. γὰρ of such sort as to, proper for, and ὅς of such amount as

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to, enough for, denote result and commonly take the infinitive (negative μ.
kalον τε (δοκει) ειται η επιστημη και ολον δρηχιν τοι αθροιων knowledge seems to be both a noble thing and able to command man P. Prot. 352 c, δοει μονον γενοσεβαι εκατον καταλων leaving himself only enough to taste X. A. 7. 3. 22. So αλοι τε able to (for τοιόνοιτο αλοι τε) ; thus, συμβουλευειν ολοι τι εισοδημα we shall be able to give counsel P. G. 455 d.

a. On clauses with αλοι or δοει following a main clause after which we supply a verb of reflection, see 2087.

b. δοει is used elliptically in οια μεραι (οσμεραι) daily, οια την yearly.

2498. Local clauses are introduced by the relative adverbs αι, αινου, ένθα, ένα (usually poetic, but sometimes in Plato) where, αι, ἐνα, ἐνα wthither, δεν, δενθεν, δενθεν whence, τι, τι which way, where, wthither. ιναι and ιναι where are Epic and Lyric, ηαι where is Epic. ένθα and ένθεν are also demonstratives (there, thence).

2499. With names of things the relative adverbs ένθα, ίναι, δενθεν, αι, αι are often used instead of the relative pronouns preceded by το, τοι, τοι. Thus, πλησιον ηοi δο σταθως ενθα (= εις εν) έμολλη καταλευν the stopping-place was near where he intended to make a halt X. A. 1. 8. 1, έν τοι σταθως . . . δενθεν (= εις εις) έμολλην at the stopping-place whence they set out 2. 1. 3. A relative adverb may also refer to a personal antecedent, as καταβαινειν προς τοι άλλου ενθα τα δελα έκκειν to descend to the others where the armed force was stationed X. A. 4. 2. 20.

2500. On comparative clauses of manner introduced by δει, δειτερ 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.

οστος ιστιν οι αντει δι ηλθε this is the man who came, αυτη δοτι η γυνη ου ιτα-τουση this is the woman whom we were looking for, λαβον τοις πεπαλαι οι οις aυτον taking the cavalry which he had, ιχναι τοις οισαλι τις στρατηγες having the hoplites which he commanded, τριων θυμων οδος, οι ουδε με διεζευει 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, πλησιν ει τελ Σελίνουτα τάση τη ιτεματι, εφ' δεπε μάλιστα έκεμφησαν 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, ολοι ολοι δουκοις αθροιων γεγονοιμαι I do not know what sort of a person I have become X. C. 1. 4. 12, και οικια γε πολλ μελιων ή διατετα της ιμης, οι γε οικια χρισθη γη τε και οικον 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 (960, 1018) often occurs, as φίλον θάλασσαι, ὅπερ ἄνθρωπος ἐμὴν γεωργὸν. So with collective nouns, as τὰ δῶμα πλῆθεσι, οἵτως ἄκουσαν, χρίσεται 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: θησαυροποῖοις ἄνθρωποις, οὓς τὸ πλῆθος. This construction is less common in prose than in poetry; as ἄνελπται τοῖς ἔθεσι ἑκάστῳ, οἱ ὑπάρχοντες εὕρηκαν ἕχοντες in truth there is within some one of the gods who occupy the whole heaven 740.

c. A relative in the singular having a collective force may have its antecedent in the plural; as τούτον ἐκείνην, διὰ τῶν μηδεὶς καθότι οὔτις to commend those who voluntarily do nothing evil P. Pr. 345 d, ὃς ἐκείνην ἐννυχώσαντες... τάστατο ἐκεῖνοι they slew all whom they met X. A. 2.5.32. Here δι 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 ἐὰν τὴν πλεονεξίαν, δῶρα φώς διώκειν τέφρας ὡς ἀδόδαν for the sake of profit, a thing which every nature is inclined to pursue as a good P. R. 350 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 εἰσὶν ἐν ἑκάστοις οἷς, ἂς ἐκείνα ὁμόρροις; assumedly there are propositions in each of us which we call hopes P. Phil. 40 a, εἰς τινα... διαγεγέρται πράξεως τὰ δίκαια καὶ τῶν ἀδίκων ἅγιακαμοιοὺς, ἣταίρα ρομπί Καλλιστῆν μελέτην ἀναγνώσας εἴπει 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 ἀνδόντοις ὡς οὖν καθότι, δῶρα ἡμέρως τὰ ἀνδρώπως; 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... δι, τοιοῦτος... οὗς, τοσοῦτος... ἡλικίας, etc.

a. The antecedent of δι is often τοιοῦτος (1249). The antecedent of δι, διπερ, ὡς, may be διωσ, παραπλῆσις, ἠτος.

2504. On comparative clauses of degree with τοσούτως... διεκ, 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 ὁ 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 ὁ) or indefinite (negative μή). When the relative clause has the subjunctive with ἃν or the optative (not in a wish), the antecedent is indefinite (negative μή).

**Definite:** ταῦτα ἄν δοθῆται πράττει he does what he wants (i.e. the particular thing he wants to do). Negative ταῦτα ἄν δοθῆται πράττει.

**Indefinite:** ταῦτα ἄνω δοθῆται πράττει he does whatever he wants (i.e. if he wants to do anything, he does it); negative ταῦτα ἄνω μὴ δοθῆται πράττει. So ταῦτα ἄνω μὴ δοθῆται πράττει whatever he wants to do, that he always does, ταῦτα ἄνω δοθῆται πράττει whatever he wanted to do, that he always did, ταῦτα ἄνω μὴ δοθῆται πράττει whatever he wants to do, that he will do, ταῦτα ἄνω δοθῆται πράττει 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.

ἀ μὴ οἶδα οὐδὲ σομαί εἰδήμαι whatever I do not know (= εἶπα μὴ οἶδα) I do not even think I know P. A. 21d. Here ἀ οὐκ οἶδα would mean the particular things I am ignorant of, and would have no conditional force whatever. So in οὐκ οἶδα ἂν ἔργοι αἱ μὴ φρονῶ σίγαν 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, ἄν, ὃς, ὃς, etc.) are used; when indefinite, the compound relatives (ὅτις, ὅτιος, ὅτιος, etc.) are used, but the simple relatives are often employed instead. When the antecedent is indefinite, ὃς usually has the subjunctive with ἃν or the optative; while ὅτις is preferred to ὃς 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.

ἐγώ δὲ καὶ (οὗτοι) ἃν κρατῶ μενοῦμαι but I and those whom I command will remain X. C. 6. 1. 28, καλὸν τὸ δυσκελέον αἰς (for τοῦτοι αἰς) ὑπὲρ τὸ ἕκαστον δίκη is sweet to those to whom life brings contumely Men. Sent. 291, λέγω τάρα
THE ANTECEDENT OF RELATIVE CLAUSES 565

eιοφήρον αφ’ δέων (for αφ’ τοσούτων δύο) εκάστος εξει: I say that all must contribute according to the ability of each (from such means as each man has) D. 2. 81.

2510. In general statements in the subjunctive with ἂν or the indicative, the relative, referring to a person, is often without an antecedent and has the force of εἰ τι. In such cases the main clause contains a substantive or a neuter adjective with ἄτι (which is commonly omitted), and the relative is the subject of the sentence or in apposition to it.

ἐνυφορά δ’, ὃς ἂν τίχοι κακῆς γυναῖκος it is a calamity if a man gets a bad wife E. fr. 1056, καὶ τοῦτο μεῖζόν τ’ ἡ ἀρετής κακάν, ἄτι οὐ γάρ προσόντα κέκτηταί κακά and this is a misfortune exceeding the reality, if a man incurs the blame for evils that are not his doing E. Hel. 271, ἄτις ἂν . . . πρὸς δέων κακοῦναι, βαροὶ 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, ἀπὸ των ἄτι . . ., οὕτως ἐθελοῦσι δ’ ἐπαιρήσει . . . πράττειν τι is the characteristic of men without resources to wish (lit. who wish) to accomplish their purposes by perjury X. A. 2. 5. 21 (here ἐθελοῦσι alone might be expected, but οὕτως ἐθελοῦσι follows as if ἀπὸ των ἔιν had preceded), τοῦτο γνωρίζει μέγα τεκμήριον ἄρχοντος ἀρετῆς εῖναι φ’ ἂν (= ἂν τινι or ἄτιφ’) ἐκτεῖται έπαιρησταί 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 ἄφ’ οἷς since, ἐν φ’ while, ἐς δ’ till, μέχρι (ἀχρ’) ὅβ’ until. ἄφ’ ἂν and ἐξ οὗ because (cp. οὕτως, οὐδ’ούς), ἔφ’ ὅτε on condition that (2279).

2512. A demonstrative adverb may be suppressed: ἐξω βουάδι καθ’ (for καθ’ εἰς θά) τῷ πράγμα έγένετο I will bring you to the spot where the affair took place X. C. 5. 4. 21, ἀνακλειστές δήν (for δείκνυν δήν) αἵ τι λαμβάνει ὧν shutting them out from places whence it may be possible to take anything X. M. 2. 1. 16.

2513. ἄτινος ἄτις, ἄτιν ὅ. — The antecedent is omitted in the phrases ἄτιν ἄτις (rarely ὧς) there is some one who, somebody, plural ἔιν ὅι of some (less often ἄτιν οὗ), ἄτιν ὅ (of the past).

ἄτιν νῦν ἄτις βοηλαία ὅτι τῷν σώτηριν βλάπτεσθαι; is there then any one who wishes to be harmed by his companions? P. A. 26 δ, οἴμοι... ἄτιν νῦν ἄτις βιχ’ ἔγω καταλείπαν τῷ πάνω οὐκ οὖν there neither is nor will there be any one to whom I may leave my property X. C. 5. 4. 30, ἔιν δ’ καὶ οὗ... φεύγοινι some horses too run away X. Eq. 8. 4, ἔιν δ’ αἰν’ οὐδ’ ἂν παρατήρησι διαβάλετε and some of them you would not be able even to cross at all Χ. Α. 2. 5. 18, ἄτιν νῦν δ’ οὗ καὶ τῷ προσέχον and some brought firebrands too 5. 2. 14, ἄτιν νῦν... πλαίσιν ἔπιστευεις ἡ γυναί; is there any one to whom you entrust more than to your wife? X. O. 8. 12, ἄτιν οὗ καὶ θυγατέραν καὶ δεῖξαν καὶ γέραν συν hit both the cuirasses and wicker-shields X. C. 2. 3. 18. ἄτιν οὗ is not an example of θεῖα, but due to the analogy of ἄτιν ὅτε (ἐντερε, ἄτιν οὗ, etc.

2514. The oblique cases of ἔιν οὗ there are those who—some (ἔνοικοι) are regularly formed by ἄτιν ὅν, ἄτιν οἷς, ἄτιν οἷς (or οὕτως), which are used also of the past and future.
SYNTAX OF THE COMPLEX SENTENCE

2515. Here belong certain idiomatic phrases due to the omission
of the antecedent: οὐδὲν οὗ (ὅπως) somewhere, sometimes, οὐδὲν ἢ in
some way, οὐδὲν ἤ and ἐνώτητο (= ἐν ὅτι, cp. 175 b) sometimes, οὐδὲν ἦν
somehow (in questions = is it possible that ?), οὐκ οὐδὲν ἢ in no way,
it is not possible that (lit. there is not how).

οὐτὶ δ' οὐ αὕτη λόγου κρεισσων γένοιτ' ἀν but sometimes silence may prove better
than speech E. Or. 638, οὐτὶ οὗ καὶ οἷς (2514) βέλτιον τεθάναι ἢ ἕν ἀκριβῶς
and for some people it is better to die than to live P. Ph. 02 a, οὐκ ἐκατὸν ὅτι . . .
ἀν ἦμας ἐν λαθού εἶναι it is not possible that he should elude us again A. Vesp. 212,
οὐκ οὐδὲν ὅσον οὐκ εὑρίσκεται ἡμῖν it is not possible that he will not attack us
X. A. 2. 4. 3.

2516. οὖδὲν οἷον (with the inf.) there is nothing like stands for οὐδὲν ἐστὶν
touξουν, οὐδὲ ἔστι. Thus, οὐδὲν οἷον τὸ αὐτὸν ἐρωτᾶν there is nothing like ques-
tioning 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 con-
junction 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.

'Αραμών, δ' ἡμεῖς ἠθέλομεν βασιλέα καθότανα, καὶ (φ') ἔδοκαμεν καὶ (ταρ' οί)
ἐλάβομεν παντα . . . ἡμᾶς κακοὶ τοιεύν περάται Ariaeus, whom we wished to set
up as king, and to whom we gave, and from whom we received pledges, is attemp-
ting to injure us X. A. 3. 2. 5, ποῦ δὲ ἐκεῖνος ἐστὶν ὁ ἀνήρ δ' ὑπὲρ ὧν ἄνευ ἡμῶν καὶ σοὶ μας
μᾶλλα ἔδοκες θανάτευσιν αὐτόν; where, pray, is that man who used to hunt with us
and whom you seemed to me to admire greatly? X. C. 3. 38, καὶ τῷ τι χρῆ
δρᾶν; δεσιν ἐμφανίσωθεν θεοὶ ἐχθαλομαί, μίσει δὲ μ' 'Ελλήνων στρατίων 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. A. 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.
48. 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: (ῥέξφαος)
Ὁ οἷος μὲν πολλάκις προσεληκμον διὰ τὸ ἔθος, δεύτερον δὲ ὅπως ἄλλοι ἄρτος
which we have often called sciences because it is usual to do so, but they require
another name P. R. 533 d (here abrax, not αὐτ, 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 ἐμὸς ἡμῶν ἄν τοῖς σηθεὶς (τοῖς φίλους) regarding as friends those whom thy husband so regards E. Med. 1153. Or the verb of the main clause may be omitted: τά γὰρ ἀλλα (ἐπολεί) διαπέρ καὶ ἦμεσ 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.

(ἐχθέων) οὐκ οἱ Σόρωι θεοὶ ἐνμισθοὶ καὶ ἀδικεῖν οὐκ εἴτω, οὔτε τὰς περιστερὰς 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. — ἐξ ὧν τῆς ἐλευθερίας ἡς (for ἡ) κέκτησθε worthy of the freedom which you possess X. A. 1. 7. 3, πρὸ τῶν κακῶν ἄν (for ἂ) οἷα instead of the evils which I know P. A. 29 b, ἀφ' ἄν (for τούτων ἃ) ἄροτρα from what you know D. 19. 216, Μῆδων δοὺς (for δοὺς) ἑόρακα . . . ἐμὲς πάντοι κάλλιστος my grandfather is the handsomest of all the Medes I have seen X. C. 1. 3. 2, μὴ ἐνοποιηθεῖν δόκην δεὶ θεμελίω (for τούτων ἀλα δεὶ ἐνοποιήθαι) if the foundations were not as they ought to be be X. Eq. 1. 2.

b. Dative. — φαβορίσω ἃν τῷ ἡγεμόνι ἃ (for ἃ) δολὴ ἐπεσεῖα I should fear to follow the leader whom he might give X. A. 1. 3. 17, ἐπικείμενος σε εὑρίσκω (for εἰς τούτων ἃ) ἀλέγε: I commend you for what you say 3. 1. 45, οἷς (for τούτων ἃ) ὑπεντεύκασαν ἐν λεύκτροις οὐ μετρίως ἐκκράτησαν θεοὶ 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, βλέποντεσθαί ἂν (for ἂδρо ἐκείνω ἃ) ἡμῖν παρεσκεύασται to be harmed by what has been prepared by us T. 7. 67, ὅλως ἄν (for τούτων οἷς) ἀγαθονίσθηκα a few of those whom I have met with P. R. 531 e.

2524. The pronouns subject to attraction are ὅς, οἶς, ὅσος, but not ὅσες (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' ἃν (for ἄν ἔστω ἄν) ... προσανεῖ καὶ διατίθεται, καὶ τῶν ἔδωκεν from what he begs and borrows, from that he lives D. 8. 20.

2527. Before ἑλθεί, which with the relative is treated almost like one word (cp. quīvis), attraction to various cases from the accusative is rare. Thus, αἱ τῶν ἔτεσι (for ἔτεσι) ἐφράσατο τινὰς they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

2528. Attraction takes place also in the case of relative adverbs; as διοκεστὼ ὅθεν (for οὐκ ὅθεν) περιστέρα παῖδες 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, οἷς μάλιστα τὰ παρόντα ἄρκει (οὗτοι) ἥκεσσα τὰν ἄλλου ὄντων ὅργαιναι those who are best satisfied with what they have, covet least what is their neighbour's X. S. 4. 42, στυγνὸν μὲν ὧ (= ἐκθερόν) μ' ἤταν ἡμέρα having 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: ἃν (for τοῦτων οἷς) ἀνυγχάνω πολὺ μάλιστα δύναμι σ' of those whom I meet with, I admire you by far the most P. Pr. 381 ε, διηλόγω δ' καὶ ε' ἃν (for ε' τοῦτων) ὃς you show it also by the life you lead D. 18. 198. But εἰδέματι τὴν δύναμιν (τοῦτοι) ἐσ' οὖν ἰδών to discover the strength of those against whom they are to proceed X. A. 5. 1. 8. Cp. E. Ion 560 (in 2488) where ο' = τοῦτων ο' where.

b. Dative: τοῦτο δ' διώκω εἶστιν φ' (for τούτῳ δ') τὴν δ' ἐλέγετο this is like that which was said just now P. Ph. 69 ε, ἐμμονῶν οἷς (for τοῦτοις ἀγαθοῖς δίκαιοι) σοφερμοί διὸ καί οὖν διὸ; do we abide by what we agreed was just, or not? P. Cr. 50 ε. But διὰ τὸ ἀναγκαῖον ἀνθρώπων εἶναι διαλέγεσθαι (τοῦτοι) παρ' ἃν λάβουσι τὸν μάθησιν 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 οἷς, ὧν, ᾧκεῖς, ᾧτις ἢ, ὧτισσιν (and some others) and a following nominative with the copula may be attracted to the case of the antecedent. Thus, χαριζόμενος τούτῳ ἀνδρὶ οἷς σ' δ' showing favour to such a man as you are is commonly condensed to χαριζόμενος οἷς σοι ἄνδρὶ (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 ἄνδρας τολμοῦσα οἷς καὶ Ἀθηναίους (for οἷς καὶ Ἀθηναίοι εἶτο) to bold men such as the Athenians T. 7. 21, ἀντίκ Λιγνάννας ... καὶ ἄλλα δέ τινα θυγ Παμφαλε he called out the Agrians and all the other Paeonian tribes 2. 90, χαριζόμενος οἷς
olov λέγει when the weather is such as you describe X. A. 5. 8. 3, ἀνθλαμμένον ὥκοι
... ὅτι τὸ ἐστάσιν (for ἐστάσις τινος δοττές δὴ δὴ) the house burst into
flames, some one or other having set it on fire 5. 2. 24.

a. ὅσο is often attracted with superlatives: ὅσος πάγου olou δεισοφάτου (for
tουστων ὅσος δέτι δεισοφάτου) when the frost was tremendous P. S. 290 b. Cp. 1087.

b. The article may appear in this construction with ὅσο and ἥκοι, the rela-
tive clause being treated like a substantive: τοῖς ὅσοι ἥκοι to such as we are X.
H. 2. 3. 26.

c. The subject of the relative clause rarely stands in the nominative, not
being attracted along with ὅσο. Thus, κυραιοὶ ὁλουστερὸν σον 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 Σύλων ἤμει τοιοι
ὅσοι ἄθροισοι Solon detested men like him (D. 19. 264), editors generally
read τοῖς ὅσοι ὅσοι.

2533. Inverse Attraction. — An antecedent nominative or (often)
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.

τάσει (for αἰδε) δ' ἄντερ εἰσορόξ... χωροτίε but the women whom thou seest
are coming S. Tr. 283, πολιτείαν (for πολιτεία) οἴον εἶναι χρὴ παρὰ μόνος ἡμῖν
ἐστιν we alone have an ideal constitution (lit. such as ought to be) I. 6. 48,
Λεγον δι' Ἀκαδαιμονὸι ὡν δὲνταί πάντων (for πάντα) περατὰς εἶνεν 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 ἅδρα τοῦτον, ὅν πάλαι ἵπτεις... , ὅσος ἄτιν ἐκάθε 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. Hl. 7. 2).

c. So with adverbs: καὶ ἄλλος (for ἄλλοθ) οὔτε ἄν ἀφίη ἀγαπήσουσι σε and
elsewhere, wherever you go, they will love you P. Cr. 45 c.

2534. οὖδεις ὅτις ὃδε every one (lit. nobody who not) for οὐδεις ἄτιν
ὅτις ὃδε commonly shows inverse attraction, is treated like a single
pronoun, and inflected οὐδενός ὅτιν ὃδε, οὐδεις ὃτις ὃδε, οὐδενα ὅτινα ὃδε.

οὐδενός ὅτιν οὐκ ἀλογότερον than which there is nothing more irra-
tional P. Charm. 175 c, οὐδεις ὃτι ὃμα ἀντικρίσιμον replying to every one P. Men. 70 c,
περὶ δὲν οὐδενα κινδύνον ὅτιν ὧν ὑγείαν οἱ πράγματα for which our ancestors
underwent every danger D. 18. 200.

a. Cp. ὁδαιμῶν Ἑλληνικῶν τῶν ὃδε ἄν τολλῶν μὲν his power was much greater
than any Hellenic power Hdt. 7. 145 (= ὁδαιμῶν ἄτι τῶν), ὁδαιμῶν ὃτι ὃ ὁ φήσημεν
it can in no wise be that we should say no P. Pol. 308 b.

2535. ὅσο preceding by an Adjective. — Here the subject of the relative
clause is identical with that of the main clause, and is omitted together with the

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copula: χρήματα άλλης δαμαστα δοσ (for δαμαστα δοσίν δοσ) he received a wonderful amount of money P. Hipp. M. 282 c, μετά δε δρώτος δαμαστα δοσ (for δαμαστα δοσίν μεθ' δοσ) with an astonishing amount of sweat P. R. 360 d. So δαμαστα δοσ (for δαμαστα δοσίν δοσ) 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.

εἰς ἑστιν, ἐν δὲ πρότερον ἕλεγες ἀρετήν, ἀληθι (for ἑστιν ἡ ἀρετή ἀληθι, ἐν) if the virtue which you were speaking of before, is real P. G. 503 c, εἰς δὲ ἦν ἀφέλησθε κύριον μεγάλη ἐν (for ἡ κύριον εῖς ἐν) the village at which they arrived was large X. A. 4. 1. καθε μεν, δ' χρήσθε θεός φήμες (for θεος δ' ἢ δ' 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 ἀπεκρύπτειν ἦν εἰς ἀγάπην (for τὴν γνώμην ἦν) he did not conceal the opinion he had X. M. 4. 1. μηδέ ... ἀφέλησθε δι' ἐκάναν ἴδιαν ἦν διὰ παντὸς δι' τοῦ ἁρμόνου δόξαν κέκτησε καθά (for τὴν καλήν 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. εἰς τινα δρόθη ... κατασκευάσατο ἢς ἀρχοι χώρας (for τὴν χώραν ἢς ἀρχοι) 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.

περί δ' ὥσπερ πρότερον ... ἔχει τήμον διελθὼν (for τοῦ τήμου ὅν) dealing in detail with the law which he formerly passed D. 24. 61, ἐπορεύθη σὺν ἐφ' εἰς δυνάμει (for σὺν τῷ 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 ὅ ἐνεφέσωσε ... στράτευμα (for πρὸς τούτων 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 δικαστηρίων καὶ δεόντω δημόσιοι συλλόγοι (sc. εἰς) in courts and all the other public assemblies P. Phae. 261 a (for τοσοῦτος δημοσίος συλλόγος, δος δημοσίως εἰς).

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, οὗτοι ὁ τῶν περί μωμην, δοσ δ' 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, ευρήςει τοὺς . . . δικαστὰς, οὕτως καὶ λέγονται ἐκεῖ δικαίως, Μίνως τε καὶ Ράδαμανθύς κτλ. he will find the judges, who are said to pronounce judgment there, Minos and Rhadamanthus, 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, ei μανθάνεις ὃ βουλόμαι λέγειν τὸ εἶδος if you understand the class I wish to describe P. R. 477 c, οὕτως οὕτως οὐκ ὁμοῦ ταὐτοῦ εἶναι τοῦ φόλακας 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' οἷς μὲν ἀπέχειν, οὐκ ἠνοχός 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 τεῖχωμα δὲ ἢν αὐτῷ τῶν Συρακοσίων αὐριοί they captured the fort of the Syracusans which was there T. 7. 43, ὥς ἐγώ ἤθελον τῶν ταῦτα τὴν ἡτησ εἰς μεγίστη πίστις διονυσίου which I was willing to offer to the plaintiff the assurance that was must solemn D. 52. 12, ἐπιδόθη . . . τὴν δικαίαν ἡτησ ἀπολογία to show what the fair line of defence is 19. 203, ἐβρίζειν δὲ μάχη . . . ἐγχείρησιν μαχῆς, ὃς εἶχον ταμεῖχρος 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 ἢγατον συμμάχους ὅθενος πλείστους ἐδύναμην (1087). Similarly ὡς τάχειστα (scil. δύνασαι or the like) as soon as, as soon as possible, ἐτελ (ὅτε) τάχειστα 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, ἠφή εἶναι ἄρον δὲ εἰ μὴ τῶν προκαταλήφθωστο, ἠδύνατον ἰσσωθεῖν 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' ὅτε ἑαυτάρακτες τείχωσαμενοι κοινῷ δικαστηρίῳ ἐχρωτο (for ϕ ἐχρωτο τείχωσαμενοι αὐτῷ) 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, ἤδη καλεῖται Ἀρτέμιδος τέμνειν (for ἤδη τέμνειν 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 ἐν 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 ἐν denotes unreality.

c. The subjunctive with ἐν expresses a possible or supposed fact in future time or a generality in present time. The subjunctive without ἐν is used in indirect questions (1805 b).

d. The optative without ἐν expresses a wish, a possibility less distinctly conceived, or a generality in past time.

e. The optative with ἐν is potential, and is used either in conditional relative clauses with an optative in the main clause, or alone, as μὴ ἔστω ἄθικς, μὴστὶν ἀσπείραν ὅστε 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 ὅθε ἐξω, ὅθε ἄριτ, 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 ἐξω 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. οδὸν τὸῦ σέβημα μὴ οδὸν ἐξω ὅ τι δὲ ἐκεῖστι τῶν φίλων . . . , ἀλλὰ μὴ οδὸν ἐξω ἰκανὸν ὅστε δὲ 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, ὅτε ἐξουσιῶν ἐκεῖνοι δοτὶ φῶςων they will not have any place whither to escape 2.4.20. οὐκήν ὅστιν ἔλειδε δοτὶ τραπέζους δὰναν . . . φῶς I have no longer any hopes to which I may turn and escape death E. Or. 722, ἦν δὲ τι λέγη he will be able to say something L. 6.42.

b. οὖθεν γὰρ εἰςν ὅστις . . . τὰς ἑμᾶς ἐπιστολὰς πέμψειν for I had no one to bring my letter E. I. T. 588.

c. Attic never, or rarely, has the positive forms ἐξω ὅ τι ἄν, ἔστιν ὅς ἄν (K 170), πέμπω ὅστις ἄν, with the potential optative.

2548. The subjunctive with ἐκ in Homer does not involve will in ὅθε ἐς ἄνθροπον ἄδηπτος ἄνθροπον . . . ὅθεν γένεται, ὡς καὶ Φαίηκως . . . ὡς γαῖαν ἐκτός that man lives nor will ever be born who shall come to the land of the Phaeacians 202; cp. ὅ 756, Ψ 345. Ὑ 103 involves a different aspect of will from that in 2547 a.

2549. The deliberative future (1918) occurs in relative clauses; as διὰ τῆς μολὼν ἐκ δόμων ὅκε ἐξω I do not know how we are to go home S. O. C. 1742.
The deliberative subjunctive is more common; as ὥμω δὲ τῇ χρήσωμα τῶν λόγων 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, ὥμω τις θρόνοι ἐστιν, ὥμω δὲ πλέων ἔξωπολυσι εἴρητος 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, αὐτὸν γὰρ σε διέ προμικήτως δώσω τῷ τρώγῳ τής ἐκκυκλωθήσης τίχης for thou thyself hast need of forethought whereby thou shalt extricate thyself from this trouble A. Pr. 86.

2551. ὥμω τινὶς ὃς (ὅπως, ὅτοι, ὅς) are used with the future indicative to introduce statements as regards the future. Thus, ὥμω τις ἐστι δὲ πάροδον ἀληθεύσαι τὴν σὴν ἀχρείαν δυναμὸν ἀντί Εὐρυσθέως there is no one who will prefer thy feeble power rather than Eurystheus E. Heracl. 57, ὥμω ἐσ’ δώσω δόξει σοὶ δεῦρ’ ἐσθώμα με θοῦ 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 ἄν (probably potential) occurs in Attic poetry after ὥμω ἐστιν (ὅπως, ὅτοι) and the interrogative τίς ἐστιν ὃς (ὅπως) and ὅσ’ ὅπως. Thus, ὥμω ἐστιν ὃς ἐρήμων ἐμὸν κείμενον τῷ there is no one except myself who could cut it A. Ch. 172, ὥμω ἐστὶ διὸς ἔλεει πᾶ τὸ γενοῦ καὶ οὐκ ἦν (lit. there is no way how I could) call false tidings fair A. Ag. 820, τίς τῶν σαμ. . . ὕματος ἐκείνον ἐκεῖνο ὅτι δεῖ καὶ οὐκ ἔχει κράτος, ὅτις ἔστως δεσιμοὶ; who has authority in this house that might receive guests? Ar. Thesm. 871, ὅσ’ ὅπως Ἄλκηστι δὲ γάρ μόι; is there a way by which Alcestis might reach old age? E. Alc. 52. The potential optative with ἄν occurs after these expressions (E. Alc. 80, S. O. C. 1168, P. Lach. 184 c). Attic does not use the optative with ἄν after the positive form ὥμω ὅπως (ὅπως).

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: ταῦτ’ ἐστιν ἄν ἔγω ἄνθρωποι this is what I want X. A. 7. 2. 34, δ’ ὅστιον γένη βρασόν, ὅσ σῆ μέτροι αὖθις αὖθις, ill-starred races of men, whose destiny is beyond due measure S. Ph. 179, ὅτι οὖν ἂν ἦγα παντόπολες περὶ ἄντων, ἱστορεῖ οὖν τὰ ταύτα Καλὺς καὶ ἐμὸν πρῶτον παράσομαι διάδεκαίν Ι will first try to inform you (lit.) from the source which you will most easily learn about them D. 27. 8, παρ’ ἐμὲ ἀφικόμεθα οὐ τελεστὶ ἄπερ ἐν τῇ θεᾶς ἄλλῳ τῷ συγκεκριμένῳ τῶν σοφιστῶν in coming to me he will not meet with the treatment he would have suffered had he consented with any other of the sophists P. Pr. 318 d.

Subjunctive: Ἀντωνὸς δὲ παρεκαθέστο, ὃ μεταδόωμεν τῆς ἡμέρας Ἀνυτός has taken his seat here (lit.) to whom let us give a share in the investigation P. Men. 87. εἰς, κλώνα δυνάμει . . . μὴν δ’ ἐν ἄλλοις . . . ἢ σοὶ μὴ δεῖχσι hearing that our mother is in the house, (lit.) of whom have thou no fear S. El. 1309.
Optative: σομαὶ ἢμᾶς τοιαύτα παθὼν, οὐ τοὺς ἔχοντις οἱ θεοὶ ποτέ χαλέυειν. I think we should endure such things as I pray the gods may inflict upon our enemies. X. A. 3. 2. 3, ὁπότα πάσες. . . οὐδὲ ἀνήρ ἰδὼν μὲν ὄροι πάλιν ἔχων, such as a man could carry with difficulty 5. 4. 25, ὅσον μὴ ἐπέστρεψη δὲν . . . ἐγὼ τάχειτ' ἄν διδάξαιμεν I will begin at (from) that point where I can most quickly inform you. D. 20. 6. The potential optative without ἄν is very rare (2552).

Imperative: πάταγον φίλων, ἤν ἔγγραφον σύ μημείωσιν δέλτοις φρένῳ I will tell thy wandering, which do thou inscribe in the tablets of thy memory. A. Pr. 788.

On ὅσθ' ἀ δράσων, see 1842 a.

a. Ordinary relative clauses are explanatory, and (in sense) are equivalent to independent co-ordinated clauses. See 2490.

b. Homer has κέ or ἄν with the future: παρ' ἵπποι γε καὶ ἄλλοι, οἱ κέ με τίμη-σουν: 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 μὴ). The antecedent of final relative clauses is usually indefinite. ὅς is commoner than ὅτις. (The construction with the future participle is more frequent: 2065).

φειά δὴ δεῖν ἡμᾶς . . . προσβεῖν πέμπειν, ἢ τοῖς μὲν διδάξει ταῦτα, τοῖς δὲ παρε-ξυμῆ I say that we must send an embassy, which will inform some of this and incite others. D. 2. 11, πέμποι τιν' δότις σημαίνει send some one who will announce. E. I. T. 1209, ἢδεξε τῷ δήμῳ τρίκαλα ἀνάρας ἐξετάζω, καὶ τοῖς πατρίσι κόμοις συγγράψω, καθ' οὗ πολιτεύοντος 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: κρόνω τὸδ' ἴγχως . . . ἵνα μὴ τις δηται: I will hide this sword where no one shall see it. S. Aj. 669.

a. After a secondary tense the future optative occurs rarely: αἱ δὲ τρίκαλα ἡρέθησαν μὲν ἐκεί τάχειστα τὰ μακρὰ τεῖχη . . . καθερόθη· αἰρεθέντες δ' ἐφ' ἐκεῖ ἴδου ἰσχυρᾶ-ψαι κόμοις, καθ' οὔσινα πολιτεύοντοι 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 ἔμελλον and the infinitive. Thus, καθαρχῶν προσετάξαν Ἀλκιδᾶν, ὅσον ἐπικελέσθει they appointed Alcidas as admiral who was to sail in command. T. 3. 16.

c. Homer uses the subjunctive (with κέ, except Π 287) after primary tenses, the optative after secondary tenses. Thus, καὶ τοις ἐλεφάνται, ὅσον τοὺς ἀναφησάν διὸν a seer will come to tell thee the way. ἀγγελὴν ἠκούσαν ὅσον they sent a messenger to tell the woman. S. 458. The future also occurs (§ 332). The present or sorist optative is rare in Attic. (S. Tr. 903, Ph. 281).

2555. Relative Clauses of Cause take the indicative (negative ὅ). ὅς is more common than ὅτις.

θαυμάστων τοις, δὲ (ἐς τοι ὅ) ἡμᾶς . . . οὐδὲν δίδων you do a strange thing in giving us nothing. X. M. 2. 7. 13, Ἀχιλλὶ δὲ μέμφομαι, ὅτις μὲν ἔτραπες ἤκουν ἀνοσίωτα τοῖς μὲν λόγοις ἑσπέρας 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 (οἷς = δεῖ τούδως, etc., 2687).

a. γε is often added to δέ or δέτις.

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, οἷος with the infinitive see 2497). The negative is οὐ when the relative clause approximates ὀστε (οὐ) with the indicative, as is generally the case when the main clause is negative, expressed or implied. Here δέτις is commoner than δέ. The negative is μή when the relative clause expresses an intended (2557) or anticipated (2558) result, where ὀστε μή with the infinitive would be less precise.

τις οὐ τω ἑαυτόν δέτις οὐ βολεταὶ σοι φιλος εἶναι; who is so mad that he does not wish to be a friend to you? X. A. 2. 5. 12, οὐδὲν γὰρ οὖν βραχὺ βελων ἐκτανοὶ εἰχόν αὐτὸς εἴη κατὰ τοὺς δίκαιως ἄλλους 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 δέ and the optative with δέ are rare. Thus, τις δ' ἦν οὖτως . . . μισαθήνας, δέτις ἑυτῆρα ἄν άτακτον αὐτὸν ὑπομανάται ἑδεῖ; who was such a hater of Athens that he could endure to see himself not at his post? Lyc. 39, τις οὖν ἐν χώρε, δέ . . . βγεί δήνατ' δὲ μαχθῆναι σπερματέεθαι who is so vigorous that he could carry on war while battling with cold? X. C. 6. 1. 16. A potential optative with δέ follows a potential optative in P. R. 380 b.

2557. The indicative is normal in consecutive relative clauses introduced by οὐκ ὡστιν δέτις (οὐ), οἰδεῖς ὡστιν δέτις (οὐ), οὐκ ὡστιν ὡμές (οὐ), εἰσίν οὐ, ὡστιν οἰς, etc.

οὐκ ὡστιν οἰδεῖς δέτις οὐχ αὐτὸν φιλεῖ there is no one who does not love himself Men. Sent. 407, οὐκ ὡστιν ὡμές ἡγεῖ κτῆσι παλιν ἀδίκας in no way canst thou regain thy youth E. Herac. 707. See 2551.

a. The indicative with ἥν and the optative with ἥν also occur. Thus, οὖ γὰρ ἦν δ' ἦν ἐπειδὴ for there was nothing that you could have done D. 18. 43, δὲ οὐκ ὡστιν δέτις οὐκ ἦν καταφρονήσεις whom every one would despise I. 8. 52.

b. On the subjunctive and optative without ἥν, see 2540, 2547, 2552.

2558. The future indicative is often used to express an intended result (negative μή).

ὁρῶντος ἐκ τοῦ φυτοῦ λέγει δὲ κρατήσας μή κατασχέσαι 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, ὤν τῷ ὑπῆθει . . . ὑποσχόμεναι, ἐξ δὲ μηδ' ἄν οὕτων ἡ κυριακή σορτα 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.
lyavol oμεν... δηλαν τεμψαι ναθς τε καλ ανδρας ολιγαις συμμαχουντα τε καλ
την 0δων ηγηςουνται (cp. δωτε συμμαχεσθαι) we are able to send you ships and
men who will fight with you and direct your journey X. Δ. 5. 4. 10, οδη τηλεια
στι τα δαπαξειν οδη σιτος γη θρησκιεσα μενουτε we have neither ships to convey
us away nor provisions to feed us while we remain 6. 5. 20, δεητα τως δητις
αυτων οηδεις he needs some one to improve him P. Eu. 306 d, (δει) γήρουμα
νικησαι τουντο δι' οθ' Φωκης απολυουνται 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,
ος (δοτις) corresponding to αν τις and ος (δοτις) δεν to εδαν τις. The
negative is μη.

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 con-
ditional sentences. δε δεν is always generic, εδεν 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:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple:</td>
<td>αν (δε, δ) τι</td>
<td>ελχαι</td>
</tr>
<tr>
<td>Unreal:</td>
<td>αν (δε, δ) τι</td>
<td>ελχαι (ελχεν)</td>
</tr>
<tr>
<td>General:</td>
<td>εδαν τι (δεταν τι, δ τι)</td>
<td>ελχι</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th></th>
<th>Future</th>
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</thead>
<tbody>
<tr>
<td>Simple:</td>
<td>ελχαι (δοτε, δ) τι</td>
</tr>
<tr>
<td>Unreal:</td>
<td>ελχαι (ελχεν) (ελχεν) (εδωκε)</td>
</tr>
<tr>
<td>General:</td>
<td>ελχαι (ελχεν) (εδωκε)</td>
</tr>
</tbody>
</table>

More Vivid: εδαν τι (δεταν τι, δ τι δεν) ελχι δεωκε
Less Vivid: ελχαι (δοτε, δ) τι ελχαι (δοτε, δ) δεν

N. — English cannot always, without obscurity, use a relative to translate δε
or δ τι with an unreal indicative; in such cases when(ever) or whatever are best
rendered by if ever. Cp. 2398.

PRESENT AND PAST CONDITIONAL RELATIVE CLAUSES

First Form

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).

οδ γαρ δ πράττουναι όλο δικαιο, διλ' α (= αν τια) μη πράττουναι, ταυτα 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, τὸν Ἑλλήνην οί (= εἴς τινες) μὴ ἐνυχοῦν ἐν ταῖς τάξεσιν ὅπερ εἰς τὰς τάξεις ἦσον those of the Greeks who happened not to be in rank ran into their ranks X. A. 2. 2. 14, διὸ πρὸς τὸν Ἁθηναῖον ἀκέφαλον δεινὸς μὴ ἔστησαν they killed all of the Athenians who had not escaped by swimming T. 2. 90, δέ γε μηδὲν κακὸν ποιεῖν οὖν ἀν τινος εἴη κακὸν αἶτιον; and that which produces no evil cannot be the cause of any evil either? P. R. 379 b, ὁ μὴ προσέχει μη' ἄκονε μη' δρᾶ neither hear nor behold that which seems thee not Men. Sent. 39, διὸ τῶν ἐπιθυμεῖν, περάσον πινακὶ 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 ὅτι (ὅτι) usually take the subjunctive or optative (2567, 2568), and those with ὅτις (ὅτι) the indicative (2569).

2563. If the relative clause expresses a present intention or necessity, the future indicative may be used.

ἐν τοῖσιν κεκλείσασι (1960) ἔδεικεν ἐκάστῳ τὰ πράγματα ὃ μὴ τις αὐτῶς παρέσται each thought that progress was surely impeded in any undertaking in which he was not going to take part in person (= ἐν τοῖσιν κεκλείσασιν ὃ μὴ παρέστως) T. 2. 8. Cp. P. Th. 186 c. More common is μελλεῖν with the present or future infinitive: ὅμως ὅτι... ἀπαύγασεν ἥματο 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 sense of the indicative. The main clause has a secondary tense with ἄν (cp. 2303).

οὕτω γὰρ ἐν αὐτοὶ ἄνεγκυμνοις πράττειν ἂ (= εἴς τινα) μὴ ἐπιστάμεθα 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 ε, ὁ παῖς ὄμων, δειν (= εἴς τινα) ἐκθέει ἦσαν, ὅτα τοῖσιν ἄν ἐβρίζοντο (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, ὅπως ἄν τούτων ἐποίησεν, ὃδε καὶ ἤτοι πλοῦσιοι 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.

GREEK GRAM. — 37
SYNTAX OF THE COMPLEX SENTENCE

I will obey whatever man you may choose. X. A. I. 3. 15, ὁς (for ὁ) tes ἄλλοι ἐργάζομαι, τοίτοις σὺν χρήσῃ whatever others acquire by labour, that you shall enjoy. X. M. 2. 1. 25, πειραίσκου ὁ τι ἢ ἄλλων ἔφη ἂδικον πτωχοῦ. I will try to do you all the good I can. X. A. 6. 1. 33, ὅτι τι εἴθε, λγεῖται ἐν οἰκοδομεῖται οὐ τίς wherever I go the young men will listen to my speaking. P. A. 37 d, ἐπεξείρισε δ' ἐν ἐν σὲ ἐρωτῶ answer whatever I ask you. L. 12. 24, ἐπεξείρισε δή ἐν τις ἡγέομαι follow where any one may lead you. T. 2. 11, ὃς ἄν (= ἐν τις) ἐγῶ Πηλών, πειραίσκου let us all obey as I shall bid. B. 139. Potential optative: ὅστις ἀποφέρουν ἃν ἤητοι ἀν βολὴ δίκην σοὶ that you can get off in any suit you please. Ar. Nub. 1151.

The future indicative is scarcely ever used in a conditional relative clause of this sort (T. 1. 22 δοῦι βουλήσονται; cp. 1913).

Homer has some cases of the subjunctive without κεί or ἄν (e.g. N 234). Homer sometimes uses the future with κεί or ἄν in the main clause: δ' δὲ κεί κεχόλωσται, ἃς κεί ἱκώμαι 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 ἄν.

ἅσωσιν ἄν ἐν ἕλα τὰ πλοία ἐμπολισὶν ἄ (ἐν τις) ἴμων Κῖρως ὁμή I should hesitate to embark in the vessels that Cyrus might give us. X. A. 1. 3. 17, δ' δὲ μὴ ἄγαν ψ. oδ' ἄν φιλοὶ nor could he love what he does not desire. P. Lys. 216 b.

The main clause has the optative with ἄν in wishes: ἔδρα θεῶν ἔχω, δὴ διδόην may he keep the gifts of the gods whatever they may give. σ. 142.

Homer sometimes uses κεί or ἄν in the relative clause (φ. 161).

GENERAL CONDITIONAL RELATIVE CLAUSES

Fifth Form

PRESENT GENERAL CONDITIONAL RELATIVES

2567. Present general conditional relative clauses have ἄν with the subjunctive. The main clause has the present indicative or an equivalent.

ἄδεῖς δ' ἀπολλοῦν ἄτιτλος (= εἶναι) ὅπως θεῆ 'he dieth young, whomsoever a good doth love.' Stob. Flor. 120. 13, οὖν (= τινας) ἄν ἄγαν φιλοκόμασιν ἔχοσιν τῶν τῶν πολεμοῦν, οἵματι whomsoever he sees zealous of danger in the face of the enemy, these he honours X. H. 6. 1. 6, γαμοῦσι τῇ ὄψει ἄν βούλωσιν, εἰδούς τε εἰς οὔτ συν ἠθίλωσιν they both get a wife from whatever family they please and give their daughters in marriage to whomsoever they choose P. R. 613 d, παρθεί γὰρ ἐστιν πᾶσιν ἄν ἐν πάντῃ τις εἰς for every land is a man's own country wheresoever he fares well. Ar. Plut. 1151.

Gnomical aorist in the main clause: δ' κε θεῶς ἐπεικεθηκαί, μᾶλα τί ἐκλαυαί whoever obeys the gods, him they most do hear. A. 218.
b. The subjunctive without δέ (κε) is usual in Homer and occurs occasionally in Attic and lyric poetry. Thus, ἀνθρώπων ἐφορᾷ καὶ τίνι τις ἀμάρτῃ he watches over men and punishes whoever transgresses ν 214, τῶν δὲ πηγοῦν μάλιστα λυποῦσ' ἀφανῶν' αὔθαιρετοι 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 δέ (κε) 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.

ἀλητὸς φίλος (= εἰς τρόπους εἰς ἔργον, τοῦτο εἰσάγαγεν whatsoever work he was engaged in, that he always performed X. H. 4.8.22, ἐσώμειν δὲ δόξας αὐτῷ he always did whatever he pleased D. 18. 235, πάντας . . . δοὺς λάβομεν δεισδεινοὶ they used to destroy as many as they captured T. 2.67, ἐθάρη διὸ πῆρεν ἐν την γυναῖκαν ἡνίκαι he used to hunt wherever they fell in with large game X. C. 3.3.5, ἀνέκραγαν ἰκέτευον πάντας δὲν ἐντυγχάνομεν μὴ φέροντες they screamed out, entreating all they met not to flee X. C. 3.3.67.

a. An iterative tense with δέ in the main clause: διὶ μελλοῦσιν ἀφοσιωθῶν τὸ στράτευμα . . ., ἐπανήγαγεν δὲ τὸ κέρας, when the squadron was about to take breakfast, he would draw back the wing X. II. 6.2.28.

INDICATIVE FORM OF GENERAL CONDITIONAL RELATIVE CLAUSES

2569. The present indicative instead of the subjunctive with δέ occurs in general conditional relative clauses (cp. 2342). This occurs chiefly after δοῖς, which is itself sufficiently general in meaning.

οὖν ἀλητὸς τὰς ἐξαποφάσεις γνῶσις ἱκνοῦστα λυποῦσται, ἐργα δὲ μάλιστα ἀνέκραγαν those who in feeling are least depressed at misfortunes, in action resist them most T. 2.64, δοῖς δὲ ἐμφανίζεται εἰς ἐπιφανον λαμβάνει, ὁρᾶται πολλοῖτει he coun-

seles wisely who incurs envy in a great cause 2.64, δοῖς δὲ ποιήσεται εἰς ἐπιφανον γαμήτη τιμηράν, μάρτυς δοῖς whoever fixes his gaze on wealth or noble lineages and wed a wicked woman, is a fool E. El.1097, δ τι καλὸν φιλοῖν del whatsoever is fair is dear forever E. Bacch. 881.

a. Cases of the imperfect instead of the optative are rare and generally ill supported: δοῖς ἐφοτε τὴν παραβία την ὑφήλαισιν, δοῖς δὲν ὑφήλετο whenever he thought that he could benefit his country in any respect, he did not shrink from τοῦ 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 δοῖς (δοῖς ἔχοι). Thus, δοῦλομεν θεοῖς, δ τί ποτ' εἰδὼλ θεοὶ we serve the gods, whatever those gods are E. Or. 418.
LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

2571. The potential optative with ἵν in the main clause with the indicative (2562) or subjunctive (2565) in the relative clause.

2572. Indicative with ἵν or potential optative with ἵν in the relative clause. 

2573. The optative in the relative clause with the present or future indicative or the imperative in the main clause (cp.2350). With the present this occurs especially in general statements and maxims. The main clause is often introduced by a verb requiring the infinitive.

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.

2575. There are four main divisions of substantive clauses.

1. Dependent Statements: subordinate clauses stating that something is; as λέγει δι' οὗ παρείη οὐκώτερον 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 ἤρωταν ὅτι ἔστι τὸ πράγμα 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 διαθέμενος αὐτῶν ὅτι μᾶς χάριν καὶ οἰνὸν ἔχων 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, ἔμελλε γὰρ ἴνα ἐμοὶ ἔμαθεν καὶ παρῆφαν καὶ φιλοῦν for I think that you are both fatherland and friends to me X. C. 1. 3. 6, ὅλοι εἰδέρα I think that I know P. Pr. 312 c.

2. By a participle, with or without an accusative (explained in 2106 ff.). Thus, ὅπῃ ἦσαν αὐτῶν τεθνηκότα for they did not know that he was dead X. A. 1. 10. 16, μεμυμη ἄκος I remember that I heard X. C. 1. 6. 6.

3. By ὅτι or ὅστι (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 (ὅστι) may precede the principal clause. Cp. 2586.

DEPENDENT STATEMENTS INTRODUCED BY ὅτι OR ὅστι

2577. The conjunctions ὅτι or ὅστι 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 ἢ χρείαν τῶν ἀνδρῶν τῶν ὡς καυχηθήσατο, ὅτι τὸν . . . φόβον ἔλυσαν 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 > Menex. 241 b
SYNTAX OF THE COMPLEX SENTENCE

2578. The conjunctions introducing dependent statements are ὅτι (Homeric also ὅτι, ὅ and ὅτε), ὅς, διότι, ὅπως (rarely), ὁμοιοκαὶ ὅδε ὁμοιοκαὶ (both poetic).

a. διότι meaning that was originally, like Hom. ὅ, perhaps an accusative of the inner object (cognate): ὃς ὃ μοι ὅπως ἐννοεῖτο; lit. I see what sickness you are sick (= ὃ ὃς Ῥατον ὁμοιοπαγεί). But by the time of Homer both ὅ and διότι had become mere formal conjunctions. Hom. ὅτε that seems to be a weakened ὅτε when; but this is disputed.

b. διότι originally = διὰ τοῦτο, ὅτι on account of this, that = because (as Ἡ. 1. 52); then = ὅτι that in Hdt. and in Attic after Isocrates, who uses διότι for ὅτι to avoid hiatus.

c. ὅς strictly an old ablative of ὅ (2989) meaning how, in what way, as in exclamatory clauses and indirect questions. The meaning how (cp. how that) may be seen in ἀλλὰ γὰρ ὅς μοι ὅδωροι κλάτωσα κλωτός ἐννοεῖτο for I know how (that) the famed earth-shaker has been wroth against me e 423, and also in Attic (And. 2. 14; Ἡ. 2. 3, 3. 10, 10. 11, 10. 16; Αἰσ. 3. 35; D. 24. 130). The development of ὅς how to ὅς that followed from the use of ὅς after verbs signifying to see, perceive, know, and the like. Cp. "he said how there was a knight."

d. ὅπως (2929) that is common in Herodotus (ἕως), rare in Attic, most used in poetry and Xenophon. From its original use in indirect questions ἐντὸς how gradually acquired the meaning that. Thus, ἄλλα ὅπως μὴν ... ἔγω ἐξθεμικὸν ὅμις τρέφων, μὴν ἐννοεῖτε do not even entertain the thought that I am annoyed at maintaining you X. 3. 3. 20.

e. ὁμοιοκαὶ = ὁμοιοκαὶ, for τὸν ὁμοιοκαὶ, ὅ, properly causal: on account of (as regards) this, that, and then = that, even in Homer (Odyssey and Λ. 21) and later in poetry. Thus, ἠγάγγαλε ... ὁμοιοκαὶ ὁδικοὶ τοῖς αὐτοῖς γέρα announce that Oedipus has distributed such honours to his sons S. O. C. 1393.

f. ὁδοιοκαὶ = ὁδιότι, ὅτι for τὸν ὁμοιοκαὶ, ὅτι; and then = that. It is found only in tragedy, as ἠγάγγαλε ... ὁδοιοκαὶ ὁδιότι ὁρήσατε 'Oρήσατε report that Orestes is dead S. Е. 47.

2579. Some verbs of saying are followed either by ὅτι or ὅτι or by an infinitive (2017). In most cases the choice is optional with the writer. Affirmative clauses usually take the infinitive or ὅτι; but ὅς is apparently preferred to ὅτι 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, ἐπεὶ ὁμιλοῦσιν ὁ ἐκεῖνος ἀνθρώποι ... ὅτι Ἰπποστος χαλκεῖν ἀλήθειαν to Ἰπποστος χαλκεῖν ἀλήθειαν ἐν τῇ ἐκεῖνῃ στομῷ καὶ στήλῃ ἕξεσθαι ἐν τῇ ἐκεῖνῃ στομῷ slanderously attacking them on the score that their intentions were not sincere 5. 44, πολλάκις ἑλκύσατο τοῖς τοῖς λόγοις 'Ἀθηναίοις ἐκείνοις ὁ γράφαμεν Ἔκκριτην ὡς ἔστω εἰς τὸν ἄγαν Ἰπποστος ἐκκριτὴν I have often wondered with what possible arguments the accusers of Socrates succeeded in convincing the Athenians that he deserved death X. Μ. 1. 11, ὥς ὁ τοῦτο ἄλλος ὁ ὁ ὁ ὁ διὰ τοῦτο καὶ ἐλάχιστον ὅτι μορφῇ λέγω I do not say (this) that it is not even necessary to attack the enemy with a still smaller detachment X. 5. 44. 20. ὅτι may be used of an untrue statement designed to create belief (S. Е. 47).
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 ως occurs; as with ρους T. 3. 88 (2579), ἐστὶν 5. 9, οὕμοι X. H. 6. 3. 12, ὄνομα-βάλλει X. C. 8. 3. 40. δτι is very rare (with οὕμοι in P. Ph. 87 c). λογίζομαι (δτι) is a verb of saying.

a. μαρτυρῶ with δτι (ως) expresses reality; with the infinitive it denotes uncertainty.

2581. Verbs of intellectual perception usually take δτι (ως); less often the participle, which is normal after verbs of physical perception. A verb of physical perception, if followed by δτι (ως), virtually becomes a verb of intellectual perception.

2582. Many verbs take δτι (ως) or the participle either in indirect discourse or not in indirect discourse (2100–2115). 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 δτι (ως), the infinitive, or the participle, often without great difference in meaning in Attic (2123–2145).

2583. δτι (ως), when separated from its clause by another clause, may be repeated. Thus, ἔλεγεν δτι, εἰ μὴ καταβῆσονται . . ., δτι κατακάψει . . . τὰς κώμας he said that, if they did not descend, they would burn their villages to the ground X. A. 7. 4. 5.

2584. The personal δὴλος εἰμι δτι, λακάνῳ δτι, etc. are often used instead of the impersonal δὴλον εἰσιν δτι, λακάνῳ δτι, etc. Thus, δτι παντρεύατοι εἰσὶν οὔτε ἐσε λακάνωσαν not even you fail to perceive that they are the very worst X. O. 1. 19.

2585. δὴλον δτι (δῆλοντι) evidently, οὖδ' δτι (εἰ οὖδ' δτι) surely, εἰ τοῦτο δτι be assured are so often used parenthetically and elliptically as to become mere formal expressions requiring no verb. δτι here loses all conjunctive force. Thus, ἔχει δὲ οὔτως δὴλον δτι τούτων πέρι the case then stands clearly thus about these matters P. G. 487 d, οὐτ' ἄν ἦνεις οὖδ' δτι ἐπάχθασε nor assuredly would you have ceased D. 6. 29, καὶ πάντων οὖθ' δτι φοβᾶτον γ' ἄν (for καὶ οὖθ' δτι πάντες φόβοις γ' ἄν) and all assuredly would say 0. 1.

a. Plato (Sophistes and Leges) uses δὴλον (ἐστιν) ως for δὴλον δτι.

2586. δτι (and by analogy ως) are often attached loosely to the main clause with the meaning as a proof (in support) of the fact that. Thus, δτι δ' οὔτως ταῦτ' ἔχει, λέγε μοι τὸ τοῦ Καλλισθένους ψήφωσμα 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 δτι (ως) with a finite verb (negative οὐ), but more commonly the participle (2100) when the subject is not changed.

a. Hom. prefers δτι, ως 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 δτι, ως (negative, generally μὴ), see 2247. On the use in dependent exclamations, see 2287.

2588. μὴμνημα, οὖδ', ἀκόω and like verbs, may take δτι instead of δτι (2395 A. π.). Cp., in Homer, Φ 306, τ 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 Πάντως εἶπεν, ἀλλὰ δὲρρει, ὕψι, ὧς Κύρη 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.

Μεγαρεῖς δευτερον εἰς τοὺς στρατηγοὺς τὸν Ἑλλήνων κήρυκα, ἀνυκόμενος δὲ ἐκεῖξε πρὸς αὐτοὺς έλεγε τάδε: "Μεγαρεῖς λέγομεν: ἔμε, ἄρας σύμμαχοι, οὐ δυνατοὶ εἰμι τὴν Περσαίον ἴππον διέκοψα εὖ νῳ." the Megarians sent a herald to the generals of the Greeks, and on his arrival the herald spoke as follows: "The Megarians say: 'we, our 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 δηκι, which has the value of quotation marks. Thus, ὡς ἐγέρει δοῦλ οὐκολε γαμέν διδοὺς (that) "we are ready" X. A. 5.4.10. So usually when the finite verb is omitted; as δηκεποτο δηκί ὃς ἔνε ανστερό (that) "no" 1.6.7. The use of direct speech introduced by δηκι is, in general, that of familiar style. The first example is Hdt. 2.116. ὅς for δηκι 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. 3.1.161.

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 πάντως ὃτα τολμεῖ δομεῖ εἶναι H 391 reporting πάντως ὃτα τολμεῖ δομεῖ εἶναι H 304. 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 δηκι or ὃς 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 δηκι or ὃς. Some are followed by the infinitive (2123 ff.).
d. On the construction of verbs of hoping, promising, and swearing, see 1868, 1900, 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 ὅτε 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 ἀν) 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.

2601. Subordinate clauses of complex sentences introduced by ὅτι or ὅτε 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 ἀν) may be changed to the corresponding tenses of the optative without ἀν. All secondary tenses of the indicative (with or without ἀν) 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. ἀν of the direct form is retained in indirect discourse except when a dependent subjunctive with ἄν becomes optative after a secondary tense. Here ἔλαυ, ὅταν, ἐπεδάν, ἐως ἄν, etc., become εἰ, ὅτε, ἐπεδῆ, ἐως, etc.

2608. The same negative (οὐ or οὐ) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle οὐ 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 ἀν) 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 ὅτε or ὅς. 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 χαίρε. 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.
INDIRECT DISCOURSE

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SIMPLE SENTENCES IN INDIRECT DISCOURSE

1. Indicative and Optative after ὅτι or ὅστις

2614. After primary tenses, the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὅτι ὅβρισσας εἴμι, he says that I am an insolent person L. 24. 15 (= ὅβρισσας εἶ), ἀλλ' ἔνοεῖν χρὴ τούτο μέν, γυναῖκ' ὅτι ἑφύμεν διὸς ἔκπληκτος on the one hand that we were born women S. Ant. 61, ὅτι ὅτι ὅστις ἀν πέρα μοι ἑρμῆς ἐφῶ I know that you would not blame me even for this X. O. 2. 15, ἀντικρίνατο ὅτι ὅστις ἀν πέρα μοι ἑρμῆς εἶποι he replied that he would say nothing of this X. A. 5. 6. 37 (= ἀν ἐπιομέν).

2615. After secondary tenses, an indicative without ὅν usually becomes optative, but may be retained unchanged. An indicative with ὅν and an optative with ὅν are retained.

a. Optative for Indicative.—ἐγνωσαν ὅτι κεῖτο ὁ φόβος εἰς they recognized that their fear was groundless X. A. 2. 2. 21 (= ὅτι), ἔλεγαν ὅτι τέμψεις σφάς δ' ἵνα βασιλεῖς they said that the king of the Indians had sent them X. C. 2. 4. 7 (= ἔτημψεν ἥμας), ἡγεῖτο ὅτι ἤττημένοι εἶναι οἱ Λακεδαίμονες . . . καὶ Πεισάνδρος τεθηκαί it was reported that the Lacedaemonians had been defeated and that Peisander was dead X. H. 4. 3. 10 (= ἤττημένοι εἰςαί καὶ τεθηκεῖ).

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 αὐτῶν Κηρός a report spread that Cyrus was pursuing them X. A. 1. 4. 7, ἀπεκρίναμεν ὅτι τέμψυσι πρέσβεις, εὐθὺς ἀπῆλθεν they withdrew immediately on answering that they would send envoys T. 1. 90 (= τέμψυσιν). See also 2023, 2025.

2. Infinitive and Participle

2616. The infinitive and participle are used in indirect discourse to represent the finite verb of direct discourse.

ἀνεώπτευον ὅτι βασιλέα λέγαν they suspected that they were to go against the king X. A. 6. 1. 8 (= ἔμεν), ἔφη ὅτι ἔκαψαν Λακεδαίμονας ὅτι αὐτοῖς ἀπεκτείναν he said that he would either bring the Lacedaemonians or kill them on the spot T. 4. 28 (= ἔκω, ἀπεκτείνω), οὐ γὰρ ἔδεσαν αὐτῶν τεθηκῶς for they did not know that he was dead X. A. 1. 10. 16 (= ὅτι τεθηκεῖ).

For examples of the infinitive, see 1846, 1848, 1849, 1807, 2022; for examples of the participle, see 1846, 1848, 1874, 2100, 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 ὅστις) or in the infinitive or in the participle.
2618. After primary tenses, all subordinate verbs retain the original mood and tense.

λέγουσιν οὖς, ἐπειδὴ τις ἀγαθὸς ἄν τελευτηθῇ, μεγάλην μοῖραν καὶ τίμην ἔχει: they say that, when a good man dies, he enjoys great esteem and honour. P. Crat. 398 B, προλέγω δὗ, ὅταν; ἀν ἀποκρητίσῃ, ἐξελέγχθησται. I tell you in advance that, whichever answer he makes, he will be confuted. P. Eu. 275 C, παραδειγμα σαφὲς καταστήσατε, δἲ γὰρ ἀφοτιστάται διὰ τὴν ἔξοναμον ἔχουσαν. give plain warning that whoever revolts shall be punished with death. T. S. 40 (= δὗ ἔχουσαν).

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 δῦ lose δῦ on passing into the optative.

a. Optative for Indicative and Indicative Retained. — εἰπὲ ... δὗ ἄδρα ἀγιο ... ὅ ἀφῆται δῶν he said that he was bringing a man whom it was necessary to lock up. X. H. 5. 4. 8 (= ἅρω, δῦ), Κῦρος ... τῷ Κλέαρχῳ ἐβδόμαι ἄγειν τὸ στρατεύμα κατὰ μέσον τῶν σκόλων, δἲ εἰκε βασιλέως ἑνὶ Κύριος shouted to Clearchus to lead his troops against the enemy's centre because the king was there. X. A. 1. 8. 12 (= ἵπτι), σοὶ εἰπέται ἤφασαν δὗ παρέοιντο for they said that they knew well that they would come. X. H. 6. 5. 19 (= ἵπτεν δὗ παρέοιντοι), διεγερὸς δὗ τοῦ ἡγεῖσθαι αὐτοῖς ... εἰς τὸ Δήλον ... οὐκ ἐπολλὰ κἀγαθὰ λήψετο 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 (= ἵπτομεν εἰμὶ, λήψετε), διεγερὸς δὗ ... ἱκου θεμέλια ἡγεῖτε, αὐτοῖς, κἂν στονδαλ γένωται, ἐξουσίως ἀνάφειν τὰ ἐκτὸς they said that they would come with guides who would lead them, should a truce be made, to a place where they would get their supplies. 2. 3. 6 (= ἱκους, ἄναϊς, ἵπτε), ἀνατρέχειν μὲ ἕφακεν, εἰ τὸ σῶμα σύνω he said I might think myself well off if I saved my life. L. 12. 11 (= ἀγαθῆς, εἰ σῶσθε).

N. — Except in the future to the optative of the indicative after εἰ is rare: as προσῆλθον λέγω δὗ ... ἤφασα εἰμὶ, εἰ τὴν βοσκοῦ (= βοσκεῖ), παραδοτὰ δασαρίζειν 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, εἰπὼν δὗ Ἰησοῦν μὲν οὐκ ἔταιναν, εἰ ταῦτα περιοίκως εἴπε he said that he did not commend Dezipius, if he had done this. X. A. 6. 6. 25 (= ἐκάθετο, εἰ περίκειτο).

b. Optative for Subjunctive and Subjunctive Retained. — εἰπεν δὗ οἰκηθήσατο, εἰ μὴ σιωπήσεις he said that he would smart for it unless he kept quiet. X. H. 2. 3. 56 (= οἰκηθῇ, εἰ μὴ σιωπήσῃς), οὐκ ἔφασαν λέγαν, εἰ μὴ τοῖς αὐτοῖς χρήματα διδόντες they refused to go unless a largess were given them. X. A. 1. 4. 12 (= οὐκ ἔμερ), εἰπεν δὗ ἐπιθυμείσαν μελλοντι αὐτῷ, ὅποτε ἀνάγοι τὸ στράτευμα he said that they intended to attack him when he led his forces across. X. C. 7. 5. 2 (= μελλοντι, σε, ἐκέκρητα ἀνάγοις), τοῦ γενοῦς ἐκέλευον φυλάσσειν μένωτας τοῦς ἀγαύετας ἐκ ἀν τῷ σημείῳ he ordered that those who brought the horses should guard them and wait until orders were given. 4. 5. 36, ὥσπερ δ' Ἀγείανδας, εἰ στελείατο εἰς Ἕλλον οὐ τέρμαθεν πρὸς βασιλὲα ἄγγελον, διαπράξειν πλ. he swore to Aegilans 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. Aeg. 1. 10 (= τὰν στελῆς ἐν Ἑλλήνων οὖς ἐν τέρμῃ, διαπράξοιτο).
2620. Subordinate verbs in the imperfect, aorist (but see 2623 c, N. 3), or pluperfect indicative, and all optatives, remain unchanged.

επιστεύεται δὲ σφαίρας αὐτοῖς τοῦμ ἐφόρους . . . εἰσέσαν ὃτα ὅτε μὴ πρόσθεν ἐτολου ἑπιμεθύομα αὐτοῖς κτλ. they reported that the ephors enjoined them to say that they blamed them for what they had done before Χ. Η. 3. 2. 6 (= ἡκούειν, μεμφήμεθα ὁμών), ἥλετον τοὺς Σικελιούς ταύτη, οἵν μετέπεμψαν, ἀπαντήσεσθαι they expected that the Sicels whom they had sent for would meet them here T. 7. 30, εἰσέν ὅτι ἐλθοὺ ἂν ἐς λαύγους, εἰ διήρων λάβοι he said that he would enter into negotiations if he should receive hostages Χ. Η. 3. 1. 20 (ἦδομεν ἂν, εἰ λάβομεν). See 2623 a, 2625.

2621. The following table shows where, after εἰσέν ὅτι or ἐφη, the optative (and infinitive after ἐφη) may be substituted for the indicative or subjunctive in conditional sentences in indirect discourse.

<table>
<thead>
<tr>
<th>Direct</th>
<th>Indirect</th>
<th>ἐφη</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰ τί ἐκω, διδοῦμι</td>
<td>εἰ τί ἐκο, διδοῦη</td>
<td>(διδοῶαι)</td>
</tr>
<tr>
<td>εἰ τί ἐκεῖν, ἐδοῦνυ</td>
<td>εἰ τί ἐκεῖν, ἐδοῦνυ</td>
<td>(διδοῶαι)</td>
</tr>
<tr>
<td>εἰ τί ἐκο, ἐδοκα</td>
<td>εἰ τί ἐκεῖ, δοκη *(</td>
<td>(δοῦναι)</td>
</tr>
<tr>
<td>ἔν τί ἐκω, ἔδωσω</td>
<td>εἰ τί ἐκο, ἔδωσοι</td>
<td>(δοῦσειν)</td>
</tr>
<tr>
<td>εἰ τί ἐκω, ἔδωσω</td>
<td>εἰ τί ἐκο, ἔδωσοι</td>
<td>(δοῦσειν)</td>
</tr>
<tr>
<td>εἰ τί ἐκω, διδοῦμι</td>
<td>εἰ τί ἐκο, διδοῦη</td>
<td>(διδοῶαι)</td>
</tr>
</tbody>
</table>

* The combination of aorist indicative and aorist optative is unusual.

In the following sentences there is no change of mood after ὅτι:

<table>
<thead>
<tr>
<th>Direct</th>
<th>Indirect</th>
<th>ἐφη</th>
</tr>
</thead>
<tbody>
<tr>
<td>εἰ τί ἐκο, ἐδοῦνυ ἂν</td>
<td>εἰ τί ἐκεῖν, ἐδοῦνυ ἂν</td>
<td>(διδοῶαι ἂν)</td>
</tr>
<tr>
<td>εἰ τί ἐκο, ἔδωσε ἂν</td>
<td>εἰ τί ἐκεῖν, ἔδωσε ἂν</td>
<td>(δοῦναι ἂν)</td>
</tr>
<tr>
<td>εἰ τί ἐκο, ἐδοκή ἂν</td>
<td>εἰ τί ἐκεῖ, ἐδοκη ἂν</td>
<td>(δοῦναι ἂν)</td>
</tr>
</tbody>
</table>

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, εἰ δ’ ἐκεῖνον εἶ ἀλώσομαι others pitied them if they should be captured Χ. Α. 1. 4. 7. The original form was 'we pity them thinking what they will suffer εἶ ἀλώσομαι if they shall be captured.' In other ει clauses, as τα χρήματα τῷ δήμῳ ἐδωκεν, εἶ τὼς τελευσάμοις ἀναι μεν 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 εὰν τελευσάμοι, and here εὰν τελευσάμοι might have been used).
b. Temporal clauses implying purpose, expectation, or the like (cp. 2420). Thus, συνώνυμα ἔτροφαντο, τὸν ἀπαγγελθεῖν τὰ λέγειν they made a truce (which they agreed should continue) until what had been said should have been reported Χ. Η. 3.2.20 (ἐς ἀν ἀπαγγελθῇ would be the direct form). Cp. ἦσε δ' ἀν χαίρει διαπράξονται, φιλάκες κ. τ. ἐξελίσσονται 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, εἶπεν παῖδα, τὸν Εὐδώρα τέκνον ἤρξατο 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 μὴ. Thus, ἀφίκονται (historical present) ὅτι Σιτάλεχος . . . βουλῶν μοι πέσοι αὐτόν, εἰ δύναιτο, . . . στρατεύει ἐπὶ τὴν Ποτίδαεν they came to Sitaces with the desire of persuading him (if they could) to make an expedition against Potidaea T. 2.67 (=ἐὰν δυνᾶμαι), 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 ἔστω, the indicative in a condition denoting unreality with τὰ ὅτι or without ἔστω (as ἔρξη, ἔτει, etc.), always remain unchanged in order to prevent confusion with the optative of the direct form.

διδομένων ὅτι οὐκ ἔστω ποτε οὕτω μῷοι ἐστω . . . εἰ δῆσαι they pleaded that they never would have been so foolish, if they had known Χ. Η. 5.4.22 (=οὐκ ἀν ἔστω, εἰ ἔστων, ἐλέγεν) ὅτι κρείττον ἢν αὐτῷ τὸν ἐπιθυμεῖν he said that it would have been better for him to die then L. 10.25 (=κρείττον ἢν 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.

Ἀκούσας δὴ τὸν Πολλάκις πρὸς τὸν Ἰνδὸν οἱ Χαλδαιοὶ ἔκρηξαν he heard that the Chaldaeans often went to the Indian king Χ. С. 3.2.27, εἶχε γὰρ λέγειν καὶ δὲ μονὶ τῶν Ἐλληνων βασιλείᾳ συμμάχωτον ἐν Πλαταιᾷ, καὶ δὲ ὑπεροφόρων ὁδήγησεν ἀπαντώντος (cp. c) ἐπὶ βασιλέα 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 Χ. Η. 7.1.34 (=συμμαχῶμεν, ἀπαντώντος, ἐπὶ βασιλέα, τὰ πετράγματα διηγοῦστο, δὲ αὐτῷ μὲν . . . πλέουσι, τὴν δὲ ἀναρρίαν τῶν ἐναγόν προστάζαμεν 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 Χ. Η. 1.7.5 (=ἐπέλουσες, προστάζαμεν).
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 φιλαθηματι ἦν καὶ τ' Ἀδρων πρῶτος κατέτειλεν he said that he had both 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 εἰ 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.

ἀνέκρινάμεν αὐτῷ δι' ἐμι... οὖν λάβωμι I answered him that I did not take D. 50. 36 (= οὖν ἔλαβον), τοῖς ἱδίοις χρήσεσθαι ήψη; ὁ δ' πατὴρ αὐτῷ ὴδωκεν he said that he would use his own money that his father had given him X. H. 1. 6. 3 (= χρήσομαι, ὴδωκεν).

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 δι' or ως a dependent aorist indicative may become aorist optative; as ἐγὼ γὰρ λέγων... ὡς ἑκατερίμων διὰ τοῦτο πολεμήσαμεν αὐτῷ, δι' οὐκ ἦθελεςαμεν μετ' Ἀχαιοῦν ἠθείη ἐκ' 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. 84 (direct ἐκτολήσατε ἦμιν, δι' οὐκ ἦθελεςαμεν). Rarely in temporal clauses with ἔτει (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.

γὰρ δι' οἴνῳ ὅπως τ' ἦν αὐτῇ σωθήναι she knew that it was not possible for her to be saved Ant. 1. 8 (= οἴνῳ ὅπως τ' ἦστι ἐμι σωθήναι. With ἦν the sentence virtually has the force of οἴνῳ ὅπως τ' ἦστι σωθήναι καὶ γὰρ δι' she could not be saved and she knew it). So ἔλεγον οὖν καλὸς τ' Ἑλλάδα ἐλευθεροῦν αὐτόν, εἴ ἀνράς διεθανεῖς they said that he was not freeing Greece in the right way if he put men to death T. 3. 32 (= ἐλευθεροῖς, διεθανεῖς), τοῖς φυγάδαις ἐκλέεσε σὺν αὐτῷ στρατεύοντες, ἵπποι χαμόμενοι αὐτόις, εἴ καλός καταράζειν ἐφ' ἡ στρατεύοντα, μὴ πρὸς θεῖον παύσεσθαι πρὶς αὐτοῦ καταγάγων οἰκάτε 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 (= ἐφ' ἡ στρατεύοντα, οἰκάτε πρὶς αὐταγάγων, ἀποθανοῦν ἐθέλουσι δι' οὐκ ἐλησθα ρατώς ἦν he showed by his death that this was not true L. 19. 52 (= ἐστι), ἣν ἔλα τ' ἐκτολεῖ δοῦν μὴ ἦν ἀγγλωμένον he said that he had in his possession all that had not been expended D. 48. 16 (= τ' ἐμι στιν δοὺς μὴ ἔστιν ἀγγλωμένον), ἔν τοι ὡς ἀπ' ἀπ' ἐστιν ἢ καταγάγων.
SYNTAX OF THE COMPLEX SENTENCE

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 ν. δις).

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. 35-39). 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. (εἰσεῖν ὡς ἄλοι ὡς 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, γεγνωσκὼν δ (ἐν δις) ἐκακαὶ μῆχες I knew that he was planning evil γ. 106 (ἐκακαὶ μῆχες καὶ γεγνωσκὼν he was planning evil and I knew it). In Attic we should commonly have μῆδειν or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἤμελλον and the infinitive, as oδῇ τὸ γῆν, ὦ ὄντος οἰμέλλεν 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 καλὰ γὰρ ἤδειν ὡς ἔτω ταβύνε κράτιστος εἰμι for he knew full well that I am first-rate in this line Ar. Vesp. 635 and with ἦδει αὐτὸν διὶ μῆχοι ἦκοι τῶν Περσικῶν στρατευμάτων 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).

ἀδιάσκον ὡς ... συνεστρατεύοντο διὶ ήγοίτο they showed that they always followed them in their campaigns wherever they led X. Η. 5. 2. 8 (=συνεστρατεύομεν, διὶ ήγοίτε, cp. 2568), ἄπεκτατο ... διὶ πρόθεται ἄν ἀποδόουσιν ἃ τὰ ἐνα παραδόοσαν he replied that they would sooner die than surrender their arms X. A. 2. 1. 10 (=ἄν ἀποδόομεν, παραδόομεν).

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.

παραγγελεῖαν αὐτοῖς μὴ πρόθετον ἐτίθεσθαι πρὶν ἄν τῶν σφέτερων ἢ πέσῃ τις ἢ πρωθεὶς they gave orders to them that they should not attack before some one of their number had either fallen or been wounded X. Η. 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 δ λόγοι διὶ Νεοπτόλεμος Νέστορ έρωτο the story goes that Neoptolemus asked Nestor P. Hipp. M. 286 b. This may be expressed by λέγεται εἰσεῖν διὶ. Cp. λέγεται εἰσεῖν διὶ βολόντο it is reported that he said that he wished X. C. 1. 4. 25.
INDIRECT DISCOURSE

2628. Indirect discourse may be introduced by ὅτι (ὅτι) and then pass into the infinitive as if the introductory verb had required the infinitive.

ἡ δὲ ἀπεκρίθηντο ὅτι βούλευτο μὲν ἀκούσα τῷ πατρὶ χαρίσεται, ἀκούσα μὲν τῷ παιδὶ χαλέπτων εἶναι κομίζειν (= κομίζει) καταλικεῖν. 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 (ὅτι) and then (sometimes after a parenthesis) be continued by an infinitive, less often by a participle. Thus, ἀκούσα ὅτι (omitted in one Ms.) καὶ συνθηρεντὰς τινὰς τῶν παιδώσοι γενότα, ἀνῶν I hear too that some of his sons became your companions in the chase X. C. 2. 4. 16. Continuation with a participle in T. 4. 37.

2629. An optative dependent on ὅτι (ὅτι) 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 (ὅτι).

Ἡμείς τολμόντες... ὅτι παντὸς ἔξει λέγοι Σευθῆ: «χειμῶν γὰρ εἶπε καὶ ὅτε σκέφθησα ἀποκλείσω τῷ παιδὶ βουλομένω δυνατον εὑρίσκω κηλ. many said that what Sisuthes 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 χειμῶν γὰρ εἴρων by 2628).

a. Such an independent optative may also follow an infinitive in indirect discourse (I. 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.

ὅτι αὐτῶν ἐπὶ Ἀκεδαίων ἐκέλευσε λέγειν: «οὐ γὰρ εἴρων κύριος αὐτῶς ὁ ἑυοῦσα 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 ἐπιθ q. may be mentally inserted.

ἐπιθ... ἐπειδὴ δὲ γενότατα ἐπὶ τῇ οἰκίᾳ τῷ Ἁγάθων, ἄφενδον καταλαμβάνειν τὴν θέραν εἶπεν ὅτι, when he arrived at the house of Agathon, he found the door open P. S. 174 d (= ἐπειδή ἔγενον, καταλαμβάνω). See also the sentence quoted in 1228 b, end. So οὖν ὅπου δὲ Ἡμείς ἔπληκτος ψάλῃ Ἀριάδνας εἴρων Πέρσας ἑαυτὸν ἕξελον, ὅπως ἄκουσαν κατὰ ἑαυτὸς ἑαυτοὺς and they said that Ariadne said that there were many Persians better than himself, who would not endure
his being king X. A. 2. 1. (= τολλος εἰς ἐμαυτὸν βέλτιον, οἱ οὐκ ἐν ἀνάσχωμοι ἐμοι 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 δοκεῖν (Hdt. 3. 55).

a. The infinitive is rare in such relative clauses as διορθοῦν: σαφές ἐν αὐτέιναι ἀνεκτυνίωμα 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.

οὖν οἶδαν δὲ: Κύρος μὲν τέθηκεν, Ἀριάδνες δὲ πέφηκα... ἐν these said that Cyrus was dead but that Arinnaeus had fled X. A. 2. 1. 3 (here we might have had τέθηκεν οὐ πέφηκεν), αλλὰ δέκρειντο δ' οἶκ ἐκκάθιαν εἰς, ἀλλ' ἀπέχει δορὸ παρασκεύης and they replied that he was not there but was a parasang distant 4. 5. 10 (here we might have ἔστιν οὐ δέκρειντο, ἄυδηι δέλοι εἰσίν δ' αὐτόν εἰς ἐτοπηφίζοντα 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 ἀπεθείσιον εἰς έκτραφόχρον), θεᾶς... δ' μεγέθους εἰς μαθᾶς δοκεῖ δι' ἑφράζοντα ἐκστρατεύεις you said that it was essential to learn how it is necessary to conduct each process X. O. 15. 2 (here ἕστιν οὐ δοκεί might have been used), παρέγιγγεσθαι, οὖν δικαίως, ... ἀπαθάνεσθαι καὶ προσβάλλει, ἦν ἐν τις παραγγέλλει 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 ἐτειτὴδε δικαίως: or ἡκαὶ 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 ἔστω (1997) ... στρατηγοῦς μὲν ἔστωθαι ἄλλως and some one urged that they choose other generals X. A. 1. 3. 14 (cp. θεῶθε or θλωμεν), ἄναγγελον μηδένα βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. μήδεσις βαλλεῖν).

N.—Here may be placed the infinitive after ἴμηρόμειν, ἵματος, ὑποτίθεμεν in the sense of δοκεῖ I think it proper (or necessary); as ὕποτιθέναι they thought that they should retire X. H. 4. 7. 4 (cp. ἴμηρομεν).

b. In an infinitive dependent on ἐφε̣ χρῆμα (deis), ἢ ἐφε̣ ... χρῆμα πλεῖο̣ ἐστι Συράκουσας he said that they ought to sail to Syracuse T. 4. 69.

c. In the simple infinitive, as τὰς μὲν ἐπιστολὰς... ἀνέγερσαν, εἰς αὐτὸς ἁλλὸς γεγραμμένων κεφάλαιον ἡ πρὸς Ἀκαδεμαίωνος οὖ γεγραμμενεῖ χωρὶς ἁλλοτρίων... εἰ δὲν τι βούλωται σαφεῖς λέγειν, τέμναι μετὰ τοῦ Πέρον ἄραν ὥς αὐτὸς 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 μετ’ αυτοῦ = μετ’ εὐνουχοῦ.

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 (ἐλέεις, ἔλεες, ἠρπιοὺ) 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 χρήσκει (δείκνυ) or ἔκλεισε 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

Ἅθεν γὰρ εἶναι μὴν ἀνδρότατον οι ἐπὶ Λαυρίῳ, δεῖν δὲ κομίσασθαι ἀνήφοράν, ἀραιάς δὲ πρὸς γενεσίδες τῆς ἄρας βασιλείας εἶναι δὲ παντοκράτωρ. ἐπεὶ δὲ παρὰ τὸ προσόλογον τοῦ Διόνυσου ἦν, ὅταν ἀνδράρων τοιούτων πάντως ἀπὸ τοῦ Ἡλέου καταβαίνοντας εἰς τὴν ὁρχήστραν δεῖσας δὲ αὐτούς, ἔσχαλον ὑπὸ τὴν σκιὰν καθήσεσθαι μεταξὺ τοῦ κίονος καὶ τῆς στῆλης ἔφη ὡς ὁ στρατηγὸς ἦσιν ὁ χαλκοῦς, ὅταν δὲ ἄνθρωπον τὸν μὲν ἄριστον μάλιστα τράκασιοι, ἵστανε δὲ κύκλω ἀρα πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνὰ ἐκοσινί, ὅρων δὲ αὐτῶν πρὸς τὴν σελήνην τὰ πρόσωπα τῶν πλείστων γεγυμνόσειν. καὶ πρώτοι περὶ, ὁ ἄνδρες, τοῦτό ἐστιν ἀνήφορά τοι πράγμα, οἷμα, δώρῳ ἐν ἔκλεισεν ὡς ὀρκίων βούλοντο Ἀθηναῖον φάναι τῶν ἀνδρῶν τούτων εἶναι, διὸν δὲ μὴ βούλοντο, λέγειν ὅτι οὐκ ἦν. δώρῳ δὲ ταύτῃ ἔφη ἐπὶ λαῷ ἔδωκεν καὶ τῷ ὑστεραιῷ ἀκούοντες ὅτι οἱ Ερμαί εἶνεν περικομικόν· γυνὴν οὖν

For Dioclides 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 columns 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 conducted 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
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, τις ἔλεξε ταῦτα; who said this? ἐρωτῶ δοτις ἔλεξε ταῦτα I ask who said this.

2637. Questions may have the assertive form with the interrogative 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, ὡς εἶ δὲ καλεῖ ὁ τὰ ἰδεῖς μετέχοντα; you call pleasant, do you not, that which participates in pleasure? P. Pr. 351 d, τὸ πεινᾷ ἔλεγες πότερον ἢν ἢ ἀμάθην εἶραι; 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 τι δοκοῦσιν ὑμῖν; ὡς ἀδρές; ἢ ὡς ὑμῶς ὑμῖν περὶ τῶν δικαστῶν γεγονόκειν 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 μὴ, 1806), by δεῖ or χρῆ and the infinitive, by the verbal in ἄρει with ἐστι (1808) or by the deliberative future (1918). Questions asking what was to be done are expressed by χρῆν (ἐχρῆν) or ἦσα with the infinitive, or by the verbal in ἄρει 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, ἄλλα ὅσοι ἔστι ταῦτα τὸδε; but this is not so. How can it be? D. 18. 47, τι οὖν ἄλλων εἶναι ὑπολαμβάνω; ἡ γὼ λυπώ τις 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 2638 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 use of certain particles (2650, 2651).

ἔγω ὅσ φημ; I say no? P. G. 446 e, οὐ γὰρ ἀπεκρίναμην δι' ἐλη ἡ καλλιστή; for did I not answer that it was the noblest art? 448 e, Ἐλληνες ὅτες βαρβάρους δου- λεύουμες; shall we, who are Greeks, be subject to barbarians? E. fr. 719, ἡγομέναν τι τὸν θάνατον εἶνα; 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, 340), usually without any interrogative particle, and may have any form of the simple sentence.

τι ὅσ κελεύω ποίησαι; what then do I urge you to do? X. A. 1. 4. 14, πῦσον . . . ἀπετείκινθη τὸ στράτευμα; how far distant from here is the army? X. C. 6. 3. 10, πῶς ἔλεγο; what (lit. how) did you say? P. G. 447 d, τι ἂν αὐτῷ ἔλεγε; 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, τι ὅσ ποιήσαντας κατέχειρον ὡς τοῦ Ἐκατέρου; for what act then did you condemn Evander? D. 21. 176, (Ὀλύνθων) ὅτι τι προκύκλος ἄνωθεν Φίλιππων ἔσται αὐτῷ χρεία; for whom what has Philip done and how do they treat him? 23. 107. Cp. 2147 d. Ὑπὲρ τι 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, ἢπιδή ἐπὶ τίνος Ἀθηναῖοι διανοοῦσαι βουλεύσαται, ἀνίστασαι συμβουλεύων; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c, τὸ καὶ χρὴ πράξεσαι; ἢπιδίδο τι γενήσαι; when will you do what you ought to do? in what event? (lit. when what shall have happened?) D. 4. 10.

2645. Two questions may be condensed into one in an interrogative sentence by placing an interrogative between the article and its noun. Thus, ἔγω ὅσ τὸν ἐκ πολέας πᾶλιν 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, ἄντι τοῦτος τις τίνος ἄριθμος ἄτις γενήσεται φανέρω from this it will become clear who is chargeable with
what D. 18. 73, ἐπειδὴ τὸ ἄλογον ψυχῆς, πάντως ποτέ τίνος 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 (op. 1160).

τίνα τὸν μίθον εἶχες; what is the word that thou hast uttered? A 552 (lit. the word being what? In fuller form = ποιος ἦστιν ὁ μίθος ὑπ' εἰκοτὸς; τίς ὁ πόθος αὐτοῦ εἰκό; what is this longing that has come upon them? S. Ph. 601, οὕτως ὥς τὸς ἡμέρας κρατεῖ; who is this man who holds sway? S. O. C. 68, τίνα τὸν ἐδίδαξον; who are these I see? E. Or. 1347, διὰ σοφίαν τινὰ τοῦτο ἡ δρόμοι λεγείται. τινάς ὃς σοφιάν 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. τίς, τί, ποίως referring to something mentioned before may take the article; as A. πάρθενοι τίνος ἑτοιμαστούν. B. τά τί; A. A strange thing is happening to him. B. (The) what? Ar. Pax 690, A. ὁ γὰρ ἔκειν ἄλλα ... δύναμεν κρίνειν. B. τά τίπος; A. Now at last we are able to decide those matters. B. (The) what matters? P. Phae. 277 a.

2649. τίς, ποίως as adjective pronouns, and πῶς etc., when followed by οὐ, have the force of an affirmative assertion. Thus, ποῖος λόγος οὐκ ἀνεξάφανος; what arguments did we not expend? I. 8. 67 (= πάντας), τι κακόν οἰκή; = πάν κακόν in 2147 d.

QUESTIONS INTRODUCED BY INTERROGATIVE PARTICLES

2650. ἡ and ἂν introduce questions asking merely for information and imply nothing as to the answer expected (neither yes nor no).

ἥ θεόν τε Oedipus' father really dead? S. O. T. 943, ἥ λέγω (delib. subj.) shall I tell you? X. C. 8. 4. 10, ἥ καὶ ἀκόη τῶν ἄνω διογένης ἀκούει; were you really one of the rich men when you were at home? 8. 3. 36.

ἀρ' εἰμι μάντης; am I a prophet? S. Ant. 1212, ἄρ' ὀδυσσεύω κλω; can it be that I am listening to Odysseus? S. Ph. 976, ἂν ἰδελθεῖς εἰς τῆς μηδεσθησίας; will he really be willing to talk with us? P. G. 447 b.

a. ἂν is from ἢ + ἂν. ἢ is chiefly poetic. Homer uses ἢ, not ἂν. Both particles denote interest on the part of the questioner (often = really? surely?).

2651. οὖ, ἄρ' οὐ, οὐκόν expect the answer yes (nonne), μή, ἂν μή, μῶς (= μὴ οὖν) expect the answer no (num).

a. οὐχ οὐτως ἔχεις; did you not say so? P. R. 334 b (i.e. 'I think you did, did you not?'), ἄρ' οὔ οὖσα τάδε; is not this insolence? S. O. C. 883, οὐκόν ... ές σοι δοκούς βουλεύονται; do they not then seem to you to plan well? X. C. 7. 1. S. οὐκόν οὖν expects the answer no.

b. μή τί νεῦτων ἄγγελεσ; no bad news, I hope? P. Pr. 310 b, ἄρα μή ἀλεξυπώμεν; surely we are not ashamed, are we? (or can it be that we should be ashamed?) X. O. 4. 4, μή ἀποκτίνωμαι; am I not to answer? P. R. 337 b, μῶς τί se δέικε; surely he has not wronged you, has he? (or can it be that, etc.) P. Pr. 310 d. μῶς οὐ expects the answer yes.
c. μῶν is confined to Attic. Since the fact of its composition was lost, we find μῶν ὁδὸν (A. Ch. 177) and μῶν μὴ (P. Lys. 208 e).

d. ὁδὸν after μὴ or ἄρα μὴ belongs to a single word, not to the sentence (P. Men. 89 c, Lys. 213 d). On μὴ or μὴ ὁδὸν with the subjunctive in half-questions, see 1801.

e. ἄρα placed before ὁδὸν or μὴ gives greater distinctness to the question. ὁδὸν questions ask concerning facts; μὴ questions imply uncertainty or even apprehension, but sometimes are asked merely for effect.

f. ὁδὸν τὸν; ὁδὸν τίνα; ὁδὸν δὴ; ὁδὸν δὴ τὸν mean surely it is not so? Here the negative belongs to the sentence.

2652. ἄλλο τι ἢ; is it anything else than ὁδὸν and ἄλλο τι; is it not σ but are used as direct interrogatives. Thus, ἄλλοτι ἢ οὐδὲν κωλύει παρείναι; 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. τι γὰρ ἄλλο τι κυριεύειν εἰπεῖται κ κλ.; 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. εἴρον and ἑπείρα (more emphatic κατὰ, ἐπείρα) 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, εἴρον ὁδὸν εὖ δοθεὶς ἐπτίθησα / me; then why did you not rouse me at once? P. Cr. 43 b.

2654. ἄλλα (ἄλλα ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection). Thus, ἄρον τι σε καὶ ἐπεὶ μοι ὁδὸν ὠδίδουσι Παταίος; ἄλλα ἄρον τινὰ; ἄλλα περὶ παιδικῶν μαχημάτων; ἄλλα μεθύουσι ἐπαφείρσα; 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, ἄλλα ἢ, τὸ ληθώμενον, κατάξων ἑφετήρη ήκομεν; but have we arrived, as the proverb says, late for a feast? P. G. 447 a. Cp. 2785.

2655. ἦ sometimes introduces a suppressed thought, as an objection. Thus, εἴπε μοι, σὺ δὲ δὴ τι τὴν πόλιν ἦμιν ἀγαθῶν ποιηκας; 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 δὲ δίδρακεν ἢ οὐ; has he done it or not? D. 23. 79. πότερον σε τί σι, Ἀρχιῆν, τήν πόλιν ἔχωδρον ἢ ἐμην εἰναι φῆς; shall I say, Aeschines, that you are the enemy of the State or mine? 18. 124 (τί φῆς = φῆς, 1805 c), πότερα δ’ ἢ γει . . . ἄμενον εἰναι σύν τῷ οὐδ’ ἀγαθῶν τὰς τιμωρίας παυεῖται ἢ σύν τῇ αὐτῇ 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. ἢ often stands alone without πότερον (as an without utrum). Thus, ὅπε τὴν εἰρήνην ἢ οὐ; did he break the peace or not? D. 18. 71, ἢ χρήματα τολλά
INTERROGATIVE SENTENCES

If he has great wealth, do you let him keep or 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 ἄλλα τις όσοι διηγεῖτο; ἣ abst συκάττης; 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, πῶς τεῦχον ἐγρά αὐτῷ; ἢ τι κατὰ πρόθεν ἢ μαγιδῶν ἀλλαγθεῖ; whence do ye sail over the watery ways? Or is it perchance on some enterprise or by way of rash adventure that ye rove? I. 252. Cp. E 85 (cited in 2660).

2659. πῶς τεύχον (πῶς τεῦχον) may stand alone when the second member of the question is implicit in another sentence. Thus, ἐνυόσαστα δὲ ἐκλέγει, τίνα πρόφα- σιν ἔχουσε ἢ προσωπικαὶ καλαίς ἢ πράσον γενέθαι. τῶς τεῦχον δὲ ἄρχοντες; ... ἀλλ' ὁτι εὐθαυσάρετοι δικούμεν ὑπὸ ἡ πῶς τεῦχον εἶναι; and consider this too: what pretence should we have for allowing ourselves to become less deserving than heretofores? Is it because we are rulers? Or is it because we seem to be more prosperous than before? X. C. 7. 5. 83.

2660. πῶς τεῦχον (πῶς τεῦχον) was originally the neuter of πῶς τεῦχον which of the two? placed in front of a double question and later made a part of the first question. Thus, ἐρωτῶ πῶς τεῦχον φιλεί ἢ μίσει σε I ask which of the two (is true): does he love or does he hate you? Cp. Τυδείδην δ' ὅν ἂν γνωσίς πῶς τεῦχος μετείη, ἢ μὲτα Τρώων δρύλεοι ἢ μετ' Ἀχαϊοῖς you could not tell on which side Tydides was, whether he consorted with Trojans or with Achaeans E 85, τίνες κατὰ ἑκάς, πῶς τεῦχον Ἑλληνες, μάχης, ἢ παιδίμος; who began the battle—was it the Greeks or my son? A. Pers. 351, cp. X. C. 1. 3. 2.

2661. ἢ (ἡ) ... ἢ (ἡ), or ἢ (ἡς) alone, occurs in Homer, who does not use πῶς τεῦχον. Thus, ἢ πάτρι τινί ἐνί φρεσκίν, ἢ καὶ ὅκι; do we know aught in heart, or do we not? ὅ 632, μεθομαῖ ἢ ἐκτυμον ἢνω; 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. ἢ and ἢς are derived from ἢ-ε and ἢ-ε (whence ἢ and ἢ). With this enclitic ε, cp. Lat. -et.

MOODS IN DIRECT QUESTIONS

2662. The moods used in direct questions are thus used in statements.

a. Indicative (examples in 2642): sometimes in a past tense with ἄν, as πᾶς καὶ πᾶντες ἐξέκοιτο ἀν τοις τραπέτοις; but why should all men envy despotic rulers? X. H. 1. 9, τίς ἐνα νῆμον ... ἐκαλήσειν ... , ἢρ' ὅκι ἀν ἀπεκτείνατ' 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 (2689). On the anticipatory subjunctive in τι πάθω, see 1811.

c. Optative (potential), as τίς φράσεων ἄν; who can tell? E. I. T. 577. Without ἄν this optative is rare, as τίς λέγει; 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.

2665. The use of the direct interrogatives is a relic of original juxtaposition, e.g. εἰπεν μοι, ποίον τί νομίζεις ἔστεβεν εἰλαί; 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 οὗτος ἀπὸ τοῦ ἄτα ταχώς ὅπερ ὅποι ἂς ποιήσας ἡμικομματικός ἰδοὺ εἰς τὸ ἐξορθολογικὸν ἀποφθέγματα Ι. 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 direct form precedes less often, as οὐ γὰρ ἀληθινὰμεν σαν ὡς τοὺς χόμῳν ἡ ποιήσας ἀπολέγει καί ἐξ οὔσας τοῦ ἐξορθολογικὸν ἀποφθέγματα Ι. 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 τάς ὀλὴν δοσίαν δολοῖς δυνατὰ κανονίζω; how does he know what letters are able to unite with what? P. Soph. 253 a. Cp. 2648.

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 δὲ is so used, it has the force of olos (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. οὐκ οἶδα σὲ δὲς εἶ and οὐκ οἶδα σὲ δοτίς εἰλ. But we find οὐκ δὲς δοτίς εἰλ and οὐκ οἶδα σὲ δὲς εἶ. Thus, πέμπειν... εἰπὼν δὲς ἦν he sends... telling who he was X. C. 6. 1. 46 (here ἦν represents the point of view of the writer), ἔκλεψε... διέξε τὸν ἔλεγεν he ordered him to explain who he was D. 52. 7, μὴ δοτίς γνώνης δὲς εἶ mayest thou never come to know who thou
INTERROGATIVE SENTENCES

602  ART. S. O. T. 1068, ὅπερ ἡμᾶς, δοὺς ἑσμέν; do you see how many there are of us? P. R. 827 c. So with the adverbs ἦσα, ὅ, ὅ, δεν; as τὴν ὡς ὁπραξίν γὰρ ἢν 
he told where the road was X. A. 4. 5. 34. In some cases these sentences may be 
exclamatory (2686).

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 ὅ; 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 ὅ. Thus, μὴ ὅπως οἶκος ἐκ 
kairοs tell me not that (lit. how) thou art not vile S. O. T. 54.

d. The context must sometimes determine whether a sentence is an indirect 
question or a relative clause. Thus, without the context, οὐκ ἔχων δοὺς κατάταξιν 
(X. H. 3. 6. 10) might mean they did not know to whom (= ἤγγειλαν πρὸς τιμαῖος) to 
revolt or they had no allies to whom (= πρὸς οὖν) 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, 
ὅστε μ' ὅδιναν τι φές so that I am in travail to know thy meaning S. Aj. 794, ἄν 
τέρων οὖν οὖν ... ἀφεῖναι in whatever way it pleases you (scil. ἧδεις ἂν ἀκοφρόμε 
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 ὃ is supplied in thought. Thus, 
Ἀ. ἀλλὰ τίς γὰρ εἰ; B. ὅστε; πολίτης χρηστὸς Ἀ. But who are you, pray? B. 
Who am I? an honest burglar Ar. Ach. 594, πῶς δή; φέως ἐγὼ. ὅπως; φέω 
how are you? I will say; How am I? he will say Hippocrates 1. 292 c.

2671. Simple indirect questions are introduced by ἐλ whether, less 
often by ὅρα.

ἐρωτάτε ἐλ λέγεις ἐλων asking whether they are pirates T. 1. 5, τοῦτον οἶδ' 
ἐλ ζων κυπέ; dost thou know whether he is alive? S. Ph. 444, ἢπερο αὐτόν ἐλ βλέπειν 
he asked him he had been struck X. C. 8. 3. 30 (= ἢβλέπειν), φόνος ἐ 
τελω δεσιγονων εἰμί I am afraid (about the question) whether I can persuade my 
mistress E. Med. 184 (2234), ἦμων ἄρ' οὖν ἔρχεται γιγαντιών πάντα let us see whether 
everything is thus produced P. Ph. 70 d. With the deliberative subjunctive: 
ἐπαρεμισεν Κτησίφωτος ἐλ καλέσῃ Δημοσθένην when Ctesiphon was asking if he 
was to call Demosthenes Aes. 3. 202 (=καλέσω;).

a. ἐλ 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 οὖν οἶδα. Thus, ἐλ μὲν δὴ δικαια ποιήσω, οὖν 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 ἐκφωματα ... οὖν οἶδ' εἰ Χρυσάντη 
tουρφ δώ 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 ἐλ is derived from the conditional meaning ἢ, as
INTERROGATIVE SENTENCES

in o'd φράσας ει με σαώσεις but do thou tell me whether thou wilt save me A 83 (i.e. 'if thou wilt save me, tell me so').

2672. έν rarely, if ever, means whether, even after verbs of examining, considering (σκοτ. ἐκεβάμην, καθορα), where its use is best explained by 2564. In form such conditional sentences often approach closely to indirect questions. Thus, cp. σκέψαί . . . έν δρα καὶ συνδεκτὶ ἀπερ ἐνοι consider if (in case that, on the chance that) you too agree with me (P. Ph. 64 c) with σκέψασθε ει δρα τούτο . . . πενθόκαςαι οἱ βραχοι consider whether the barbarians have (not) done this X. A. 3.2.22. Cp. αναμμύθεσθαι είν ἀληθή 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 εἰ μα γὰρ ἐστ' Ἑλαδην . . . κτατον πενθόκαςαι πατρὸς φίλου, ἢν που ἔκοψα strictly for I will go to Spartu 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 πενθόκαςαι, ἢν acquired (it is claimed) the force of whether. Cp. άφετε πενθόκαςαι . . . εἰ (v.l. ἢ) που πρ' εἰς he had gone to inquire whether you were still living v 415. Cp. German ob, once meaning if, now whether.

2673. Homer has ἢν, εἰ κε, αὐ τε with the subjunctive after verbs of knowing, seeing, saying (but not after verbs of asking). Such cases belong under 2564 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 (ὅρω, ἐνοδοῦμαι, ἐνθυμοῦμαι, σκοτῶ) 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, φρονιζω μή κράτιστον ἢ μοι σε γαν I am considering whether it is not best for me to be silent X. M. 4. 2. 39, ὁρωμεν μή Νικιάς οεταί 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: πτερον (πτερα) . . . ἢ, εἰτε . . . εἰτε, εἰ . . . ἢ, εἰ . . . εἰτε. See also under Particles.

a. πτερον (πτερα) . . . ἢ: Thus, διηρωτά τὸν Κύρον πτερον βούλιοτο μένειν ἢ διέμεναι she asked Cyrus whether he wanted to stay or go away X. C. 1. 3. 15, θαυμάζω πτερα ὡς κρατῶ βασιλέως αἰτεὶ τὰ τῆς ἡ οὐ διὰ φιλίαν 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. — πτερον . . . ἢ may denote that the second alternative is more important than the first. πτερον is omitted when the introductory clause contains the adjective πτερος (X. C. 1. 3. 2).

b. εἰτε . . . εἰτε gives equal value to each alternative. Thus, τὴν σκέψιν τούμεθα εἰτε ωφέλουν εἰτε βλάψην παρέχει let us make the inquiry whether it produces benefit or injury P. Phae. 237 d.
N. 1.—In Homer etre . . . etre (el τε . . . ete) almost always retains the meaning either . . . or (A 65).

N. 2.—The first etre is rarely omitted in prose, as πολει ετρε διωταλ τινα a State or certain individuals P. L. 864 a; more often in poetry, as λέγωσιν ετρε' ἐργον by words or deeds S. O. T. 617.

c. et . . . ἢ indicates that the second alternative is preferable or more probable. Thus, ἢρωτά ετρε' αδρος τοις ἀνδρασ στέπαντο τοις λοιποι καὶ ἀνδρών, ἢ καὶ τοις ἀλλοις θεοτακοι σοφοι καὶ he asked whether he was making a truce merely with the individual men who were coming and going or whether the truce would be with the rest as well X. A. 2. 3. 7.

d. et . . . etre is like etre . . . etre. Thus, ελ' ετε' ἵττων μυκοι γυνη ετρε' οδη διολεν, εδέθαυ βουλομεθ' ἵνα we should like to know whether the lady is still alive or dead E. Alc. 140.

e. ἢ (ἡ) . . . ἢ (ἡ) occurs in Homer, as δορ' ετε' εἰδοὶ ἵνα μεθεϊς ἢ καὶ πατρὼν ἦσι ἐξαιτὸν that I may know well whether thou art newly a visitor or art actually an ancestral guest-friend a 176. Cp. 2661. ἢ . . . ἢ is doubtful in Attic.

THE NEGATIVES IN INDIRECT QUESTIONS

2676. The negative of the direct form is usually preserved in indirect questions.

εἰσώμαι . . . τότερον ὁ ἕχων αὐτὸ οὐκ εὐδαιμόνι ἢ εὐδαιμον οὐχ I shall know whether its possessor is happy or not P. R. 354 c, οὐκ οἶδα τὸν φῶς τούτο καὶ μην τὸν I know not how I am to say this and not to say it E. I. A. 643 (= πῶς μην φῶς).

a. Indirect single questions introduced by interrogative pronouns, adjectives, and adverbs, usually have od.

b. μη appears after verbs of seeing, considering and the like (σκοπεῖ, ὁρᾷ, ἔπνεομαι, ἔπνεομαι) when there is an idea of purpose or desire to prevent something. Thus, ὥρᾳ . . . διῳ τρόπῳ καλλιτα δινεῖ μή καταφορι- σάντεσ φάτερι ηλαφέσθεσ τοκιν. consider how you may best defend yourselves and may neither be caught off your guard through contempot. etc. T. 6. 33. So also with the potential optative with ἦς; as τι οὖν οὐκ οἰκοτηθέντων πῶς αὖν αὐθίνω μή διαιμαρ- τάσαν; why then do we not consider how we may avoid mistaking them? X. M. 3. 1. 10. Indirect questions with μη thus belong under μη with verbs of fear and apprehension, where μη is the negative of the will. Cp. 2674.

c. Indirect questions introduced by ei have οὔ or μη. Thus, ἤρετο τὸν δήμων ei αλεξάνδρων he asked the people whether they were not ashamed Aes. 1. 84, ἤρετο με . . . ei μη μεμνημαι he asked me whether I did not remember 2. 36.

d. In relative clauses joined by καὶ and standing in an indirect question (what . . . and what not), μη must be used when the verb is to be supplied with the second clause; but when the verb is repeated, either μη, or οὔ if the antecedent is definite, may be used. Thus, διαγιγνόσκοντας a τε δύναται καὶ μη they distinguish between what they can do and what they cannot X. M. 4. 2. 28, οἶδα . . . οἶδοι τε φρουρὸν λεγων εἰς καὶ οἴδοι μη εἰςν you know how many garrisons are advantageously situated and how many are not 3. 6. 10. The antecedent is definite in αἱρεῖτεν οὖν χρῆ δημηγορεῖν καὶ οὐ οὖ δεί λέγειν ἐν τῷ δήμῳ he showed who must speak in the assembly and who must not speak before the people Aes. 1. 27.
e. As the second member of an alternative question introduced by "ei, or not is either ή oν or η μή. Thus, σκετιωμεν ει ημιν πρέπει ή oν let us consider whether it is proper for us or not P. R. 451 d, ἐν έμαθον ἐλέγετο · εἰ δὲ άληθὲς μή μή, περιοδομα μαθείν now I have made out what you mean; and I will try to make out whether it is true or not 389 a.

f. A shift from μή to oν in sequent alternative indirect questions appears to be due to the desire to attain variety. Thus, οὐ δὲ ήμις εἰ τόν τούτον κατηγορον λόγους τούς ήμις καταμαθάνειν, εἰ καλῶς ήμις κεῖται μη, ἀλλ' εἰ τόν τόμων τούτον κατηγορον λόγους, εἰ σκέφτης καὶ έμιμος ήμις διδάκοντοι τό πράγμα μη έν γινείν must not start from the pleas of the accuser to learn whether your laws have been established well or not, but you must start from the laws to learn whether his pleas set forth the case fairly and legally or not Ant. 5. 14. Cp. Ant. 6. 2, Is. 8. 9, D. 20. 83. Some scholars hold that ον here lays stress on a negative fact or on something conceived as a negative fact, and that μή puts the question abstractly as a mere conception.

MOODS IN INDIRECT QUESTIONS

2677. The moods and tenses of indirect questions follow the same rules as govern clauses in indirect discourse. The person may be changed.

After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with ἀν, deliberative subjunctive, potential optative with ἀν).

After secondary tenses, the mood and tense of the direct form may be retained or the optative may be used instead. The latter is more common. But a past indicative with ἀν always remains unchanged.

a. Direct Form Retained.—τολάκας ἐσκέτο τι διαφέρει μακράς ἀμαθίᾳ he often considered in what respect ignorance differed from madness X. M. 1. 2. 50, ἡπορήτο τί ποιήσας he was uncertain what to do X. A. 7. 3. 29 (= τι ποιήσω, deliberative future, 1916), έσθολεντάτε ἐτε κατακαίσασθεν . . . ἐτε τι ἀλά χρὴσιναι they deliberated whether they should burn them or dispose of them in some other manner T. 2. 4 (= κατακαίσαμεν, χρησάμεθα ;), ἡρωτήτε . . . τοῦ ἀν έτοι Πρόξενον he asked where he could see Proxenus X. A. 2. 4. 15 (= τοῦ αν έν έδοιμ.;) b. Optative: ἡρετο εἰ τι έμοι εἰ έσοφτερος he asked whether any one was wiser than I P. A. 21 a (= ἑστί; ), δ τι δέ ποιήσαι oβ διεσήματε he did not announce publicly what he was going to do X. A. 2. 1. 23 (= τι ποιήσω;), τον θεὸν επηρήτων ει παραδοσεν Κορινθίους την τόλμη they questioned the god whether they should surrender the city to the Corinthians T. 1. 25 (= παραδόσαμεν;). Here παραδόσειν might represent the aoris indicative, but that tense is usually retained to avoid confusion (exceptionally ἡρωτά τι πάθος X. C. 2. 3. 19; cp. X. A. 6. 3. 25, D. 50. 55). An imperfect relatively anterior to the time of the main verb is retained in D. 30. 19 c. A dubitative subjunctive in an indirect question, when dependent on an optative, may be attracted into the optative; as Λαγες . . . δη όβ κα ἄν έχουσις ἓξειλαδο δ τι χρόνο σαντίφ you were saying that if you went out you would not know what to do with yourself P. Cr. 45 b (= τι χρόνωι έμαντίφ;).
d. Homer has the optative for the indicative due to indirect discourse only in indirect questions; as ἔρωτα τίς εἶναι καὶ πόθεν ὑδάη; they asked who he was and whence he had come ῥ 388. 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, ἰμωτὶ ἤςαν θανάσας εἰσαὶ ποτὲ τρέφοντει ὁ Ἑλληστὴς καὶ τί ἐν μῷ ἐγὼν; they seemed to be wondering to what direction the Greeks would turn and what they had in mind. Χ. Α. 3. 5. 13, ἵππος δὲ τι θανάσας καὶ ἵππων αὐτὸν τρεφῶν ὁ ἔρωτας ἠρώτησεν he asked what it was that he was astonished at and how many of them were dead T. S. 113 (= τι θανάσας, τῶν τρεφῶν;)

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 ἐδει δυοῦ ἵκετο ἡ ἱστολή 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, φῶς συ ἰμωτὶ πολίτην οἴναι, δὲ συ ἵππως, ἵ ἐν ἐγὼ; φιλῶ γὰρ οὖν 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, ἵππος οὖν ἐξερευνᾷ δὴ λέεισο; . . . θέλω; οὐκ οἴκος δὲς θεὸς ζητεῖ what I fain would tell thee? No. E. Hec. 999.

b. By ἐγὼ, ἰγώγνω, ὠκ ἐγὼ, ὁκ ἰγώγνω, sometimes with ὥ τι Δία or μᾶ Δία.

c. Yes may be expressed by ναι, ναι μᾶ τὸν Δια, μάλιστα, φιλῶ, πάντως γέ, πάντως μὲν όνον, ὅ με, ἵτετο, ἕτειν οὐτῶς, ἀληθῆ λέεις, ἀληθήσατα, ὁδοῦς γέ, κομμάτης, etc.

No may be expressed by οὐ, οὐκ ἵτειν, οὐ δῆτα, οὐ μᾶ Δία, οὐδαμῶς, οὐ φιλῶ, μ禊 γὰρ, ἤκιστα, ἤκιστα γέ, etc.

d. In the form of a question: τίς μὴν; τί γὰρ; ἄλλα τί; πῶς; πόθεν; πῶς γὰρ οὖ; 

EXCLAMATORY SENTENCES

2681. Direct (independent) exclamatory sentences with a verb expressed (or easily supplied) are formed

2682. (I) By the relative pronouns οἷς, ὣς, or by the relative adverb ὅς in exclamations of wonder. The sentences introduced by these words are commonly associated with vocatives or interjections. Cp. 340.

οἷς οὐκ ὡς, ὡς ἔτερα ποταί what are you about, my friend! P. Euth. 15c, ὡς φιλοὶ . . . ὥς τηρωτὴν θεοὶ τὰς ἱγανοὺς καὶ τὸν δώμαν friends, such sport the gods have brought into this house! Σ 37, δοκεῖς τὴν δυναμὸν ὥς τὸν ἰσχυρὸν how great your power is! Λρ. Pl. 748, ὡς τὰς πατήρας οἶκει φιλὸν ὁ γεράτης, φιλὸν τὸν γεράτη how much trouble you have! X. C. 1. 3. 4, ὡς ἐν τηρωτὴν φίλον, ὡς στρατηγῷ πατὴρ, ὁ δή μεγάλη ἡμέρα, ὡς τὸν ἱμέραν ὁ πρεσβύτερον how charming the man is! P. Ph. 116 e.
EXCLAMATORY SENTENCES

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 ὠς (exclamation within an exclamation) marks a strong contrast (cp. 2646) in direct and indirect exclamations. Thus, ὠς πρὸς ὠς ἄνδρῳ πάσχω what I suffer and at the hands of what men! S. Ant. 942, ἀντὶ ὠς... ἀγῆματος τοῦ πρῶτου ἐν ὠς παθεῖν καὶ τακεισθητα ἀφίκημον from what boasting at first they had come to what a humiliating end T. 7. 75. Triple ὠς in Gorgias, Helen 10.

c. Cp. 2847 for such sentences as ὠς ἔχεις τῷ ἱερῷ ἐφόρασ what a viper is this woman whom thou hast begotten! E. Ion 1262.

d. ὠς ὡς is common in expressions of impatience, anger, pity, grief, or fear; as ὠς ὡς καταγελάζει ah me, how you mock me! Ar. Nub. 1238, ὠς ὡς ἔκκωκα ἄφεν ἔκκωκα ἄφεν ah me, how thou seestent all too late to see the right! S. Ant. 1270, ὠς ὡς ἔδοκεν 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 ὠς, ὡς, ὠς, ὡς, ὡς, ὡς. The negative is ὡς. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by ὠς or ὡς. But observe that dependent exclamations are not introduced by the direct interrogatives τῶς, τῶς, τῶς, etc., nor by the indefinite relatives ὡς, ὡς, ὡς, ὡς, etc., both of which classes of words may stand in indirect questions.

a. ὡς in L. 30. 4 and ὡς in P. G. 522 a are suspected.

b. The introductory verb is sometimes omitted; as ὡς μαρτυρᾶτο, ἠρώκας ἔρωκας 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: ὡς ἄκοι μεν ἔστω ἐν κυδῶν ἔστω what a noble man you say is in danger! P. Th. 142 b, σκότει... ἰπ' ἱκεῖ τοῦ θεοῦ μαντεῖοντα judge to what the oracles of the gods have come S. O. T. 953 (cp. ὡς μαντεῖοντα, ἰπ' ἱκεῖ 946), ὡς ἐστε ἐκ ἄνων συμφώνων εἰς δοκεῖν ἡθαμομακαρεῖ κατεύθυνα; who does not know into what good fortune they came and after what sufferings? I. 6. 42, ἐνθομομακρυν ὡς πλοῦς... ἀπεκτέλοντο reflecting on how long a voyage they were on the point of being sent T. 6. 30, ἐννιάκειτες ολα το πάσχων ἄπο τῶν Ἀσσυρίων καὶ θρίων τεθνάσας ὄργων ἀνδρῶν 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: διαθέσωμεν ἀντὶ ἄπο τῶν ἀσβέστων καὶ ὡς ἠτροχιν observing how great the extent of their country was and how excellent its quality X. A. 3. 1. 19,
NEGATIVE SENTENCES

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 διαφανεῖς, δίκαιος, ὡς, etc. Here a causal sentence would have δέ τι τοιοῦτον, δέ τι τοιοῦτος, δέ τι οὕτως. English generally introduces such clauses by considering, thinking, upon the reflection how, etc. Thus, τὸ α' αὖ νῦν οὕτω ἀποκτάνητεν, δοσά μ' ἄφησιν therefore I think now thou shalt in turn atone for all thou hast done unto me Φ 399, ἀπέκλασον... τῆς ἐμαντοῦ τόχης, οὐκ ἄνδρος ἐταλον ἐστηρεμένος οὕνε I bewailed my fate considering what a companion I had lost (direct = οὐκ ἄνδρος ἐταλον (δόντος) ἐστηρεμέναι) P. Ph. 117 c, μάκαρ ὁ Στρεπιλάς, ἀφθονός τ' ἔφος ὡς σωφρόν τοῦ οὕν τρέφεις οὖν happy Strepsiades, how wise you are yourself and what a son you have! Ar. Nub. 1206, τὸ γῆς ἅμαντος δῶν κακῶν σφίνχ ως αὐτον they rehearse how many evil old age occasions them P. R. 329 b, εὐθαλαμοῖς μοι ἄνθρωφοι... ὡς δέδωκα τα γενεάς ἔγενε τελεσάν the man seemed to me to be happy so fearlessly and nobly did he die P. Ph. 58 c, γηλά χε τῆς εὐνυχίας τὸν πρόσωπον, οὗ μετέτητ ξυρῶν τρόφων I envy the old fellow his fortune, how (lit. whither) he has changed his arid ways Ar. Vesp. 1451.

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2688. The simple negative particles are ὡς and μη. ὡς is the negative of fact and statement, and contradicts or denies; μη is the negative of the will and thought, and rejects or depreciates. The difference between the simple negatives holds true also of their compounds οὐκε μήτε, οδέ μηδε, οδεις μηδεις, etc.

a. τὰ ὡς δοτα is that which does not exist independently of any opinion of the writer: τὰ ὡς δότα λογοσέριον ὁ ἐφάνετο what does not actually exist And. 3. 36. τὰ μη δοτα 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 μὴ ἐμείναντα ὅπερ ὅποια ὅπερ γινώσκεται that which does not exist is neither seen nor known Hippocrates, de arte § 2; cp. τὸ μὴ ὥς P. R. 478 b.

b. The rarer ὣς (οὐ-χί) denies with greater emphasis than ὡς. The form μητερν no longer is due to the analogy of οὐκ-ἐτι.

2689. μη 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 a world, 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. — μη 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 μη where we should expect ὡς.

a. μη 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 ma was used with the subjunctive, optative, and imperative.

b. μὴ was originally used only in independent clauses; but later was employed in subordinate clauses, and with dependent infinitives and participles. On the origin of μὴ as a conjunction, see 2222. In Homer μὴ is used especially with the subjunctive, optative, and imperative (i.e. in commands and wishes); rarely with the indicative (in μὴ φέλλων, 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 (ἐ 48) or a wish (δ 684).

c. In later Greek (Polybius, Lucian, Dio Chrysostomus, etc.) μὴ has encroached on ω, generally by extension of usages occurring rarely in the classical language. Thus Lucian has μὴ after causal ὅτι, δῆτε, δῶτε, ἐκέλ; in relative clauses (sometimes ὅτεν ὅτι ὅτι μὴ); with participles of cause (even ὅτι μὴ) or of concession; with participles without the article following an adjective; with the infinitive after verbs of saying and thinking. δῆτε μὴ appears in indirect discourse (complete or partial) where the classical language would use the infinitive or ὅτι with the optative or ω with the participle; so after verbs of saying and thinking, after verbs of emotion, and even after verbs of knowing.

POSITION OF ὅU AND μὴ

2690. ὅ and μὴ are generally placed before the word they negative; but may follow, when emphasis is laid on a particular word, as in contrasts.

ὑπολαβή δὲ μηδεὶς but let no one suppose T. C. 84, ὅ δὲ στρατηγὸς ἤγγιεν μὲν ὅμως, συμβάλλαν δὲ and the generals did not lead them out, but called them together Χ. Α. 6. 4. 20, ἡμίμαχοι ἐγέμεθα οὐκ ἐπὶ καταδρομή τῶν Ἑλλήνων Ἀθηναίων, ἀλλὰ ἐν ἑλπισθείς ἀπὸ τοῦ Μήδου τοῖς Ἑλληνῖσιν we became allies, not to the Athenians, for the purpose of enlisting the Greeks, but to the Greeks for the purpose of freeing them from the Mede T. 3. 10, οὐκ οὐκ μὴν μὴν 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, ἐν δὲ περὶ ἡμῶν γνώσεσθαι μη τὰ εἰκόνα but if you pass upon us a sentence that is unjust T. 3. 57, τολμεῖν δὲ μὴ πρὸς δόλων ἀντιπαρασκευὴν ἀδύνατοι unable to carry on a war against a power dissimilar in character to their own 1. 141, ἀμνοῦμεθα τοὺς τολμοῦντες οὐκ εἰς μακρὰν we shall shortly (lit. in no long time) punish the enemy X. C. 5. 4. 21, οὐ κατὰ κβομὸν disorderly B 214.

b. The order of the parts of a negative compound may be reversed for strong emphasis; as ἐν τῷ οὐκ ὄν (ὁ = ὁσκεί τῷ) S. Tr. 161, μαὺν οὐκ (ὁ = ὁδεμία) 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 βουλήμεν ημεῖς μὴ προσπονοῦσθαι τολμεῖν αὐτῶν ἦν εἰ if we wish to assume that he is not waging war with us D. 8. 58, ἡμᾶς οὖν ἐναλλάθηναι ἐντρήσεις you do not permit us even to take up your quarters X. Α. 7. 7. 8 (τῷ οὐκ ἐντρήσεις = καλικεῖν).

GREEK GRAM. — 39
ADHERENT

ος ADHERENT

2691. ος adherent (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 ος φημι I deny, I refuse (not I say not). ος φημι is preferred to φημι ος as nego is preferred to aio non.

2692. Adherent ος is especially common with verbs of saying or thinking, but occurs also with many verbs of will or desire. In such cases ος goes closely with the leading verb, forming a quas

compound; whereas it belongs also in sense to a following infinitive if an infinitive depends on the leading verb. In Latin actual composition has taken place in nego, necio, neguo, no.

ος άφη λεγα την he refused to go X. A. 1. 3. 8, ος φασιν ελεγα διην οδον they say that there is no other road 4. 1. 21 (cp. φης ηδ; yes or no? P. A. 27 d), ιμας δ ος φης έδεις λεγα; who were those whom he thought ought not to speak? Αεσ. 1. 28, έ ος ετε ημας... ποιντ what you forbid us to do X. C. 1. 3. 10, ος δειν... φεύγοντα τιμωρείον he said that it was not right to avenge himself on an exile T. 1. 13.

a. So with ος φημι and ος φάσκω deny, refuse (= διαφορομαι), ος ολομαι, ος νομίζω, ος δοκω, ος την and ος κελέω forbid (veto), ος δεικω regard as unworthy, do not expect that, refuse, ος ύποκυνομαι refuse, ος προσκυνομαι dissimulo, ος συμβουλεύω dissuade, advise not to, ος έθελω am unwilling, ος έτανω disapprove. This association often persists in participles, as ος τών, ος έθελων. Homer has ος φημι, φημι ος, and ος φημι ος.

2693. ος with the principal verb may be equivalent in sense to μη with a dependent infinitive; as ος συμβουλεύων Ζέρξη στρατευείαι εις τήν 'Ελλάδα advising Xerxes not to march against Greece (= συμβουλεύων μη στρατευείαι) Hdt. 7. 46.

2694. Analogous to this use with verbs is the use of ος with adjectives and adverbs.

ος δαλγω = πολλοι, ος δέλαχτος = μέγιστος, ος ήτοι = μᾶλλον, ος δέκεστα = μάλιστα, ος καλός basely, ος αφήνεις famous, ος ειλέσσεσ unreasonably, ος περι βραχέων on important matters (cp. 2690 a), regularly ος τάνοι not at all, as ος τάν χαλέπων easy.

2695. The origin of adherent ος is to be found partly in the unwillingness of the early language to use the negative 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 2094), 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 adherent ος.

2696. Adherent ος is often found in a protasis with ει and in other constructions where we expect μη.
NEGATIVE SENTENCES

2698] el δ' ἀνοστήναι 'Αθηναίων οὐκ ἦδενσαν . . . , οὐκ ἦδενσαν but if we refused to revolt from the Athenians, we were not doing wrong T. 3. 56, el οὐκ ἔσει if thou forbiddest S. Aj. 1131 (= el κολάξ), el μὴ Πρόξενων οὐκ ὑπεδέχατο, ἐσώθησαν ἄν if it had not been that they did not receive Proxenus, they would have been saved D. 19. 74, el μὲν οὐ πολλοὶ ἦσαν if they were few L. 13. 62 (emended by some to οὖν μὴ). τὰν οὐ is rare, as τὰν τε οὐ φησε τὰν τε φησε 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 ἐγὼ ὄνω φῶν τε μὴ φῶ both if I assent and if I do not D. 21. 206, οὐκ οἶδος ὧν θεός πᾶνοι καὶ μὴ φῶ I know not how I shall say this and not say it E. I. A. 648, ἐγὼ μὴ . . . ἐγὼ D. 16. 12, and in many cases where μὴ goes closely with the following word, as el ἐδίδον κράτοι καὶ μὴ ἀφετέρου if he were granting a trial and not taking it away D. 23. 91.

οὐ AFTER εἰ (ἐὰν)

2696. οὐ is sometimes found in clauses introduced by εἰ (ἐὰν).

a. When οὐ is adhescent (2696).

b. When there is an emphatic assertion of fact or probability, as where a direct statement is quoted. Thus, el δὲ οὐδ' ἡμάρτητα μοι if (as I have shown) no error has been committed by me And. 1. 33, el, ὃς νῦν φησε, οὐ παρεσκεύαστο if, as he will presently assert, he had not made preparations D. 64. 29. Cp. X. A. 1. 7. 18, quoted in 2790.

c. When εἰ (ἐὰν) is used instead of δι' that (because) after verbs of emotion (2247). Thus, μὴ διαμάφῃ εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει οὐ 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 (ἐὰν) approaches the idea of εἰσὶ since (cp. 2246, 2298 b). So εἰ τοῦτο . . . οὐ στήρει πατήρ if (since) their father has ceased to love these children E. Med. 88 (often explained as οὐ adhescent). Here μή is possible.

e. When a single εἰ introduces a bimembered protasis as a whole, the μὲν clause and the δὲ clause of that protasis may have οὐ. Such bimembered protases often depend on a preceding apodosis introduced by αἰτήξει, ἄτοκον, δεινόν, διαμάφῃς ἔστι (ἐὰν έσῃ) and like expressions of emotion (εἰ). Thus, εἰ' εἰκὸν αἰτήξει . . . εἰ τὸ μὲν 'Αργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίαν ἀρχήν . . . οἷος δὲ ὅταν 'Αθηναίοι βραβαίον ἀνθρωπον φοβήσωσθε; 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, αἰτήξει γάρ. εἰ πατήρ μὲν εἰσίλειον Φρύγας. δ' δὲ άδρ' εὖ οὐ διενήσεται κτανίν 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 εὖ εἶ, εἰ οἷ μὲν κεκούμεν ξίμω-

μαχοῖ εἰ τοὺς διαλείψαι τῷ αὐτῶν (χρήσιμα) φέροντες οὐκ ἀπερουσίης, οἷος εἰ τῇ τῷ . . . αὐτοὶ σφήνας οὐκ ἄρα διαμάψωσιν 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 μὴ (in classical Greek) if the verb is in the optative. In Aes. 2. 167 οὐ κατασχομι is due to indirect discourse.
N. 2. — In such sentences el 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 τετι in the first member, as L. 20. 36, Is. 14. 52; (3) have the force of τετι in the first member, and that of δι in the second member, as D. 8. 55, Aes. 3. 242; (4) have the force of δι in both members, as T. 1. 35, 1. 121, X. C. 7. 5. 84.

f. A bimembered clause introduced by el may contain a negative clause with oδ directly opposed to a positive clause; as el δε τυο μεν, τοις δ' oδ D. 23. 123.

g. el whether in simple and alternative indirect questions takes either oδ or μη (2876 c, e).

2699. Homer has el and the indicative with oδ (12 times) when the subordinate clause precedes the main clause; but usually el μη, when the subordinate clause follows. Thus, el δε μοι oδ τελονου βοην ετεικε ριομιθην, δισομαι εις Αιδην but if they will not pay a fitting compensation for the cattle, I will go down to Hades μ 382, κεδα κεν Άργεωνιν υπερμα νοτοι εντοχη, el μη 'Αθηραντον Άρη τοις μοδον λειαν 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 el oδ with the indicative has been explained either as a retention of the original use, μη with that mood being an extension through the analogy of the subjunctive and optative; or because oδ went with the predicate, whereas μη was closely attached to el.

2700. Homer has el oδ (adherenscent) with the subjunctive in el δ' αν . . . oδ εθελωσιν T 289, el δε κ' . . . oδ οιδωσιν T 139.

2701. Herodotus has a few cases of el oδ with the indicative, as 6. 9; έν oδ with the subjunctive is doubtful (6. 138).

GENERAL RULE FOR μη

2702. μη stands

1. With the imperative.
2. In clauses with el, ταν (exceptions, 2698).
3. With the subjunctive, except after μη lest, when oδ is used.
4. With the optative, except after μη lest, or when the optative has σαν or is in indirect discourse.
5. With the infinitive, except in indirect discourse.
6. With participles when they have a conditional or general force.

oδ AND μη WITH THE INDICATIVE AND OPTATIVE SIMPLE SENTENCES AND INDEPENDENT CLAUSES

2703. Statements (2153) expressed by simple sentences and independent clauses take oδ. Direct questions take either oδ or μη (2651). The independent future indicative has μη only in questions.

2704. In wishes μη is used with the indicative (1780–1781) or the optative (1814, cp. 2155).
NEGATIVE SENTENCES

elthe se μήτοτ' εἴδομαι would that I had never seen thee S. O. T. 1218, μήτοτ' ὄφελον λατείν τὴν Σκύρον would that I had never left Scyrus S. Ph 969.

μή γάρ may I not live Ar. Eq. 883, ἀναθή αὐτ' εἰμι μήτε γενομαι I neither am nor may I become shapeless D. 8. 68, αὐτ' ἄν δυναμαι μήτ' εὐσταμαι 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 elthe.

b. Indirect expressions of wishing with τῶν ἄν and the optative (1832), βουλομαι ἄν (1827), ἔσουλομαι (ἄν) with the infinitive, take οὐ (1782, 1789).

c. The use is the same in dependent clauses; as ἔπειθη δ' ο' μήτοτ' ὀφελε (συμβηκά) συνεβη 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 φιλος ἀμβλωτος εἰσιν τοῖς μέγιστα δυναμεῖσι, ἵνα δικαίων μή διδοθε δικαίν 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, ἐν τὰ ἐκέχωρα τότε λαβεῖν, ὡς μοῦ εἰ ἀμβλωτος ἔδονοτο ἐξαπατᾶν quoted in 2186 c.

b. Object clauses with ἔσως after verbs of effort have μή, as φρότης ἔσως μάθην ἀνέκειν τῇ τιμῇ ταύτῃ πράξαι see to it that you do nothing unworthy of this honor I. 2. 37, ἐπεμελέστε ἔσως μήτε δοτοί μήτε ἀστορε ὦτε θαυματο ταῖς τοιοῦτοι he took care that they should never be without food or drink X. C. 8. 1. 48.

c. Conditional clauses regularly have μή. Thus, εἰ μή ἔσως κλίνετε, ἐκπροφέβηκα ἂν εἰ τι βασιλεῖα if you had not come, we should be marching against the king X. A. 2. 1. 4, οὐκ ἀνελίπεσεν αὐτοῦ, εἰ μή τι ἀναγκαῖον εἰπή he never left him unless there was some necessity for it X. M. 4. 2. 40. So in concessive clauses (2369). On οὐ adheres 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, προσημαλοῦσεν δ' ζε χρή τουίν καὶ δ' οὐ χρή they signify beforehand what one must do and what not X. C. 1. 6. 46, ἀ μή ὁδα οὐδέ δολοι εἶδομαι what I do not know, I do not even think I know P. A. 21. d.

N. 1. — Homer has δς (δης) 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 ἕστιν δης (δης) οὐ, οδεῖς δης οὐ, etc. (X. C. 1. 4. 25, X. A. 2. 4. 9).

e. The expression τοιοῦτος, δς (δης, etc.), when preceded by a negative, takes οὐ; as ταμεῖον μηδὲν εἶναι μηδὲν τοιοῦτον, εἰ δ' οὐ τάϊ δ' βουλομένοις εἶναι 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 οὖ, when the relative clause makes an assertion or defines attributively; as συγγραφεῖς τῶν λόγων . . . τοιοῦτος, ὥς οδεῖς ἄλλος γέγονε 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 βουλθεῖς τοιοῦτου μηματο καταλυεῖν, δ' μή τις ἀνθρώπης φοίτεως ἕστιν wishing to leave behind him such a memorial as would surpass human nature I. 4. 89; op. 2706 g.
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f. Relative clauses of purpose take μή, as δαλάσσων ἐκφύην', ἵνα μήν ἐλθήσει' ὥστε cast me out into the sea where ye may never see me more. S. O. T. 1411, ἐκφύην' ἵνα, ἵνα μή τις εἰδώλιον 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 δι' μή may refer to a definite person or thing. So especially in relative clauses of cause and result, which ordinarily take ὅστε. Thus, ταλαίπωρος ὁ ἄντων ὁ γε δύνασθαι έτι . . . , ὃ μήτε θειο πάτριωι έισε μήτε ἔπαι a wretched being thou then, who hast neither ancestral gods nor shrines. P. Eu. 302 b, ζησίμασθε τοιαῦτα έκ' ἐν μηδέντοι τιμήν μεταμαχέσθε pass such a note that you will never repent of it And. 341, τοιαῦτα λέγειν . . . , οἱ μοιχοί ἡ μεμαχήμεναι to use language at which no one could feel just resentment. D. 21. 161, ὁ . . . ὑπὲρ τοῦ ὄρνας the man who would not take an oath. 64. 40. Sophocles is especially fond of the generic μή.

h. Consecutive clauses (and consecutive relative clauses) with δι' ὅστε take ὅστε with the indicative and optative. Thus, (Λακεδαμωνοι) εἰς τούτον ἀπελευθέρωσαν έλθειν δι' ένα δέχοντες αὐτοῖς έχειν τῆν κατά γήν ἀρχήν the Lacedaemonians became so insatiate in their desires that they were not satisfied with their empire on the land. 1. 12. 103, δι' ένα δέχον γυμνοσαμ' δι' εἰσίνων so that I should not recognize him, if I were to see him E. Or. 379. Οἱ τῶν τοῦ δι' ένα see 2706 e.

i. Oaths and protestations in the indicative with μή express a solemn denial or refusal, or repudiate a charge. Thus, έστω τίνι ζευς . . . μή μέν τοῖς τινεσιν ἄνθρωπος έκθεσθαι ἄλλοις let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses K 329, μή τὴν Αφροδίτην . . . μή γάρ σ' ἀπλέων by Aphrodite, far be it from me that I should release you Ar. Eccl. 999. Cp. 2714.

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 ό (1810, cp. 1813).

2708. Dependent clauses take μή: final clauses, as δοκεῖ μοι κατακαύται ταί ἄμαζα . . . ἵνα μή τά ἁργήν ἡμῶν στρατηγῆν 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 ιόν φυλάξων έτως μή . . . δισπότην εὑρεῖσθαι; will you not be on your guard lest you find a master? D. 6. 25. So in conditional clauses with ἐδώ, in conditional relative clauses and in relative clauses referring to indefinite time, place, and manner.

a. After μή lest, ό is used (2221).

2709. The imperative is a mood of will and therefore takes μή in prohibitions (1840).

a. The future indicative after interrogative ό has an imperative sense (1918).
NEGATIVES OF INDIRECT DISCOURSE

2710. The negatives of direct discourse are retained in indirect discourse introduced by δέ or ός.

ἐνθισμήνων χρή δέ οὖν οδηγεῖς ἠδρώτων φώκει οὔτε διαγραφεῖσθαι οὔτε δημοκρατίας it must be borne in mind that no man by nature is disposed either to oligarchy or to democracy. L. 25. 8.

eite...δέ οὖ περὶ πολιτείας διὰ μὴν ἠστὰτ ἄλλα περὶ σωτηρίας, εἰ μὴ πονησαῦν θηράμενον κελεύον 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 προειπεὶ ός μηδεὶς κινθοστότῳ εκ 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.

οὗ AND μὴ WITH THE INFINITIVE

2711. The infinitive not in indirect discourse has μὴ; the infinitive in indirect discourse has οὗ, but sometimes μὴ. The articular infinitive has μὴ. On the use with μὴ οὗ see 2742 ff.

a. The ordinary negative of the infinitive is μὴ, which could be so used since the infinitive was employed as early as Homer in an imperative sense. οὗ with the infinitive in indirect discourse is probably due to the analogy of οὗ with the indicative and optative in clauses of indirect discourse introduced by δέ (ὡς). οὗ became the natural negative of indirect discourse as soon as the infinitive came to represent the indicative or optative.

2712. μὴ is used with the articular infinitive.

παραδαγμάτω τοῦ μὴ ψηφίστω μᾶς ἀδίκειν a warning not to injure you L. 27. 5, ἐπερ τοῦ μὴ τὸ κελεύωντος ποιήσαται in order to avoid doing what was commanded I. 18. 204. On τὸ (τοῦ) μὴ οὗ, see 2744. 9, 10, 2749 b, d.

οὗ AND μὴ WITH THE INFINITIVE NOT IN INDIRECT DISCOURSE

2713. μὴ 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.

εἰς ὄψιν ἄνδρα μὴ ληστεῖν it is proper for a wise man not to talk idly P. Th. 152 b, τὰς ὀμαλὰς χάριτας μὴ ἀντιδαδόν τινι φανεῖν it is disgraceful not to repay like services T. 3. 63.

2714. χρή (χρῆν, ἵπτην) takes either μὴ or οὗ.

χρὴ μὴ καταφροσύνῃ τῷ πλῆθοις one must not despise the multitude I. 5. 79, χρῆν οὕτως ἀμαρτάνεις thou oughtest not to do wrong E. Hipp. 607, χρὴ δ' ὁμοτι'
elēthei oδδην διδασκ θαυμά it is not right ever to call any son of man happy E. And. 100.

a. For original oδ χρη was substituted (for emphasis) χρη oδ, where the oδ was still taken with χρη; ultimately oδ was felt to belong with the infinitive and hence came to be separated from χρη.

b. Dei takes μη, as μη ἐξειν Dei aτροβς they must not fear T. 1. 120. oδ Dei may be used for Dei μη (2608). In Dei oδχ ελλήνειν ελείν one must not speak in a general way I. 16. 117 oδχ is adherent. Note oμαι Dei oδ, φημι χρηματι oδ, oμαι χρηματι μη.

2715. μη is used with the infinitive in wishes and prohibitions. Thus, θελω πολίται, μη με δοσιάς τυχείν ye gods of my country, may bondage not be my lot A. Sept. 253, oδ μη πελάτων do not approach these A. Pr. 712.

2716. μη is used with the infinitive in oaths and protestations. Thus, ἐστω νῦν τῆς γαίας... μη τι τοι αὐτής πήμα καὶ δειξάτως ἄλλα λέων τοι εἰσίν 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, 481, 485, P. R. 497 b. Such cases are not to be confused with μη after verbs of asseveration or belief (2725).

2717. μη is used with the infinitive of purpose (cp. 2719) or result (2260). Cp. 2759. On ἐφ' ψ μη see 2279; on ἀστεὶ oδ see 2269.

2718. μη is used when the infinitive stands in opposition (1967), and hence is like το μη with the infinitive. Thus, τοῦτο ἐν ἐστιν ἐν φημί, μηδένα ἐστι βραχυντώς ἐμὸν τὰ αὐτὰ εἰσίν 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, 481, 485, P. R. 497 b. Such cases are not to be confused with μη after verbs of asseveration or belief (2725).

2719. μη 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 Ἐκρίτον ἐβολθοτό μη προῆκαν they wished not to give up Corcora T. 1. 44, φυλαχθείς εἰσε μη' ἐκπλείν... μηδένα μη' ἐκπλείν he kept guard against any one either sailing out or in T. 2. 69.

2720. Verbs of commanding and exhorting (κηλεύω, λέγω, βηδο), asking (αἰτώ, ἄξιώ), advising (συμβουλέω), and other verbs of will or desire of like meaning, take μη.

ἐτελείη... μη ἐπέθετον he ordered him not to provoke his wrath P. R. 393 e, ἐλέγον αὐτοῖς μη ἄδεικνυν they told them not to commit injustice T. 2. 5, ἐσμέν ἀλλήλους μη θείν they shouted to each other not to run X. A. 1. 8. 19, εἰκόνε μη κτείναι he besought them not to kill him L. 1. 25, συμβουλήσω σοι... μη θαμνίσθαι δ' ἀν δῷ I advise you not to take away what you may have given X. C. 4. 5. 32.

2721. oδ 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 oδ used with the leading verb; and when oδείς may be resolved into oδ and τίς, oδ going with the leading verb. Examples in 2738.
οὗ AND µῆ WITH THE INFINITIVE IN INDIRECT DISCOURSE

2722. Verbs of saying and thinking take οὗ with the infinitive in indirect discourse. Here οὗ is retained from the direct discourse.

ἦ (ἀνάγης) φαμεν οὐδένα θεών οὗτε μάχεσθαι τὰ νῦν οὗτε μαχεύσθαι ποτε οὐκ οἶδα δέ φασιν οὐκ εἶναι αὐθόνομοι saying that they were not independent T. 1. 67, (= οὗκ ἐκείνοι), οἷμαι γὰρ οὐκ ἡκατέρωσιν µοι ἐχειν for I think it would not be unattended with gratitude to me X. A. 2. 3. 18 (= οὐκ ἂν ἔχοι), ἢγίσαντο ήµᾶς οὐ περιβέβηαι they thought that we should not view it with indifference T. 1. 39 (= οὗκ περιβεβησθαι), ἦσον δὲ δεικνυόν οὕτως οὐκ ἂν αἰτηθοῦσιν but these persons seem to me not to blame the real cause P. R. 329 b, ἕκοψον οὐκ ἄν δύνασθαι μείναι τοῦτο πολλοχείρης he thought the besiegers would not be able to hold their position X. A. 7. 4. 22 (= οὐκ ἂν δύνατο).

2723. Verbs of saying and thinking take µή in emphatic declarations and expressions of thought which involve a wish that the utterance may hold good. So with φηµὶ, λέγω, ἡγοῦµαι, νοµίζω, οἷµαι. Cp. 2725.

φανερὸν δὲν νῦν γενέσθαι µηδὲν µηδέµαλλα εἶναι παῖδεως παρὰ τοῦ µὴ δέρσοντος 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, πάντας ἐρωτείς... µηδὲν εἶναι κερδαλωτερὸν ἀρέτης all will say that nothing is more profitable than bravery X. C. 7. 1. 18, τις δὲν ἀνθρώπων θεών µὲν παιδὸς ἡγοῦτο εἶναι, θεῶς δὲ µῆ; who in the world would think that they were the sons of gods and not gods? P. A. 27 d, ἢγίσαν... νοµίζαντε µῆ ἂν θρι... ἱκανοὶ γενέσθαι καλοῦσα τὸν ἑαυτὸν τὴν θάλασσαν τεσσεράπτων 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 (φηµὶ), T. 1. 139, 6. 49, P. R. 346 e (Λέγω), X. M. 1. 2. 41, D. 54. 44 (οἷµαι), X. C. 7. 5. 59 (νοµίζω), P. Soph. 230 c (διανοοµαι).

b. Cases where the infinitive is in apposition, or depends on an imperative, or occurs after a condition, do not belong here.

2724. µή with the infinitive is often found after verbs denoting an oracular response or a judicial decision actual or implied. Cp. 2725. Thus, ἀντίλεγη ἡ Πυθεά µηδένα σοφοτέρον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (in direct discourse οὐδεὶς σοφοτέρος ἐστί). So after κρίνω, οὐκ ἂν Αἰσχύνοις εἶναι Δημαργοῦν παῖδα the Pythian prophetess gave decision that Demaratus was not the son of Ariston Ηδτ. 6. 66, κέρδωθε... µόνον τῶν πάντων µηδείς ἄν κέρδουσα τὰ κοτλ δικαία τῶν Ἑλλήνων προσθοῦν you are adjudged to be the only people who would not betray for lucre the common rights of the Greeks D. 6. 10. Σο καταγυγόσκει µῆ T. 7. 51, X. C. 6. 1. 38.

2725. µή is often used with verbs and other expressions of assurance and belief, after which we might expect οὗ 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.

ἀληθῶς μή ὑπήρχα; there is hope that you will not be seen X. C. 2. 4. 23, ὑπάρχοντο μηδὲν χαλέπων αὐτῶι πείσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεῦω... μὴ ἑυθεῖον μὲ ταῦτα τὰς ἄγαθα Ἐλίδιας I trust that these good hopes will not deceive me X. C. 1. 5. 13, δει τιμᾶσθαι Ἀθηναῖς Σωκράτης περὶ θεῶ γιὰ τὴν σωφροσύνην I wonder how the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὅμως μη διευθυναὶ οἱ μακρολογίας he acknowledges that he cannot make a long speech P. Pr. 336 b, ἀρνόμενοι καταμαρτυρεῖ μὴ εἶ τε καὶ γεγενήθηκα he proves by his own testimony that he is not his son D. 40. 47, ὅμως μὴ εἰρήν οὐδὲν ἄλλον μὴ δέ γεγένηκα τὸ φῶς τοῦ ἱεροῦ that he had no other son and that none other had ever been born to him And. 1. 128, δυναί... μηδὲν εἰρήνη τοῦτο he swore that he had said nothing D. 21. 119, ὁμοίως μὴ τοι... ἢ ἐλευθερίαν ήμαι I will swear that I will never ward off the evil day φ 373. Cp. Ar. Vesp. 1047, 1281, And. 1. 00, Lyc. 76. With δυνάμει the infinitive may refer to the present, past, or future.

2726. Such verbs are hope ἄντεξαι; expect ἄντεξαι, προσβοῦ, δοκά, ὀρεμα, εἴσος ἐατί; promise ὑποκούμα, ἄγαγγελλομαι; suear δρμνία; agree ὑπολογία, συναγωγα; pledge ἵμπραμαι; put trust in πιστεύω; am persuaded πέπεμαραι; testify μαρτύρω; repudiate ἁνανόμαι; threaten ἀνυλεά, etc.

a. μή is regular after verbs of promising; common after verbs of hoping and swearing. With δυνάμει, πιστεύω, πειθομαι, μαρτυρω, etc. there is an idea of deprecation.

2727. ἔπισταμαι and οἶδα usually take μὴ when they denote confident belief (= I warrant from what I know; cp. πιστεύω μὴ, δυνάμει μὴ). Thus, ἔπισταμαι μη τοῦ τῶν ἄγλιασμα πλῆν κείσαν μολεῖν I assure you this fair offering has not come from any one save from him S. El. 908 (cp. Ant. 1092). In τὸ ὡς γ' οἶδα μὴ ἐμὲ ἀν ὅσον μὴν ἁλλον πέρασαι μηδὲν so much as least I know—that neither sickness nor ought else can undo me (S. O. T. 1455) the infinitive may be appositional (2718). Cases of τοῦ μὴ (be assured = I assure you) may have μὴ by reason of the imperative (2737 a). So S. Ph. 1329.

οὐ AND μὴ WITH THE PARTICIPLE

2728. The participle has οὐ when it states a fact, μὴ when it states a condition. On μὴ due to the force of the leading verb, see 2737.

οὐ πιστεῶν since (as, when, etc.) he does not believe, μὴ πιστεῶν if he does not believe, ἀνθίσαν εἰς τὰς ὁδοὺς καλὸντος he went up on the mountains since no one hindered him X. A. 1. 2. 22, οὐκ ἂν δόσα μὴ καμῶν εἰδαμωμένον thou could not be happy if thou hast not toiled E. fr. 461, ὡς ἦν δέ τὸ ἐχεῖν καὶ μὴ φθονοῦντος τῆς τέχνης how sweet is life if fortune is not envious Men. Sent. 565.

a. μὴ with the articular participle is the abridged equivalent of a conditional relative sentence. Thus, in ὃ μὴ ταῦτα ποιῶν δικαίος εἰς, ὃ μὴ ποιῶν is virtually the generic ὃ ἂν μὴ ποιῆσαι or ὃτι μὴ ποιῆσαι compressed into a noun.

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 δι' ό might have been used.

οδέξα γάρ οδεί μέσονα τούς έπαινόντας as I know of no one who dislikes his admirers X. M. 2. 6. 38, φανερὸν τάςιν έποιησαν οίκ έδώ κολεμούντες they made it clear to all that they were not waging war for their own interests Lyc. 60, φόβος τούς πρεσβυτέρους ού ... έπιστρας they see that their elders do not depart X. C. 1. 2. 8, οδείς μηποδ' εύρη ... οδέν έλλειφθείν no one will ever find that anything has been left undone D. 18. 246; Κήρω ήδεσθο ού δύναμθείν σιγάν he rejoiced that Cyrus was unable to remain silent X. C. 1. 4. 16.

2730. δισταμασ and οδί denoting confident belief may take μή for οὐ. Thus, έκδικά φάνει σε μη περίκτα τοιάτα φοινέξ κακά well do I know that by nature thou art not adapted to utter such guile S. Ph. 79; cp. S. O. C. 666, T. 1. 76. 2. 17. This 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 πλέονοι μη στερεικόμενοι χάριν έχουσίν they are not grateful at not being deprived of the greater part of their rights T. 1. 77 (= οὐ μη στερεικοῦν).

2732. The participle with έτε, Δισταμασ, Δίτα, έλον, έλα (2085–2087) has οὐ; as ίσορομαίτε έτε οὐ ποιήσασθε ταῦτα γιαν 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 έτε though it is often translated by as if. μή occurs only after an imperative or a conditional word (2737).

2733. Participles of opposition or concession (2083) take οὐ; as πεθανέται καλέσει οὐ στέργων δέω 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.

οι ουκ έστε the dead T. 2. 44, οι ουκ έθελοντες the particular persons (or party) who are unwilling Ant. 6. 26, οι οδί ένδυμα μεν ταῦτα οίνους έχειν the party of opposition And. 1. 9; οι μή δυνάμενοι any who are unable X. A. 4. 5. 11 (= οίνους μη διαναγώ οι δοι δι' αυς μη δόναται), δ μή δαπέλες Διόρωσε ου ταΐδετεαι he who gets no flogging gets no training Men. Sent. 422, δ μη λέγων δ φρεί ους the man who does not say what he thinks D. 18. 282, δ μηδεν άδικών οδίνες δειταί δειν ουν he who does no wrong needs no law Antiph. 288.

ου AND μή WITH SUBSTANTIVES AND ADJECTIVES USED SUBSTANTIATIVELY

2735. ου 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.

η τών γεφυρών ... ου διάλυσε the non-destruction of the bridges T. 1. 187,
NEUTRAL SENTENCES

κατά τὴν τῶν χρωμάτων ἀλλήλως οὐκ ἀπόδοσιν because of their non-surrender of the places to each other 6.36 (= δι' οὐκ ἀπόδοσιν), διά τὴν τῶν Κορινθίων ἁπάντων ἐπαναγγέλησεν because the Corinthians no longer sailed out against them 7.36.
Cp. non-regardance (Shakespeare), nonresidences (Milton).
So even with concrete nouns: οἱ ὀφθαλμοὶ διῆλθαν E. fr. 831.

ἡ μὴ εἰσφέρα τὰ ἔργα lack of experience Ar. Eccl. 115, ἡ μὴ λάρπος he who is not a physician (the non-physician) P. G. 459 b, οἱ μὴ πλούσιοι whoever are not rich (the non-rich) P. R. 330 b, οὐκ εἰσὶν ἐν τοῖς μὴ καλοῖς βουλεύσασιν odv' εἰσὶν 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.

οὐδεὶς, μηδεὶς

οὐδεὶς, οὐδέν denote that which is actually non-existent or of no account; μηδεὶς, μηδέν denote that which is merely thought of as nonexistent or of no account. Both are used as the opposite of τις or τί (etiam) to be somebody (something, cp. 1.269). The neuter forms are often used of persons; τὸ μηδέν (indeclivable) is used of persons and things.

δὲ νῦν μετ' οὐδείς, αὕριον δ' ὄρθοργας oh thou who art now a nobody (an actual fact), but to-morrow exceeding great Ar. Eq. 158, οἷτε οὐδένες being nobodies E. And. 700, od γὰρ ἐπὶ τοὺς μηδείς for he was not wont to esteem (those whom he regarded as) nobodies S. Aj. 1114, τὸ μηδέν εἰς οὖν δένειν what was thought to be nothing now inclines (shows itself) to be actually nothing E. fr. 532, δὲ οὐδέν ὅν τὸ μηδέν ἄρσεις ὑπὲρ when though naught thyself (a fact) thou hast stood up for him who is as naught S. Aj. 1231. So τὸ οὖν zero, actually nothing, τὸ μηδέν abstract nonentity.

a. The construction may influence the choice between οὐδεὶς and μηδεὶς; as οἶκα δοκῶλ τι εἴλαι μηδέν οὐρα, διεισδύετε 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 οὖ AND μη

2736. Where μη is used when we expect οὖ the negative expression usually depends on a verb that either has μη or would have it, if negativated.

a. After imperatives. Thus, σάφει οὖθι μη με ὄρθοργας σε know well that I shall not favor upon thee E. Heracl. 888, κομίσαι μηδεν εἰμαι τῶν ἀνθρώπων βιβαίω εἰμαι consider nothing in human life to be secure I. 1. 42 (= μη πολύτε τί σκλ.), ὡς οὖν μη μάινει κρίνοιτε, ἀλλὰ καὶ θεωροῦντε, οὕτω τῷ γέρον 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. 2782). See also 2068 b.

b. After conditional expressions. Thus, εἰ δὲ τίς ... μηδεὶς τι μη λαμβάνει εἰπθόται but if any one thinks some point has not been sufficiently mentioned And. 1. 70, λάθετε δὲ οὐδὲ τὰς Δεκαεκατομμύριν στοιχεῖα δεχόμενοι (= εἰπὼ δέχετε) ἡμᾶς μηδέτεων στρατι χυμάκους and by receiving us, who are allites of neither.
you will not be violating the treaty with the Lacedaemonians either T.1.35. 
Cp. 2736 a.
c. Other cases: κελεύει μείναι ετπ τοῦ ποταμοῦ μὴ διαβάττας he ordered them to remain by the river without crossing X. A. 4.3.28 (here μείναι, if negated, would take μή, 2720), ἵνα εὐχαίρηται ποιήσεις μὴ ἔμμερο δοὺς μήτε τά τελεῖ καθήλω he promised that he would bring peace about without giving hostages or destroying the walls L. 12.68 (here ποιήσεις, if negated, would take μή, 2725).

N. — But ὦ may assert itself even under the above circumstances; as μὴ δὲ γε 
ὦ χρῆ ποτεί δοντι δέ δοντι what is really wrong P. Eu. 307 b, ἣ ἄφετε με ἢ μὴ ἄφετε ἤν ἔμοι οὐκ ἐν ποιησάντος 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 ποιήσεις οὐχ ἄφετε τὴν δίκην if thou thinkest not to suffer the penalty S. O. T. 551 (=οὐχ ἄφεσς), εἰ γνώσθησαμένα ξυπέλθοντες μὲν, ἄμβηκατι δὲ οὖ (some Mss.) τολμήσεις 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: ξυπήλθον μὲν, ἄμβηκατι δὲ οὖ ἐτήλων, a contrast, cp. 2690).
d. On μὴ in questions where we might expect ὦ, see 2676 b.

2738. ὦ is sometimes used where we expect μὴ.
a. Where ὦ stands in a clause introduced by εἰ or other words after which 
μὴ might be expected (2698). Thus, δῆρα καὶ ὦν ἔθλων τις ἀναγκαίᾳ 
τολμήσῃ that every one must of necessity fight even though he would not A 300 (cp. 
2692 a).
b. Where ὦ goes strictly with the leading verb though it stands with the 
infinite. Thus, βουλήσας ὦ δὲ ὁ ὅτι εἰμι τοδὲ I would gain it were not so (I 
should not wish that this were so) E. Med. 73, ὁμολογεῖν οὐ χαρεῖσθαι . . . ἄλλα 
δικάσειν κατὰ τοῦς 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 ὦ of direct 
discourse).
c. Where ὦ in a contrast goes closely with a following word or words, or 
stands in a partial parenthesis. Thus, κελεύων ὦν ὅτι ἐπὶ ἐκκλησίᾳ ἀλλ', ὅτι ἐν τῷ 
θεάτρῳ τὴν ἀνάρρησιν γλυκῶσαι (he has violated the law) in demanding that the 
proclamation be made not in the Assembly but in the theatre Aes. 3.204, 
ὁμολογήσω τὴν ἡγώνες οὐ κατὰ τοῦς εἶναι ἰδιῶτα I should acknowledge that I am 
an orator, but not after their style P. A. 17 b, ἡμᾶς νῦν αἰσιοῦντες οὐ ἐμμαχεῖν, ἄλλα 
ξυμπληροῖς demanding that you should be, not their allies, but their partners in 
wrong-doing T. 1.39.
d. When a compound negative with the infinite repeats ὦ used with the 
leading verb. Thus, (ὁ νόμος) ὦν εἴπει εἰσίναι, ὦ νῦν ὅ τε τετελευτηκές, οὐδεὶς 
γυναῖκα the law does not permit any women to enter where the dead may be D. 43. 63.
e. When ὄδεις may be resolved into ὦ and τί, ὦ going with the leading 
verb. Thus, ὃδε ὦν (ἔως τῶν) ἀμαρτείν . . . δικαίως ἐστιν there is nothing he 
deserves to miss Ant. 4. a. 6 (= he does not deserve to miss anything), ἀξίω ἐν 
τῷ ἀμωμένῳ παραβήκατι ὦν I ask that you do not break any of the condi-
tions to which you have sworn X. H. 2.44.2 (=οὐκ ἀξίω . . . παραβήκατι τί).
Cp. S. Ph. 68.
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μὴ AND μὴ oú 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 μὴ 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).

καταράκτη μὴ δεδράκειν ῥάδε; doste thou deny that thou hast done this? S. Ant. 442, ἀποκωλόσα τοῦ Ἑλληνικοῖ μὴ ἐλθεῖν to hinder the Greeks from coming X. A. 6.4.24, κυρία τρισχισθέντας αὐτοῖς... ἀπερεύθη μὴ πλέον they sent a herald to forbid them to sail T. 1.29, εὐλαβήσεθε μὴ πολλῶν ἐνναοίν λέγεα you will beware of speaking in public P. Eu. 304 a, ἀντίχοροντα μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύειν they abstained from marching upon each other's territory T. 5.26.

2740. The redundant μὴ is used after ἀμφίλεγε and ἀμφισβητεῖ dispute, ἀναγίμπει retract an opinion, ἀντιλέγε speak against, ἀπαγόρευε and ἀπειρίζε forbid, ἀπετέλε δούλε, ἀπογειγνώσκω abandon an intention, ἀποκρύπτομαι conceal, ἀπολλέ acquit, ἀποστρέφε deprive, ἀποστρέφε divest, ἀποστρατοῦν and ἀποψηφίζομαι vote against, ἀρνοῦμαι (and compounds, and ἀπαρνόμει εἰμὶ. Ξαφνίς εἰμὶ) deny, διαμαχώμει refuse, εἰργο and ἐπιταγῶ εἰμὶ present, ἐναντίονμαι oppose, εὐλαβοῦμαι beware of, ἔχει and ἀντίχω prevent, ἀντίχω, ἀντίχωμαι, ἀντίχω, κατέχω abstain from, καλῶ (and compounds) hinder, μεταβουλεύομαι alter one's plans, μεταγενέστατο change one's mind. οὖνοι παρῆκε make hesitate, φεύς (and compounds) escape, avoid, disclaim, φυλάττομαι guard against, etc.

2741. Also after the following verbs: ἀπανδέ forbid, ἀπεχομαι deprecor, ἀποδοκεί resolve not, ἀπροσδοκήτος εἰμὶ do not expect, ἀφαιρέουμαι prevent. ἄφθινομαι acquit, δίδωκα καὶ φοβοῦμαι fear, ἑφθασα hinder, καταδρέ lack, μεταδοκεῖ μοι change one's mind, ταῦτα παύν ἐννοτοι, ὁμοίαι and σφαλμέ save from, ὑπεκπέφαλε escape from, ὑπερτερώσῃ 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 μὴ oú. Here both the introductory clause and the dependent clause have virtually an affirmative sense.

οὔδεις τὸν οὕτων ἄντεις μὴ oú κἀλλα τικὲς αὐτοῦ (τοῦ νόμου) no one ever denied that they (the laws) were excellent D. 24.24, τίνα οὐκ ἀπαρρήσηται μὴ oúκ εἴη καὶ αὐτοῦ ἐπισταθῖ τὰ δικαία who, think you, will deny that he too understands what is just? P. G. 461 c (= οὔδεις ἀπαρρήσηται). But μὴ oú is not used after ὡς φημ. οὐκ ἔρχεται (2602 a).

a. μὴ oú with the infinitive here, and elsewhere, is used only when the introductory word or words has an actual or a virtual negative. Since, in ἀρνοῦμαι μὴ ταῦτα δοξάα I deny that I did this, μὴ confirms the negative idea in ἀρνοῦμαι, so
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2743. After deny, speak against, doubt, etc., followed by ὣς or ὅς, a redundant ὥς is often inserted. Thus, ὅς μὴν ὅκ ἄληθεν ταῦτα ἔτη ὅς ζει τοῖς ἀντιλέγειν that this is true you will not be able to deny D. 8. 31.

a. Here the ὅς 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 ὥς is not redundant.

2744. Summary of Constructions after Verbs of Hindering, etc.

After verbs signifying (or suggesting) to hinder and the like, the infinitive admite the article τὸ 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 τὸ μὴν or τὸ μὴν ὥς, which often denotes the result (cp. δοκεῖ μὴ) 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 κωλῶ 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. ἔργα μι μὴ γράφειν (the usual construction: examples 2739).

2. ἔργα μι γράφειν (less common). Since the redundant μὴ is not obligatory, we have the simple infinitive as object (1899), as εἰ τοῦτῳ τίς ἔργημι δρᾶν δκόν ς if some scruple prevents us from doing this P. Soph. 242 a, ὅ ταύτῳ ἔρρυσάμεν ὧν ι ναρ ἔθετι τῆς κωλόσις κωλόσις ἐλιγμῶν ἄλλην the oaths sworn in the name of the gods prevent our being enemies to each other X. A. 2. 6. 7, and so usually with κωλῶ (cp. 2744. 7).

3. ἔργα μι τὸ μὴ γράφειν (rather common; cp. 1): ἔργαν τὸ μὴ . . . κακοβολεῖν they prevented them from doing damage T. 3. 1, ὅποι κη τῆς κακοποιεῖν τὸ μὴ δεικνύειν they were able to restrain their weeping P. Ph. 117 c.

4. ἔργα μι τὸ γράφειν (not uncommon; cp. 2): ἔπεμψαν τὸ εὐθέαμ τοὺς Ἀθηναίους ἐπιχεῖρεῖν they refrained from immediately attacking the Athenians T. 7. 33, ὅποι διὰ τὸ δρᾶν there is some one who will prevent thee from the deed S. Ph. 1241.

5. ἔργα μι τοῦ μὴ γράφειν, with the ablatival genitive, 1392 (not so common as 3): τῷ γὰρ ἀρχὸς δῷ δῶν ἀνδρὰς ἔξει τοῦ μὴ καταδίωνα for each skin-bag will pre-
VENT TWO MEN FROM SINKING. X.A. 3.5.11. Other cases are: Hdt. 1.66, T. 1.76, X.C. 2.4.13, 2.4.23, 3.3.31, L 7.17, 12.80, 16.122, 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. ἔργα μοι τῷ γράφειν (not common, and very rare with καλῶς, as X. A. 1.6.2): τὸ δέ δραίστετες δεσμοῖς ἀπεργοῦσι; do they prevent their slaves from running away by fetters? X. M. 2.1.16, ἐπέσχομεν τῷ δακρύειν we desisted from weeping, P. Ph. 117 α (cp. 3).

7. οὐδὲ ἐργα με γράφειν (not very common, but more often with of καλῶς; cp. 2): οὐδὲ διακυκλώσεις τουείν ἂν ἐν ἑπίθυμη; nor will they prevent you from doing what you desire? P. Lys. 207 ε, τῷ καλῶς (=οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κύριον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1.3.16, ταῦτα τίς οὐκ ἐξαρνώμεν πράττειν certain people do not deny that they are doing these things, Les. 3.250.

8. οὐδὲ ἐργα με μη' οὐ γραφεῖν (the regular construction): οὐκ ἀμφισβητοῦ ἡ οὐχὶ οὐ σοφωτέροι ἤ ἐμὲ I do not dispute that you are wiser than I. P. Hipp. Minor 360 d, οὐδὲν ἐδώσατο ἀπερείχειν μη' οὐ χαρίζοντα he was not able to resist granting the favour. X. C. 1.4.2, τί ἐκεύσθεν (=οὐδὲν ἐκεύσθεν) μη' οὐχὶ!... ἐκείσθεν ἐνδεχόμεθα: what hinders our being put to death ignominiously? X. A. 3.1.13, οὐδὲν μελέτης μη' οὐ γεγονούσχε τὴν πάν; why pray dost thou hesitate to declare the whole? A. Pr. 627.

9. οὐδὲν ἐργα με τῷ μη' γραφεῖν (since occasionally the sympathetic οὐ is not added; cp. 3): καὶ φημὶ δράσαται κοίνῳ ἐπαρρούντως τῷ μη' (δράσαται) I both assent that I did the deed and do not deny that I did it. S. Ant. 443, τίς... οὐ κελευθή λέ τῷ μη' οὐκ ἄκολουθεν; who failed to follow you? X. C. 5.1.26.

10. οὐδὲν ἐργα με τῷ μῃ οὐ γραφεῖν (very common; cp. 8): οὐδὲν ξαναφικοῦσα τῷ μη' οὐ γεγονέν νωλ' I will not refuse to declare all! A. Pr. 788, τῷ μὴ οὔ μη' οὐχὶ ἢδει εἰρεῖ τὰ ἢδεα λόγος οὐδὲς ἀμφισβητεῖ no argument disputes that sweet things are sweet, P. Phil. 13 a.

Very unusual constructions are

11. οὐδὲν ἐργάμεν τῷ γράφειν (οὐδὲν ἐργάμεν τῷ δράσαται I will not refuse the deed, S. Ph. 118).
12. οὐδὲν ἐργάμεν μῆς γράφειν (οὐδὲν ἐκείσθεν μῆς σχείν neither did he deny that he had the money, D. 27.16).
13. οὐδὲν ἐργάμεν τῷ μῆς οὐ γράφειν (once only, E. Hipp. 48, where τῷ μὴ οὐ is read by some).

On the negative after ὅστε, see 2759.

II. μη' οὐ with the Infinitive depending on Negated Verbs

2745. Any infinitive that would take μη', takes μη' οὐ (with a negative force), if dependent on a negated verb. Here οὐ is the sympathetic negative and is untranslatable.

οὐκ ἐν πεθολὴν μη' οὐ τὰ ἐκμαθαίναν σαφῶς I cannot consent not to learn this exactly as it is, S. O. T. 1065.

2746. μη' οὐ with the infinitive thus often follows verbs and other
expressions formed by *ω* (or *α*-privative) with a positive word and denoting what is impossible, improbable, wrong, senseless, and the like.

οὐδεὶς οὖν τε ἐστιν ἀλλος λέγων μὴ οὐ καταγελαστὸς εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 500 a, ὑπευγιον γηρᾶσθαι ὅτι ὡς δοῦν ὑμῖν ὑπὲρ ἡμῶν δικαστόν 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, πάντων ἄνθρωπων ἡγομαν εἶναι αὐτῷ μη οὐ καὶ τοῦ ἀριστερὰν 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.* ὃς δεῖ αὐτῷ τε ἐλι, ὃς ὠδόν τε ἐστι, ὃς ικανὸς ἐλιμ, ὃς ἐστι, ἀδύνατος ἐστι, ὃς δικαίων ἐστι, ὃς δοῦν ἐστι, οὐ προσοκαλ ἐστι, ἀξιόμεν ἐστι, ὃς ἀνεκτὸν ἐστι, ἄνισον ἐστι, and many others.

2748. Some expressions denoting repugnance to the moral sense involve a negative idea, and may have the same construction. Thus, ὅστε πάσιν ἀλοχοντην εἰμαι μὴ οὐ συνευοδὲς so that all were ashamed not (i.e. felt it was not right) to cooperate zealously X. A. 2. 3. 11. So with ἀλοχον ἔστι (= οὐ καλόν ἔστι), δεινὸν ἔστι.

2749. Instead of *μη* we find also *μη*, τὸ *μη*, τοῦ *μη*, τὸ *μη* οὗ (but not τού *μη* οὗ).

a. *μή* (rarely; cp. 2744. 1): ἔλεγον δὲ τι ... οὗ δυσθοσιντο μὴ πείθοντα τοῖς Θεοῖς they said that they could not help submitting to the Thebans X. H. 6. 1. 1, ἀλοχον ... γιγνεται ἡμὲν γε μὴ ἔθελεν it is disgraceful for me at least not to be willing P. G. 458 d.

b. τὸ μή (cp. 2744. 3): ἐφη ... ὅσι οὖν τὸ ἐλευ τὸ μή ἀποκτείναν μὲ ἰδεῖτα it was not possible not to condemn me to death P. A. 29 c.

c. τῷ μή (cp. 2744. 5): ἡ ἀπολί τοῦ μη ἀποχάζειν the inability to rest T. 2. 49.

d. τὸ μή οὗ (cp. 2744. 10): οὐ μέντοι ἔσχεδι γε τὸ μή οὗ μεγαλοπράγμων ... ἐλευ he could not, however, persuade them that he was not a man who entertained grand designs X. H. 6. 2. 36, ἀλοχον τὸ μὴ οὗ τέμνων διὰ ਹਿ it is irrational not to make a two-fold division P. Soph. 219 e.

*μη* οὗ WITH THE PARTICIPLE DEPENDING ON NEGATIVED VERBS

2750. *μη* οὗ, instead of *μη*, is sometimes found with the participle after expressions preceded by *οὗ* or involving a negative, and usually when such expressions denote impossibility or moral repugnance. *μη* οὗ here denotes an exception, and has the force of *except, unless* (cp. εἰ *μη*, 2346 a).

οὐκ ἀρα ἐστιν φιλόν τῷ φιλούτι οὔδὲν μη οὐκ ἀντιφιλοῦν nothing then is beloved by a lover except it love in return P. Lys. 212 d, διεσάληγησε γὰρ ἄν εἴη τολᾶδε μη οὗ κατοικτῖρων ἔδραν for I should prove hard of heart, did I not pity such a supplication as this S. O. T. 11 (διεσάληγησε = οὐκ εἰκτίρμων, μη οὗ κατοικτῖρων = εἰ μη κατοικτῖρμαι).

GREEK GRAM. — 40
μή AND μὴ ou WITH THE SUBJUNCTIVE AND INDICATIVE

2751. The use of μή and μὴ ou 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, μὴ ou of that which may not be true.

b. After verbs of fear and caution, where μὴ means lest, μὴ ou means lest not, that not (2221, 2225).

2752. μὴ and μὴ ou are used with the indicative in doubtful assertions (1772). In questions with μὴ ou the ou belongs to a single word (2651 d).

On δινε μὴ, δινε μὴ ou with the future, see 1920, 1921, 2203.

REdundant ou WITH πλήν, Etc.

2753. Redundant ou appears after the negative words πλήν, χωρίς, ἀκτός, ἀνευ except, without, and after πρῦν (and μᾶλλον ἦ usually) preceded by a negative, which may be involved in a question.

νῦν δὲ φαθεται (ἡ ναῦς) . . . πλέουσα πανταχόσε πλήν οὐδε ἢ μὲν Ἀθηνᾶς οὐκ οὐκ εἰσάρθη τοῖς γενομένοις οἷοι: δὲ γὰρ μὲν ἡνωπίσκοπος Πολυκλής οὐδὲ υπὲρ διὰ νόμων αὐτῶν ἀναθετεῖσθαι μᾶλλον τιμωρήσεσθε Πολυκλής μὴ ou πρὸ τῶν ἐνόχων μᾶλλον γενομένοι πολέμων μᾶλλον τιμωρήσεσθε Πολυκλής ὑπὲρ διὰ νόμων αὐτῶν but be assured that you will punish Polyclees 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 μὴ

2754. οὐ μὴ, and the compounds of each, are used in emphatic negative predictions and prohibitions.

a. οὐ μὴ 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 μὴ 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, ἦν νικήσαμεν, οὖ μὴ ποτὲ δῶμι Πελοποννήσιοι ἀσβάλωσι εἰ τὸν χόρον if we are victorious, the Peloponnesians will never invade your territory T. 4. 96, οὖδεὶς μηκέτι μείζον τῶν πολέμων not one of the enemy will stand his ground any longer X. A. 4. 8. 13, οὔτε μὴ φύγηστε you shall not escape (a threat) E. Hec. 1039, οὐ μὴ σοι δόξασαι αἰτείειν οἱ πολέμωι your enemies will not be able to withstand you X. Hi. 11. 16.

b. With the future indicative (first and third person). Thus, οὐ σοι μὴ μεθ-ψομείν ποτὲ never will I follow thee S. El. 1052, οὐ μὴ διψήσεσαι Κύρος εἴρηθ᾽ Κύρουs
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will not be able to find X. C. 8. 1. 5. In indirect discourse, the future optative or infinitive; as ἐθέσαν . . . ως οὗ μὴν ποτὲ πέφυκεν ἐν προφητείᾳ; he prophesied that they never would destroy S. Ph. 611, ἑνεχθέν . . . οὗ μὴν εἶτε ηδονής τοῦλιν 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, οὗ μὴν καταβῇς οὐκ οὐκ ἄρετον Ar. Vesp. 397.
   b. With the aorist subjunctive rarely (1800 B.C.). Thus οὗ μὴν λαβήσῃς δοντ᾽ talk twaddle Ar. Nub. 307. Many editors change the aorist subjunctive to the future indicative.

2757. There are two cases in which οὗ μὴ 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 οὗ μὴ. Thus, οὗ μὴν λαλήσῃς ἀλλ᾽ ἀκολουθήσῃς ἐμοὶ δοντ᾽ prattle but follow me Ar. Nub. 505, οὗ μὴν δυνανθῇς θαυμάτως φίλος, πάθει δὲ θυμὸν 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 μὴδε with the future.) In such sentences the force of οὗ continues into the ἀλλά or δέ clause. Such sentences are generally printed as questions.
   b. A positive command with οὗ and the future indicative (second person) may be followed by the future in a prohibition introduced by μὴδε or καλι μὴ. Here the clause with οὗ 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, οὗ σίγη ἀδείης μὴδε δειλαὶ ἀτείς; 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, οἷον καλεῖς αὐτὸν καλής ἀνήσ; 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 οὗ is to be taken also with the following clause. Some scholars make the question in the second clause independent of οὗ.

2758. The origin of the use of οὗ μὴ is obscure and disputed. See Kvilčala 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. 289; Whitelaw o.c. 10. 289, 16. 277; Sonnenschein o.c. 16. 105; Kühner-Gerth Grammatik der griechischen Sprache 2. § 514. 8.

NEGATIVES WITH ὅστε AND THE INFINITIVE

2759. ὅστε with the infinitive shows the following uses of the negatives.
   a. μὴ in ordinary result clauses including such as express an intended result; as πᾶν τοιοῦτον ὅστε δικαιοῦσαν μὴν ἀπαλλάττεται 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. μὴ sympathetic, after verbs of hindering; as ἀπεχόμενοι ὅστε μὴ ἐμβάλλεις refraining from attacking T. 1. 49 (cp. 2744.1).
NEGATIVE SENTENCES

N. — After verbs of hinderings ὅστε is rarely used for ὅστε μὴ (cp. 2744.2); as ὅστε γὰρ τὴν σύντομον πρὸς τοὺς Πελληνάδας ἀφεκέθαι ἡ πρὸ τοῦ τείχους φάγατε ἐξῆς the ravine in front of the walls prevented them from reaching the short cut to the Pellenians X. H. 7. 2. 13. Cp. P. Eu. 305 d.

c. ὅστε, when the ὅστε clause depends on a clause itself subordinate to a verb of saying or thinking (2269).

d. μὴ ὅστε after a negated verb of hinderings (cp. 2744.8); as ὅστε ἐπί θρόπλοις Ἑραβιδάδης κατέχειν δυνήσεται . . . ὅστε μὴ ὁ διασκεδάσθηκα τὴν στρατιὰν neither will Eurybiades be able to prevent the fleet from being scattered Hdt. 8. 57. Also when the ὅστε clause depends on a negated verb (2745); as τοσοῦτον ἄφες ὅστε μὴ ὁ καλὸς θανεῖν for I will suffer nothing so much as not to die nobly S. Ant. 97.

e. ὅστε μὴ (cp. 2754 a); as ὅστες ἐπεγεγείρηκα ἠκούσαν ὅστε . . . ὅμως σὺν ἀπε- λειφθὼ I have conceived such a desire to hear that I shall not fall behind you P. Phase. 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.

. . . oū dīa τοῦ μὴ ἀκούσαν οὐκ ἐξέδωκαν αὐτῶν it was not because they did not throw that they did not hit him Ant. 3. 8. 6, oū τοῦ μὰ τὴν Δήμητρα δύναμαι μὴ γελάνῃ by Demeter I am not able to help laughing Ar. Ran. 42, oūδε ὅστε ἐκακέται τι οὐκ one was not suffering something (i.e. everybody suffered) X. S. 1. 9 (οὔδε ὅστε μὴ = everybody is commonly used for oūδες μὴν, oūδε τοῦ Φορμίων’ ἔκκενοι οὐχ ὑπὶ γὰρ nor does he not see Phormio (i.e. he sees him very well) D. 36. 46, oūδε ἐστις ἀλλὰ σοφός (ἐντὸς) oū ὁ λόγος φιλοσοφεῖ nor if there is any other man who is wise, does he love wisdom P. S. 204 a, oūδέ γε ὦ ὅτι ποιήσει οὐκ ἄν γένεται ἡμῶν ἀρρητός 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.

. . . oūδες ὅστε περὶ δρᾶσιν no one will do anything because of want Ar. Eccl. 60b, μὴ ὁμοίωσα μηδὲς let no one raise an uproar D. 5. 15, καὶ ὅστε τοῦτο oūδεσ ὁμοίωσα ὅστε πρὸς τὴν γεφυράν oūδες ὅστε and neither did any one make an attack from any quarter nor did any one come to the bridge X. A. 2. 4. 23, τοσοῦτον φοβομένων μὴτοις ἀσέβες μηδὲς ἀνδρῶν μὴτοις ποταμῷ μὴτοις βουλεύσατε holding them (the gods) in fear never do or intend anything either impious or unholy X. C. 8. 7. 22. So oū . . . oūδεν ὅστε . . . ne . . . quidem, oū μὴν oūδε (2768). oūδε πολλοὶ δεί, after a negative, means far from it. Cp. “no sonne, were he never so old of yeares, might not marre” (Ascham’s Scholemaster), “We may not, nor will we not suffer this” (Marlowe).

a. In ὅστε γὰρ oūδε the first negative belongs to the whole sentence, while the-
second limits a particular part. Thus, ὁδὲ γὰρ ὁδὲ τὸν ἐπεσώρατο 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 ὁδὲ μὲν ὁδὲ 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.

ὁδὲ ὁδὲ, ὁδὲ τὸν ἐφέσωρατο μὲν, δρᾶσαι τὸν ἔργον ὁδὲ ἐγὼς 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 ὁδὲ σμικρότ, ὁδὲ, ἀγὼν δὲ not trifling, is this struggle, no in truth S. O. C. 587.

SOME NEGATIVE PHRASES

2763. μὴ δέ, ὁδὲ ὅτι, rarely ὁδὲ δέ and μὴ ὅτι, not to speak of, to say nothing of, not only, not only not, so far from (Lat. tantum aberrat ut) are idiomatic phrases probably due to an (early, and later often unconscious) ellipsis of a verb of saying. Thus, ὁδὲ λέγω (or ὁδὲ ἐρω) ὅτι, μὴ ἔστω (λέγει or ἔστη) δέτι I do (will) not say that, let me not say that, do not say that. μὴ δέ, etc. are often used where these verbal forms cannot be supplied by reason of the form of the sentence.

a. ὁδὲ δέ (ὁδὲ ὅτι, μὴ δέ) ... ἀλλὰ (καὶ) not only ... but (also).

Thus, ὁδὲ δέ μόνος δ Ἐρμῆν ἐν ἑσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ not only was Crito in peace, but his friends also X. M. 2. 9. 8, οἵτινες ὁ μὴ δέ τοι ἰδιώτης τινὰ, ἀλλὰ τὸν μέγαν βασιλέα εὑρεῖν κτλ. I think that not merely any private person but the Great King would find, etc. P. A. 40 d.

b. ὁδὲ ὅτι (rarely ὁδὲ δέ) or μὴ δέ ... ἀλλὰ (καὶ) is shown by the context to mean not only not (so far from) ... but (also). Thus, ὁδὲ δέτω χάριν αὐτῶν ἔχεις, ἀλλὰ μαθών οὐκ εἰπὲν κατὰ τοινυά τοι πολίτην 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 δέτι P. R. 581 e.

c. ὁδὲ ὅτι (rarely ὁδὲ δέ) or μὴ δέ (μὴ ὅτι) ... ἀλλά' ὁδὲ (μὴδέ) or ἀλλοτ (μὴ) by the context to mean not only not (so far from) ... but not even. Thus, ὁδὲ ὅτι τῆς κοινῆς ἐλευθερίας μετέχωμεν, ἀλλὰ' ὁδὲ δουλεύεις μετέχεις τοιχέων ἠξιώμενοι not only do we not share in the general freedom, but we were not thought worthy of obtaining even a moderate servitude I. 14. 6, ῥωμαῖος εαυτὸν μὴ δέτι Πλάταειν εἴναι, ἀλλὰ ὁδὲ οἰκεῖον he considers himself not only not a Platæan 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 ... οὐδέπερ αὖ μὴ δέτι προῖκα δοῦναι, ἀλλ᾽ οὐδ᾽ ἔλαττον τὴς αἰδώς 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 δέ (less often ὁδὲ ὅτι) in the second of two balanced clauses, after an expressed or implied negative in the first clause, means much less (Lat. nēdum); as ὁδὲ οἷος, μὴ δέτι ἀναρείεται τῶν ἄνδρας δυνάτων ἢν 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 τοι βρέφων εἴναι οὖν ταχύ μαθεῖν ... ὑπάκοα πράγμα, μὴ δέ τουτοῦν 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 ὁδεγδε in the second member means though (P. Pr. 386 d).
e. μή τι γε, in the orators instead of μη δει, after a negative means much less, after a positive much more. Cp. D. 19. 187, 8. 27.

2764. οὗ μόνον ... ἀλλὰ καὶ (negative ἀλλ' οδεγδε) not only ... but also (Lat. non solum ... sed etiam). καὶ may be omitted: usually when the ἀλλα clause either includes the first clause or is strongly contrasted with it. Thus, ιμάτιον ἡμιφέρασα οὗ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνας γι' υμίν 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. δή μη, δεόν μη except, unless. δή (sometimes written δε) μη, and δεόν μη, δεόν μη are used, without any verb, to limit a preceding assertion (cp. εἶ μη 2346 a).

οὗ γὰρ ἦν κρήνη, δή μή μιὰ ἐν αὐτῇ τῇ ἀκροτόλαι for there was no spring, except one on the acropolis itself T. 4. 26, πείθοντα δὲ ἐκ τοῦτον μὲν ἀναχωρεῖν, δεόν μή ἀνάγει αὐτός ἡμῖν: philosophy persuading the soul to withdraw from them, except so far as she has to make use of them P. Ph. 83 a, τῆς γὰρ ἐκάτον δεόν μη προῖτες πολὺ ἐκ τῶν ἐκατόν they were masters of the country, so far as they could be without advancing far from their camp T. 1. 111 (δεόν κρατεῖν ἑδεόντω).

2766. μόνον οὗ (lit. only not), δεόν οὗ (of time) almost, all but (Lat. quantum non). Thus, μόνον οὗ διεσκέδασθη I was almost torn in pieces D. 5. 5, τέρμει ... δεόν οὗ ἄρτη ἐχεῖν τὴν πόλιν he thought that he already was all but in possession of the city X. H. 6. 2. 16.

2767. οὗ μὴν ἀλλὰ, οὗ μέτοικον ἀλλὰ nevertheless, notwithstanding, cp. Lat. uerum tamen; the colloquial οὗ γὰρ ἀλλὰ 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, οὗ εἰπτο ... μέκροι κάκεινον ἐξερχάσησεν οὗ μὴν (ἐξερχάσησεν) ἀλλὰ εἰπτομέν δὲ Κύρος the horse was within a little of throwing him also over his head; (not that it did throw him however, but =) nevertheless Cyrus kept his seat X. C. 1. 4. 8, δει μὲν οὗ οὗ θ' ἡμέτεροι πρόγονοι καὶ Λακεδαιμόνοις φιλοτήμον πρὸς ἄλλης ἐχεῖ, οὗ μὴν (scil. ἐρι κακῶς) ἄλλα ἐρι καλλιτευτω ... ἐρεινήσασθαι 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 L. 4. 86, καὶ γὰρ ἄν δόξειν ὅτως ἐλα μὴν ἔλογον ὅτι μέτοικον (scil. ἔλογον ἔστιν) ἀλλ' ἐν τινὰ ἧρων 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, μή σκὼτε μ', δέδειλτ' οὗ γὰρ ἄλλῳ ἔχει κακῶς don't 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 ἀλλὰ seems to show traces of its original force of otherwise (2775).

2768. οὗ μὴν οδει nor (yet) again, not however that corresponds to the positive οὗ μὴν (μέτοικον) ἀλλὰ. Thus, οὗ μὴν οδει ἐκεῖθεν ἐπηκειν nor again has be spoken of barbarians T. 1. 3, οὗ μὴν οδει 'Αχιλῆς no, nor even Achilles B 703. οὗ μὴν οδει ἀνακατηκόω αὐτοῦ κελεῦ τοὺς ... ξυμάχους ἡμῖν ἄν βλέπων not however that I bid you tamely permit them to injure our allies T. 1. 82.
PARTICLES

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 conjunctional, as καὶ even and and, οὔά 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: ὅτε, διότε, διόπερ, ἐπει, ἐπείδη, ὅτε, ὅποτε, ὥς (2240).
Comparative: ὅκ, ὅπερ, καθάπερ, ὅπως, ὑ, ὅπη, ὑπερ (2463; cp. 2481).
Concessive: καὶ εἰ (κεῖ), καὶ ἓν (κάν), εἰ καὶ, ἓν καὶ (2369).
Conditional: εἰ, ἓν, ἣν, ἓν (2283).
Consecutive: ὅπερ, ὥς (2250).
Declarative: ὅτε, διότε, ὅπερ, ὅπως, ὅτε, μή, etc. (2578).
Final: ἵνα, ἵπτω, ὥς, μή, etc. (2193; cp. 2209, 2221).
Local: ὅτι, ὅπου, ὅλα, ἣν, ἤν, ἤποθεν, ἵ, ὅπη, etc. (2498).
Temporal: ὅτε, ὅποτε, ἤνίκα, ἐπει, ἐπειδή, ὥς, μέχρι, ὅπερ, ὅς, πρὶν, ἡτο, 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. ἄρα, γάρ, τοι). 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 ἄρα); 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 (γάρ, τό).

2773. Some verbal forms have virtually become particles, e.g. δέ γε used with the second person plural, ἄρα used of several persons, parenthetic ὁμαί, δῆλοι δέν, εἶ ὁδ' ὅτι, εἰ ὁδ' ὅτι (2586).

2774. As regards their meaning, particles may be arranged in classes, e.g adversative, affirmative, asseverative, concessive, confirmative, conjunctive, infer
ental, 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.

αλλά

2775. αλλά, a strongly adversative conjunction (stronger than δὲ), connects sentences and clauses, and corresponds pretty closely to but; at times αλλά need not or cannot be translated (2781 b). In form (but with changed accent) αλλά was originally the same word as the accusative neuter plural ἀλλα other things used adverbially = on the other hand. αλλά 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. αλλά is often freely repeated in successive clauses.

2776. The Antecedent Statement is Negative.—In its simplest use αλλά introduces a positive statement after a negative clause. Thus, οὐκ ἀδικεῖ δρομήν πλεῖς, ἀλλ' ἐρωμεν ἀνήρ his oath is not the warrant of a man, but the man is warrant of his oath A. fr. 394, οὗ γὰρ κραυγῇ ἀλλὰ στίγῃ ὑπ' ἀνουσίν... προσήσαυτα 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 αλλά may have the force of (nay) rather, on the contrary. Thus, τι δεῖ εἰ ὑπὲρ...; ἀλλὰ ἀλλοις πέμψεν what's the need of your going? Nay rather send others X. A. 4. 6. 19. Here ἀλλ' ὁ (μή) has the force of and not rather (2781 b); as τι δεῖ ἐμβαλείν λόγον περὶ τούτων, ἀλλ' ὁ (μή) προεικεῖν διήνυμι τοῦτον; 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, αλλά, or more commonly the colloquial ἀλλ' ὁ, may mean except, the combination being equivalent either to ἀλλά or to ὁ. In the preceding clause a form of ὁμος or ἀφερος is often expressed. Thus, ἐκαστὴρ... νῦν ὁμοί ἄλλ' ἐγὼ no one smote him except myself S. O. T. 1331, οὔτεν ἐθέλοντες ἐταυεῖν ἄλλ' ἥ τον πλοῦτον wishing to praise nothing except wealth P. R. 330 c (here ἀλλ' ὁ is detached from οὔτεν), τίνα δὲν ἔχουσιν λόγον βεβαιοῦτες ἐμόι ἄλλ' ἥ τὸν ὅρθρον κτλ.; what other reason have they for supporting me except the true reason, etc.? P. A. 34 b.

a. Distinguish the use of ἀλλ' ὁ except (= εἰ μή) in το γοῦν σημεῖον ἑτέρον φαινεται, ἄλλ' ὁ νὰ καθωρῶ the device at any rate appears different, unless I can't see Ar. Eq. 963.

2778. οὔτεν ἄλλ' ὁ nothing but is also used elliptically, apparently by an original suppression of a form of τοὐ ὁ γραμματικὸν ἑτέρον ψευδεῖ because we have been ruined by men who are able (to do) nothing except deceive (i.e., able merely to deceive) I. 8. 30.
a. With the above use compare ὅσον ἄλλα ἐνὶ nothing else than, used without, and with, ellipse; as ὁ μύριοι πνεύμασιν ὅσον ἄλλα ἐνὶ μύριοι εἰς ἄνθρωποι your ten thousand horse are nothing more (else) than ten thousand men X. A. 3. 2. 18, ὅσον ἄλλα ἐνὶ τῷ ἐναυῷ ἀνδροκόρου ἰκαστος doing nothing else than each abandoning his own city T. 2. 16. So also ὅσον ἄλλα ... ὧ. D. 8. 27. Cp. ἄλλα ὅσον ἐνὶ, as in ἄλλα ὅσον ἐνὶ γῆς ἐκαθέθουν 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 ἄλλα ἐνὶ is disputed, some scholars regarding ἄλλα ἐνὶ as ἄλλα (originally ἄλλα, 2775), while others derive ἄλλα ἐνὶ directly from ἄλλα, which is thought to have lost its force and consequently its accent. In some passages the Mes. do not distinguish between ἄλλα ἐνὶ and ἄλλα; and ἄλλα ἐνὶ and ἄλλα ἐνὶ differ only slightly in meaning. In some of the above cases ἄλλα ἐνὶ 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 πλεόν) in a negative clause ἄλλα has the force of as. Thus, καὶ θείνω τὸ τολμόν ὅλης ὤμοι ὅπλων τὸ πλέον ἄλλα δοκήμεν and war is not so much (lit. more) a matter of arms as (but rather) of money T. 1. 83. Here the clause with ἄλλα is more emphatic than if ἐνι had been used. Cp. "there needed no more but to advance one step": Steele.

2781. The Antecedent Statement is Affirmative. — ἄλλα is sometimes found after an affirmative statement.

a. The antecedent clause often has a concessive force, and frequently takes μὲν (2900). Thus, τὰ μὲν καθ' ἡμᾶς ἐμοιγε δοκεὶ καλὰ ἔχειν: ἄλλα τὰ πλάγια λύκη me the part where we are seems to me to be well disposed, but the viois cause me uneasiness X. C. 7. 1. 16.

b. ἄλλα ὅσον (μήν) after an affirmative statement often has the force of and not, and not rather, instead of (sometimes with a touch of irony). Thus, ἐκείνοις ἄλλα ὅσον ἐπειδὴ ἡμᾶς ἔφοβα she was carried off from there and not (or simply not) from here P. Phae. 229 δ, ἐμὸν ὁργίτοιναι ἄλλα ὅσον αὐτῶν they are angry with me instead of (or and not rather with) themselves P. A. 28 c. In such cases καὶ ὅσον (μήν) would not repudiate the opposition.

2782. ἄλλα in Apothesis. — After a concession or a condition expressed or implied, the apothesis may be emphatically introduced by ἄλλα, ἄλλα ... γε, ἄλλα ὅσον γε still, yet, at least. Thus, εἰ σώμα δοῦλον, ἄλλα ὅσον ἐλευθεροὶ if the body is enslaved, the mind at least is free A. fr. 554, εἰ δὲ τῷ τοῦτος ἄνθρωπον ἄλλα τῷ γέ τοι τῷ κρίσσετον καρποῦ ἑττον 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 ἄλλα ἐπέτειλα τὸν ἡμών ὁ πατὴρ, ... ἄλλα ἐπέτειλα τὸν ἡμών ὁ πατὴρ, ... ἄλλα ἐπέτειλα but since ye did not bear with my father, pity me at least S. O. C. 241.

2783. ἄλλα attached to Single Words. — ἄλλα, attached to a single word in an adverbial sense, may stand in the interior of the sentence (not in Hom.). Thus, ἄλλα νῦν now at least, as in τι δῆτ' ἄν ἄλλα νῦν σῇ τῇ ἀφελοῖμ' τέσσερι; how pray, can I serve thee even now? S. Ant. 552. So with γε, as ἐὰν ὅσον ἄλλα νῦν γε ἐχθέλοντε if therefore you still desire even now D. 3. 33 (and often in D.). Here ἄλλα νῦν implies εὶ μή πρότερον. ἄλλα sometimes apparently implies εἰ μή
2784. ἄλλα opposing Whole Sentences. — ἄλλα 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, ἄλλα πρῶτον μὲν μην ἔστησομαι... ὅ τελευταίον κατ’ ἐμῶν ἐνιαυτόν, I will first allude to the charge against me which he mentioned last X. H. 2. 3. 36. ἄλλα ὀφελεῖ μὲν Κύρος ἧν· ἐτεί δὲ τετελεύτηκεν 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 ἄλλα ἀμήχανον nay, it is impossible E. El. 629. ἄλλα is also especially common when a previous train of thought or remark is impatiently interrupted, as ἄλλα ταῦτα μὲν τι δὲ τί λέγειν; but what is the need of recounting this? S. Ph. 11. Similarly in

a. Replies (often in quick, abrupt, or decisive answers): ἵπτομεν δὲ τι ἐν τῇ συνθηματικοῖς. θέασθαι καὶ ἀνέπηρτον. Ζέως σωτήρ καὶ ἀνέπηρτον. ἐν τῇ Κύρῳ δικαστηκός. ἄλλα δέχομαι τε, λοιπόν, καὶ τοῦτο λέγω 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. oh, well): ἄλλα εἶ δοκεῖ, χαρωμεν well, if it pleases thee, let us be going S. Ph. 845.

c. Appeals, exhortations, proposals, and commands: ἄλλα τομέων but let us go P. Pr. 311 a. ἄλλα ἐμοὶ πείλον καὶ μὴ ἄλλως τοιει nay, take my advice and don’t refuse P. Cr. 45 a. The tone here is often impatient.

d. Wishes and imprecautions: ἄλλα τυχόνησις well, my blessings on thee L. S. O. T. 1478.

e. Questions, to mark surprise: πῶς είδες; ἄλλα ἢ καὶ σοφῶς λεγήσαι ἢν; what dost thou mean? can it really be that thou art subtle too and without my knowing it? E. Auc. 58.

2785. ἄλλα 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 ἄλλα γὰρ τὸν Δία ἐκείναν δε λέοντες πρὸς ταῦτα κτλ. but, by Zeus, he might perhaps say in reply to this, etc. D. 20. 8. ἄλλα may here put the supposed objection and also give the answer. Thus, τι γὰρ καὶ βουλόμενοι μετεχιστεῖσθαι δε αὑτῶν ἐν τῷ καρπῷ; ἦτε τὴν εἰρήνην; ἄλλα ὑπήρχει ἀπαισίως. ἄλλα εἴπετε τόν τέλειον; ἄλλα ἀντὶ καὶ τῆς εἰρήνης εὔμουλον 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 mats introducing a reply to a question.

a. So in rapid dialogue objections may take the form of questions, in which each ἄλλα after the first may be rendered by or. Cp. 2654.

2786. ἄλλα with other Particles. — For example:

ἄλλα γὰρ 2816; on 2816 γὰρ ἄλλα, see 2767.

ἄλλα... γάρ but at any rate.

ἄλλα γάρ τοι (τοι γάρ) yet at least, yet be sure.

ἄλλα δέ well then.
PARTICLES: ἂρα

ἀλλ᾽ ἢ; why how? can it really be that? what, can it be true? Here ἀλλα marks surprise, while ἢ asks the question.

ἀλλὰ μὲν ροι nay, but; well, however; yet truly. On of μὲν ἄλλα, see 2767.

ἀλλὰ 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 of μὴν ἄλλα, see 2767.

ἀλλ᾽ ὅπως but still. Often without a verb, to introduce the reply to an objection. ἀλλ᾽ oδὲ is sometimes used elliptically, as in ἄνερ . . . ἐν ὅσοι ἀναγγελεῖ πρὸς ὅμασ ἀλλ᾽ oδὲ μικρῶ 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᾽ oδὲ μὴν ἢ is often used to reject an alternative.

ἀλλ᾽ οὖν (γε) but then, well then, well at any rate; stronger than δ᾽ οὖν.

ἀρα

2787. ἂρα (Epic ἂρα and enclitic ἂρ before a consonant, ἂρ 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. ἂρα 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 ἂρα, and hence its original meaning, is obscure. Some derive it from the root ἄρ, seen in ἄραρ-λεκν οἴκη, join, ἂρα ψυχή; and thus regard the proper sense as fittingly, accordingly. Others think the earliest meaning was truly, forsooth and connect ἂρα with a lost adj. ἂρις, surviving in ἂρα-στος, ἂρα-γνωρις. On this interpretation ἂρα would originally assert the truth of its own clause. ἂρα is found also in ἄρα and γηρά.

2789. ἂρα is used in Homer much more freely than in Attic, and often so as to defy exact translation. In general ἂρα 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 recapitations and transitions. Thus, ἀδραπ ἐτει β᾽ ἀγερεβ . . . , βῆ β᾽ ἦν εἰς ἄγορα ἀρα but when they were collected, then he started to go to the assembly β 9, ὅ ἂραθ', ol δ᾽ ἂρα πάντες ἀκιν ἀγέννο εἰκατερότι εἰκατερότι thus he spake, and all accordingly became hushed in silence Η 92, κυτον δε σφιν ἢνιε Μεσαλίου, ὅ ἂρα συβάτης ἀκρο σφίγγεσκο and Μεσαλίος distributed food to them, a slave whom (and this was the reason for his so doing) the swineherd had acquired Θ 439, ὅ ἂρα ἀφώτησε καὶ ἀμοῦ τοῦτον ἐρωτευ ἄρα thus then he spake and put the bow from him Φ 163. So also in the later language; as ἄρενετής δε αὐτῶ τῆς μητρὸς . . . ἀνεκπληκτο ἂρα ὁ Ἐρυθρος on his mother's questioning him Cyrus naturally replied Χ. C. 1. 3. 2.

2790. In Attic, and in part also in Homer, ἂρα marks an inference (conse-
**PARTICLES: ὧν**

quently, so then, therefore, it seems, after all, of course, etc. Thus, εἰσε ἄν ὡς βασιλεῖς ὡς μαχαίραι δέκα ἡμέρων. Κύρος δ' εἰσε' οὐκ ὧν ἦτο μαχαίραι, εἰ τι ταῦται οὐ μαχαίραι 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, oδδες ποτοὶ ἐπιθύμει, ἀλλά χρόνοι ποτοῦ . . ., πάντες γὰρ ὧν τὸν ἄγαθὸν ἐπιθύμοναν no one desires drink merely, but good drink, since of course everybody desires good things P. R. 438 a.

**2791. ὧν** is often used of direct logical conclusions in conducting an argument (especially in Plato); as τί οὖν περὶ ψυχῆς λέγομεν; ὧν τί ἀράτον εἶνα; ὡς ὧν τίνα; δ' οὖν ὧν; τάξι διὰ ψυχῆς σῶμας ἔστιν τῷ ἄδει, τὰ δὲ τῇ ὧν τίνα 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 μέρ and δι, ὧν, 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 ὧν adds liveliness, while at the same time it marks connection or consequence. So τί ὧν who then? τίς ὧν how then? In questions of anxiety ὧν marks increase of feeling. Thus, τί μ’ ὧν τί μ’ ὡς; why then, why dost thou destroy me? S. Ant. 1295.

**2794. ὧν** occurs in questions in which the admissibility of one opinion is inferred from the rejection of another. Thus, εἰτε μοι, ἵππος, ὧς Ἁθηναῖος, εἰτε σω ἄγρος; ὡς ἵππος, ἵππος. ἀλλ' ὧν οἰκίσκομεν ἐνοχεῖα; 'tell me,' said he, 'Theodore, do 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. ὧν** 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 εἰραί, ὧν means after all, it seems, why then, so then, sure enough. See 1902.

**2796. εἰ ὧν, ἄν ὧν if really, if after all, if indeed, are commonly used of that which is improbable or undesirable; εἰ (ἄν) μ’ ὧν unless perhaps (nisi forte, nisi vero) is often ironic. Thus, εἰ ὧν γέγονεν ὡς οὕτως ἔγνων εἰκόνι ὧν εἰραί it did take place as they said D. 66. 28, καὶ μὴν εἰ καὶ τοῦτ’ ὧν δεὶ μ’ εἰράτειν and yet if I must after all say this too 18. 317, τολλάκις τοῖς Ἁθηναῖοι παρὰ, ὧν ὧν ποτὲ κατὰ γῆν βιασθέων . . . ταῖς νυσσί τρὸς ἀπόρρητος ἀπόδοσαν he often counselled the Athenians, if after all they should ever he hard pressed on the land side, to fight the world with their fleet T. 1. 93, τῶς ἄν ὡς οὗτος ἄρη διαφέρει τοίς νοοῖς; εἰ μ’ ὧν ἡ τῆς ἀρετῆς ἐκμαλαία διαφέρα τότε ποιν αὐτὸν how then could such a man corrupt the young? unless perchance the study of virtue is corruption X. M. 1. 2. 8.

**2797. εἰ (ἄν) ὧν is common after σκοτῶ, etc. See 2672.

**2798. ὧν** 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, δεῦ
PARTICLES: ἀρα, ἀτάρ, αὖ

ἀρα ἐπέν ὁ ἀρα ἐγὼ πάντων ὅν καθηγοῦν κοινῶς 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 binembral clauses, ὅτε ἀρα ... ὅτε or ὅτε ... ὅτε ἀρα, as ἄν ἔλθῃ ἄν ἀρα ὅπως μάρτυς whether truly or after all, it may be, falsely S. Ph. 345. Hom. has also a similar use with ὅτε ... ὅτε, and ἦ ... ἦ. Hom. has ἀρα ... ἀρα (Ψ 887).

ἀρα

2800. ἀρα, a confirmative particle from ἦ ἀρα, is used in lyric and dramatic poetry in the sense of ἀρα. ἀρα is postpositive, except in New Comedy.

ἀρα τοῦργον, ὧν ἔμου κεκλησάμεν it shall then be called thy work, not mine S. Aj. 1868. Often with τίς, as τίς ἀρα ἔμου γένετο ἄν ἄθλιωτερος; who then could be more wretched than I am? Trag. fr. 280. On interrogative ἀρα, see 2650, 2651. Epic ἦ ἀρα is both confirmatory and interrogative.

ἀτάρ

2801. ἀτάρ (prepositive; Hom. also αἰτάρ from αἰτε ἀρ) 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 μὲν. It is often found in lively questions to introduce an objection; in rapid transitions; and sometimes it serves to introduce the apodos of a conditional sentence. ἀτάρ was largely displaced by the stronger δὲ.

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 μὲν or ἦ τα, and to introduce the apodos of conditional or relative clauses.

αὖ is often used with personal pronouns, as δὲ βαῖ νδι βοῦ ... λέγε but do you in turn tell us X. S. 3. 5; and is often added to δέ, as oi Ἐλληνες ἐπὶ σαν ... oi δ’ αὖ βαῖ βαῖ βαῖ ὁ δὲ σάρξ ὁς ἔδευσιν 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 ἀὖα (poetic) and ἀὖτε.

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
frer. 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 γε + ἄρ (ἄρ), γέ originally giving prominence either to the word it followed or to the whole clause, while ἄρ 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 ellipse by those scholars who hold that γάρ is always a conjunction. Ellipse 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 στρατηγὸς πτωχὸς ἄρ; ἐγώ γάρ εἰμι πτωχός; do you, beggar that you are, address your general thus? what! I a beggar? Ar. Ach. 598, ἢ γάρ γάρ ἀνήρ; is the man really alive? S. El. 1221, σὺ γάρ σου μακειδαῖ . . . τὸν ἄσσαλφον; do you really think that your brother is going to fight? X. A. 1.7.9. So τις 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).

ὅ 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?

καὶ γάρ; πάθει γάρ; imply that something is impossible (often of surprise).

Cp. τοῖς γάρ ὦς; in negative rhetorical questions.

2806. In answers γάρ marks assent, assurance, sometimes dissent. Thus, δεῦτε γα τοῦτο σαμαντὶς σου νοοματος. δεῖνγα γάρ οἴδε ἔρθην γάρ δεδομένον is the burden of the disease. Aye dread indeed and beyond all words S. Ph. 755, ἐμολογεῖν οὖν περὶ ἑνὶ δίκιον γεγένηθαι; ἢ γάρ ἀνάγκη δοὺς τούτους to confess that you have proved yourself unjust toward me? In truth I must indeed X. A. 1.6.8, μὴ ἢ μὴ μητρές τὰ παιδία ἐκδηματοῦντως . . . μὴ γάρ, ἵνα ποτὶ γάρ καὶ μητέρας φρονέσθησιν τοὺς παιδίας. No indeed, said he P. R. 381 c, φῆσιν γάρ οὖν; ἢ μὴ φρονεῖ γάρ σοι μηλέγειν dōs thòn then consent to this? No, for I am not wont to utter words I do not mean S. O. T. 1520.
PARTICLES: γάρ

\[2807\] In wishes: ei γάρ... ἐν τούτῳ εἶπῃ ὅτι would that it depended on that P.R. 310 d, κακῶς γάρ ἐσθίων ὅθεν that you might perish wretchedly E. Cyc. 281. 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 τοις μοι χαμέστερον εἶναι μιᾶς μιᾶς λέγειν. ἦν γάρ 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, ὅσο γάρ 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 τεκμηρίων ἢν or μαρτυρῶν ἢν now the proof is this, ὅλου δὲ (ἐστιν) it is clear, τὸ δὲ μέγιστον but, what is of the greatest importance, or to relative clauses (996). Thus, ὡς δ' ἐτε μᾶλλον θαρρῆς, καὶ τὸ δὲ κατανόησαι o μὲν γάρ (explaining τόδε) πολέμου πολὺ μὲν εἶσπρος εἰς τὸν ἄλλον ἵππηθαν ὑπὲρ 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. 38, ἐκνοσάμεν τὸ μὴ καὶ τὸδὲ, ὡς πολλὰ δεῖς ἐστιν ἀγαθὸν αὐτὸ εἶναι. διοῦν γάρ θατερὸν ἐστιν τὸ τεθάναι 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, μαρτυρῶν ἢν. Δῆλω γάρ εὐαρεστῶς κτλ. and this is a proof of it: now when Delos was being purified, etc. T. 1. 8, δὲ τῶν οχετίων σχετικῶς κτλ. οὐ γάρ ὁμολογήσαμεν αὐτὸς τῶν πολιτῶν, τούτους πυτστάτους φιλάκας ἡγομένα 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, λεκτὰ δ' ἀγνώσκων· οὕτειρος γάρ (causal) εἶμι καὶ τῆς χώρας τῶν Παρθαγῶν καὶ τῆς δυνάμεως. ἕχει γάρ (explanatory) ἀμφότερα, καὶ τεῖχα κάλλιστα καὶ ὅρα ψηλότατα 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. 8. 6, ἵστητε· τοῦτο γάρ ὅ τοῦ ἢκτο καὶ προσευκτόν αλας, ill-fated one! for by this name alone can I address thee S. O. T. 1071, ἔπειταν μὴ ὃ χάρι τῶν Δακεδαμωνίων· οὗ γάρ ἐν μὲ τούτων πάλιν πρὸς ἡμᾶς but I was trusted by the Lacedaemonians; for (otherwise, etc. εἰ μὴ ἡπτανυν 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,
or καὶ, δὲ, ἀλλὰ; or stands without a connective. Anticipatory γὰρ may often be rendered by *since*, but is often omitted in translation. Thus, ἦτε τοῖς ἄκουσατε καὶ τὰς ἑπέλα. ἦτε λεῖν γὰρ ὅμως ἐκπεραστατικὸς τις. οἱ μὲν βεβαιωτοί εἰσι καὶ listen therefore to this proposal also. Some of you will be going out to plunder. Now it is my opinion that it is best, etc. X. A. 5.1.8, ἐκείνων δὲ τὴν ταχυτητὴν ἤν γὰρ οἱ ταῖς εἰς μοίνος... τοῦτον ἐκεῖνον and when he had come in straightway, he sent out his son, for he had one only son Ilid. 1.119, ὃ φίλοι, ὃς γὰρ τῷ ἄλλῳ ὅπως οὖν ὅπως ἢ... ἀλλὰ φραζόμεθα κτλ. friends, since we do not know where is the place of darkness nor of the dawn, let us consider, etc. κ. 190, ὃ φιλτατε, σπονδαλ γὰρ εἰς σοι μόνῳ, μέτρησον εἰρήνης τι μοι my dear fellow, since you alone have got a truce, measure me out a bit of peace Ar. Ach. 102.

a. In this construction γὰρ may be an adverb, not a conjunction. Cases of explanatory γὰρ (2808) and of parenthetical γὰρ (2812), especially after vocatives, may fall under 2811.

2812. The clause with γὰρ *since* is often inserted parenthetically in the clause which it is intended to explain; as ὃ δὲ (κρίνοις γὰρ ἂν καὶ οὐ ψῆφῳ) οὐκ Ἰφή διαγινώσκειν τῷ βοήθωτερα μείζων but, since they decide by showts and not by ballot, he said he could not decide which side shouted the louder T. 1.87.

2813. καὶ γὰρ has in general two distinct meanings according as γὰρ is an adverb or a conjunction. As καὶ γὰρ has become a formula, it is often uncertain which of the two words is the adverb, which the conjunction.

2814. (I) καὶ γὰρ and *in fact, and indeed*, καὶ being a conjunction, and γὰρ an adverb. Here the clause in which καὶ γὰρ stands is added as a new and important thought; where γὰρ alone would state the reason or the explanation with less independence and with slighter emphasis. The negative is οὔτε γὰρ. Thus Κύρος δ' ὧν τοὺς Ἐλλήνας μικρὸτα τὸ καὶ' αὐτοὺς... ἐπεμελείτο δὲ τι ποιήσῃ βασιλεύς. καὶ γὰρ οὔτε αὐτὸν δι' αὐτὸν μόνον ἣς τοῦ Περσικοῦ στρατευτάρχου or seeing the Greeks victorious over the troops opposed to them, Cyrus watched to see what the king would do; and in fact he knew that he commanded the centre of the Persian force X. A. 1.8.21 (cp. 1.1.6, 2.5.6, 2.6.2). So often in affirmative responses: ἢ οὐκ ἄγαγῆς τούτων τυγχάνων; οὐκ μὲν γὰρ ἢν ἄγαγηρ... καὶ γὰρ ἢμω, ἢφι or will you not be content if you obtain this? For my part I shall be. And so shall I, he said P. R. 473 b.

a. καὶ γὰρ καὶ and even is καὶ γὰρ and in fact reinforced by καὶ. Thus, καὶ γὰρ καὶ ἄδεια ἀφαίρετο αὐτοῖς and in fact it looked to them as if there was perfect safety in so doing T. 4. 108. The negative is οὔτε γὰρ οὔτε (2938).

2815. (II) καὶ γὰρ for *even, for also*. Here καὶ is an adverb affecting a single word, several words, or the whole sentence, and γὰρ is a conjunction. The negative is οὔτε γὰρ. Thus, καὶ γὰρ ὀντοσ for these too P. A. 22 c, καὶ γὰρ ἡδικημένῳ σίγησεμοθα for even wronged as I am I'll keep silent E. Med. 314, καὶ γὰρ μόνος ἡγοῦτ' διόνυσαι πειθεῖν for, though quite unaided, he would think that he was able to persuade X. M. 1.2.11.

a. καὶ γὰρ... καὶ for both... and; here καὶ is correlated with a second καὶ; as καὶ γὰρ ουκαίνωνιν οι τὰ σώματα ἐν λοξοτες καὶ ἐξορίζειν for those who keep their bodies in good condition are both healthy and strong X. M. 3.12.4.
2816. ἀλλὰ γάρ occurs both in conjunction and separated by one or several words, which are generally emphatic.

2817. First Form (often but since, since however): here there are two predicates. In prose separation is the rule. Thus, ἀλλ', οὗ γάρ ἔστιν, διδοῖ τὸ φάρος but since he could not persuade her, he gave her the mantle Hdt. 9. 109, ἀλλ' οἷς γάρ καὶ ἄλλοι ταῦτα ἑνδούονται, ... μὴ ἀναμένομεν ἄλλους ἐφ' ἥμας ἑλθεῖν κτλ. since however others too perhaps entertain the same opinion, let us not wait for others to come to us, etc. X. A. 3. 1. 24. In poetry the words are generally not separated. Thus, ἀλλὰ γὰρ Κρόνιτα λεύσας τόθε ... πρὸς δόμους στείχουσα, ταύτω τοῖς ... γῶνις since however I see Creon yonder coming to the palace, I will cease my lamentations E. Phoen. 1307. Here the clause coordinated by the conjunction γάρ is parenthetical and gives, by anticipation, the reason for the ἀλλὰ clause. Cp. ἀλλ' ἔστιν 137, and Shakesp. Sonnet 54: "but, for their virtue only is their show, They live unwoo'd." — The first form is found chiefly in Homer, Pindar, Herodotus, and in the drama.

2818. Second Form (usually but indeed, but in fact, but the truth is, but be that as it may). Here there is a single predicate. Thus, καὶ οὐχ ὃς ἀτιμάζων λέγω ... ἀλλὰ γάρ ἐμοὶ τοὺς ... οὐδὲν μέτησι ποιεῖν and I do not speak in disparagement; but the truth is I have nothing to do with these matters P. A. 19 c, ἀλλὰ γνωστοὶ γάρ ... οἷς κτλ. but indeed I know that, etc. X. C. 2. 1. 18, ἀλλ' εἰσορφαὶ γάρ τόθε ... Πυλάδην δρόμω στείχουσα but indeed I see Pylades yonder coming at full speed E. Or. 725, ἀλλ' οὗ γάρ ἦσσι τάμεσι κρύπτειν but indeed it is impossible to hide what lies open S. O. C. 755.

a. In this use γάρ may have preserved, or regained, its primitive adverbial (confirmatory) force. Many scholars, however, claim that there was a conscious or unconscious ellipse, after ἀλλὰ, of an idea pertinent to the situation; and thus regard this form as logically equivalent to the form in which γὰρ is a causal conjunction. In actual use ἀλλὰ γάρ was clearly a formula used without any consciousness of an omitted idea.

2819. ἀλλὰ γάρ has a great variety of uses, most of which may be classed as follows:

a. In statements of direct opposition: καὶ ταῦτα σε τολλοῦ δει λαλῆσαι, ἀλλὰ γὰρ οὐκαί δ' ἄρτι οὐκ ἐποθα ποιεῖν, τοῦτο ποιεῖς and you are far from forgetting this, but in fact I think you are doing that which you just denied you were doing P. Charm. 168 c.

N. This use is post-Homeric, rare in the drama, common in the orators and Plato. It is especially frequent in putting and setting aside an objection supposed to be raised by an opponent (hypophora). Cp. b.

b. In real and assumed objections (cp. at enim): καὶ ἀληθῆ γε λεγον, οὗ Σωκρατεῖς ἴσως. ἀλλὰ γάρ, ὡς Ἐθυπρόνων, καὶ ἀλλὰ τολλὰ φίλει εἶναι δεια yes, and I said what was true, Socrates. Perhaps, but in fact, Euthyphron, you say that many things too are holy P. Euth. 6 d, ἀλλὰ γάρ, φησί τις, οὗ ἄθικοι δει λανθάνειν καὶ δια δεια yes, but some one will say that it is not easy always to conceal the fact that one is wicked P. R. 365 c.

c. In transitions. — (1) At the close of the discussion of an argument, where the force of ἀλλὰ is like that of and yet or emphatic but. Thus, ἀλλὰ γάρ, ὡς...
PARTICLES: γέ

2820. Other Combinations.—γάρ ἄρα for sure enough.

γάρ δή for of course, for indeed, for you must know, as φαμέν γάρ δή for of course we say so.

γάρ δή πω for I presume, for doubtless.

γάρ οὖν often of frank assent, as οὖ γάρ οὖν certainly not, λέγω γάρ οὖν certainly, I do say so; less often to explain (for certainly); καὶ γάρ οὖν (not very common) is stronger than καὶ γάρ.

γάρ πω 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, depreciation, irony, etc. γέ emphasizes single words or whole phrases or clauses.

a. Single words. So often with pronouns, as ὅψωμεν Ἰ at least (excluding others), ἐμέ γε cp. mi-cch, δ γε even he (Hom.), οὖτος γε, and with a repeated pronoun (S. Ph. 117). Other words, as δ τι βούλει γε whatsoever you like Ar. Ran. 3. πλήθει γε οὖχ υπερβαλλόμεθ' ἐν τοῖς πολεμίουσι in numbers at least we should not surpass the enemy X. C. 2.1.8.

b. With phrases or clauses. Thus, ὅση μὴ μ' ἀτίμω, τόθε γε προστάτησι, οὕτω δὴ γε that he may not thus send me away in dishonour—who am the suppliant of the god S. O. C. 1278, ἀνθρώπων τιμωθοῦν, δι' γε ἔτοιρκου ἡμῶν γε who punish men who swear falsely Γ 278.

2822. γέ may be used twice in the same sentence. Thus, ἦρε γ' ἀρματίον ἵκανα τοῖς γε σώφρονι since indeed that which suffices their wants is enough for the wise E. Phoen. 645. Cp. Hdt. 1. 187, Ar. Vesp. 1607.

2823. γέ stands between article and noun, as of γ' ἀνθρώπω (after a preposition, as ἐν γε τῷ φαινόμαι); between noun and adjective, or after the adjective, as ἄντιρ γε σοφόν, or ἄντιρ σοφός γε; after a possessive pronoun, as έμός γε δήμος; after μέν, δέ, τέ, as διὰ δέ γε ἀληθῆ λέγω. When γέ influences a whole clause it stands as near as possible to the introductory conjunction; as εἴ γε, ἄρα γε.

2824. γέ in contrasts and alternatives; as οὖ δ' οὖ λέγεις γε (ἄλεξα), δρέπ εί με thou dost not indeed say, but do shameful things to me E. And. 238, ζηροι ἔφε ή δὲ ποιόν either secretly or openly T. 6. 34, ἄνωτοι τιμοῖν γέ γέροντες γε or wise or held in honour aye or old P. Hipp. M. 301 a (here γέ indicates a change in an alternative series; cp. ὅρνε... ὅρνε... ὃτε γε and καί... γε 2829).
2825. γε in replies and comments (yes, well). Thus, δοκεῖ παρεκαθαίρει; ὅσον γε, ἢ θάνατος, ἂν τῶν ἔτσι 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 ὅσον γε ἄριστος yes, and no wonder P. Th. 142 b.

2826. δέ γε (rarely δειν γε) has a causal force, much like quia quidem, quippe quī. Thus, ἀβέβαιον . . . δέ γε κελεύει ἐμὴ ποιήσῃ διὰ καθηγεῖται you are talking absurdly in bidding me who am the younger take precedence X. M. 2. 3. 15. So with other relatives, as οὖς, δοκεῖ, δοθερ.

2827. γε sometimes marks an ellipse (S. Ph. 1409). When the verb of the apodosis is omitted, the protasis often has γε (so usually in Aristophanes, e.g. Nub. 267).

2828. When γε is followed by other particles, it belongs with the emphasized word, and the other particles retain their original force; as τὸ δέ γε μέτοικος ἀγαθός yet the brave at least X. A. 1. 9. 14. So γε δόθη γε μᾶς δή, γε τοῖς (often used like γοῦν in giving a reason for a belief), γε τοῖς δή. With the imperative, γε is rare except when it is followed by another particle, as δρᾶ γε μὴ S. O. C. 587.

2829. After other Particles.—For example:

δέ γε: here γε usually does not emphasize δέ but either a single word or the whole clause; as ἡμίν δέ γε οὖνᾳ πάντα γονήδα 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 γε emphasizes the intervening word. Thus, καὶ δέ γε θαῦμα yes, and no wonder S. O. T. 1132, καὶ στίβων γε ὁ δέ βεβαια κτῆς 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 . . . γε πρὸς (καὶ πρὸς γε) and besides is common. Κρ. P. G. 450 d, 469 b.

μὴ 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, μᾶςτις . . . γε, μὴν . . . γε, οὖκ οὖν . . . γε.

γοῦν

2830. γοῦν (postpositive; first in Aeschylus) is a restrictive particle from γε + οὖν. Its meaning varies according to the prominence of the γε or οὖν; often certainly, at any rate (at all events, at least). γοῦν commonly confirms a previous general assertion by giving a special instance of truth (the special instance may be a seeming exception). γοῦν is thus used in bringing forward a reason, which, while not absolutely conclusive, is the most probable explanation of a previous statement.

Τι γαρ ὁδοὶ κακῶν εἰς τῶν ὑπ' ἡμῶν ἠγισμένων οὐφενεν γοῦν πρὸς ἑκείνους καταλιθόρησεν 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. γενι may emphasize a pronoun; as πρὸς γενι ἔμοι S. Aj. 597, ὅ γενι σὰ S. El. 1499.

2832. In answers γενι means well, at least; yes certainly; as εἰςδε γενι X. C. 5. 3. 14.

2833. γενι finds the proof of an assertion in one of several possible facts or occurrences; γενι gives the reason in general, but gives no particular instance; δε oth has an adversative force: 'be that as it may, yet at any rate.'

2834. δε (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 make-shifts of translation. δε 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 ἀλλα, but stronger than καί. δε is adversative and copulative; but the two uses are not always clearly to be distinguished.

2835. Adversative δε often marks a silent contrast, as at the beginning of speeches (ἀγω δε φιλος γεγραμμεν 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 το δε, τα δε on the contrary, whereas really, where a true opinion is opposed to a false one; similarly in νυν δε but in fact, but as the case stands. When δε is balanced by μεν (2904) it is antithetical rather than adversative.

a. δε after a pronoun following a vocative produces a pause; as Νιήδα σε δε ηγεσε τωσ θεον ah Niohe, thee I regard as divine S. El. 150.

b. δε instead of ἀλλα is rare except in the poets and Thucydides. Thus, πρωμνησας γε τουτο μηδει τοδρον, κροφι δε κουδε make known this plan to no one, but hide it in secret S. Ant. 85, οδε και κακι, τους δενεφοσι δε των Ελληνων παρελπωθα I have come, not to harm, but to liberate, the Greeks T. 4. 86.

Sometimes oδ μεν precedes when δε is used like ἀλλα (T. 1. 50).

c. But not is ἀλλα oδ or oδ μενοι, not oδ δε, in order to avoid confusion with oδ δε nor, not even. But oδ and δε may be separated, as oδ βουλομεν δε . . . προσχωτειν but since they did not wish to surrender X. H. 1. 6. 13.

2836. Copulative δε 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 γαρ or ὅτι.

Copulative δε 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 τα δε ζων); when an interrupted speech or narrative is resumed (X. C. 1. 6. 41, S. Tr. 281); where a second relationship is added (μην τις βασιλεις, βασιλεις δε ευθ the mother of the King, and my Queen A. Pera. 151, 'Ηδη . . . Merediths avoutl, τελειας δε oδην he seized Eion, 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, εἶναι μᾶλλον δέματοι ... καὶ οὖν ἀνθρώπων while he was revolving these things, then came Athene A 198, εἰ δέ γὰρ μὴ γεγονότος μὴ τὰ δεινὰ μὴ τὰ δίκαια, διότι δέ διδάσκετε 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, οὕτως οὖν ὡς δύναμισι πεῖθεν μὴ ἐκθέται, οὐ δὲ δέσποτας since therefore I am not able to persuade you not to expose it, do you then do as follows Hdt. 1. 112, ἐκθέτων ... διὸ εἰς ἐπιληπτικοὶ όπως δὲ καὶ εἶπαμεναὶ as the hoplites so also the peltasts sleep X. C. 8. 5. 12, εὐθὺς δὲ ἀφελείματος μάχη ἑκάτερης ... , φιλονόμως δὲ ὀδὸ ἐνταῦθα ἔδωκε τῇ δυνάμει χρησῴμενον 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 ποτὲ δυστός πάγου ... ὅστοι δὲ ἐν τοῖς εὕμεροι 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 βοῦλεσθε ... ἐκλεξόμενοι δοῖ τοῦ βουλήσθη κατασχεῖν ... , κρίνα δὲ ἴσως τάρταρον but if you wish to select some place wherever you please and take possession of it, you have ships at command X. A. 5. 0. 20, δὲ αὐτῶν ἔμμιν χρῆται ... , ταῦτα δὲ κατὰ χωρὰν 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 coordination.

2838. δέ without μόν. — A clause with δέ often has no correlative particle in the clause with which it is contrasted. Here μόν 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 μόν in such cases is common in poetry, but not rare in prose, even in brief antitheses, as καὶ πάντες τοῦ γένους λέγειν, δέως δὲ οὖσα εἰπείν δεδομεναι 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 μόν. Cp. Soph. Aj. 457, quoted in 2517.

b. οἶ δέ, when opposed to a larger number of persons or things, is often used without οἶ μόν, as προελθόμενος εἰς χίλια, οἰ δὲ ἐν τῇ ξύλα having gone for fodder, and some for fuel X. C. 6. 3. 9.
2839. ὅ with other Particles. — For example:

ὅ ἤ, which sometimes follows μὲν.

ὦ ὃ and ὅμως ὅ mark stronger opposition than ὥ alone.

ὥ ὅ 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.

2840. ὅ (postpositive except in Hom. ὅ γάρ and poetic ὅ τώ) 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 voida. ὅ is used with single words (especially adjectives, adverbs, pronouns, and conjunctions) or, as a sentence adverb, with whole clauses. ὅ usually stands after the word it emphasizes, though it may be separated from it by one or more other words.

2841. ὅ of what is Obvious and Natural. — Thus, ἴνε ὅ you know of course, ὅ ὅ it is manifestly necessary. So οὐχ ὅτι ἐκεῖ; ἐκεῖ ὅ is not this so? Of course it is P. A. 27 c, ὃν ὅ ὅταν ὅ but now you certainly see X. C. 3. 2. 12. Πάρματις μὲν ὅ ὅ μὴν ὅταν ἐκεῖξε τῷ Κόρῳ Παρματί, his mother, naturally supported Cyrus X. A. 1. 1. 4.

2842. Ironical ὅ. — Thus, Σωκράτης ὅ σοφὸς ὅ Socrates the wise foresoth P. A. 27 a; often ὅ ὅ, ὅ ὅ ὅ ὅ μοι τόραννος Ἀργείων ὅγα that you foresoth should be the lord and master of the Argives! A. Ag. 1638.

2843. Intensive ὅ emphasizes, and makes definite, adjectives, adverbs, pronouns, and other words. Thus, αὐτοῖς ὅ absolutely all, κράτωτα ὅ the very best, μόνος ὅ quite alone, ὅγιον ὅ very few; ὃν ὅ just so, ὅταν ὅ exactly as, πολλάκις ὅ very often, ὅλα ὅ quite plain, ὅν ὅ just now, now at once; ἐκεῖνος ὅ this (and no other), ὁ ὅ who indeed. With indefinite pronouns ὅ adds the indefiniteness (389 e); as ὁσίς ὅ whoever at all. With other words: εἶ ὅ if indeed, εἶ ὅ not indeed, ἵνα ὅ that in truth.

a. With imperatives and in questions ὅ adds urgency; as ἄκουε ὅ pray listen! τι ὅ; why, pray?

2844. ὅ may introduce emphatically the conclusion of a temporal sentence or of a narrative on passing to a new topic; as ἐρράθη ὅ, τότε ὅ then indeed, then and not till then, then it was that. — Cp. X. A. 1. 10. 1.

2845. Temporal ὅ often, especially with καὶ, approximates in meaning to ἔνα ὅ already. Thus, ὅ ὅ διδότω κεφαλή κατώ ὅ γῆς but he is dead and already is hidden beneath the earth S. O. T. 987, ὃτε . . . θηρίω καὶ ὅ διὸ θηρίω when you have hunted (already) for two days X. C. 2. 4. 17, καὶ ὅ λέγω σοι well I will tell thee (without further ado) S. Ant. 245. So also in τέλος ὅ, τῶν ὅ. — Of succession, ὅ means next. — Poetic Σειρά (ὁ ἄτα) means now again.

2846. Consecutive and Resumptive ὅ is used to set forth an inference, draw a conclusion, denote a consequence, and mark a transition (μὲν ὅ . . . ὅ). Here ὅ is a sentence adverb: accordingly, then, of course, clearly, you
PARTICLES: δὲ, δὴθεν, δὴτος, δὴτα, εἶτε 647

In Attic, I say. Thus, ἕλαγω δὲν κατὰσκευὰ ῥέκτῳρ πολλὰ πυρὰ φαίμοσα. ἓδεκα δὴ τοῖς ὑποκείστοι ὑπὸ ἀσφαλές ζυγῶν οὐκ ἔστησαν ἀλλὰ διασκόην, 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. Φηραβάλλες μὲν δὴ εὔνως εἶπεν· ἀλλὰγαρ δὲ καὶ ἄλλοι πολλοὶ Pherasulas then spake thus; and many others also rose to speak X. C. 2. 3. 16.

2847. καὶ δὴ: (a) Introduces a climax, as καὶ δὴ τὸ μέγατον and above all, what is the main thing P. A. 41 b. (b) In replies = well; as βλέψων κάτω· καὶ δὴ βλέψω look down! Well, I am looking Ar. Av. 175. This is akin to the temporal use. (c) In assumptions = suppose (1771). On καὶ δὴ καὶ see 2890.

δὲ, δὴθεν, δὴτος, δὴτα

2848. δὲ is used in colloquial Attic after interrogative words to express wonder, indignation, etc. Thus, τι δὲ; πῶς δὲ; what then? τινι ὡς; (with irony)

2849. δὴθεν truly, forsooth, is commonly used of apparent or pretended truth, and mostly with an ironic tone. Thus, ἐκεῖθεν ὡς δὴθεν ὡς πῶς δὲν μὲν θνήσκεις δὴθεν ὡς πῶς δὲν hast mocked me forsooth as though I were a child A. Pr. 986.

2850. δὴτος probably, I presume, I should hope, doubtless, you will admit, is stronger than πώς perhaps, I suppose. δὴτος often has a touch of irony or doubt in stating a case that would seem to be certain; as οἴπως δὴτος δὴθεν δῆλος ἢδεκεις you know, I presume, where the sun rises X. A. 5. 7. 6. In questions δὴτος expects the answer yes. ὡς δὴτος certainly not and is it not so? (with irony).

2851. δὴτα assuredly, really, in truth, is rare outside of Attic. It occurs:
(a) In answers, often when a word is repeated with assent; as γιγνόσκει οἴεις δὴτας λοιπὰς ἢ φά; γιγνόσκομεν δὴτα do you know who this woman is? Yes indeed do we Ar. Thesm. 606; (b) δὴτα surely not, in strong or indignant denial.
(b) In questions, to mark an inference or consequence, as πῶς δὴτα; how in truth? τι δὴτα; what then? καὶ δὴτα ἐκπίλως; and didst thou really dare? S. Ant. 449. (c) In wishes and depredations (stronger than δὴ), as σκόπευ δὴτα only look P. G. 452 b, μὴ δὴτα, δομίκε, μὴ σοῦ γ' ἐφόραγε τὰδε no indeed, my heart, do not this deed E. Med. 1006.

eἶτε

2852. eἶτε (from eὶ + τέ), a disjunctive particle, generally doubled: eἶτε . . . eἶτε whether . . . or (2675), if . . . or (siue . . . siue), giving equal value to each supposition.

(a) With the subjunctive we find ἐν τέ (ἡν τέ, ἐν τέ). Hom. has eἶτε . . . eἶτε but not ἐν τέ . . . ἐν τέ, with the subjunctive. In the same sense Hom. has ἐ . . . ἐ and ἐτέ . . . ἐτε with the subjunctive.

2853. There are various forms of eἶτε clauses:
(a) Both eἶτε clauses may have the same finite verb in common, which verb is used only once; as eἶτε ὀβληθεὶν νοκεμέν ἡμῖν eἶτε φιλοί: eἶτε whether you wish to wage war upon us or to be our friends X. C. 3. 2. 13.
b. Each *etre* clause has its own verb and its own main clause; as ἔδωκεν τοῖς, ἔτρε πάντας αὐτικὶς, κρατοῦσα σὲ ἀφθὸν χαρᾶθαι δί τι ἀπὸ βοῶθῃ, ἔτρε ἦν τινὰ ἥ δέος... αὐτίκῃς, τοῦτον ἄξιον παρασχεῖν σοὶ ἐκατον 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 *etre* clauses; as ὁ ἄγαθος ἄνὴρ... οἰκεῖον ἔτρε... ἄν τε μέγας καὶ λόγχης, ἄν τε σμίκρος καὶ ἀνυπήριτος ὅ the good man is happy whether he is large and strong or small and weak P. L. 680 e.

d. Neither *etre* clause has a verb, which is to be supplied from the main clause; as λέγοντες, ἔτρε ἀληθὲς ἔτρε ἄρ' ὅπ' ἀδέν μάρτυν (ὁ λεγων) saying, whether truly or after all, it may be, falsely S. Ph. 345.

e. One *etre* clause has its own verb, while the other gets its verb from the main clause (rare); as ἐμου σὺ... φαίνῃ... χρησμοῖς, ἔτρε παρ' Ἐὐθύδρομον ἐκφάνησιν γέμνην (χρησμοῖς), ἔτρε καὶ ἄλλη τις μοῖρα ταλάντα τοιά περὶ τοῦ περὶ τοῦ γελοῦσα 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: *etre... ἥ* (common): ἔτρε Δυσίας ἥ τις ἄλλος πρόκειτο ἔγραψεν ἥ γράφει εκλ. whether Lyaias or anybody else whoever wrote or will write, etc. P. Phase. 277 d. ἡ... ἔτρε: only in poetry (S. Aj. 175). ἔτρε... αὕτη: when the second member is more important (P. L. 952 c). On αὐτή... ἔτρε see 2675 d. On ἔτρε for ἔτρε... ἔτρε see 2675 b, N. 2.

2855. ἔτρε may be strengthened by ἄρι, ἵκε, καλ., or ὁδώρ. ὁδώρ is usually placed after the first ἔτρε; like καλ., it may stand after the second also. When καλ. stands only after the second ἔτρε, its clause is weaker than the first (D. 18. 57).

η

2856. Disjunctive η (Epic η) or (vel, aut); and repeated: η... η either... or (vel... vel, aut... aut) to connect the two members more closely.

ἀγαθὸς καὶ ὅσον good or bad X. A. 1. 9. 11, η τι ὁδέρ little or nothing P. A. 17 b. with the subjunctive is often used when a speaker corrects himself; as νῦν δ' ἄδριως ἢλθε τοδεύ σωτῆρ, ἢ μόρον εἰκα; and now, again, the third has come, the deliverer—or shall I call it a deed of death? A. Ch. 1074. On η in questions, see 2667, 2675.

2857. Between ascending numbers η has the force of Eng. to, as ἐν οίκοις ημέραις in six to seven days X. C. 5. 3. 28.

2858. ήτοι may be used instead of the first η when the first member, as is commonly the case, contains the more probable choice. In English the order is often inverted. Thus, ήτοι κλώσα τέκτες ή τὰχα τάρα she comes either by chance or because she has heard about her son S. Ant. 1182. ήτοι may be followed by η several times. ήτοι... γε is more emphatic, as ήτοι κράτα γε η φανερῶς either secretly or openly T. 6. 34.

2859. η often indicates that a given result will follow in case the action of
the previous clause is not realized: or else (cp. el δὲ μή, 2846 d). Thus, δὲν...
...διεισ ἐμε ἐπαινέστερε, ἔμωι μεθήσετε. η μηκέτε με Κυρος νομίσατε it shall be my
concern that you commend me; or else my name is no longer Cyrus X. A. 1. 4. 16.

2860. ἂ never 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 ἢμιν πῶς με φῆς
διαφημέρει τοις νεωτέροις; ἔδηλον δὴ ὅτι... θεοὶ διδάσκειν μη νομίζειν ὧν ἐὰν πόλει
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. 28 b.

2861. ἂ often introduces an argument ex contrario (D. 31. 14).

2862. ἂ καί is often used where ἂ would suffice (cp. 2888 a); as ἂ ἐτέροι ἂ καὶ
τις τοι; ίπτε either an alien or a citizen if you will (or as well) D. 20. 123.

2863. Comparative ἂ 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., ἄλος or ἐτέρος other, ἄλος otherwise, διαφο-
ρος different, διαφέρων to be different, ἰναντίος contrary, διπλάςος twice
as much, πριν sooner.

ἄλλα ἂ τὰ γενόμενα things different from what occurred X. C. 3. 1. 9, ἄλλο oβδέν
ἂ ἐν γῆ ἐγκατάσχουν T. 4. 14 (2778 a), τῇ ὑστερᾳ δὲι μὲ βαπτίσασθεν ἂ ἂν ἑαυτῷ τὸ
πλοῖον I must die the day after (that on which) the ship arrives P. Cr. 44 a (here
ἂ or ἂ might be omitted), τὰναντία... ἂ τοὺς κυναὶ πουλου preventative from the
way they treat dogs X. A. 5. 8. 24, τὸν Ἰμανου σῖτον ἂ πρώθεν half as much corn
as before X. H. 5. 6. 21.

a. After τὶ or a negative, ἂ may be used without ἄλλος, as τὶ ποιῶν ἂ εὐχοδ-
μενοι; doing what else except feasting? P. Cr. 53 c, εἰπὲ μηδένα παρέτατα ἂ 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 ἄθαναν μὲν ἀλλεθεριάζασ ἄλο-
μενοι ἂ βίον μετὰ δουλείας preferring death with freedom rather than life with
servitude L. 2. 62. Here we might have μᾶλλον ἂ, which is usually not separated,
and especially when μᾶλλον belongs to the whole sentence.

c. If two clauses connected by ἂ have the same verb it may be omitted in the
clause following ἂ; as εἰπάττετε ἄλλον ἂ ὃ τολλοὶ (ἐπάττουν) you behaved differen-
tly from the rest P. A. 20 c.

d. On ἄ whatsoever (ὡς), or ἂ alone, than so as to, see 2264.

2864. Asseverative ἂ (prepositive) in truth, in sooth, verily, upon my
honour, etc.; as ἂ καλῶς λέγεις P. G. 447 c.

2865. ἂ is usually associated with other particles.

ἀ γέρ when used alone in dialogue = is it not so? Cp. n'est ce pas, nicht
wahr? Elsewhere it is often has the force of am I to understand that asked
with surprise. Thus, ἂ γέρ ὡς θάπτειν σφ', ἀπόρρητον τόλμη; what, dost
thou in truth intend to bury him, when it is forbidden to the citizens? S. Ant. 44.

ἡ expresses lively surprise.

ἡ καὶ expresses in unison questions. Here καὶ goes closely with ἡ.

ἡ μὴν (Hom. ἡ μὲν, ἡ μὴν) prefaces strong asseverations, threats, and oaths, in direct and indirect discourse. Thus, ἡ μὴν ἐγὼ ἴπτας τι τοιαῦτα in truth this was my experience P. A. 22 a, δικηὶ μὴν θεοὶ. . . ἡ μὴν μὴτε μὲν ξενοφώντα κελέακα ἀφελέακα τὸν ἀδρα μὴτε ἀλλὰν διὰν μὴδένα 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.

ἡ ποῦ indeed, methinks, in poetry I ween. Here the shade of doubt indicated by ἢπο is not real.

Interrogative ἢ (2650) is probably the same as asserutive ἡ.

ἡδε (AND ἢδε)

2667. ἢδε and (Epic, lyric, tragic); also in conjunction with ἢ καί, or ἢδε. ἡμῖν ... ἢδε (Epic) is used like τι ... τε, καί ... καί.

ἰδε and (Epic, rare in tragedy) is used where ἢδε does not suit the metre.

καί

2668. καί is both a copulative conjunction (and) connecting words, clauses, or sentences; and an adverb meaning also, even.

Conjunctural καί

2669. 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 καί τοῖς Ἐλλησι Αρ. Nub. 413, ὃ Ζεὺς καί θεοί Αρ. Pl. 1 (θεοί καί Ζεὺς the gods and above all Zeus), ἵπτατα μὴν εἰμικαὶ ἡμέρας τρεῖς καί ἦκε Μένων X. A. 1. 2. 6. On καί 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.

2670. 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, οὐκ ἔγνωρν τινὶς δεῖδε καὶ οὐκ ἔγνωρν ωστὶ worth little or nothing P. A. 23 a., μαχαίρωσι ... ἔπεκτε μᾶς καὶ ἔσκε σκορδομελείς worth five or six minas each D. 27. 9, προμοῦ: δε καί ἀναμενεῖς πόλεμος but war if we advance or retire X. A. 2. 1. 21, καὶ δίκαια κακῶς right or wrong Ar. Nub. 98, σὺς (γὰρ), καὶ μὴ σφι θύ τις, or if not thine S. O. C. 1323.

2671. καί often has an adversative force; as where it joins a negative to an affirmative clause. Here καί ὅ (ἡ) is almost = but not, as in ἡμεῖς ἐκτελέσθησαμα, καὶ οὖχ ἅμα they elected me and (= but) not you D. 18. 288. So also where καί
is like καίτοι and yet; as καὶρων ἀπὶθι. καὶ σ’ ἄκων ἐγὼ λείπω fare thee well; and yet I leave thee unwillingly Ar. Eq. 1250. To connect negative clauses ὸδὴ is used.

2872. In questions, καὶ before an interrogative expression marks an objection occasioned by surprise or indignation; as καὶ τίς βασιλέως ἤλθεν εἰ "Ἄδων 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 καὶ asks for further information concerning a statement assumed to be true. Thus, τολῶν χρόνου δὲ καὶ πεπορθηται πόλειs; but when was the city captured? A. Ag. 278. Cp. 2884.

2873. In imperative sentences καὶ often means and now, just. Thus, καὶ μοι ἀναγκαία τὸ ψήφισμα and now read me the bill L. 13. 85, καὶ μοι ἀποκρίναι just answer me P. A. 25 a.

2874. καὶ may mark a result (P. Th. 154 c, quoted in 2288).

2875. After expressions of sameness and likeness καὶ has the force of as (Lat. ac). Thus, ὥστε δηλῶ στόλος ἐστι καὶ ἠμῶν your expedition is the same as ours X. A. 2. 10, ὥστε δωλαὶ καὶ πίσω not the same as before T. 7. 28, τότε καὶ ἐκτησι the same as supplicante 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 καὶ often has the force of when. So ἄμα ... καὶ (2169), ἤδη ... καὶ X. A. 2. 1. 7, ἕσε ... καὶ P. En. 277 b, ἤδη ἤπειρα ... καὶ (ἢδέν) I had not got the start ... when I. 19. 22, D. 48. 69. Cp. καὶ ... καὶ in καὶ ἐκαμνὲ καὶ ἠμῶν ἐξελθὼν ὁ θυρωπὸς ... ἐνεκτεινόμενος as soon as we arrived the doorkeeper came out and told us to wait P. Ph. 59 e.

2877. καὶ ... καὶ 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 τέ καὶ. Thus, καὶ τότε καὶ νῦν not only then but also now. So τίματα δοτέον καὶ ἵματι καὶ πολυτυπαίτεροι honors must be paid him both when living and after death P. R. 414 a, ὅτε καὶ δέορκα καὶ βλέπεις thou hast hast sight (and yet) dost not see S. O. T. 418, καὶπετυχαίην πρὸς ταῦτα καὶ τὸν φράσον as I was sent for this purpose so I will tell thee all S. El. 680, τολᾶν ἀνάγκη, καὶ τόχῳ καὶ μὴ τόχῳ I must dare whether I succeed or fail E. Hec. 761.

2878. In a series of more than two ideas καὶ is used before each, where English would use and only before the last. Thus, συντρέχασσιν αὐτῷ καὶ λαμβάνοντι αὐτόν καὶ γυναῖκα καὶ ταῖς εὐσεβεῖς καὶ πάντα τὰ βραχύτερον 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 τοιοῦτος and ἄλλως in the plural, are usually joined to an adjective in the same construction by καὶ or τέ καὶ (also by τε or τέ ... τέ in poetry). Thus, τολάλα καὶ δεῖναι D. 37. 57 (δεῖναι καὶ πολλά 37. 57), τολάλα τε καὶ δεῖναι X. A. 5. 5. 8. In τολάλα καὶ μεγάλα ἄγαθα (X. C. 1. 5. 9), the substantive is qualified by two adjectives; whereas in English the second adjec-
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 καὶ adverbial). For many others we find ἄλλοι πολλοὶ (very common) or πολλοὶ ἄλλοι.

2880. Some combinations of conjunctival καὶ are:
καὶ . . . μέντοι and however, and of course (in καὶ μέντοι καὶ the first καὶ may be adverbial: yes indeed and).
καὶ . . . τοῖνν and . . . further, in connecting a thought with the preceding.

Adverbial καὶ

2881. Adverbial καὶ also, even (Lat. etiam) influences single words or whole clauses. Adverbial καὶ 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. καὶ often serves to increase or diminish the force of particular words; sometimes it gives a tone of modesty.

2882. With single words: a. κάτα then too, καὶ ἐγώ I on my part, ὅπερ καὶ κάνων γένος offspring from thee or me either S. El. 905, βούλευος δε καὶ αὐτῷ λαμπρὸν τι ποιῆσαι desirous of himself too doing something illustrious X. C. 5. 4. 15.

b. καὶ πρὶν even before, καὶ ὅπερ late though it be, καὶ ὅπερ even so, καὶ ἄν καὶ νῦν and now too, and still even now, ὅπερ καὶ λέγειν I fear even to say it, πολλὴ μωρλὰ καὶ τοῦ εὐχερῆματος the very attempt is utter folly P. Pr. 317. a. On καὶ though with a participle, see 2083.

c. Often with adverbs of intensity, as καὶ μᾶλα exceedingly, certainly, καὶ κάτα very greatly, καὶ πάνω absolutely. With comparatives and superlatives: καὶ μᾶλλον yet more, καὶ μωρότατον altogether the most foolish thing X. A. 3. 2. 22.

2883. With a whole phrase or clause; as ἄμφω γὰρ αὐτῷ καὶ κατακτάμενον δεῖ what, dost thou indeed intend to put them both to death? S. Ant. 770. Other examples in 2885–2887.

2884. When καὶ stresses a verb in interrogative and conditional sentences it is often rendered by an emphatic auxiliary, often by at all. Thus, πολλάς ἡκεφόμην τι καὶ βούλευε I have often asked myself the question what you can want T. 6. 38, ὃ καὶ χρὴ προσδοκᾶρ; what on earth is one to expect? D. 4. 46, τί γὰρ ἅν τις καὶ πουὸι ἡλλο; for what else could one do? P. Ph. 61 e, εἰ δὲ καὶ μᾶθων λέγειν καλὸν if it is well to tell a fable at all P. Ph. 110 b. Cp. 2872 a.

a. In affirmative independent clauses or sentences καὶ often has an emphasis which is difficult to render; as ὅ κινδυνος νῦν δὴ καὶ δέξεσθαι ἄν δεσίκει εἰς τις the danger must now indeed seem to be dreadful P. Ph. 107 c.

2885. Kai of Balanced Contrast.—In order to mark the connection of thought between antecedent and consequent, καὶ 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 bimembra 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 καὶ seems superfluous to English idiom.
PARTICLES: kai

2886. *Kai* 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 *τοπ* or is followed by *δε*. Thus, *τα ... της τολεως ηραττον, δεντρεν επικεν και Σωκράτες προσήλθον* they devoted themselves to those affairs of state on account of which they had in fact associated with Socrates X. M. 1.2.47, *και χωμ τοια δοκει ηντρ και βασιλει* we hold exactly the same views as the king X. A. 2. 1.22, *επειδη και η τωλς εσωθη ... δειδ καιοι σωτηριαν γενηθαι since the city has been saved I beg that safety be granted to me as well And. 1.143, διαφον και εγω δοστον και οι αλλοι*. I (on my part) learned just as the rest did too P. Alc. 110 d, *τωνρια γερ ουκ εφρυξε δικαλε δε και δικειαν for vengeance is not successful in accordance with justice, because it is taken upon a wrong T. 4.62.

2887. In final clauses *και* kai 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, *μεμελεν ουν επισθαι και και τοις ουτας ανθροι; do you wish to go along then just to see those who are there*? P. Lys. 204 a, *ερεμουν δε αντι της ετρικης λεγων και και πρεβανομεν της τεχνη I will begin my speech with medicine in order that we may do honour to our art P. S. 186 b.

2888. *Kai* of balanced contrast appears also in coordinate clauses; as *ειδο γαρ εγων και Φιλολοους ηκοσια ... ειδη δε και αλλων τινων for I have ere now heard Philolaus ... and ere now certain others besides him P. Ph. 61 e, *κατα πολλα μεν και αλλα, ουκ ηκοσια δε και κατα ταθα as in many other respects also and not least (too) in this L. s. 1.108, ουκ των ταντα θα διοικηταν ... και πριν οπερχυμων και των δε πραττανων by those who had promised to manage things there before and are now also doing them D. 7.5. The negative of *και ... de* is *οδη ... oδη ... δε*.

a. So in disjunctive phrases or clauses. Thus, *εινδει δε τη ετρικηα εινε και ανθρωποι αλλα τι ... δεκαν either because of the exclamation or else because some other thought occurred to him T. 5.65; and so *και 2862*. Cp. *ειγειτον οδην τι μαλλον ουτο των αλλων και ουν ειν εινω he was not searched for by the others more than he was by me (on my part) Ant. 5.23.

2889. Similarly the *kai* of *ει τις και αλλοι* is superfluous; as *τοντα τι και αλλο και τοντο μαθητην if any other thing is learnable, this is too X. S. 2.6. But *και* is usually omitted in the main clause; as *εισωνται δε ει τις και αλλοις he knows as well as anybody else X. A. 1.4.15. So *δε τις και αλλοις as also any other X. A. 2.6.8.

2890. *Και δε* kai and especially, and in particular, and what is more, lays stress on a particular instance or application of a general statement. Here the second *και* emphasizes the following word. *Και δε* kai is usually attached to a preceding *τα* or *και*. Thus, *και δε και τοντα πρωιατήρων συγελήγαμεν and on that especial occasion we came together somewhat earlier than usual P. Ph. 69 d, *εν αλλοις τι πολλοις και δε και εν τοις κάμνονιν in the case of many others and particularly in that of the sick X. C. 1.6.21.*

2891. *Και ... δε and ... also, and ... moreover. Here* kai empha-
sizes the important intervening word or words, while δέ connects. Thus, καὶ
σὲ δ’ ἐν τοῖς λόγοις ἀνέχει καὶ Ἰονιστὶ ναι among these Δ. Pr. 973. And also
not is ὑπὲρ ἡμών. Hom. has καὶ δέ and further, and even (H 113), not καὶ...
δέ. καὶ . . . δέ (for τέ) is different (S. Ant. 492).

καίντερ

2892. καίντερ although in common with participles (2083). As a
conjunction (cp. quoniam) without a main clause it is very rare
(P. S. 219 c).

καίςιν

2893. καίςιν (καὶ ὁ ὁ), not in Homer, means and yet, although,
rarely and so then. Here τοι marks something worthy of note,
which is commonly opposed to what precedes. καίςιν is used in
making a correction (sometimes in the form of a question), in pass-
ing to a new idea, and in the statement of a conclusion. The com-
mon καίςιν . . . γε is stronger than καίςιν.
καίςιν ὑπὲρ ὑπὲρ δὲ ὁκ ἀληθὲς ἐλπίζα ὅν προείκαν and yet there is nothing untrue
in what I said before P. Euth. 3 c.

a. A sentence preceding καίςιν is often restated by a clause introduced by
ἀλλά (ἀλλ’ ἄρμω), δέ, or νῦν δέ. Cp. P. Ph. 77 a, Charm. 175 c, A. 40 b, G. 499 c.
b. καίςιν 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. 150.

μά

2894. μά asseverative (cp. μήν, μέν asseverative) with the accusa-
tive of the divinity or thing by which one swears. In negative sen-
tences we have οὐ μά or μά alone with the accusative; in affirmat-
ive sentences, καὶ μά, but more commonly νή. The omission of the accusa-
tive 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 solitarius and in combination with other particles. Anti-
thetical (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 primi-
tive asseverative force.
PARTICLES: μὲν

2896. μὲν solitarium occurs when a clause with μὲν is not followed by a clause with δέ. This is especially common when the antithetical clause is to be supplied in thought, as when μὲν 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 μὲν ὅστις ἔσομαι I for my part do not know (though others may) X. C. 1. 4. 12, ἀπέκλεισαν, ἦν μὲν τοῖς πλῆθοις ἔσομαι, φιλοκινοῦσας 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 δοκό μὲν, ἤγερμαι μὲν, ὠλομαι μὲν.

2897. Sometimes μὲν solitarium merely emphasizes a word in its clause and does not imply a contrast. Thus, ἐμαύ μὲν οὐσία τάδε this must be borne by me on my part S. O. C. 1380.

2898. μὲν 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. 281). In questions μὲν alone is rare (P. Men. 82 b).

2899. In combination with other particles, especially δέ and οὐ, asseverative μὲν either has a simple confirmatory force or is used adversatively. The following cases must be distinguished from those in which μὲν is correlative to δέ.

2900. μὲν δέ 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 δ'). Thus, ταῦτα μὲν δέ τοιαῦτα so much for that A. Pr. 500. So also, e.g. ἀλλὰ μὲν δέ but certainly in fact ἀλλὰ οὐδὲ μὲν δέ in rejecting an alternative); οὐ μὲν δέ if indeed in truth; οὐ μὲν δέ and in truth, and in fact (often in transitions); οὐ μὲν δέ certainly not at all, nor yet, in truth (often used adversatively).

2901. μὲν οὖν lit. certainly in fact, μὲν being a weaker form of μὲν. μὲν οὖν has two common uses, according as the particles have a compound force, or each has its own force.

a. The compound force of μὲν οὖν is seen in affirmations; as in replies: πάρε (μάλιστα) μὲν οὖν yes, by all means; certainly, by all means; oye truly, οὐ μὲν οὖν οὖν ναύ, I am sure of it, οὐ μὲν οὖν indeed not, ἢρ οὐ τὸ ἥν to δείξῃν ἡρ' ὅπερ ὑπὲρ ὑψε ἡμᾶς; τοῦτο μὲν οὖν αὐτῷ isn't the tree to which you were bringing us? To be sure this is it P. Phae. 290 a.

b. The compound force appears also when μὲν οὖν indicates a correction; nay rather (timo vero); as λέγε σῶ· οὐ μὲν οὖν μοι λέγε do you say. Nay, rather you Ar. Eq. 18, διότων τὸ ἐνπνων, ἦ Σωκράτες. ἐνταγέ μὲν οὖν the dream is strange, Socrates. Nay rather, it was distinct P. Cr. 44 b.

c. Each particle has its own force especially where μὲν οὖν indicates a transition to a new subject. Here μὲν points forward to an antithesis to follow and indicated by δέ, ἀλλά, μέντοι, while οὖν (inferential) connects with what precedes. Here so then therefore may be used in translation. Thus, Κλέαρχε μὲν οὖν τοιαῦτα ἔστ. Τισσαφήρης δέ οὖν ἄνευθεν such then were the words of Clearchus; and on the other hand Tissaphernes answered as follows X. A. 2. 5. 15
Sometimes μέν ἢν (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, γε 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 ἀλλὰ, ἀπά, μέντοι, μην; and even by copulative τέ, καί (Hom. ἤδε). 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 μέν ψυχὴ τολυχρῶν ἔστιν, τὸ δέ σῶμα δαθενᾶτερον καὶ ὄλογορμᾶτερόν. the soul lasts for a long time, the body is weaker and lasts for a shorter time. P. Ph. 87 δᾶ καὶ πρόθεν μέν δὴ πολλὸi ἡμῶν ἱρχον μὲν οὐδὲν, ἱρχον δέ - νῦν δὲ κατεσκασθεὶς οὕτω πάντες οἱ παύσας ὠστε ἀρχεῖ οἱ μέν πλείως, οἱ δέ μείζον 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 ἄλλοι μέν . . . ἄλλοι δὲ, ἄμα μέν . . . ἄμα δὲ at once . . . and, partly . . . partly, ἤνα μέν . . . ἤνα δὲ, ἤναθα μέν . . . ἤνα δὲ, ἤτα μέν . . . ἠτα δὲ (or ἠτα alone). On ὁ μέν . . . ὁ δὲ see 1107. Instead of ὁ (ο) δὲ we find e.g. ἄλλοι δὲ, ἦνοι δὲ, ἄτης δὲ α. So τούτο μέν . . . τούτοι ἄλλο (or α.δέ).—μέν may stand with a participle, δὲ with a finite verb, in an antithetical sentence Example in 2147 c.

b. οὖ (ο) 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 (ἀναφορά) or a synonymous word; as ἐγὼ δέ σύνειμι μέν θεῖα, σύνειμι δέ ἀνθρώπου τοῖς ἀγαθοῖς quoted in 1159, ἤδε μέν καὶ ἀπὸ τῆς Ἑρυθραίας θύματος, ἀπὸ τῆς παραπάνων νεκρῶν came from the district of Erythrae itself and arrived also from all quarters Τ. 3. 33. But μέν is sometimes omitted, as συνήν σ' ἄγω, συνήν δ' ἐμαυτόν I will bring thee and establish thee, and I will establish 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 μέν ἄνθρωπος τοιαύτα μέν περιοικηθε, τοιαύτα δέ λέγει· ἢ μέν δὲ σύ πρῶτος, δ' Ἐκλέρχε, ἀπάθηται γνώμιν δ' 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. 8. 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, ἢνθεοι μέν...διὸν μέν...ἀκόλουθοι δέ...

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 μέν...ἐπιστρέφω...δὲ.

2911. A shift in the construction may cause δέ to be omitted (S. Ant. 1190).

2912. μέν after an emphatic demonstrative may resume μέν of the antecedent clause (D. 2. 18).

2913. μέν...τί (and even καὶ) is used where the second clause is merely added instead of being coordinated by means of δέ. Thus, ταχύ μέν ἵπποι ἤθελεν καθαρίσει τῷ ἀρχηγῷ ἐπικαιρίᾳ ἀνυπότατοι μεν 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 μέν ἀδρότων παιδεῖτε, τὰ δαμασκίνα δὲ σκοτεινές neglecting human affairs, but speculating on things divine X. M. 1. 1. 12, ἀνά τὸ σκοτεινὸν μέν in the darkness T. S. 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, ἠλευ τὸν τὸλ, τοὺς δὲ βουλεύοντες ἐξῆν ἀρχῆν Socrates for the most part was wont to talk, while any who chose could listen X. M. 1. 1. 10, τῶι ἐν τῶι τολλοὶ μέν ἐπιθέμουν τυραννοὶ...; τῶι δὲ τάντας ἐξῆλθαν ἀν τοὺς τυραννοὺς; why should many desire to possess despotic power? why should everybody envy despotic rulers? X. Hl. 1. 9 (for τάντας δὲ τῶι ἐξῆλθαν ἀν). Cp. ἐν μέν τούτοι...ἐν ἱλαῖσιν δὲ Lyc. 140, περὶ αὐτῶν μέν...περὶ δὲ τῶι δεκατοῦν L. 7. 35, etc.

a. The transposition is often designed to produce a chiastic (3020) order, as ἐπαθεῖ μέν οὖν, τολλά δὲ κακὰ ἐνώπιον τοῖς ἥν ἦν suffered no loss, but thought that he had done a great deal of damage X. A. 3. 4. 2 (here οὖν and τολλά 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) + τὸ, 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 τῇ (μα) Δία. Thus, ἐγὼ; σὺ μέντοι ἦν certainly, you Λρ. Eq. 168, τί γέρπερ, ἦν, . . . μέμηροι ἐκείνα . . .; ναὶ μὰ Δία . . . μέμηροι τοιαῦτα ἀκοῦσα τους, 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. ἄνθελτοντα μέντοι λέγεις well, certainly you say what is very true P. Soph. 246 b.

μέντοι may strengthen asseverations or emphasize questions; as οὖν μέντοι χρή λέγειν in truth we must speak thus P. Th. 187 b; often with demonstrative pronouns, as δὲ τὸν μέντοι τῇ Δίᾳ αὐτῶν τιδοῦ οὖν, by Zeus do oblige them in this Ar. Avee 661.

a. Asseverative μέντοι: in combinations, e.g.:

ἀλλὰ μέντοι but surely, but in fact (in ἀλλὰ . . . μέντοι, μέντοι refers to the preceding word).

καὶ . . . μέντοι and . . . indeed, and . . . in fact, and . . . moreover, as φιλοθεράτας ἦν καὶ πρὸς τὰ θρήκερες μέντοι φιλοκίνδυνοτατος 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 ἄψευσεν σε, εἰ τοῦτο μέντοι we let you go, on this condition however P. A. 29 e. μέντοι γε is stronger. μὴ . . . μέντοι is much stronger than μὴ . . . δὲ, as φιλοσόφῳ μὴ δοξάσω . . . ἵστα μέντοι ἀνθρώπος δὲ you resemble a philosopher—know however that you are a fool X. A. 2. 1. 18. On οὐ μέντοι ἀλλὰ (γε) see 2767.

μὴν

2920. μὴν (postpositive): (1) asseverative, in truth, surely; (2) adversative, especially after a negative, yet, however. The forms μὴν (Hom., Att.), μᾶν (Hom., Lesb., Dor., lyric parts of tragedy), μὲν truly (Hom., Att.) and μὰ in oaths are all connected. μὴν emphasizes either a whole statement or a single word.

δὴ γὰρ ἐγὼ, καὶ μὴν τιτυλομένοις ἔσται for thus I will declare, and verify it shall be accomplished Ῥ 410; καὶν μὲν ἡ ἀλήθεια . . ., λοικε μὴν οὐ ῆρίσαιν πείθησιν truth is a fine thing, yet it does not seem an easy thing to persuade P. I. 663 e. εἰ δὲ ἀνέγε μὴν come now, on then Α 302, odyς μὴν καλὸν but nothing hinders P. Phae. 268 e.

2921. Combinations of μὴν:

ἀλλὰ μὴν ( . . . 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 μὴν is often separated by a negative.

ἥ μὴν 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 μήν ἥρως ἀδαμασίας 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 μήν adds a new fact (and besides).

καὶ μήν ... γε in transitions or enumerations marks something of still greater importance; but it is not so strong as καὶ μήν δῆ. Here γε emphasizes the word or words with which it is immediately connected. In replies, and indeed, and yet or oh, but; as καὶ μήν ποιήσω γε and yet I will do it S. El. 1045.

καὶ μήν καὶ (neg. καὶ μήν οὕτω) and in truth also.

σομήν surely not, σομήν ἄλλα nevertheless (2767), σομήν ὠδὴ nor again (2768), ὠδὴ μήν and certainly not.

τί μή; lit. what indeed (quid vero), ἄλλα τί μήν δοκεῖς; but what in truth is your opinion? P. Th. 162 b. τί μή; standing alone, has the force of naturally, of course. Thus, λεγοντες ἡμῖν ὡς ἑλλυθας, τί μήν; they speak of us as dead, and why should they not? A. Ag. 672. Often in Plato to indicate assent. τί μήν οὕ; (why indeed not =) of course I do.

καὶ, νή

2922. καὶ (cp. Lat. nē) asseverative (truly, yea), with the accusative in oaths where it is usually followed by μά (1596 b). καὶ 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. νῆ is found only in Attic. See 1596 b.

νῶν, νῶνε, νῦν, νῦν, νῦν, νῦ

2924. νῶν now, at present often has a causal sense, as νῶν δὲ but as the case stands, as it is; often to mark reality in contrast to an assumed case.

2925. νῶν (νῶν - delictic i, 333 g) is stronger than νῶν: even now, at this moment; rarely in a causal sense.

2926. νῶν (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. νῶν 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, καθίστε νῦν με σειτιέντα, then S. O. C. 21. In Xenophon and Plato νῶν is written by some editors, where the MSS. have νῦν (X. C. 4. 2. 37, H. 4. 1. 30).

2927. νῦν (enclitic) is adopted by some scholars in Attic tragedy where a long syllable is required (S. O. T. 644). Others write νῶν (with the force of νῦν).

2928. νῦ (enclitic; Epic and Cyprian), a still weaker form of νῶν, and less emphatic than δῆ. It is common in questions and appeals; less frequent in statements; as τίς νῦ; who now? Also after other particles, as καὶ νῦ κε, ἃ πά νῦ.
2929. ὡς, originally a relative adverb meaning *how*, is derived from the relative particle σον (with which Eng. *so* is connected), to which the indefinite ὡς has been added. Hom. ὡς from σον-��ς, as ὡς from σον-ʨι (61 1 D 2).

a. The adverbial meaning of ὡς is still seen in its use as an indefinite relative and as an indirect interrogative; and by the fact that in its place ὡς, ὡς ὥστε, ἐξ ὡς ὥστε are sometimes used. By association with the subjunctive ὡς became a conjunction (cp. μή ὡς) used with or without ἄρα 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 ὡς passed from *how* into *that* (257a 2).

**οὔτε, οὔτε (μὴδὲ, μὴτε)**

2930. οὔτε (μὴδὲ) is an adverb and a conjunction, and is to be broken up into the negative οὐ (μὴ) and δὲ meaning *and*, *even*, *also*, or *but*.

οὔτε (μὴδὲ) as an Adverb

2931. Adverbial οὔτε (μὴδὲ) not *even*, *not ... either*, *also ... not*, *nor yet* (*ne ... quidem*). Cp. the use of καὶ *even*, *also* in affirmative sentences; as οὔτε ὡς not even in that case (καὶ ὡς even in that case).

άλλ' οὔτε τούτων στερησόνται but οὔτε even of these shall they be deprived X.A. 1. 4. 8, ἐτ' οὔτε οὔτως ἰδιον ἢ when besides it was not so easy I. 18. 65 (= καὶ οὐ also not). With οὔτε εἰ (ἐὰν) not even if ὃ belongs with the main clause, while δὲ even goes with the dependent clause. Thus, οὔτε εἰ γὰρ ἐιδολιτίων γενομένοι, they could not easily become wicked X.C. 7. 5. 86 (= καὶ εἰ θεολογικοὶ, καὶ ἐν γένοις). Similarly with a participle: οὔτε πειρωσάντως κακῶς ἐξηράνετε έλειν μοι τούτων ὠμολογόω I do not admit that this man is my enemy even though I have been ill-used D. 21. 205.

οὔτε (μὴδὲ) as a Conjunction

2932. οὔτε (μὴδὲ) as a conjunction (and not, nor) connects two or more whole clauses.

2933. In Attic prose οὔτε is used only to join a negative clause to another clause itself negative; as οὔτε ἡ τῆς ἡμερίας οὔτε ἀλλὰ συμπερίες ἐφαλλέτο 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 καὶ οὐ (μή). Thus, ἡμαρτ. τῇ εὐμāκηλα ... καὶ οὐ παραβήσωμαι. I will abide by the alliance and I will not violate it T. 5. 47. καὶ οὐ (μή) may have an adversative force (but not).

N.—But in poetry and Ionic prose οὔτε may continue an affirmative clause; as δεινὸν γὰρ οὔτε ιππέρ dreads indeed and not to be uttered S. Ph. 756.

2934. οὔτε is used by the poets for *but not*, where Attic prose writers have ἀλλ' οὐ or καὶ οὐ. Thus, εἶδ' ἀλλοι μὲν τὰς ἄκαμας, οὔτε τοῦτ' Ἡρώ Ῥώσε-
PARTICLES: οὐδὲ, οὔτε (μηδέ, μήτε) 661

Then it was pleasing to all the others, but not to Hera or to Poseidon Ω 25, ἵπποι oubè σαίνει δυσμονήσας by my folly but not by thine S. Ant. 1269 (cp. the negative form οὐκ ἐμνύ τὸν δ’ ἀλλὰ oúν this is not my part, but thine S. El. 1470). Cp. σοῦ τάδε καὶ τίνες, ἄλλοι οὐκ ἠκούσαλα you probably heard this from yourself and not from me P. Alc. 118 c.

2935. oúdē may stand in an apodosis corresponding to apodotic δέ (2837). Cp. S. O. C. 590.

2936. oúdē may negative a preceding word also; as at Φοίνικας ὑᾶς oúdē ὁ Τισσαφέρνης . . . ἦκον the Phoenician ships had not arrived nor had Τισσαφερνης T. 8. 99. Cp. S. Pr. 933. In such cases we usually find another negative, which goes with the verb; as ἀπλοῦν μὲν oúdē δικαίων oðdên ἀν εἶσιν ξοί he could say nothing straightforward nor just D. 22. 4.

οὔτε (μηδέ) with other Negatives

2937. oúdē . . . oúdē commonly means not even . . . nor yet (or no, nor), the first oúdē being adverbial, the second conjunctive. oúdē . . . oúdē is not correlative, like οὔτε . . . οὔτε, and hence never means neither . . . nor. Thus, oúdē ξιλον οὔτε κελήνην ἀρα νομίζω θεοῦ εἰναι; do I then hold that not even the sun nor yet the moon are gods? P. A. 26 c, σοῦ γε oúdē θρῶν γυνήσκεις oúdē ἀκούων μεμέρισαι you do not even understand though you see, nor yet do you remember though you hear X. A. 3. 1. 27. oúdē . . . oúdē both copulative (and not . . . nor yet) in X. C. 3. 3. 50. oúdē . . . oúdē . . . δέ is the negative of καὶ . . . καὶ . . . δέ in X. A. 1. 8. 20.

a. So in both members of comparative sentences (cp. καὶ 2885) ; as δισεκατοχή oúdē γεωργοῦ ἄργου oúdèν ὑφελος, οὕτω oúdē στρατηγοῦ ἄργουντος oúdèν ὑφελος 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. oúdē γὰρ oúdē (negative of καὶ γὰρ καὶ) ; as oúdē γὰρ oúdē τοῦτο ἐγείρατο for neither did he deceive me even in this X. C. 7. 2. 20. Here the first oúdē negatives the whole sentence, the second oúdē negatives τοῦτο.

2939. oú . . . oúdē not even as well as nor (2933) may resume a preceding ού. Thus, ἢδιν γὰρ oú οὐ στέργως oúdē δειμορείς lit. not even the gods do not love insolence S. Tr. 280, oú μὲντοι ἐνικοῦν oúdē τοικοῦνοι ἦν Δέξιππος ὑπ’ χρήμα πάσχειν avōn he said however that he did not think that, even if Dæxipus was a downright rascal, he ought to suffer by an act of violence Χ. A. 6. 6. 25, oú δεί δὴ τοικοῦν . . . καιρὸν ἀφεῖται oúdē παθεῖν ταύτα δειρ . . . τετάθαι we must not let such an opportunity go by nor suffer the same as you have suffered D. 1. 8.

oú μέτοι oúdē not by any means however. On oú μήν oúdē see 2768.

2940. oúdē . . . oú: oúdē may be resumed by oú; as oúdē γε ὁ ἰδία τοιχίδα oúδεν γε γενόμεν δημοσία χρηστός nor can the man who is bad in his private life prove himself good in a public capacity Aes. 3. 78.

2941. oúdē . . . oútē is rare (P. Charm. 171 b).
PARTICLES: οὔτε, οὔτε (μηδέ, μητέ)

οὔτε (μητέ)

2942. οὔτε (μητέ) is usually repeated: οὔντε...οὔτε (μητέ...μητέ) neither...not (nec...nec). οὔτε...οὔτε is the negative of τι...τι and unites single words or clauses.

οὔτε οὔτε ποτέ οὔται neither is never ever shall be P. Phae. 241 c, οὔτε Χαριλοφος ἤνων οὔτε πλούτα ικανά ἢ οὔτε τὰ ἑπτάθεια ἢν λαμβάνων οὔτε neither had Chrisophus come nor were there enough boats nor was it possible any longer to secure provisions X. A. 6. 3. 1.

After a negative clause: ὅσα έπειθέν οὔτε τοὺς στρατηγοὺς οὔτε τοὺς στρατατώτας he could not persuade either the generals or the soldiers T. 4. 4.

a. οὔτε...μητέ is found when each negative is determined by a different construction, as ἀναίθης οὔτε εἰμι μητέ γενομένη neither am I nor may I become blameless D. 8. 68.

b. When οὔτε...οὔτε stands between οὔδε...οὔδε the members thus correlated are subordinate to those expressed by οὔδε...οὔδε. Cp. Aes. 1. 19.

2943. Sometimes the first οὔτε is omitted in poetry: ένεν θ' οὔτε γένεσις disease nor old age Pindar, Pyth. 10. 41, ἔκοινα μητε' ἄκοινα 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 μηδέν οὔτε ἄπ χειμων not snow nor storm S 568.

2945. οὔτε...τι on the one hand not...but, not only not...but (cp. neque...et). The τι clause often denotes the contrary of that set forth in the οὔτε clause (so far from). Thus, οὔτε βιονεύθην τάυτον ἀναστήθηναι ἀντώνω τι so far from ever thinking to deprive them of their pay I will give it to them X. A. 7. 7. 48, ομοσαν...μητέ προδώσειν ἀλλήλους σύμμαχου τα ἑκάσωμα they swore that they would not betray one another and that they would be allies 2. 2. 8. So οὔτε...οὔτε...τι. τι...οὔτε is not used.

a. Sometimes the negative may be added in the τι clause: οὔτε έκανεν οὐκ έκάνειν το τα μακάτων οὐκ ἕκαλον neither did he stop to consider and the oracle would not make it plain T. 1. 126.

2946. οὔτε...τι οὐ S. Ant. 763. οὔτε...τι...οὔτε E. H. F. 1841.

2947. οὔτε...δι is used when the second clause is opposed to the first; as οὔτε πλοία έστην οἷς ἀποταξάμεθα, μένουσι δὲ αὐτοῦ οὔδέ μᾶς ἠμέρας έστη τα ἑπτάθεια 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 μηδέν, οὐ μηδέν not neither rain nor snow Hdt. 8. 98. Cp. S. Ant. 249. οὔτε...οὐ...οὐ...οὔτε A. Pr. 479. οὐ...οὔτε is generally changed to οὐ...οὔτε in Attic prose.

2949. οὔτε...οὔτε corresponds to the sequence of τι...τι δι in affirmative clauses. The emphatic οὔτε 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). οὔτε is often followed by an
PARTICLES: ὠκοῦ, ὠκοῦν

emphasizing particle, as ἀδ, γε, μή. Thus, ὀβρὶ πῶλο ὀβρὶ πολὶτελα ὀβῇ γ' ἀνήρ neither a State nor a constitution nor yet an individual P. R. 409 b, μήρ παιδεία . . . μήρ δικαστήρια μήρ λόγι μῆδε ἀνάγκη μηδεμία neither education nor courts of justice nor laws, no nor yet restraint P. Pr. 327 d.

2950. A subordinate clause with ὀβῇ may come between ὀβρὶ . . . ὀβρὶ. Thus, ὀβρὶ γὰρ ὦν ὀφειλοντα μὲ κατελεύκεσ π' ἄναρπ . . . ἀκέφρεμεν ὀβῇ . . . παρέ- σχεται μῷρως ὀβ' αὐτῷ ἔρημων . . . ἐπανέφερεν 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.

όκοῦ, οὔκοῦν

2951. ὠκοῦν interrogative: not therefore? not then? (nonne, igitur? nonne ergo ?). Here the stress lies on the inferential ὀν and an affirmative answer is expected as a matter of course. οὐκοῦν stands at the beginning of its clause.

όκοῦν . . . εἴ ςοι δοκοῦσι βουλευθήσατι; πρὸς γε μ ἄρωσι δοὺς οὐν 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 ὄν stand in parallel questions in X. A. 1. 6. 7–8.

c. Some scholars write οὐκοῦν or οὐκ ὄν 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 ὀν that a negative has to be added if one is required.

όκοῦν, δὲν δὴ μὴ ὑπέρω, πεπαλαιμα well then, when my strength fails, I shall cease S. Ant. 91, ἡ . . . τούτων ἀδυνατον κελεύσομαι τόλεμον τοιείν φίλομεν; οὐκοῦν ἐπάλειπον δουλεύων or shall we say that those who did 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 . . . ἵκαροι ἐξέτασ αccordingly let it suffice P. Phae. 274 b.

a. Editors often differ whether, in certain cases, οὐκοῦν is interrogative or inferential.

2953. οὐκοῦν not then, therefore not, so not, at any rate . . . not, surely not (non igitur, non ergo). Here οὐ is strongly emphasized, and ὀν is either confirmative or inferential. οὐκοῦν is usually placed at the beginning of its clause.

a. In emphatic negative answers; as οὐκοῦν ἵππογε δοκεῖ certainly not, in my opinion at least X. O. 1. 9.

b. In continuous discourse (P. L. 807 a).

c. οὐκοῦν . . . γε returns a negative answer with qualified acquiescence in a preceding statement. Thus, τούτων ἄρα Ζεὺς ἔστιν ἀδελφήστερος; οὐκοῦν ἄν ἐκφύγοι
PARTICLES: oův

γε τὴν πετρωμένην is Zeus then weaker than these? Fate at least he surely cannot escape A. Pr. 517.

d. In impatient or excited questions (non ιον non igitur?). Thux, ὀθο ν ἐρεῖ ποτ' , ἐν' ἀπάλαχθεις ἄπει; will thou not speak and so depart and be gone? S. Ant. 244.

2954. oův (μη) oův is to be distinguished from ὀθο ν or ὀθο ν. Thux, ὀθο ν καὶ τείρα τοῦ σφαλεῖν, ὀθο ν καὶ τὴν σῶλον γε τῆς σφατέρας ἀρετῆς ἀξιώντες στρι-
σκευν 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 (μη oův 8. 91).

a. Hdt. has oον δυ (sometimes written oθω ν) to emphasize an idea opposed to what goes before (non tamen). Thus, ταύτα λέγοντες τοῦ Κροτομηθάς ὀν δυ ἡμαθοῦν by these words they did not however persuade the men of Croton 3.137.

oův

2955. oův (Ionic, Lesbic, Doric οῦ), a postpositive particle, is either confirmatory or inferential. oův points to something already mentioned or known or to the present situation.

2956. Confirmatory oův 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 γο ν. see 2830; on μεν oův, 2001; on τογαροον, 2987. In some of its combinations with other particles oův may be inferential or transitional.

2957. ἀλλ' oův or ἀλλ' oův . . . γε (stronger than δ' oův) well, at all events; well, certainly, for that matter; as ἀλλ' oův πονηροῖ γε φαυλομένων well, at all events they look like sorry fellows, that they are X. C. 1. 4. 19, ἀλλ' oův τοσοῦτον γ' ἴση well, at any rate you know this at least S. Ph. 1305. ἀλλ' oův may stand in the apodosis to an hypothetical proposition (P. Ph. 91 b).

2958. γάρ oův (and καὶ γάρ oův) for in fact (indeed, in any case); as καὶ γάρ oův λέγεις for indeed thou sayest well S. Ant. 1255, ὁνεσθε αὐχώνετε: μελλο γάρ oův ἄτακ ποιν ἐρεῖ καὶ ἄλλα you will profit by listening; 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 oον γάρ oον P. Phae. 277 e, and also when the speaker repeats an important word of his inter-
locutor, as φημι γάρ oův P. G. 466 e.

2959. δ' oův but certainly, at all events, anyhow, be that as it may with or without μεν in the preceding clause. Here oův shows that an unquestionable fact is to be set forth in its own clause; while the adverbative δ' 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' oův 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 unwilling-
ness, impatience, or indifference. Thus, (a) ei μεν δὴ δίκαια ποιήσω, oου δοθα· αλῆθομας δ' oου ἤμας 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 ἐλέγετο Κύρω δοθα.
PARTICLES: ὁν, περ

2963. τολλα χρήματα. τῇ δ', ὁν ερετικῷ τότε ἀπέδωκε Κόροι μισθόν 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. 1.8.6.15, 8.81. Resumptive δ', ὁν may also set aside doubtful statements. (c) σο δ' ὁν λέγε, εἴ σοι τῷ λόγῳ τις ἴδεις well speak on then, if thou hast delight in speaking S. El. 891, ἔστω δ' ὁν ἔσω μιὰν φεῦν however, be it as you wish S. O. C. 1205.

εἰ δ' ὁν = but if indeed, but if in point of fact; as εἰ δ' ὁν τῇ ἐκπρατήσας τὸν πρόσδει λέγου but if he should deviate at all from his former statement S. O. T. 851.

2960. ή ὁν certainly then; cp. ὁν ἤ. Thus, γα δ' ὁν; or τι ὁν δή; well then pray? πῶς δή ὁν; how then pray? ὁν δή, really then.

2961. εἰτ' ὁν, ὁμ' ὁν: in alternative clauses ὁν (indeed) is added to one or both clauses as emphasis may be desired: εἰτ' ὁν . . . τῇ whether indeed . . . or, ὁμ' . . . τῇ ὁν whether . . . or indeed, or εἰτ' ὁν . . . ὁμ' ὁν whether indeed . . . or indeed. So also in exclusive clauses: ὁμ' (μήτ' . . . ὁμ' (μήτ') ὁν neither . . . nor yet, ὁμ' (μήτ') ὁν . . . ὁμ' (μήτ') neither indeed . . . nor.

2962. ὁν often follows interrogative pronouns and adverbs (in dialogue); as τῇ ὁν; who pray? τῇ ὁν, generally with the aorist, in impatient questions asks why that which is desired has not been done (2197 c).

2963. ὁν affixed to a relative pronoun has a generalizing force and makes it indefinite (339 c). Such indefinite relative pronouns are construed like the indefinite τὶς or demonstratives; and do not introduce relative clauses (unlike οὐχοσθερε, etc., which are both indefinite and relative).

So with adverbs (346 c), as ὅτωσον in any way, no matter how (= utique not = utulique). Thus, ὁδ' ὅτωσον not even in the slightest degree.

2964. Inferential ὁν therefore, accordingly (igitur, ergo), usually classed as a conjunction, signifies that something follows from what precedes. Inferential ὁν marks a transition to a new thought and continues a narrative (often after ἐτει, ἐτει', ἢτει), resumes an interrupted narration (T. 3.42, X. C. 3.8.9), and in general states a conclusion or inference. It stands alone or in conjunction with other particles. Thus, ἀναρχιὰν καὶ αὐτάξια ἑνύμιζαν ἡμᾶς ἀπολέσατο. δει ὁν τολῦ μέν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσαι 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. μεν ὁν. ἐτει ὁν in Hom. is sometimes used in transitions.

περ

2965. περ (postpositive and enelic) very, just, even. Cp. Epic περι very much, and περι in composition. In Attic prose περ is common only with relatives (338 c) and conjunctions.
\[2966\]

πλην 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).

Δευτερόκειον . . . τάσις πλην Μίλησι την ιόλην πάντας Μίλησι τερίου all the Ionia cities had revolted except Miletus X. A. I. 1. 6; οδείς ταπεινοί πρὸς βασιλέα, πλην Ὠροντᾶς ἐπεκρήσονει no one went off to the king save that Oronotos made the attempt 1. 9. 29, πλην εἰ δὲν ἔσσωσι but there is one thing and only one that I fear Ar. Plut. 199. A substantive-equivalent may follow πλην, not in the genitive, but in the case required by the verb of the sentence, as ὑπῆρχον πάντες πλην εἰ Νέων all assembled except the men under Neon X. A. 1. 3. 2.

a. πλην εἰ only not, except (2758); πλην ἢ except, as εἰ γὰρ ἄλλῳ γῇ ἐπακολουθεῖν . . . πλην ἢ Προδίου we would not listen to any one (else) except Prodicus Ar. Nub. 361; πλην ἢ· except that; πλην εἰ except if, cp. εἰ μὴ (nisi si), after a negative πλην εἰ μὴ; often with the verb omitted, as οδείς ἀδέλφοι τις ἡπονοεῖ no one knows except perhaps some bird Ar. Av. 601.

b. πλην may be followed by the infinitive, as τί σοι παράκαλε πλην τετελεῖν κακά; what hast thou accomplished save to work mischief? A. Eum. 125.

τέ

\[2967\]

τε 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, ὰ δ᾽ ἐξελέσθησαι . . . ἐκκεντρεῖν τ᾽ αὖθισθαν ἐκ τοῦ μᾶλλον ἐξισωθαί but he was angry (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 σκέπτετο τὸ τέ scepere and prerogatives A. Pr. 171. In prose, participles and infinitives are occasionally linked by τέ; as καθαρωτέρα ὁσον πρεπόνει το τέ μάλλον ἡμφίεσθαι being fairer and dressed more becomingly X. O. 10. 12.
PARTICLES: τέ

2976. τέ (or καὶ) meaning both may be followed by ἄσυνδετον (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 δέ, δοσ, ὁ, ὁ, ὁ, ὁ, ὁ, ὁ, ὁ, etc. Thus, φιλήθην ἐκ Δίω, δέ τε θεοί . . . ἀνάσαν 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. δέ τε is found in lyric poetry and in the lyric parts of tragedy (rarely in dialogue parts). ὡστε, ὅπως 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. δι' ἐκείνου αὐτοῖν whoseover obeys the gods, him especially they hear A 218, ἔπη τ' Ἰδοκος, τ' ἔκκοψε στίγμης ἀνδρῶν whereasover he rushes, there the ranks of men give way M 48.

2972. Homer has τέ after the coordinating conjunctions καὶ, δέ, ονδέ, ἀλλά, ἢ; after ἢ, μνέ, πρό, γρά, 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, πατὴρ ἄνδρων τε θεῶν τε father of men and gods A 644, ἔμε τε γνῷ πολέμιοι Ἀσσιων, σοι τε νῦν ἐγκλήσεις ἔσεσαι ἢ εἰμι for the Assyrians are enemies to me, and they are now more hostile to you than to me X. C. 4. 5. 28, περί ἐν εἰδέναι τε καλλιστὸν μὴ εἰδέναι τε ἀναχριστὸν 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 οὔ.

2974. τέ καὶ or τέ . . . καὶ often serves to unite complements, both similars and opposites. τέ . . . καὶ 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 καὶ by one or more words. τέ . . . καὶ is weaker than καὶ . . . καὶ, and will not easily bear the translation both . . . and. It is rare in colloquial Attic. Thus, ἄρχειν τε καὶ ἀρχεῖαι to rule and be ruled X. A. 1. 9. 4, καλλιστὸν τε καὶ ἄρσων fairest and best 2. 1. 9, τ' ἄρχειν καὶ τ' δουλεῖν to rule and to be a slave A. Pr. 927, βιγ σοῦ ἐκὼν by force and not willingly S. O. C. 935, γυμνάσαι . . . ἄνωτον τε καὶ τῶν ἱππων to exercise himself and his horses X. A. 1. 2. 7. Clauses dissimilar in form may be linked by τέ . . . καὶ; as ἄσκεται διὰ βραχιῶν τε καὶ αὖτα τὰ δρωτύμανα he answered briefly and only the questions put to him P. Pr. 336 &.

2975. τέ . . . καὶ is often used of actions coincident in time, or of actions standing in a causal relation to each other; as ἡμῖν τε σχέδον ἰδέτωμεν καὶ εἰς τὸ μέσον ἦκεν 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 ἄτο . . . ἄτο). Thus, θεόθεν τε γαρ θεόνωτος . . . καί μὴ θεόνωτος whether God wills or not A. Sept. 427. Here καί . . . καὶ is more common (2877).
2977. We find τε ... καὶ ... τε, τε ... καὶ ... τε ... τε ... (τε),
τε ... τε ... καὶ, τε ... τε ... καὶ ... τε, τε ... καὶ ... τε ... τε.
But in prose τε before and after καὶ is rare.

2978. When τε follows τε ... καὶ, τε does not point back to καὶ, but denotes
an addition to the preceding member (and besides). Thus, τείχη τε περιβάλλετε
καὶ παραβάντες φόρον τε ταχύμενον both destroying their walls and surrender-
ing their ships and besides assessing tribute on themselves T. 1. 108. Cp. 2968.

2979. καὶ τε is Epic; elsewhere the καὶ of καὶ ... τε belongs to the whole
clause (A. Ch. 252).

2980. ἄλλοι τε καὶ both in other ways and especially, on other grounds and
particularly, or simply especially. This combination usually stands before con-
ditional clauses (or clauses with a conditional participle), causal, and temporal
clauses. Thus, χαλέπον οἷοι διαβαίνειν ἄλλοι τε καὶ πολέμων πολλῶν ἐμπροσθέν
ὅτι I think it hard to cross, especially when the enemy faces us in full force
X. A. 5. 6. 9, πάντων ... ἀποστερεῖται λύπηρον ἑστὶ ... , ἄλλοι τε καδὴν ἕχον
tω τούτῳ συμβαίνει it is grievous to be deprived of anything, especially if this hap-
pens to any one at the hands of a personal enemy D. 18. 5. Cp. τά τά ἄλλα
ἐλπίδας καὶ μῦρων ἐμὲ διδεῖν δέκακος he both honoured me in other ways and gave
me ten thousand daries X. A. 1. 8. 3.

2981. τε ... 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 καὶ; as ἄμα (ἐπείτη, ἐτι, πολλάκια, ὡσαύτως) δέ καὶ; e.g. ἔν τε τῇ τῶν
ἐπών ποτήρει πολλάκια δέ καὶ ἄλλα, 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 καὶ; as ἐτι δέ, τι δέ, τδ δέ κεφαλαίοι, μετά δέ ταῦτα.
Thus, πρῶτον τε ... νῦν δέ (both) formerly ... but now X. H. 7. 1. 24. Cp.
P. L. 664 b, 947 a, 907 d. (c) After a considerable interval occasioned by the
extension of the τε clause, it is natural to resume with δέ. So T. 6. 88. 1, X. A.

2982. Rare combinations are, e.g. :
ἡ ... τε instead of ἡ ... ἡ. Thus, ἡ ταῖδες τερατοχρὴ καὶ τε γυναῖκες either
young children and (= or) widowed women B 289. τε ... ἡ is often emended
in X. O. 20. 12, P. Men. 95 b.
τε ... οὐδέ (μηδέ) with τε instead of οὖθε (μητε); as E. I. T. 697, P. Pol. 271 e.
τε is not followed by οὖθε (μητε).

2983. Position of τε. — τε usually follows the word with which the sentence
or sentence-part to be connected is most concerned. Apart from many irregu-
larities there are certain exceptions to this rule which are commonly observed.
(a) τε may come between two words which go closely together, as between
article (preposition, attributive genitive) and its noun. Thus, το τε βασιλικὸν
cal το Ἐλληνσικῶν the barbarian and the Greek force X. A. 1. 2. 1, εὖ με πρῶτα τε
λουτρᾶ καὶ λειμαρὰ I will go to the bathing places and the meadows S. Aj. 654
(for πρῶτα λουτρᾶ τε). But ἡ τόλης τε καὶ ἡμεῖς οἱ νῦν οἱ the State and we the laws
P. Cr. 58 a.
PARTICLES: τοι

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, ἄῤῥητοί δει φθανατός τε σωφρόνως what we must consider as belonging to our friends and what to our enemies X. C. 5.2.21, ἧν τοι ἀνθρωπόντως καὶ ἀνθρώπηντο in the hotter and colder P. Phil. 24 b, ἂντει φθανά ἄνδρα τε σοφρότατον 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, ἢ καλλίστη δη τοι ἄνδρα τε καὶ δ' καλλιστερόν ἐστι the very noblest constitution and the noblest man P. R. 562 a.

τοι

2984. τοι (postpositive and enclitic) in truth, surely, doubtless, mark you, be assured, you (must) know, was originally the dative of feeling (1486) of σοι.

a. This τοι (Sanskrit d), found in all dialects, is to be distinguished from Doric τοι (= σοι) from τοι (Skt. toḍa). τοι may thus occur in the same sentence with σοι; as νομισάτα τοι σοι ... λέγω S. fr. 25.

2985. τοι 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. τοι often gives an easy and familiar tone to a reply. Thus, τούτω τοι μετατίθεν ἀδρασίων φρονεῖται ἡ γλῶσσα ἄλφας γίνεται καθγερος true it is that of men's vain conceits their tongue is the true accuser A. Sept. 4:38, δει τοι ὅ Ἐκέβη λέγουσι τινάς ἀθεοῦσα for Cebes, you know, is always investigating some speculation or other P. Ph. 68 a.

a. τοι may emphasize particular words, as ἐγώ τοι, ἐμοι τοι, σε τοι; and other words not pronouns.

2986. τοι is frequently used after other particles, as ἄλλα, ἀδρί, γε, δέ, (and γε τοι δέ, cp. δέ τοι ... γε), ἔτι because, μή, ὁδός (οὖν). On ὅτι, see 2858; on κατά, 2898; on μᾶτοι, 2017.

2987. The inferential conjunctions τογάρ, τογαρῶν, τογάρτω, τοίνυν contain τοι, the locative of the demonstrative τό, which case had the meaning of τῶ (τῶ) therefore, on this account, so lit. by that, therein. (This τῶ is chiefly Epic, and stands at the beginning of the verse. Cp. τό therefore Γ 176, S. Ph. 142.)

τογάρ (prepositive; Ionic and poetic) therefore, wherefore, so then, that is surely the reason why (often to announce a purpose).

τογαρῶν, τογαρτοι (both prepositive) are more emphatic than τογάρ. The final syllable of τογαρτοι is the τοι of 2984.

τοίνυν (postpositive and post-Homeric; -νυ 2927) is transitional (now then, further) or inferential (therefore, accordingly; less emphatic than τογάρ). 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 (σημείωσε τολμή P. Cr. 51 c).

ός, ὥς

2988. Demonstrative ὁς (also accented ὅς, ὅς) thus, so is originally an ablative from the demonstrative stem ὁ (from σο), from which come the article and ὅς he in καὶ ὁς, ἦ ὅ ὁς (1113). For the σ, see 341. Cp. also ὅ-ὁς thus.

So καὶ ὁς even so, nevertheless, ὥστε (ὑμντε) ὥς not even thus, in no wise, ὅς αὖτις (ὡσάτις) in the same way, just so (ablative of ὅ αὖτις). ὅς εἶπεν (lit. thus otherwise, in that other way) quite otherwise and ὅς ἄλλως (lit. thus truly) in very truth also probably belong here.

a. In some cases it is uncertain whether ὅς is demonstrative or relative; e.g. ὅς in exclamatory clauses. Cp. 2998, 3001.

2989. Relative ὅς as, how is originally an ablative (in which way) from the relative stem ὅ-, whence come also ὅς, ἦ, ὅ. For the σ, see 341. Relative ὅς has various uses as an adverb or a conjunction, all of which represent the primitive meaning.

Relative ὅς as an Adverb

2990. In comparative clauses, often correlated with ὄτις. Thus, πιστός ἦν, ὅς ἦμεν ἔλεγεν I was faithful, as you know X. A. 3. 3. 2, ἐκλέξοντο τοὺς Ἑλλήνες, ὅς κόμης αὐτῶν ἠμελήσατο 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. ὅς is rarely used for ἦ after comparatives; as μὴ μου προκάθεν μάκως ὅς ἔμει γλυκὸ care not for me further than I wish A. Pr. 629. Cp. 1071.

2992. In adverbial clauses ὅς is often used parenthetically; as ὅς ἔμει δοκεῖ as it seems to me. Instead of ὅς δοκεῖ, ὅς ἐρχεται the personal construction is often preferred; as ἀπέκπενσα, ὅς μὲν τοῖς πλείστοις ἔδοξον, πολιτεύετε they sailed away out of jealousy, as it seemed to most people X. A. 1. 4. 7.

2993. ὅς restrictive for (cp. ut), involving the judgment of the observer. occurs often in elliptical phrases; as (Βρασίδας) ἦν ὄδε ἄνθρωπος, ὅς Λακεδαιμόνιος είδεν Brasidas was, for a Lacedaemonian, not a bad speaker either T. 4. 84, ταῦτα ἰδον τὴν Ἰάρης ὅς εἴ κακῶν ἰχαρῆς on hearing this Xerxes rejoiced as much as could be expected considering his misfortunes Hdt. 8. 101. On ὅς restrictive with the dative, cp. 1495 a, 1497; with the absolute infinitive, 2012.

2994. ὅς is often used to heighten a superlative (1086).

2995. With numerals and indicating degrees ὅς means about, nearly, not far from; as ὅλη ἄρα Ἰχαρόν ὅς ἐπηκεκρούσαν having about five hundred hoplites X. A. 1. 2. 3, ὅς ἦν πολύ for the most part P. R. 377 b (lit. about over the great(ER) part).
PARTICLES: ὡς, ὡς

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 ὡς, ὡς, πρὸς; as ἀπελευθ. . . ἐκ τῆς Σικελίας ὡς ἐσ τὰς Ἀθήνας they sailed away from Sicily as though bound for Athens T. 6. 61.

2997. ὡς ἴκαστος means each for himself; as ἀπελευθ. ἐκ Ἐλλησπόντου ὡς ἴκαστος (ἀπελευθ.) κατὰ πόλεις they sailed away from the Hellespont each to his own State T. 1. 89.

2998. ὡς exclamationary (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.

Final: that, in order that; like ὅτα, but not used in standard Attic prose. Cp. 2193.
Causal: as, inasmuch as, since, seeing that, like ὅτα, ὅτα, etc. Cp. 2240.
Consecutive: so that, like ὅτε. Usually with the infinitive, sometimes with the indicative. Cp. 2260.
Temporal: after, like ὅτα; 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 τὴν ἐκοίμησα παιδὸς ὃ μεθησάμην (know) that of my own accord I will not relinquish my child Ε. Hec. 400, ὡς ὅτι οὐ τότε ἐτέλεσεν Ἀργεῖος ἴσως (do you mean) that you sooth shall be lord and master of Argives Α. Ag. 1633. Some scholars regard this ὡς as causal, others regard it as demonstrative, others as comparative.

ὡς as, like

3002. ὡς as, like (postpositive) in Hom., as ὃνίθεσ ὡς Π 2, stands for ὅτι, 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. Anacolouthon (ἀνακάλονθον 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. Anacolouthon 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 ἄρα, odo well then, then, as I was saying (X. A. 1. 8. 18, 3. 1. 20, X. C. 3. 3. 9). So with δι (T. S. 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 ποιημένον (or σημαίνομενον) according to what is thought. Cp. 2148 and X. H. 2. 2. 8, S. (1). T. 358, 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. Coordinate clauses connected by τέ . . . καί, καί . . . καί, οὗτοι . . . οὗτος, ἃ . . . ἃ 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 δι καὶ Μένων, ἔτεκεν εἰς τὴν θυκταὶ εἰς τὴν . . . πέμψετε αὐτὸν δεύο (for Πρόξενον καὶ Μένων . . . πέμψετε δεύο) 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 μὴ καὶ τίμᾶ γε . . ., τῶν μὲν μεθίκει καὶ γένεται ἐκαίν, ὡς ἐν χρήναις δι ἀντικοπήν, ὡς δὲ . . . φεύγεται but furthermore as regards honours, those he will partake of and be glad to taste which he thinks will make him s
better man, but others he will shun. P. R. 591 e, "Ελληνας τοις ἔν τῇ Ἀσίᾳ σέκουτας ὁδεῖν πω σαφές λέγειν εἴ ἐποταί (τοι λέγουσιν εἴ ἐποταί οὐ λέγειν εἴ ντεθαί) 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 ὅς ἤκουσα, ὅς οἶμαι, ὅς λέγομαι, etc. Thus, τάδε γε μὴν, ὅς οἶμαι, τερπ αὐτῷ ἀναγεννατον εἶπα (τοι ἐστι) λέγειν this indeed is, as I think, most necessary to state about it P. Phil. 20 d. Often in Hdt., as ὅς δ' ἤγα ξοιων . . . εἶναι αὐτῶν Ἰδανθύρον . . . πάρων but as I have heard he was the uncle of Ιδανθύρον on the father's side 4. 76. A construction may be introduced by ὅς or ὅς 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. 26 c, cp. 36 a).

i. An infinitive may resume the idea set forth by the principal verb; as τοῦ δὲ θεοῦ τάπτοντος, ὅς ἐγὼ ὑπήρθην τὸ και ὑπελαβον, φιλοσοφοῦσα με δέν τὴν 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 the form between contrasted expressions; as τοῦ μὲν γὰρ ἱπποκεντάφους οἶμαι ἤγαγεν τολ- λοις μὲν ἀπορεῖς τῶν ἀνθρώπους ήρωμένων ἄγαθων δεῖ χρῆσθαι, τολλοῖς δὲ τῶν ἱπποῖς πεῖκτων ἡδῶν πῶς αὐτῶν χρὴ ἀπολαλεῖν for I think that the horse-cen- taur 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 τολλοῖς δὲ is used as if it were to be governed by χρῆσθαι, instead of which αὐτῶν ἀπολαλεῖσθαι is substituted.

3009. Anadiplósis (ἀναδιπλώσις, 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 δὲ, Θῆβαι πόλις ἀστυγείτων, μετ' ἡμέραν μιᾶν ἐκ μέσης τῆς Ἐλλάδος ἀνθρωπος 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 epana- lepsis. Cp. “Strike as I would Have struck those tyrants! Strike deep as my curse! Strike! and but once:” Byron.

οὕτως γὰρ πολλοῖς μὲν τῶν τελετῶν εἰς τοῦ πολεμοῦ ἔξηλασαν, πολλοῖς δ' ἄλλως ἀποκτείναντες ἀτάφος ἐκθάρκαν, πολλοῖς δ' ἐπηλίμως δοταὶ δόταις κατέστρεψαν 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 δὲ τοῦ Κησιφώτα δύναται διώκειν τι ἐμέ, ἐμὲ δ᾽ εἰπερ ἐξελέγχειν ἐν χείριν, αὕτω ὅτι ὁ ἄρραφος for surely it cannot be that he is prosecuting Ctesiphon on my account, and yet would not have indicated myself, if he had thought that he could convict me D. 18. 13.

3012. **Antistrophe** (*ἀνιστροφή* turning about) is the repetition of the same word or phrase at the end of successive clauses.

οὖς δ᾽ ἐν τῷ πρῶτῳ λόγῳ τὴν ψήφον αἰτεὶ δροκόν αἰτεῖ, νόμων αἰτεῖ, δημοκρατίᾶς 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** (*ἀντιθέσεως* 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.

ὅτι ἐν ἐκ χρηστῷ φαῦλα τὰ πράγματα τῆς πόλεως γέγονεν, διὰ τότεν ἔλαινεν τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστά γενέσθαι; 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** (*ἀπορία* 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 μυθῶ 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 ellipse 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 coordinate words or phrases. See 2165 ff.

a. Here is sometimes placed the omission of the verb after μή (μὴ σο γε, μὴ γάρ, etc.) ; as μὴ τρίβας ετί (τούτωσι) no more delays! S. Ant. 577, τὶς ὁδῷ ἀκτίνων ἐν σοῦ; μὴ γὰρ (εἰτέ) τῆς πόλεως γε, μὴ ἔμοι who would not have reviled you? Do not say the State, nor me D. 18. 200. Cp. 946, 1699.

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 ellipse cannot always be distinguished sharply. In ellipse the suppressed word is not to be supplied from a corresponding word in the context; and, in general, ellipse 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 δροῦν μᾶλλον ἢ τὴν ἑαυτῶν ὑπάρχει (ὁρομένην) rather to ravage the territory of their neighbours than to see their own (being ravaged) T. 2.11, ταῦτα ἔγνω σοι ὑπὸ πείδωμα...οὐμαί δὲ οὐδὲ ἄλλος ἀνθρώπων ὀδύνα (πείδωμα σοι) of this I am not persuaded by you and I do not believe that any other human being is either P. A. 26 ε, ὡστέ χάριντες καὶ ὡστέ οὖσαν ὡστε μελλοντες (παῖδει) neither suffering, nor being likely (to suffer), any evil I.12.103, ἀνάξωρον δὲ καὶ οἱ Λησταῖοι...εἰκάθεν καὶ εἰκώνθεν ἐδών (ἀνάξωρον) 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 coordinate or subordinate clause either preceding or following. Thus, ἢγεται καὶ σὺ τῆρα, ἔνω ἐμὲ ἀνεφήτης τοῦ ὑπατοῦ τον ἄλλον ἐφέρ if a person shall not kill with his own hand, but if some one shall suggest murder to another P. L. 872 α; φιλιστόν λέγων' ὅσπερ ἐν δείπει σέσεων (σέσεως) 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 ἓκαστον, ἔρθη etc.: ἵνα φαίησθε ἄρωντες οὓς ἕκαστον ἂν (ἄρων) that you may seem to assist those you ought (to assist) T. 3.13. When a form of τυγχάνω stands in the subordinate clause; ἀνέπλευσαν ὡς ἕκαστοι ὑπαντο (ἀπολέουσες) 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 (εἵπερ τις καὶ ἄλλος, εἵπερ του, εἵπερ ποτέ, ὡς τις καὶ ἄλλος, etc.); as συμφέρει δ' ὡς, εἵπερ γ' τις καὶ ἄλλως, τὸ νικάν victory is of advantage to you, if it (is of advantage) to any X. C. 3.3.42. Hence εἵπερ τι (ποὺ, τοῦθε) is almost τις, etc. (T. 7.21.5).

d. Compound verbs (especially those compounded with μετὰ and ἓκακα) are often so used that the force both of the compound and of the simple verb is requisite to the meaning. Thus, (ὁ Ἰδηναίοι) μετέγραψαν Κερκυραίοις ζωικάχιαν μὴ νοσθασθοῦνai the Athenians changed their minds and decided not to make an alliance with the Corecyraeans T. 1.44.

e. A compound verb on its second occurrence often omits the preposition (rarely vice versa); as ἀπεργάσθηται...εἰργάστερ P. Rh. 104 d. Euripides is
fond of such collocations as ἔνθακοντο ἀκοῦσον Alc. 400. Cp. the difference in metrical value of repeated words in Shakespeare, as "These violent desires have violent ends."

N. — In καὶ ξυμπητάχω καὶ φέρω τῆς αιλίας I share and bear alike the guilt (S. Ant. 537) φέρω, though capable of taking the partitive genitive, is influenced by ξυμπητάχω 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 οὖσαν ἄλλο ἄλλο τί ἄλλο. 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 Απόλλωνος κελέοντοι με τραχύνοντα μυαὶ τίμησεσθαι, abdol δὲ ἐγνώσθαι 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: ναμαχήσατας μιαν (ναμαιξία) having fought one (sea-fight) Ar. Ran. 693, ἐστιν ἤπειρα εἰς ἄλλο ἄλτο... , Zeus δὲ ἐδώκα τῷ ὅμοιο (ἴθιο) she then sprang into the sea, but Zeus (went) to his abode A 632.

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, ἐθερήσαν μὲν τοὺς πολλοὺς ὅπου εἶδοτας τὰ πάθησαμεν, καὶ ἐφευρὼν (οἴ πολλοῖ) they frightened away most of the citizens, who were in ignorance of the plot and began to fly T. S. 44. Cp. 943.

k. In general an object is frequently omitted when it can readily be supplied from the context. Thus, ἐγκαίνει (τῷ ὁμοῖο) ἐκλείψει 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 coordinate clause to another. Thus, ἄρτοις ἁλαβόν καὶ ἔθναν παρὰ Φαρνάβαζου 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 οὗτος (ἐκείνη), ἄλλ' ἐκείνη καίον ἐνθсид' 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, ἄμελεδησῃ διήπερ οὐ πολλοί (ἐπιμελοῦσα) neglecting the very things which most people (care for) P. A. 36 b. This laxity of expression is especially frequent in the case of ἐκαστός, τίς, or πάντες, to be supplied after oðdés (μηδέον), as μηδέος τὴν ὑπερβολὴν θαυμάζοντα, ἄλλα μὲν εὐφοίας ἐλέως θεωρήσεων 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 αἰσθῶ δὲ καὶ τόνδε (νόμον)... μὴ τῶν ἄλλων Περσῶν μηδέων τῶν
\[\textit{Catachrēsis} \textit{misuse of a word}\] 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.\"

\[\text{so ὅσον εὖ ἐμὸν ὅφελος ὅλος ὀφθαλμὸν δύτωσ τῇθαμόθεν ἄν: are you at your age so much wiser than I at mine? \scriptsize P. A. 26 d, πάν μὲν ἐργον πάν θέν \textit{λέγοντας te καὶ πρακτονίας lit. doing every deed and uttering every word \scriptsize P. R. 494 e, διωκέσαι καὶ ἀρξεῖν to be a slave and be ruled . . . to rule and be a master \scriptsize P. Ph. 80 a.}\

\[\textit{Climax (κλίμακι 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. \scriptsize Cp. \"But we glory in tribulations also: knowing that tribulation worketh patience . . . and experience, hope; and hope maketh not ashamed\"; \scriptsize Romans v. 3–5. \scriptsize ὁδὲ εἰτὸν μὲν τάξα, ὅδὲ ἐγραφαὶ δὲ, ὅδὲ ἐγραφαὶ μὲν, ὅδὲ ἐπρέπεισαι δὲ, ὅδὲ ἐπρέπεισα μὲν, ὅδὲ ἐπεισδέθης \scriptsize δὲ Θεσαλίουs 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 \scriptsize D. 18. 179; \scriptsize cp. 4. 19. This figure is very rare in Greek.\

\[\textit{Ellipse (Ἀλλαγιὰς leaving out, defect)} is the suppression of a word or of several words of minor importance to the logical expres-\]
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 ἢ δύσιν 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 (ἔναλλαγή 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").

συμφωνία occurrence for ἀτύχημα misfortune, ἄτρεψο otherwise = not well, εὐφορία the kindly time; for νυκτί night, εὐφῶμαι left (lit. of good omen, whereas the left was the unlucky side), εἴ τι πάθος if anything should happen to him = if he should die.

3025. Hendiadys (ἐν δὲ δυοίν 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 ἀλλ' κοραί τῇ in the waves of the sea E. Hel. 226, ἀπειδὴν τῇ καὶ στρατῷ = ὑπερσφέρουσα στρατοῦ armed force S. El. 36.

3026. Homoioteleuton (ὁμοιοτελευτὸς ending alike) is end-rhyme in clauses or verses.

τὴν μὲν ἀρχὴν εἰς τὸν πόλεμον κατέστησαν ὡς ἐλευθερώσασας τοὐς Ἑλλήνας, ἐξ ἢ δὲ τελευτήσει οὕτω πολλοὶ αὐτῶν ἐκδότων ἐστάθησαν, καὶ τῆς μὲν ἡμετέρας πόλεως τοις Ἰωακίμ ἀπέστησαν, εἰς ἢ δὲ ἀφίκησαν καὶ δι' ἢν πολλὰς ἔσωθήσαν in 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. 02-05. Homoioteleuton is most marked in paronomasia.

3027. Hypallage (ὑπάλλαγη 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 κόρα ἀθώοι the troubles of my spirit ξ. 197, μεῖκος ἀνδρῶν ἐτούμαν 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 (ὑπέρβασις 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.

οδ ἔτεικός, ἃ τρής τειχών, Μένων, τί φύς Ἀρτήρι άκαμος; but what do you yourself, in heaven's name, Meno, say virtue is? P. Men. 71 a, ἃ πρός σε γενέτευν (946) by thy knees (I entreat thee) E. Med. 324, ὧν ἐνδόσ αύτη τείχων ἡ Ἑλλάς αὐθαγόντας from one man Greece endured such sufferings D. 18. 158, κρατῶν τοις ἀκοουσθηκός υἱὸς ἐξετήσειτε στρατηγοὺς conquering the generals you kept sending out — such as they were 18. 148.

a. The displacement is often caused by the intrusion of a clause of contrast or explanation. Thus τῶν περὶ Ἀρχίας ... οὐ ψήφον ἀνακλητικόν ἀλλ' ... ἐνεργοσαφῶς 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, οὖν τις ἔρως δεινός a passion so terrible P. Th. 169 c, τολὴ γὰρ τῶν ἑκατον ἐπεχειροῦν δύνατον for they ran much faster than the horses X. A. 1. 6. 2; so οὖ, μάλα; on οὖ see 1764.

c. Prepositions often cause the displacement (1662, 2800). On displacement in connection with participles see 1166, 1167; with the negatives, see 2600 ff.

d. Similar or contrasted words are often brought into juxtaposition. Here a nominative precedes an oblique case. Thus, ἐκ τῶν ἑμετέρων ήμιν κολαμβύττομεν μαχαίρα ως wages war on you from the resources of your allies D. 4. 34, οὐ γὰρ τίς μὴ λεγεῖ γε ἐκείνων ἐλεύθεροι διατίται for no one shall chase me by force, he willing me unwilling H 197. Note ἔλλος ἄλλο (ἄλλοις, ἄλλοτε, etc.), ἀτρές ἀπρόο.

e. Construction ἀτρές καθεσθε. — In poetry an attributive genitive or an object, common to two coordinate words, is often placed with the second only, as φάτον ἄλλοιν' Πλούτων τὴν ἀδαστασίαν telling of the capture and overthrow of Ilion A. Ag. 587.

3029. Hypophora (ὑποφορά 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.

τι οὖν, άν τις ἔρως, ταύτα λέγεις ήμιν τού; Χα γνώρικ ηταλ. 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 πρῶτον 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.
3031. *Iseoklon* (ισόκολον having equal members) is the use of two or more sequent cola (clauses) containing an equal number of syllables.

τοῦ μὲν ἐπίκονον καὶ φιλοκινδυνὸν τῷ βλοῶν κατέσχεν, τῆς δὲ περίβλεπτον καὶ περιμάχητον τῷ φῶσιν ἐφοίτησεν 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 contention I. 10. 16.

3032. *Litotes* (λιτότης plainness, simplicity) is understatement so as to intensify, affirmation expressed by the negative of the contrary. Cp. 2694. *Meiosis* (μείωσις lessening) is ordinarily the same as litotes. Thus: “One of the few immortal names That were not born to die”: Halleck.

3033. *Metonymy* (μετώνυμια 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.

μωσος loathed object, ὅ κάθαρμα γου scum I νυμαχία allies, ἐν Bovotis in Boeotia, ἑθάρων spectators, μάχη battlefield, ἒργον cavalry, ἰχθυς fish-market.

3034. *Onomatopeia* (ὀνοματοποιεία making of a name or word) is the formation of names to express natural sounds.

βλεπεξωμια bleat, βομβη buzz, βροξώμια roar, κοκκινια quack, κακκαβιβε cackle, κόκκινε cuckoo, κράζω croak, τιτίσω chep, τιτίσω chisp. Sometimes the sound of a whole verse imitates an action; as ανετι πετεια τί βοδίνε κυλείτω χλας δραινής down again to the plain rolled the shameless stone ἔκατος (of the stone of Sisyphus).

3035. *Oxymoron* (οξύμωρον pointedly or cleverly foolish) is the juxtaposition of words apparently contradictory of each other.

νύμος δραμος a law that is no law A. Ag. 1142, ἄχαρις χάρις a graceless grace A. Pr. 545, πιστις ἀπιστοτάτη most faithless faith And. 1. 67, αἰτοὶ φεύγοντας φεύγοντι they themselves are flying from those who fly T. 7. 70.

3036. *Paraleipsis* (παραλείψεως passing over) is pretended omission for rhetorical effect.

τάς δ' ἐν 'Ἰλλυρίων καὶ Παλαῶν ἀντικαὶ πρὸς 'Αρώμην καὶ ἐπὶ τις ἐν ευκαὶ παραλείης στρατείας I omit his expeditions to Illyria and Paeonia and against Argyrias and many others that one might mention (lit. whithersoever one might speak of) D. 1. 13.

3037. *Parēchēsis* (παρέχεως likeness of sound) is the repetition of the same sound in words in close or immediate succession. *Alliteration* is initial rhyme.

ἄγαμος, ἀπεκκ, ἀπολλυς, ἀφλος E. I. T. 220 (cp. "unwept, unhonoured, and unsung"), πῶνος πάνη πάνοιροι φέρει τοιλ upon toil brings only toil S. Aj. 866, τυφλοὶ
3038. Parissélos (παρίσως almost equal) is approximate equality of clauses as measured by syllables. Parísosís is sometimes regarded as synonymous with isocólon.

3039. Paromolósis (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 (homoioioteleuton), in the interior, or it may pervade the whole.

μαχώμενοι μὲν κρατόσεως εἶναι τῶν πολεμῶν, ψηφιζόμενοι δὲ ημών τῶν ἐχθρῶν by fighting to be superior to our public enemies, and by voting to be weaker than our private enemies L. 12. 70.

3040. Paronomasia (παρονομασία) is play upon words.

οὐ γὰρ τὸν τρόπον ἀλλὰ τὸν τότον μετήλλαξεν for he changed not his disposition but his position Aes. 8. 78. Often in etymological word-play; as Πρόθοος θὸς Β. 758, Μέλησο... ἐμέλησεν P. A. 20 a, Παυσανίου παυσαμένον P. S. 185 c, εἰς... τότον... ἀειθή, 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 (homoynms): ἀμα γὰρ ἡμείς τῇ ἄρχῃ ἀπεστερομέθα καὶ τοῖς Εἰλεημέν ἄρχῃ τῶν κακῶν ἐγινετο ‘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.

threnata Nélou nurslings of the Nile = the Egyptians P. L. 958 c, Οἰδίπου κάρα Oedipus S. O. T. 40 (κάρα expresses reverence or affection). The substantive on which another substantive depends often stands for an adjective, as ἦλθεν θεἶχος = 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 ἀδ, ἄδις ἀδ πάλιν, πάλιν μετὰ τάτα ὑστερω, ἒπειτα μετὰ τάτα, διὰ τέλους τῶν πάντα χρόνον; of manner, as κατὰ τάτα ὡσαίως, μάτην ἄλλως, εἰς δυνατόν δη μάλωτα; of infer-
ence, as τοιγάρτοι διὰ ταῦτα, ἐκ τοῦτον... διὰ ταῦτα; of verification, as ἀληθέως τῷ ὁρτῷ; and various other expressions, as ἵνα τάχ' ἄν, λόγῳ εἰκείν.

b. Adverb and adjective combined (usually poetical): κεῖτο μέγας μεγαλουτί hora he lay with his huge length Π. 776.

c. Adjective and verb: ὦς δὲ μὴ μακρὸς τεῖνοι λόγους but not to speak at length H. Hes. 1177.

d. Adjective and substantive in the dative: ἥσως μεγάθευ μὲν ὁ μεγάλη ἀν island not large in size Hdt. 5. 31.

e. Verb with an abstract substantive in the dative or accusative (1516, 1564): βασιλεὺς... φῶς περὶ φυλάκαι to be a true-born king X. C. 5. 1. 24.

f. Compound verb or substantives with substantives: οἰκον καλῶς οἰκονομεῖν to build a house well X. M. 4. 5. 10, ἡ τῶν μεγανῶν τέκνων παιδοφυῆ 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: προάγαγα πρῶτον I wrote first T. 1. 23, ἀναγαγὼ δ' ἡμᾶς ἀνωθέν ἀντὸ τοῦ κλήματος having diverted your attention away from the fraud Aes. 8. 100.

h. Verb and participle (2147 b): τι δὴ λέγοντες διαβάλλοντες or διαβάλλοντας; in what words then did my calumniators calumniate me? P. A. 19 b.

i. Amplification by synonymous doublets (especially common in Demosthenes): ἄκινον καὶ δέμοι Πηγ. I beg and beseech D. 18. 6, ἐν οἷς καὶ σαφὲς visible and clear 14. 4.

j. Parallelistism of positive and negative: ὃς ἰχών περὶ τοῦτον, λέγω πρῶς ἡμᾶς καὶ οὐκ ἀποκρυφώμαι. I will tell you and I will not conceal my opinion on these matters D. 8. 73, οὐκ ἔκλητοι, παρακληθέντες δὲ not unbidden but invited T. 6. 87.

k. A person and a characteristic or quality connected by καὶ or τέ; as καταδεικνύεται τοῦτον καὶ τὸ τοῦτον θάνατοι fearing him and his audacity D. 21. 20.

l. A relative clause takes up a preceding expression: καὶ εὐχὴν δὲ τως αὐτῷ εἶδέρων ὡς εὐχήν την κα. 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 Ἀρχαιοῖς both among the gods and among men P. G. 506 a, οὐδέν ὁμοί μεγά μόνε μικρῶν nothing either great or small = absolutely nothing P. A. 19 c, ἐν γῇ καὶ βαλάντι on land and sea D. 18. 324, ἐντὸς ὑπὲρ ὑπὸ ἑλθέρων nor bond nor free T. 2. 78, ῥητὰ καὶ ἄρρητα 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 coordinate words or phrases.

καὶ τοσοῦτον καὶ ἑτέρων κακῶν καὶ αἰσχρῶν καὶ πάλαι καὶ νεώτερον καὶ μικρῶν καὶ μεγάλων αἰτίων γεγενημένων who has shown 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 βαλανίαν βοῦλομαι I want
to go to the bath Ar. Ran. 1279 (cp. "he will directly to the lords": Milton, Samson Agon. 1250) and ἀνίχνευσιν οὐκ ἐκάλεσε παρασκευάζειν he was evidently preparing to go home X. A. 7. 7. 57. In παραγγέλλει ἐπὶ τὰ δελα he ordered them to get under arms X. A. 1. 5. 18 the command was ἐπὶ τὰ δελα 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 ε, 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 τοῖς καλεῖς, ἐπὶ τοῖς χώμοις 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.

δόνι ship for plank, beam, ἀλωνίας fox-skin for fox, χελώνη tortoise-shell for tortoise, πορφόρα purple dye for purple-fish, ἐλεφάς ivory for elephant, μέλισσα honey for bee.

3048. Zeugma (ζύγμα 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."

οδηγεῖτε φωνῆν ὁπερ τοι μορφὴν βροτῶν δίκαιον θούς θαλαμεῖ καὶ θορύβον κούσι, neither voice nor form of mortal man A. Pr. 21, ἄλλ' ἐγείρετο ἀλλὰ θαλαμεῖ καὶ κρίτου κούσι οἶκας, either give them to the winds or in the deep-dug soil bury them S. El. 435, ἔφων ταῖς ἐς ἔξων ὕπνοιν τ' ἔφαντον they eat fat sheep and drink choice wine M 319.

a. Different from zeugma is syllepsis (συλληψις 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 τελούνται τούτοις... καὶ χάρις paying money and rendering thanks to them P. Cr. 48 ε.
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 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 aor. 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).

*ἀδώ (ἀδόω), ἀδῷ harm, infatuate: pres. only in mid. ἀδὰ; aor. ἀσσα (ἀσσα or ἀσσα), ἀσα, ἀσάμιν (and ἀσάμιν or ἀσάμιν) erred; aor. pass. ἀδέσαμ; v. a. in ἀκός, ἀκός, ἀκός. Chiefly Epic.

ἀγάλλω (ἀγαλ-) adorn, honour (act. in Com. poets): ἀγάλα, ἄγιλα; mid. ἀγάλλωμα glory in, only pres. and imperf. (III.)

ἀγα-μαi admire (725): aor. ἄγασθην (489 e), rarely ἄγασμι, v. a. ἄγαστοi.

Epic fut. ἄγασ(σ)ομαι, Epic aor. ἄγασ(σ)άμην. Hom. has also ἄγαπαμai admire and ἄγαπαμ (ἄγα for ἄγασ-) envy, am indignant at or with.

ἀγγίλλω (ἀγγελ-) announce: ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα, ἄγγιλα. 2 aor. pass. ἄγγιλθημι rarely on Att. inscr. (III.)

ἀγέσμω (ἀγερ-) collect: ἄγεσμα. Epic are aor. mid. ἄγεσμα, ἄγεσμα; 2 aor. mid. ἄγεσμα assembled, ἄγεσμα (με. ἄγεσμα), ἄγεσμα, 425 a, D. (some read with με. ἄγεσμα), ἄγεσμα; plup. 3 pl. ἄγεσμα; aor. pass. ἄγεσμην. Epic by-form ἄγεσμα. (III.)

ἄγγειλο Epic and Ion. = ἄγια. Inf. ἄγιαμεναι Epic.

ἄγγειλο not to know: regular, but ἄγγειλομαι as pass. (808). Hom. ἄγγειλε· ἄγειλο (ἀγ- for ἄγε-, 783) break, in prose generally κατάγειλα, κατάγειλα in all

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APPENDIX: LIST OF VERBS


άγω lead: -άγε, 2 aor. άγαγων, άγα, άγαλμα, άγαθομαι, άγάτων. Fut. mid. ἄγομαι, also = fut. pass. (806). Aor. άγε suspected in Att., Hom. άγάμεν: Hom. has mixed aor. άγετε, άγεμεναι, άγεμεν (542 D.).

διε- or διε- be sated in Epic aor. opt. διεσευε and perf. διεκόρε.

δείκνυō sing: οίδομαι (806), οίδα, οίδαμα, οίδη, οίδος. Uncontracted forms in Epic and Ion. are δείκω, δείκω and δείκομαι, δείκα.

ά-ρεστ, sleep: Epic aor. δέσα, δέσα.

άδειρω: see aδειρω.

άδέω: Hom. for aδέω (αδέανω).

άδημ (ά-θ-, δε-, 724, 741) δίων: 3 s. δέσα, 3 du. δέκτω, inf. δέμεναι, δέκα, part. δέσ, imperf. 3 s. δέ; mid. pres. δέσαι, part. δέσεως, imperf. δέστω. Poetic, chiefly Epic.

αδομαί (άδε- for αδέ-σε) respect, feel shame: αδομαί (488 a), ϕάσομαι (489 c), ϕάστην, αδομανθομαι rare (812), άδοσάμαν pardon a criminal in prose, otherwise Tragic. Imper. αδέοι Hom. (650). Poetic αδομαί.

αδικεμαι outrage: αδικόμαι, άδικομάν, άδικομαί, άδικεθαν was outraged. aδικήz act. plague poetic. Epic aδικήσω. 512. (III.)

αδιών praise, usu. comp. w. τί, παρά, etc., in prose: -αδιών (in prose usu. -αδισώμαι, 488 b, 806), άδισα, άδισκα, άδιστα, -αδιστήν, -αδισθομομαι, -αδισθομέναι, -αδισθομένα Aristotel. Epic and Lyric are αδισώ, αδισά.

αδρομαι take: only pres. and imperf. (αδρομήν). Epic. (IV.)

αδρέω (αδρ-, δρ-) take, mid. choose: αδρήσω, 2 aor. άιδον (431), ἡμέρα, ἡμέραι (mid. or pass.), ἐρήνη (usu. was chosen), αδρεμομαι, αδρέσ, τέτοι. Fut. perf. ἐρήνωμαι rare. Hdt. perf. ἀδρέσκει, ἀδραμέ. Hom. v. a. ἀδρότος. (VI.)

αδρέω (544 c) raise: ἀρέ, ἄρα (ἀρέ, ἄραμι, ἄρον, ἄραι, ἄρας), ἡμέρα, ἡμέραι, ἐρήμωμαι, ἐρήσομαι, ἐρήσει. Ionic and poetic αδέω (αδερ-) ἐρέ, ἡμέρα, ἡρή-

νην, Hom. plup. ἀδρόμο (from ἀδρόμο) for ἀδρόμο. Fut. ἀδρόμαι and aor. ἠδρόμην belong to ἀδρόμαι (ἀ- ἀρóι) with. (III.)

αδοθ-ανομαι (αδοθ-, αδοθ-) perceive: αδομανθομαι, 2 aor. ἠδοθήμαι, ἠδοθήματι, ἠδο-

θητός. The by-form aδομαί is doubtful. (IV.)

αίνω rush: see aινώ.

αλεξ-άνυς (αλέκυς) disgrace, mid. feel ashamed: αλεξυνω, αλέκυνα, αλέκυνθην felt ashamed, αλέκυντος. On fut. mid. αλεξυνθομαι and fut. pass. αλεξυνθο-

νομαι, see 911. Hom. perf. pass. part. ιέχυμενοι. (III.)

αίω hear, with ἄ usm. in Att. poets, ἂ in Epic, Lyric, and in some Att. poets: imperf. Hom. ιέω, ιείν and ιείν, aor. ἔ-τοι Hdt. (ms. ἐ-κείνε), v. a. ἔ-τοις Hdt. Poetic and Ion. Hom. has also δέο, of which δίνω (ms. δένω) may be the 2 aor.

αίω breathe out: imperf. διόν Epic.


αγ-αχ-μενος (αγ-, cp. ακ-πορ peak) sharpened; Epic redupl. perf. part., with no present in use.
APPENDIX: LIST OF VERBS

ἀκέμαι: (ἀρχ- for ἀκρ-; cp. τὸ ἄκοι κυρεῖ) heal: ἥκισάμην, ἀκεμέοι. Hom. has also ἀκείμι.

ἀκηδέω (ἀκηδε-, ἄκηδε-, 488 D.; cp. ἄκηδης uncared for) neglect: ἄκηδεσσα
Epic. Epic and poetical.

ἀκούω (ἀκο-, ἄκο-, 43) hear: ἀκούομαι (806), ἄκοινα, 2 perf. ἄκοινα (562 a),
2 plup. ἄκοισιν or ἄκοισθι, ἄκοισθι (489 a), ἄκοισθιόμαι, ἄκοιστός, -τός.
ἀλαλάξαμοι (ἀλαλάγ-) raise the war-cry, usu. poetical or late prose: ἀλαλάξαμαι (806),
ἔδαμα. (III.)

ἀλάρμαι wander, rare in prose: pres. Epic imper. ἀλεύο (μυς. ἀλώο, 643), perf.
Epic ἀλαρμαίναι as pres. (ἀλαρμήσακτο, ἀλαρμήσω, aor. Epic ἀλαρμένη.
ἀλατίζω (ἀλατύ-) destroy, plunder: Epic are ἀλατίζω, ἀλατίζα. By-forms
λατάζω, λατάζων. (III.)

ἀλατίσω (ἀλατίν-) with the by-forms ἀλατίνω, ἀλατίσκω, nourish: Epic 2 aor. (or
imperf.) ἀλατίζω, ν. a. Epic ἀλ-αλτος insatiate. Poetic. (IV.)

ἀλειφό (ἀλειφ-, ἀλευ-) anoint: ἀλειφό, ἄλειψα, ἄλειψα (477 a), ἀλειφόμειοι,
ἐλευθήσεμαι, ἐλευθησόμαι, ἐλευθεροποιοῦμαι. 2 aor. pass. ἐλευθέρων, ἐλευθερόν are doubt-
ful.

ἀλέχω and ἀλέκω (ἀλε-, ἀλε-, ἀλεκ-, ἀλκ-) ward off: fut. ἀλέχω poetic (rare),
ἀλέσωμαι Xen., Soph., ἀλεύομοι Hom., ἀλέσωμαι Hdt.; aor. ἀλέξα Αεσχ.
ἐλευθήσα, ἐλευθεράμαι Ion., ἔλευθερον (?), Xen., 2 aor. ἀλέσω poetical
(549). By-form ἀλέσω poetic (490 D.).


ἀλέκω avert: ἐλέκα. Usu. in mid. ἀλέκωμαι avoid, aor. ἐλέκαμην, subj. ἐ-ἀλέκο-
σσω (ἐ-ἀλέκουμαι ?). Poetic. Other forms with like meaning are ἀδείβω,
ἀδαίκω, ἀδυκάζω, ἀδυσκαίω.

ἀλέκω grind: ἅλεκ (539), ἅλεκα, ἁλέξαμαι (ἀλέξαμαι, 489 b). By-form ἅλεκω.

ἀλέξαι (ἀλε-, ἄλεσ-) am healed: Epic ἅλεστοι and ἐ-ἀλέσσαι. Hippocr. has
aor. ἀλέσθησαν.

ἀλέκω cause to roll (also ἀλέκω, ἀλω), usu. comp. with ἐ-: ἅλεστα, ἀλάκα,
ἀλέσθησαι. ἅλεκ is a pres. derived from ἅλεκα (= ἅλεκα).

ἀλεκτρόμαι (ἀλ- for ἀλ-, ἄλω, 488) am captured (used as pass. of αἰρώ): ἀλε-
κτρόμαι, 2 aor. ἀλέκτρων or ἔλεκτρον (ἄλεκτρον, ἀλέκτρα, ἀλέκτρων, ἄλεκτρα, 987), ἄλεκτρα (443)
or ἔλεκτρα, ἄλεκτρας. Epic 2 aor. subj. ἄλεκτροι. Act. ἀλέκτρω is not used, but see
ἄλεκτρον ἔκπληκτος. (V.)

ἀλειναιομαι (ἀλειν-, ἀλεινά-) sin: Epic are aor. ἀλεινῶν (-ώκη), perf. part. ἀλει-
νώμενος sinning. Mostly Epic. Epic by-form ἀλειναίνω. (III. IV.)

Ἀλλατίσσω (ἀλλατί-) change, often comp. w. ἀπό, διά, μετά: ἀλλάξα, ἄλλαξα, ἄ-
λαξα, ἄλλαγμα, ἄλλαξαν (usu. in tragedy) and ἄλλαγμα (both usu. in comp.),
fut. pass. ἄν-ἀλλαχθήσομαι (so in tragedy) and ἄν-ἀλλαχθήσομαι,
fut. mid. -ἀλλάξαμαι, fut. perf. ἄν-ἄλλαξαμαι, ν. a. ἄν-ἀλλάξω. (III.)

Ἀλλομαι (ἀλ-) leap: ἀλομαί, ἄλλομην. 2 aor. ἄλλομην rare and uncertain in Att.
Epic 2 aor. ἄλοι, ἄλος, ἄλομαι (688). (III.)

Ἀλυτάζω am distressed Ion., ἀλυτέω am anxious late Ion.: Epic ἀλυτάκτο-
μαι w. reduplication. 512. (III.)

Ἀλύσκω (ἀλυ-, 590 d) avoid: ἄλυσκα, ἄλυε. Hom. has also ἀλυσκάζω and ἀλυ-
σκαν. Poetic. (V.)

Ἀλήσω (ἀλή-) find, acquire: Epic 2 aor. ἄλφον. (IV.)
APPENDIX: LIST OF VERBS 687

ἀμαρτ-άω (ἀμαρτ-, ἀμαρτε-) err: ἀμαρτήσομαι (806), 2 aor. ἤμαρτον, ἤμαρτηκα, ἤμαρτηκα, ἤμαρτήσθην, ἄν ἀμαρτήσω, ἕπαξ-ἀμαρτητέο. Epic 2 aor. ἤμαρτος (for β, see 130). (IV.)

ἀμβλ-λacı (ἀμβλ-) and ἀμβλῶ miscarry; reg. in comp. w. ἐς: ἠμβλῶσα, ἠ-ἀμβλῶσα, ἠ-ἀμβλῶσα. Other forms are late. (V.)

ἀμβλῶ change, rare in Att. prose: ἀμβλῶσα, ἠμβλῶσα. Mid. ἀμβλῶσαι make return, rare in prose and comedy: ἀμβλῶσαι, ἠμβλῶσαι. In the meaning answer ἠμβλῶσαι and ἠμβλῶσον are poetic.

ἀμερὼ (ἀμέρ-) deprive, only in pres. Poetic. (III.)

ἀμερῶ deprive: ἢμερὰ, ἢμερός. Poetic.

ἀμτ-ἐχω and rare ἀμτ-ἰχω (ἀμφι + ἐς, 125 d) put about, clothe: imperf. ἀμτ-ἐχον (Hom. ἀμτ-ἐχον), ἀμφ-ἐξ, 2 aor. ἦμαι-ἰχόμεν. Mid. ἀμτ-ἐχομαι (ἀμτ-ἰχομαι and ἀμφ-ἰχόμεναι) wear: imperf. ἠμτ-ἰχόμην (461), fut. ἀμφ-ἐρομαι, 2 aor. ἦμαι-ἰχόμην and ἦμαι-ἰχόμην. See ἐς and ἐς.

ἀμπλακ-ἀχω (ἀμπλακ-, ἀμπλακα-) err, miss: 2 aor. ἠμπλακον and ἠμπλακον (part. ἠμπλακόν and ἠμπλακόν), ἠμπλακάμαι, ἠ-ἀμπλακάμε. Poetic. (V.)

ἀμννῦ, ἀμννῦνθε, ἀμννῦτο (Epic): see ἀμωῆ.


ἀμπττο (ἀμπτ-) scratch: ἠμπτᾶ, ἠμπτᾶ. Poetic and Ion. (III.)


ἀμφι-ἐντειμ (late ἀμφιτείμω) clothe: ἠμφι-τειμ (559 c), ἠμφι-τειμ (450), ἠμφι-τειμαι. Mid. fut. ἠμφι-τειμαι, aor. ἠμφι-ἐντειμαι poetic. (IV.)

ἀμψσβντειν dispute: the augmented (451) ἠμψσβντειν, ἠμψσβντειν (inscr.) are better than ἠμψβν (ms). Fut. mid. ἠμψσβντειναι as pass. (808).

ἀνασκομαι (ἀνα-) refuse, only pres. and imperf. in prose; aor. ἤνασκομαι poetic. (III.)

ἀν-αλ-ἰχω (ἀλ-, ἀλ-, 486) and ἀναλῶ expend (from ἀνα-ἐχαν-) imperf. ἀναλ-ἰχον (ἀναλῶν, rare), ἀναλῶσα, ἀναλῶσα, ἀναλῶσα, ἀναλῶσαι, ἀναλῶθην, fut. pass. ἀναλομήσω, ἀναλομῆτος. Att. inscr. prove the ms. forms ἀναλῶσαι, ἀναλῶσαι, ἀναλῶσαι to be late. κατ-ἰχάλωσα, -ἰχάλωσαι, -ἰχάλωσαι are also late. See ἀλλοκαμαί. (V.)

ἀνθάον (ἀνθ- for σφαλ-, 123, and ἀνθ-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἀνθάνων and ἀνθάνοι (ms. ἐκάθανον and ἐκάθανον), Hdt. ἐκάθανον (some write ἐκάθανον); fut. Hdt. ἐκάθανος; 2 aor. Hdt. ἐκάθανος, Hom. ἐκάθανος (for ἐκάθανος from ἐκάθανος) and ἐκάθανος; 2 perf. Hom. ἐκάθανος (448). Adj. ἐκάθανοι pleased, in common use. Chiefly Epic and Ion. (IV.)


ἀναφέομαι (ἀνα-, ἀνα-), mount up ρ 270, sprang forth Λ 266. ἀν- is probably the prep. Cp. ἀν-έκμον.

ἀν-οὐχ-μαι and ἀν-οὐχ open: imperf. ἀν-οὐχον (431), ἀν-οὐχον, ἀν-οὐχον, 1 perf. ἀν-οὐχο, 2 perf. ἀν-οὐχα (rare, 443) have opened, ἀν-οὐχαμαι stand open, ἀν-οὐχομην, fut. perf. ἀν-οὐχομαι, ἀν-οὐχοτος. Cp. 808. ἐκάθοιμαι and ἐκάθοιμαι open (q.v.) poetic. Imperf. ἐκάθοιμος Ξ 168 may be written ἐκάθοιμος w. synizesis. ἐκάθοιμος and ἐκάθοιμα in Xen. are probably wrong; Hom. has φεκά (ἀλκ? ?), and φεκά (ms. φεκά) from φεκά (Leab.); Hdt. ἐκάθανος and ἐκάθανος (ms.). (IV.)


APPENDIX: LIST OF VERBS

ἀν-ορθω is set upright has the regular augment (ἀν-ἀρθωσα); but ἐ-ἀνορθω has double augment: ἐ-ν-ἀρθουν, ἐ-ν-ἀρθωσα, ἐ-ν-ἀρθωμαι (451).

ἀνβολω meet, beseech often has two augment: ἄν-βολουν, ἄν-βολησα (451).

ἀντιδικω am defendant may have double augment: ἄν-τιδικουν, ἄν-τιδικησα (451).

ἀνω and (rarer) ἄνωτω (531) (often written ἄνω, ἄντω) accomplish: ἃνω, ἄνωνα, ἄνωνα, ἄνωναμαι (?) Xcn., ἄνωτος, ἄν-νωτος(ος) poetic. Hom. fut. ἀνω. Poetic forms are ἄνω, ἄνω (pres. and imperf.), and ἄνω (ἅνωτο e 224), ἄν-νωτος Ἐπικ.

ἀνωγα (439 D.) Epic 2 perf. as pres. command (1 pl. ἀνωγεμ, imper. ἀνωχθ, ἀνωχθε, το 2 plup. as imperf. ἄνωγεα, 3 s. ἄνωγει and ἄνωγεται. To ἄνωγε, a pres. developed from the perf., many forms may be referred, as pres. ἄνωγε, subj. ἄνωγω, opt. ἄνωγομι, imper. ἄνωγε, inf. ἄνωγεμαι, part. ἄνωγεν, imperf. ἄνωγεν, fut. ἄνωξε, aor. ἄνωξε. Poetic and Ion.

ἀ-ανται meet: ἄ-αντήσουμαι (806), ἄ-αντησα, ἄ-αντησκε, ἄ-αντηται.

ἀτατω deceive: regular, but as fut. pass. ἀτατήσουμαι and ἦ-ἀτατηθήσουμαι (809). Cr. 454 a.

ἀ-αιρω take away, found in the imperf. ἀ-αρεων (with aoristic force), fut. ἀ-αροσαι, aor. part. ἀ-αροᾶς (as if from ἀαροῦμαι), ἀαροῦμενοι. The root is probably ἐρα, ἐ-αρωμιν for ἐ-ερωμιν (with η for ε by mistake), as ἀ-αρωμιν represents ἀ-ερ-μιν. Poetic and Epic.

ἀ-αφ-λεκω (ἀ-αφ-, ἀ-αφε-) deceive, comp. w. τε: -ἀ-αφθευ, ἀ-α-αφθευ rare, ἀ-αφθευ rare, 2 aor. -ἀαφησαι, mid. opt. -ἀαφησαι. Poetic. (V.)

ἀ-αχθ-ἀνωμα (ἐθ-, ἐθε-) am hated: ἀ-αχθευμομαι, 2 aor. ἀ-αχθευμοιν, ἀ-αχθευμαι. Simple forms are ἐθ-, ἐθεμαι. (IV.)

ἀρ-φευ sweep off: ἀρ-φευ, ἀρ-φευ. Epic.

ἀ-λαω enjoy (the simple λαω is unused): ἀ-λασομαι (806), ἀ-λασ ευναι (450).

ἀ-ταται (ἀφ-) fasten, kindle, mid. touch: ἄφω, ἄφω, ἄφωμαι, ἄφωθαι, ἄττω, ἄττω (11).

ἀδρωμαι pray (Epic ἀδρωμαι), often comp. w. τι or κατα: ἀδρωμαι, ἀδρωμαται, ἀδρωμαται, ἀδρωμαται, ἀδρωμαι, ἀδρωμαι, ἀδρωμαι. Epic act. inf. ἀδρωμαι. Ion. ἀδρωμαι.

ἀρα-λεκω (ἀρ-) fit, join trans.: ἄρα, 2 aor. ἄραον trans. and intrans. (448 D.), 2 perf. ἄραοι, aor. pass. ἄρωθαι. Ion. and Epic 2 perf. ἄρωσαι, plup. ἄρωσαι, ἄρωσαι, ἄρωσαι, ἄρωσαι, ἄρωσαι. 2 aor. part. mid. ἄρωμαι, as adj., fitting. Poetic. (V.)

ἀραττω (ἀρατ-) strike, comp. in prose w. ἀτο, ἄτη, ἄτη, κατα, σον; -ἀρατω, ἄρατω, ἄραται, ἄραται.

ἀ-με-ται (ἀφ-) (III.)

ἀ-θωμαι pray (ἀθωμαι), often comp. w. τι or κατα: ἀθωμαι, ἀθωμαται, ἀθωμαται, ἀθωμαται, ἀθωμαι, ἀθωμαι, ἀθωμαι. Epic act. inf. ἀθωμαι. Ion. ἀθωμαι.

ἀρ-θωμαι (ἀρ-) fit, join trans.: ἄρα, 2 aor. ἄραον trans. and intrans. (448 D.), 2 perf. ἄραοι, aor. pass. ἄρωθαι. Ion. and Epic 2 perf. ἄρωσαι, plup. ἄρωσαι, ἄρωσαι.

ἀ-με-πατω (ἀφ-) seize, snatch: ἀμεπατομαι (806), less often ἀμεπατω, ἀμεπατομαι.
APPENDIX: LIST OF VERBS

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ἄψευξ, ἄψευσαι, ἄψευση, ἄψευσθησομαι. Fut. ἄψευξ Ἐπικ., aor. ἄψαξa poetic, aor. pass. ἄψαξθην Ἡδ., v. a. ἄψαξθην Ἡσιλ., 516. (III.)

ἀφέω (Hom. ἀφῆω) prepare: in prose often comp. w. ἔτι or καθ: ἀφῆσω, ἂφησα, ἂφησάμαι, ἂφησῆ, ἂφησόμαι. Cp. Ἐπικ. ἄφησῶν (ἀφῆσων): ἄφησων, ἂφησα, ἂφησάμας, ἂφησῆς.

ἄφω (ἀφῶ) draw water: ἄφωσα, ἐπ-ἀφῶσην, ἀφ-ἀφωτὶς; ἄφωσις Ἡπποκρ., 581. 

ἀργχω begin, rule, mid. begin; ἀργχῶ, ἀργχά, ἀργχα ὁδηγώ, ἀργχα ἐπιστ. ἡμᾶς, ἀργχόμενοι, ἀργχάτις, fut. mid. ἀργχομαί sometimes as pass. (808), ἀργχόμοι Aristote.

ἀστράψω (ἀστράω-) lighten, flash: ἄστράψω, ἁστράφσα. (Π.)

ἀλίγαλλω (ἀλίγαλ-) rear, Epic and Lyric: ἄλιγαλα. (ΠΙΙΙ.)

ἀπτεύο (ἀπτεύω; from ἀπ-τεύ-) rush, rare in prose: ἀπτεύω, ἀπτεύα. From Ion. and poetic ἀπεύω (Hom. ἀπεύω) come ἀπτεύω, ἀπτεύα (-ἀν), ἀπτεύα (with act. meaning). (ΠΙΙΙ.)

ἀδαίω and ἀδαίαω (ἀδαία-) dry: ἀδαίω Soph., ἄδαια or ἄδαια Ἡδ., ἄδαινθ or ἄδαινθ Aristoph., fut. pass. ἀδαίνθομαι Aristoph., fut. mid. ἀδαίομαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (ΠΙΙΙ.)

ἄτε-ἀν (and less often) ἄτε- (ἀτέ-, ἄτε-) make increase, grow: imperf. ἄτεχαν or ἄτες (ἀτέχαν or ἄτες), ἄτεχασ, ἄτεχασα, ἄτεχασάμαι, ἄτεχασον 

ἀλίγαλοι ἑαύτῳ (fut. pass. also ἑαύτομοι, 809), ἑαὐτότως Aristote. Cp. Epic and Ion. ἑαυτός, ἑαυτόν, ἑαὐτόν, ἑαυτός, ἑαυτός (om.); imperf. ἑαὐτόν. (ΙV.)

ἄφωσω (515 a) feel, handle (Ἡδ.): ἄφωσα. Cp. Ion. and Epic ἄφωσι or ἄφωσι handle (rare in Att.); Hom. ἄφωσι, Ion. ἄφωσι, ἄφωσι. (ΠΙΙΙ.)

ἀφαίρει let go: in the imperf. ἄφαίρετον or ἄφαίρετην. See 450.

ἀφαίρω (ἀφάρω-) dip up: ἄφαρω. Poetic, chiefly Epic. (ΠΙΙΙ.)

ἀφαίρω dip up: ἄφαρω (-ἀρα). Poetic, chiefly Epic.

ἄχομαι am vexed; as if from *ἀχομείαι (ἀχό- for ἁχος-; cp. τὸ ἁχος distress) come ἄχομαι, ἄχομα (489 e), fut. pass. as mid. ἄχομαι (813).

ἄχομαι (ἀχ-) am troubled, imperf. ἄχωμαι Χ 38. Poetic. (ΙV.)

ἀχομαι (ἀχ-) am troubled. Epic present.

ἀχομαι (ἀχ-) am troubled. Epic present.

*ἀχω satiate (cp. ἀχω sufficiently, Lat. satiatio): ἀχώ, ἀχά, 2 aor. satiate myself (subj. ἀχω ἀρεταί or ἀχάμειν, Inf. ἀχώ τοι). Mid. ἀχαί (better ἀχαί), ἀχαμοί, ἀχάμπη, ἀχάτω (ἀχάτω; Αἰστ.): Epic.

ἀρφο: see above.

βαδίζω go: βαδίζομαι (806), βαδίσκα Aristote, βαδιστίς. 512. (ΠΙΙΙ.)

βαδο (βαδ-) speak, utter: βαδο, βαδιστίς. Poetic. (ΠΙΙΙ.)

βάλω (βαλ-, Βαρ-, 523 h) go: βαλομαί (806), 2 aor. ἐβάλη (551, 682 a, 687), ββάμα, 2 perf. ββάομαι (subj. -ββαστός, 704 a), -ββαμαί rare, -ββάθην rare, -ββας, ββατός. The simple verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐββάθην (rare) and ἐββάμα (542 D.). Causative (make go) are ββάω poetic, ἐββαν poetic and Ion. prose. Cp. also ββάω, ββάω, ββάμα. 530. (ΙΙΙ. IV.)

βάλλω (βαλ-, βλη-, 128 a, βαλλε-) throw: βαλλέ in good prose in comp. (βαλλεῖω Aristoph. of continued action), 2 aor. βαλλον (ἀνυσ usu. in comp.), ββάμα, ββάμα (opt. δια-ββάστος, 711 d), ββάμα, fut. pass. ββάμαμαι, fut. perf. ββάμαμαι usu. in comp., ἐτε-βλητίς. Epic forms of the fut. are ἐτε-βλητέω; of the 2 aor
mid. as pass. ἔβλημα (subj. βλησταί, opt. βλήσαι, inf. βλήσθε, part. βλήματος); of the perf. 2 s. βλήσθαι and 1 s. βεβάλθης. (III.)

βαντε (βαντο-) dir.: ἐμ-βάντα, ἐβάντα, βεβαμμαί, 2 aor. pass. ἐβάντη (1 aor. pass. ἐβάφθη Aristoph.), παππός. (II.)

βαντε (βαντο-) load, annoy: βαντοθύρην. (III.)

βαντε (βαντο-) go: poetic form of βαντε: ἐνβαντίσκεν B 234 cause to go. (V.)

βαντακά: (βαντακά-) carry: βαντακά, ἐβαντακά. Poetic. Late forms are from βαντατο- (III.)

βετε (βετο-) cough. Ion. are βετο, ἐβετο.

βεβάξο (βεβάξο-) make go: usu. comp. w. ἀν-, δια, etc. in prose: -βεβάξο (-εμαί) and -βέβάξο (589 d), ἐβεβαξα, ἐβεβάξθην Aristotle, -βεβατοίς. 447 a, 512. (III.)

βεβάξο (βεβάξο-) step: part. βεβάξου. Epic.

βεβάξο (βεβάξο-) go: part. βεβάξο. Epic.

βεβαύ-ασκό (βαυ-) eat: βεβαυκα (2 perf. part. βεβαυός poetic), βεβαυμαί, ἐβεβαύλην Hdt., fut. perf. βεβαυςόμαι Hom., βεβαυτός Eur. Epic 2 aor. ἐβεβαύν (688). In Att. other tenses than perf. act. and pass. are supplied from ἐβεβαύν. (V.)

βεβαύ live (for pres. and imperf. ἐβεβαύν and ἐβεβαύτει were preferred): βεβαυοί (806), ἐβεβαῦσα rare, 2 aor. ἐβεβαῦν (687), βεβαῦσα, βεβαυτα (with the dat. of a pronoun, βεβαυτα, -τος). (IV.)

βεβαύ see: βεβαυμαί (806), ἐβεβαύν, βεβαυτός, -τος poetic. Hdt. has fut. ἐβεβαύν.

βεβαύ is rare in pass. sense.

βεβαυτος for μ(β)λιτ-κο (from μλιτ-, cp. μελι, μελι-οι honey, 130) take honey: ἐμβαύνα. (III.)

βεβαύκα for μ(β)λιτ-κο from μλι-, μλι- (180 D) go: fut. μλεβαύμαι (806), 2 aor. ἐμβαύνα, perf. μεβαυμαί. Poetic. (V.)

βεβαύ ειλίον: βεβαυμαί (806), ἐβεβαὐνα. Ion. are βεβαυμαί, ἐβεβαυνα, βεβαυμαί, ἐβεβαὐνα. Cp. 59 D. 1, 489 g.

βεβαύκα (βο-, βοσκ-, βοσκ-) feed: βεβαυκα and βεβαυκα ἀριστοφ. βεβαυκα.

βεβαυκα eat. (V.)

βεβαυκαί (βολ-, βουλε-) w. augment ἔβουλ- or ἔβουλ- (430) will, wish: βεβαυκαί, βεβαυκαί, ἐβεβαυκαί, ἐβεβαυκαί, -τοις Aristoph. Epic 2 perf. ἐβεβαυκαί prefer. Hom. has also βολοί.

βεβαυκα: 2 aor. (ἐ)βεβαυκα, ἐβεβαυκαί resound. Epic.

βεβαυκα wet: ἐβεβαυκα, ἐβεβαυκαί, ἐβεβαυκά. Poetic. 512. (III.)

βεβαυκα am heavy: ἐβεβαυκα, ἐβεβαυκαί, ἐβεβαυκαί. Mainly poetic.

βεβαυκα: 2 aor. (ἐ)βεβαυκα, ἐβεβαυκαί resound. Epic.

βεβαυκα bite, grind the teeth: βεβαυκα (147 c), ἐβεβαυκα, 2 aor. ἐβεβαυκα. Chiefly Ion.

βεβαυκαί (βεβαυκαί, 486) roar: ἐβεβαυκαί as pres. (poetic), ἐν-βεβαυκαίναν Plato, βεβαυκαί Soph.
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βινόει (βινο- for βιντ-) stop up, often w. πίν, πού: -βινει, -βινθα, βινοθαμαι, ταρά-

βυστος. Hdt. has δια-βινθαι. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 485) marry (of the man): fut. γαμα, εγήμα, εγώδαμα.

Mid. γαμόμαι (of the woman): fut. γαμαθαμαι, εγημαθμαι, v. a. γαμθοται (γαμηθη οτο), -τος.

γά-νυμαι (γα-) rejoice: Epic fut. γανύσομαι (w. νυ of the pres. stem). Chiefly poetic.

(IV.)

γέγωμα (γεγ-, γεγε-, 2 perf. as pres. shout: part. γεγωμός Epic. Other forms
may be referred to γεγώνω or γεγωνέω; as subj. γεγόνω, imper. γέγωνε, inf.

γεγωμένις (Epic) and γεγωνείς, imperf. γέγομενις and γέγονε, 1 pl. γέγονεν,


By-form γεγοωμία.

γείλομαι (γει-) am born Epic; aor. γειλαμήν beget (poetic) yields in Hdt.,

Xen. γείλαμενος, γειλεμένη parent. (III.)

γελάω (γελ-, γελε-) laugh: γελάσομαι (806), εγελασα, εγελασθην (489 e),

cata-γελαστος. 488.

γέτο seised, Epic 2 aor. Σ 476. Also = ἐγίνητο (γίνομαι).

γηθος (γηθ-, γηθε-, 485) rejoice: γέθηθα as pres.; γηθιον και εγηθησα poetic.

γηρα-σκω and less com. γηραω (γηρα-) groo old: γηραθοσαι (806), less often

γηροθα, εγηραθα, εγηρακα am old. 2 aor. εγηραι Epic and Ion., inf. γηραται

poetic, part. γηραθ Hom. (887). (V.)

γηρων (500. 1. a) speak out: γηροσαι (806), εγηρωσα, εγηρωθην. Poetic.

γηγοιμαι (γεγ-, γεγ-, γο-, 478) become, am: γεγομαι, 2 aor. εγγομαι, 2 perf.

γεγόνα am, last been, γεγοθαι, γεγοθομαι rare. γηγοιμαι Doric and New Ion.

(89). 2 aor. 3 s. γετο Epic; aor. pass. εγγοθην Doric, Ion., late Att. comedy;

2 perf. part. γεγος (other -μ forms w. γε- for γη- 479, 482, 573, 704 b).

γηγοδουκ (γω-, γω-) know: γνωσομαι (806), 2 aor. ζων (887) perceived,

γνοκα, ήγνουμαι (489 c), ήγνουθην, γνωθηθαι, γνωστοτος (γνωτος poetic,

-τος). 1 aor. αι-εγωσε persuaded Hdt. Doric, New Ion. γινωσκω (89). (V.)

γλαφει carve: γλυμμαι and ιλυμμαι (440 a). Hdt. has εγλυφαι. Other

forms are late.

γλαφ-τω (γραφ-) bend: γνάφαι, εγνάφαι, αι-εγνάφηθαι. Poetic for κάπτω. (II.)

οδιω δεσιαί: inf. γοθμαι Hom., 2 aor. γον (γο-) Epic. Mid. γοδομαι poetic:

γοθμαι Hom.

γράφω write: γράφω, εγράφα, εγράφαμαι, 2 aor. pass. ἐγράφην, 2 fut.

pass. γραφθομαι, fut. perf. pass. γεγράψομαι, γραπτός, -τος. γεγράφη-,

εγραμμαι, and ἐγράφομαι are late.

γρέω (γρυ-) grunt: γρύσομαι (806, late γρύτω); εγρύξα, εγρυκτός. Mostly in

Att. comedy. (III.)

κα- teach, learn, no pres.: 2 aor. δίδω learned, redupl. δίδω taught, 2 aor. mid.

δεδω (δεδω) have learned, 1 perf. δεδοκα (δε-) have learned, 2 perf. part.

δεδως having learned, perf. mid. δεδομαι have learned, 2 aor. pass. as intrans.

δεδω learned, 2 fut. pass. as intrans. δεδομαι shall learn; δε-δάτος.


διαιδάλω (διαιδ-, διαιδαλ-) deck out: Pind. has perf. part. διαιδαλμένος, aor.

part. διαιδαλβες, and fut. inf. διαιδαλωσέμεν. Epic and Lyric. (III.)
APPENDIX: LIST OF VERBS

δαίω (dai-ω) rend.: δαίω, δίδαξα, δεδηγήμοι, δεδηγηθην. Epic, Lyric, Tragic. (III.)

δαίνμι (da-) entertain: δαίνμ Epic imperf. and pres. imper., δαίνω, δίαισα. Mid.

dainmai feast (opt. dainμον Ω 665, cr. 750 D.), δεάσαμη, aor. pass. part.
daxothēs, δ-τας. Poetic, rare in Ion. prose. (IV.)

dalmaie divide: perf. 3 pl. δειλαται a 23; subj. δήστι Τ 316 (for δαιται) from
dalmaia or δαίω? Cm. δαίτω. Poetic.

dalw (dai-w) kindle: 2 perf. δέαμα burn intrans., plup. δεάμε. Mid. δαλμαί
burn intras. Mainly poetic. (III.)

δακρυ (dakr-υ) bite: δήσμαι (808), 2 aor. δακων, δεδηγήμαι, δεδηγήθην, δεδηγή-
θαι (IV.)

dam-άξε tame, subdued: fut. δαμάσω, δαμάω, δαμω (Hom. 3 s. δαμω and δαμάω, 3 pl.
damow, 645), aor. δαμάσα. Att. prose has only δαμάξο, κατ-δαμασάμην, δεδηγήθην.
Mostly poetic, rare in prose. 512. (III.)

dam-ητή (and dam-νά-ώ?) (dam, dam-) tame, subdued: perf. mid. δέδημαι, pass.
1 aor. δεδήμαν and (more commonly) 2 aor. δεδήμην, fut. perf. δεδηθομαι.
Poetic. 737. (IV.)

daph-άω (daph-, daph-) sleep, usu. in comp., espec. w. κατά: 2 aor. -δεσαθον
(Hom. ἱδραθον), perf. -δεδηθηκα. (IV.)

daiteni (dai-, dait-) divide: δάσος(ον)αι, ἄν-δασαμην rare in prose (δαι- (ος)άμην Epic), δέασαι, ἄν-δασος. δατέσαι in Hesiod should be δατέσαι.
Cp. δαλμαί. Mainly poetic and New Ion.

diapei appear, only imperf. διατος ι 242. From a kindred root aor. διάσατο N 458.

διαίνω, διαίνω (708) fear: see δι-.

didōtai (722) frighten (rare in Att. prose): δεδήμην rare. Poetic, mainly Epic, are
dedēmomei, dedēmomei, dedēmomei: fut. dedēmomei, aor. dedēmημην.
Derived from διαίνω (δι-). (III.)

deketo greeted I 224, deidéxatai η 72 (-ατο Δ 4) are referred by some to the mid.
dedēskei greet, only pres. and imperf., to be read δειδήσκομαι (445 D., 527 b).

Epic. (V.)

dex-όμη and dex-νόμ (dex) shou (418): δεξω, δεξα, δεξια, δεξιγραφι.
dedexη, δεξιθησμαι, δεξιτεσω. Hdt. has forms from δεξ-: -δεξω, -δεξα (άμην),
-dexημαι, -deξηθην. (IV.)

déω (deu-), δηη- build: δεδει, δεδεμιαι. Poetic and Ion.

dexomei (dérk-, dörk-, drak-) see: 2 aor. δέρκαιον, perf. δέρκηκα as pres., pass. 1 aor.
dréxημη (in tragedy) saio and 2 aor. δδρακηθη, μου-δερκος. Poetic.

dirw (der-, dar-) play: δερω, δείρα, δεδερμαι, 2 aor. pass. δείρην, δρατός Hom.
Pres. deirw (der-w) Hdt., Aristoph.

dexomei receive, avail: δεξομαι, δεξαμην, δεξημαι, εσθ-δεξηθην, ατο-δεξητεσω.

dexomei New Ion., Pindaric, and Aeolic. Fut. perf. as act. deξημοι poetic.

On Epic δεδημην, δεξαι, δεχαι, δέγκομα, Hom. δεχαται (3 pl.), see 634, 688.

δεβ (397 a): δεβω, δεβη, δεβης (δεβηκα doubtful), δεβαι, δεβηθην, fut.
pass. δεβησμαι, fut. perf. δεβησμαι, σθ-ς, δεβης-ς, συν-στοις, συν-στοις
Aristoph. Mid. in prose only in comp., as περιδεσμαι.

δεμ (de-; de-, de-) need, lack (397 a): δειμω, δειμη, δειμηκα, δειμη-
θη. Epic aor. δειμην Σ 100, δειμηθην i 640. Mid. δεμαι want, ask (Epic
dedēmow): δεδημαι (Epic δεδηθησαι). Impers. Set it is necessary: δαι, δειμω.

δεισαι (397 a).
APPENDIX: LIST OF VERBS 693

διηράσω and δηράσω contend: ἐδριάσα Theocr. Mid. δηράσαμαι and δηράσαμαι as act.: δηράσαμα Theocr., ἐδηράσαμαι Π 76, ἐδηράσας Π 766 contended (as if from δηρῶ), ἀμφι-δηράσας Thuc. Epic and Lyric.

ἠδω shall find, Epic w. fut. meaning. Cp. δα-

δη (δε-, δεπ-, δευ-) fear (477 a): ἔδευσα, ἔδευςκα as pres., 2 perf. ἔδευσα as pres. (rare in the sing.; inflection, 703). Epic forms: ἔδειω (from ἔδειο, 445 D.) as pres., ἔδεισαμαι (806), ἔδεισα (= ἔδεισα), ἔδεισκα, ἔδεισε (703 D.). Hom. has imperf. διειδω, fled from an assumed pres. δεω.

διατάξω arbitrate (from διατάσω, but augmented as if a comp. w. double augment in perf., plup., and in compa.; cp. 461): διαιτήσω, διητήσω (but ἄδιαιτήσω), διεισήσω (plup. κατ-διεισῆται), διεισέτω (plup. ἐ-διεισῆται), διεισήκων. Mid. pass one's life: διαιτήσομαι, κατ-διεισήσατο effaced arbitration.

διάκονος minister (from διάκονος): διακόνουν, διακόνησα, διακόνηκα, διακόνημα, διακόνηθην. Forms in δη- are wrong, forms in δη- are Ion. and late (uncertain in classical poetry).

δι-σα-σκω (for δια-σκω, 97 a) teach, mid. cause to teach, learn: διάδωμι, διαδέω, διαδέκατα, διαδέδωκα, διαδέχθην, διαδέχομαι (806), διακόμης, -τος. Epic aor. διαδέδωκα (διαδόκηκα) 447 a. (V.)

δι-δη-πα (δη-, δη-) bind, pres. and imperf. Poetic for δεω. Xen. has διδάσκει. δι-πυ-πα (δη-, δη-) run away, only in comp. w. ἀθάν. δη-: διπυρεόμαι (806), 2 aor. διπυραίνει (διπυραίνει, διπυραίνει, διπυραίνει, διπυραίνει, διπυραίνει), διπυράκα. Hdt. has διπυραίνεται, διπυραίνεται, -δηραίνεται (but -δηραίνεται), διπυράκα. (V.)


δη-μα cause to flee, only in imperf. ἐδη-μεαν set on Σ 584. Mid. δημαι flee, cause to flee, subj. διαμαι (accent 424 c, n. 2), opt. διαμην (accent 424 c, n. 2), inf. διαμηθα; referred by some to the middle of διω. Epic.

δει- only in 2 aor. δικον threw. In Pindar and the tragic poets.

διήδω (διη-, δη-) thirst: pres. see 394, 641: διψάω, διψάσα.

διο: see δι-.

διώκω pursue: διώκομαι (806) and (less well supported) διάκει, διήκεια, διήκεια, διήκειτο. For διώκαθαν see 490 D.

δισκο (δοκ-, δεκ-, 495) seem, think: δόκω, δοκιμαί, κατ-δισκο, ἀδισκότος. Poetic forms are δικησω, δικησα, δικησκαί, δικησθην. In trimeter Aristoph. uses only the shorter forms.

δουχτεῖ (δουτ-, δουτε-) sound heavily: ἄδουχτησα, 2 perf. ἄδουχτα fell. Epic aor. ἄδουχσα. Poetic.

δρατόμαι (δραγ-) seize: ἐδρατάμειν, ἐδραγχαί. (III.)

δραμω do: δραμα, δρασά, δρακα, δραμα (δραμαμαι, 489 e, doubtful), ἐδρα-σχε, ἐδρατεῖ.

enter, go down, sink, cause to enter (trans. generally in comp. w. ἀνευ or κατά (819)): also δαμ (Ion., poetic, rare in Xen.) enter: -δαμ trans., -δαμa trans., 2 aor. ἔδω intrans. (p. 140), ἔδωκα intrans., -δωκα trans., -δωκα, -ἐδωκα, -ἐδωκα Aristoph., -κυμα. Fut. mid. ἔδωκα, aor. mid. -ἐδωκα (Epic also ἔδωκα, 542 D.). Hom. 2 aor. opt. ἔδω and ἔδωμεν (758 D).

άδη� N 548, aor. pass., was hurled (?), possibly from ἄττω (lăttō); sometimes referred to ἄττω or to ἔκαμν.

ἀλω permit, let alone: ἐκ, ἐκα (481), ἐκα (443), ἐκα, ἐκα, ἐκα, ἐκα pass. (808), ἐκας. Epic pres. also ἔκα, imperf. ἔκ E 517, aor. ἔκα; Hdt. does not augment.

γυγνω pledge: the forms in γυγνω- are better than those in ἔγγυνω- or ἔγγυνω-; see 453 a.

ἐκλεο (ἐκλεο, ἐκλεο, ἐκλεο, 30) wake, rouse: ἐκλεο, ἐκλεο, 2 perf. ἐκλεο 478, 706 am awake (for ἔγγυνω, but ἔ is also redupl.), ἐκλεο, ἐκλεο, 2 aor. mid. ἔγγυνυν awoken, ἔγγυνυ, ἔγγυνυ, ἐγγυνω Aristotele. Hom. 2 perf. 3 pl. ἐγγυνω-θᾶσι, imper. ἐγγυνωθε (for -ορεθε), inf. ἐγγυνωθη or ἐγγυνωθη (for -ορεθήθη). (III.)

ἐγκωμίδω praise: ἐγκωμίδω and ἐγκωμίσω (806), ἐγκωμίδω, ἐγκωμίδω, ἐγκωμίσων Ἡδτ. 512. (III.)

ἐδω eat: poetic for ἐδοκπ.

ἐκαμν (ἐδ- for σε-., cp. sdeo) sit, usu. καλ-ἐκαμν (which is less common than καλ-ἐκαμν): ἐκαμαι ἐκαιμαι (450), καλ-ἐκαμαι (639 b), ἐκαμαι rare in prose, καλ-ἐκαμαι. Fut. ἐκαιμαι intrans. (455), aor. ἐκαιμαι and ἐκαιμαι Epic. Act. aor. Epic ἐκαιμαι (imper. ἐκαιμαι or ἐκαιμαι, inf. ἐκαιμαι, part. ἐκαιμαι). See ἐγκο (III.)

ἐδω (ἐδ-, ἐδ-) and ἐδω wish: imperf. always ἐδω in Att.; ἐδω, ἐδω, ἐδω (rare); ἐδω (subj. ἐδω or ἐδω, opt. ἐδω or ἐδω). See ἐδω.

ἐδων saw: see ἔ- and ἐδω.

ἐκάκω (ἐκάκω-), like, conjecture augments to ἐκ- rather than to ἐκ- in Att. prose (437): ἐκάκω, ἐκάκω, ἐκάκω, ἐκάκω (ἐκάκω), ἐκάκω, ἐκακω. Fut. mid. ἐκακω sometimes as act.

ἐκω yield: ἐκω, ἐκω, ἐκω, ἐκω. On ἐκακω see 490.

ἐκω (ἐκω-., ἐκω-., ἐκω-; for ματ-, etc.) resemble, appear (no pres. in use): ἐκω rare, 2 perf. ἐκω as pres. 443, 502 a (imper. ἐκω it seems): ἐκω, ἐκω, ἐκω, ἐκω, ἐκω, ἐκω (poet. ἐκω), ἐκω, neut. ἐκωs fitting (ἐκωs chiefly poetic; also Platonic); 2 plup. ἐκω and ἐκω. ἐκω seemed likely (Σ 520) may be imperf.; some regard it as perf. or plup. For ἐκω, ἐκω, ἐκωs Ἡδτ. has ἐκω, ἐκω, ἐκωs. Forms of the μ- conjugation are δικω, δικω Hom., δικων Ἡδτ. poets, δικω: mainly in Att. poets (704 d.). Cp. ἐκω.

ἐδω or ἐδω roll up, pack close, mostly Epic. ἐδω Ἡδτ., συν-ἐδω Ἡδτ., συν-ἐδω Χεν.. ἐδω Ἡδτ., ἐδω Ἡδτ.
**APPENDIX: LIST OF VERBS**

εἴλοω (ἐλυ- for ἐ- λυ-) roll up, cover, gather up: ἐλοσῶ, ἐλομαι. Cp. ἐλω. Poetic and Ion.  
κλω (κλ- for κλ-, cp. volvere) roll up, drive together: no pres. act. (κλομαι Hom.) κλάομαι, κλέομαι, κλεμαι, 2 aor. pass. κλάην and κλέν (3 pl. κλεον, inf. κλάηαι, κλέμαι, part. κλει). Homeric.  
κληρον it is fated: see μεληρον.  
εἰμι am: fut. ἐκείναι (806). See p. 211.  
ἐγα go: see p. 212.  
ἐπέν (ἐ- for επ-) said, 2 aor. (ἐπέν, ἐπεμαι, ἐπι, ἐπίν, ἐπέν) Epic ἐπεκα and ἐπεκα. First aor. ἐπερ in Att. (ἐπιμαι, imper. ἐπέν, inf. ἐπεί Hdt., part. ἐπείς Hdt. and late Att.), ἐπερ poetic; 1 aor. mid. ἐπ-εκάμας New Ion. Other tenses are supplied from ἐγω. 529. (VI.)  
ἐργα shut in or out, also ἔργυμαι and (rarely) ἔργνω (with ε- from ε-, cp. Hom. ε(γ)ερω, ἔργω, ἔργω, ἔργων, ἔρχην, εἰρκός, -τος. Fut. mid. ἔργωμαι is pass. or reflex. (508). The distinction that the forms with the smooth breathing mean shut in, those with the rough breathing mean shut out, is late and not always observed in classical Att. Hom. has ἔργω (in pres.) and ἔργω shut in or out: ἔργα, 2 aor. ἔργαθων and ἐργαθων, ἔργωμαι and ἐργακαί (3 pl. ἐργαται, 489 D., plup. ἐργατα, ἐργατα), ἐρχον. Hom. has ἐργον κ 238. Hdt. usu. has ἔργω (in comp.), with some forms from -ἔργυμαι and -ἔργων. Old Att. forms in ἔργ-, ἔργ- are doubtful: Soph. has -ἔρκω, ἔρκεται; Plato -ἔρκα.  
ἠρομαι (ἐρ-, επρ-) ask: ἠρομαι Hom. and New Ion. Hom. has also (rarely) ἐρέω, subj. ἐρεομεν (= ἐρεομεν) A 62; and ἐρει(γ)ομαι, imper. ἐρεω or ἐρεον A 611 (660). Att. fut. ἠρομαι and 2 aor. ἠρομαν presupsouse a pres. ἠρμαι, which is supplied by ἠρεοται.  
ἐροω (ἐρ- for ἐρ-) cp. Lat. sero) join: rare except in comp. w. ἄνα, διά, σύν, etc.: aor. -ει (on ἄνα -φα, perf. -εικα, perf. mid. ἐρομαι Epic.  
ἐρω Hom. say (ἐρ-, ἐρ- for ἐρ-, ἐρ-), cp. Lat. verbum), for which pres. Att. uses λέγω, φέμι and (esp. in comp.) ἀνεται: fut. ἐρω, aor. supplied by ἐρων, perf. ἐρομαι (ἐρ- ερο-κα), perf. pass. ἐρομαι, aor. pass. ἐρημοται, fut. pass. ἔρημομαι, fut. perf. ἐρημομαι, v. a. ἐρημέω, -τος. Ion. are ἐρω fut., ἐρημός (but ἐρημότως) aor. pass.  
ἐρω seated: see ἐρω.  
ἐκω (= ἐ-κω-καω, from redupl. ἐ-κω-) liken (also ἐκω): Imperf. Hom. ἐκκων and ἐκκον; perf. mid. προστίθα: art like Eur., plup. Hom. ἐκτό and ἐκτε have been referred by some to ἐκω. Poetic, chiefly Epic. (V.)  
ἐλαθω: see ἐλω.  
ἐκλησίαζω call an assembly: augments ἐκ- κλησίαζω or ἐκ- κλησίαζω, etc. (453 a).  
ἐλάω (from ἐλα-ω, 523 b) drive, march: ἐλα (539 b), ἐλατω, -ελατω (w. ἀκ., ἐξ), ἐλαται, ἐλαθαι, ἐλατος, ἐ-ελατοι Hom., ἐλατός Aristotle. Aor. mid. ἐλαθῳσαι rare. Fut. ἐλατος ψ 427, ἐλων: Hom. (645), ἐλω προκερ. in ms. of Xen., perf. ἐλαται μαι Ion. and late, plup. ἐλαται (Hom. 3 pl. ἐλαται- σαι or ἐλαταιο or ἐλαταιοται) ἐλαθῃς Hdt., Aristotle (489 g). ἐλω is rare and poetic. (IV.)  
ἐλάχιστο examine, confine: ἐλάχιστο, ἐλάχιστα, ἐλάχισται (407), ἐλάχιστον, ἐλαχιστο- μαι, ἐλαχιστό.
APPENDIX: LIST OF VERBS

εἰλίζω raise the war-cry, shout: ἵλιξα Xen. 512. (III.)
εἰλείζω whirl, turn round: ἵλιξα, ἰλείχθην. Poetic. 512. (III.)
δροτε (δρι— for ἰλικ)— roll (rarely ἰλίττεν); sometimes written δι—: ἰλίξα,
διξα (431), διξαῖα (434), ἰλεῖχθην, ἰλειχθήσομαι Aristotle, ἰλεῖκτε. Epic
aor. mid. ἰλίξαμην. Epic ἰλεῖκτε, ἰλεῖκθησον should be ἰλείκτε. ἰλίδων is the
usual form in Hdt. (III.)
ἀκα δροτε (ἀκα— for σελκ—; most tenses from ῥακα—; ῥακα late), often w. ἐπ,
ἐκ, κατά, σύν: ἀλέξα, ἀλεκα (431), καθ-ἀλεκα (443), ἀλεκαμα (489 c),
ἀλεκθήσομαι, ἀλεκτεός, συν-ἀλεκτεότεις. Fut. ἀλεκτεῖω Ion. and late.
By-form ἀλεκό Epic.
ἀλω (σελκ—) cause to hope, mid. (also ἰλεκμαί) hope like ἰλείζω: 2 perf. as
ἀλώ roll: ἰλλετήν Hom. (= ἰ-ειλ-ητήν), 489 e. Cp. ἰλών.ι
ἀμός vomit: ἰμοῦσα (808), ἰμασσα.
ἀμέρω (ἀμαρ—) kill: 2 aor. ἀμαρεῖ. 1 aor. mid. ἀμέραμαι as act. Poetic. (III.)
(III.)
ἐν-επᾶρεν waylay, lie in ambush regular: fut. mid. as pass. (808).
ἐν-επεῖ and ἐπεῖ (ἐπεὶ— for ἐπει—, ἐπεῖ—) say, tell: ἐν-ἐπέσω and ἐπέσης (ἐπει-πει?),
2 aor. ἐπεῖ-ετεῖν (ἐπε-πει, ἐπε-πειμα), imper. ἐπε-πετει or ἐπε-πετεῖ, 2 pl.
ἐπεί-ετεῖν for ἐπε-πετείν, inf. ἐπε-πετείν and ἐπε-πετείμ. Poetic.
ἐπέῳ 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. ἐπέομαι.
ἐπί-πο (ἐπί-πο) chide: 2 aor. ἐπέποτον and ἐπ-πο-ετον (448 D.). Epic also ἐπισο.
Poetic, chiefly Epic. (II.)
ἐπί-φημι (ἐ- for ἐφει, cp. ves-tio) clothe, pres. act. only in comp., in prose ἐφι-
ἐννυμία: ἐφι-φημι (539 c), ἐγιφημι-σα (450), ἐγιφημι-σαμι (489 d). Epic forms:
imper. κατα-ἐπείνειν, fut. ἐπέσω and ἐπέσω, aor. ἐπέσω and -εσω, mid. pres. inf.
ἐπε-πεινεθα Hdt., fut. ἐπέσω, aor. ἐπι-πομέναι and ἐσπεινεθα for ἐ-πεινεθα,
perf. ἐπειναι and ἐπείναι (part. ἐπείνας in tragedy). Cp. 489 D. The simple verb
is poetic, mainly Epic. (IV.)
ἐν-κύλλε χαρασ has double augment (451): ἐν-κύλτου (ἐν-κύλτου Aristotle),
ἐν-κυλίσαμο, ἐν-κύλλαι, ἐν-κύλλημα.
ἐντάξει investigate: ἐπείσω (rarely ἐπείθα, 539 d), ἐπείτασα, ἐπείτασα, ἐπείτασαμα,
ἐπείτασθην, ἐπείτασθησομαι, ἐπείταστε. 512. (III.)
ἰοῦν seem, resemble: see εἰοῦν.
ἱμάραξo keep festival: ἱμαράσα (for ἱρ-σα, 34). Ion. ἱμάραξο.
ἐπ-αφέω and ἐπ-αφεῖσθαι (ἀφε-, ἀφε—) enjoy (Epic and Lyric) are both rare:
2 aor. ἐπαφέομαι. Mid. ἐπαφέομασαι Ion., poetic, rare in Att. prose: ἐπαφέομαι,
ἐπαφέομαι rare, 2 aor. ἐπαφεῖομαι. (V.)
ἐπαινεϊο see ἐπινεοῖο.
ἐπιβουλείον plot against: regular, but fut. mid. as pass. (808).
ἐπίστομαι understand (726): 2 s. ἐπιστομάει, ἐπιστεύν and ἐπίστην poetic (465 s.
κ. 2), ἐπιστεύει Hdt.; subj. ἐπιστομάει (accent, 424 c, n. 2), opt. ἐπιστεύομαι,
ἐπιστεύομαι (accent, 424 c, n. 2), imper. ἐπιστεύω (ἐπιστεύον poetic and New Ion.),
imper. ἐπιστεύομαι, ἐπιστεύον and ἐπιστεύει (450, 466 b, n. 1), fut. ἐπιστεύο-
μαι, aor. ἐπιστεύθηκεν, v. a. ἐπιστεύτει. Distinguish ἐπιστομαί from ἐπιστομαι.
ἐπω (ἐπι-, ἐπε-) am busy about, usu. w. ἀμφαί, δια, ἔπι, μετά, περί (simple only in
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part.): imperf. ἐπον (Epic also ἐπον w. no augment.), fut. ἐψω, 2 aor. ἐστω for ἐ-σ(ε)ν (Ἀπ. -στομ, -στομ, -στών, -στιν), aor. pass. ἐπι-ἀπθάνω Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. ἐρχομαι follow: ἐπομεν (431), ἐφομαι, 2 aor. ἐστομέν (στάμαι, στοιμέν, στέθος, στέθαι, στόμαν). Hom. has στείο for στοι. For ἐσκωμαι, ἐσκώμαι, ἐσκόμαι, etc., following an elided vowel in the mes. of Hom. we probably have, not a redupl. aor. without augment (ἐστώ- for σε-στώ-), but wrong readings for στο-μαι etc. with the vowel of the preceding word unelided.

ἔπραπαλα δούχη: see ἐπμα (418).

ἐπαίμα (poetic) deponent pass., pres. in prose supplied by ἐπέω (ἐπα- for ἐπασ-): imperf. ἐπομέν (ἐπαμένει poetic); aor. ἐπάσεως fell in love, 489 e (ἐπασ(σ)άμην poetic), fut. ἐπασθέσαμαι poetic, ἐπέστα ἐπάτο poetic.

ἔργασαι (fery-) work, augments to ἔ and εἰ- (481, 432), redupl. to εἰ- (443): ἔργασμα, ἔργασμαι, ἔργασάμην, ἔργασσαι, ἔργασόν, ἔργασθέναι, ἔργαστο. In Hdt. without augment and reduplication. 512. (III.)

ἔρων: see ἔφρων.

ἔρω (from ἐφερω = ἐφερω-μ, 511) work, do (also ἐφω): ἐφω, ἐφα, 2 perf. ἐφρώ (ἐφερω-μα, 2 plup. ἐφρών μα, ἐφερω-μα) Epic, ἐφρών Hdt. Ion. and poetic; cp. βέβω. (III.)


ἐρέικω (ἐρεικ-, ἐρικ-) tear, burst: ἐρείκα, 2 aor. ἐρείκων trans. and intrans., ἐρεθημαῖ. Poetic and New Ion.

ἐρείνα (ἐρεϊν-, ἐρεϊ-) ἄθροι δόντω: ἐρείνα, ἐρεινα, 2 aor. ἐρείκων, 2 perf. -ἐρημακα have fallen Epic (plup. ἐρείκων Σ 15), ἐρεθήνα, 2 aor. pass. ἐρείσα, Ion. and poetic.

ἐρησα (ἐρησ-) ron: δι-ἐρεσις ἑα Hom. Late prose has ἐρεσιων and ἐρετω. (III.)

ἐρέω ask Epic: see εἰρεμαι.

ἐρειδαῖν (ἐρειδα-) contend Epic (III. IV.). ἐριδήσασθαι Ψ 792 (v. l. ἐρίδησασθαι) as if from ἐρείδομαι. By-form ἐρείδαιν ἐπικ. ἐρηθώ (ἐρηθ-) contend: ἐρητος (σ)α, ἐρηθομαι, ἐρηθός. Poetic. (III.)

ἐρομαι ask: see εἰρομαι.

ἐρπο (σεφρ-) and ἐρποῖσι creep augment to ei- (431): ἐρπον, ἐφ-ἐφρον, ἐρποῦς,

. ἐρποῦ το beast.

ἐρρο (ἐρρ-, ἐρρ-) go away, go (to destruction), perish: ἐφρήσω, ἐφρήσα, εἰσ-

. ἐφρημα."
eirwōma and eirwoma. 489 d (3 pl. eirwatei and eirwatei), plup. eirwmen (3 pl. eirwato), eis(1)ρωθσιν Hippocr., ἐπιστο Soph. Epic and Ion. eirow is poetic (esp. Epic) and New Ion. Late fut. ἔῳσ(σ)ω.

έρχομαι (έρχ-, έλθ-, έλθεν-, έλθε-) go, come: éleusomoai, 2 aor. ἐλθον, 2 perf. ἐλθεθα. In Att. ἔρχομαι 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. ἐρχόμην uncom. is rare. For the above tenses Att. prose uses ἐσω, ἐσωμι, ἐσω, ἐσω, ἐσω, ἐσω simple and in comp. (but not ἐσωτα for ἐσωτατα; slatter). Fut.: Att. prose uses ἐωμ (774), ἐφέσωμι or ἐω for ἐλθομαι (which is Epic, Ion., Tragic); 2 aor. ἐλθον poetic; 2 perf. ἐλθεθα or ἐελθεθα Epic, ἐελθεθε, -ητα in Comic and Tragic fragments; 2 plup. ἐλθαθες Epic. (VI)


εις-θω (for εις-θω) cat.: imperf. ἐςθον, fut. ἐςθαι (541, 806), 2 aor. ἐςθαν, perf. ἐςθενα, κατ-ἐςθενα, ἐςθετο, τεςθ. Epic are ἐςθαν pres., ἐςθαν 2 perf. part., ἐςθεναι (? perf. pass.; ἔςθαν Comic, Hippocr., Aristotle. (VI) ἐςθο Epic and poetic, ἐςθω Epic, poetic, and Ion.

εὐθῶν entertain augments and reduplicates to ει- (431, 443).

eὐδω sleep, rare in prose, which usually has καλ-εδω: imperf. καλ-εδων and καλ-ηδων (460), fut. καλ-ενθησα, n. a. καλ-ενθησας. eudw is chiefly poetic and Ion. (imperf. eudon and ηδων).

εὐπρεπεῖν do good. The augmented form εὐπρεπεῖ is to be rejected (452).

eὐφραίω (eupr-, eupr-) find: euprēma, 2 aor. ηρευν or ηρευν (imper. ευρέω, 424 b), ἡρμηκα or ἡρμηκα, ἡρμηκα, ἡρμηκα, ἡρμηκα, ἡρμηκα, ἡρμηκα, τες, ἡρμηκα, ἡρμηκα. The augment is ηδω- or ευ- (437). (V)

εὐφραίνω (euprα-1) cheer: euprααι, ηφραίνα. Mid. rejoice: euprααιμαι and ευφραίνησομαι, καταφραίνην. The augment is also ευ-. (437). (III)

εὐχαίρει (euchai-) pray, boast: εὐχαιμαι, ηχαίμαι, ἀχαιμαι, τες, τες Hippocr., ἄς, ἐςτες Aesch. The augment is also ευ-. (437).

εὐχαίρω (euchai-) hate: εὐχαίρω, εὐχαίρωμαι (808), ηχαίρω, ηχαίρωτε. Epic and poetic. (III)

εὔχω hate, ἐχόμαι: only pres. and imperf. Poetic for ἐς-εὐχαίρωμαι.

εὐω (έω, for σεω-, and σχε-, σχε-) have, hold: imperf. εὐω (431), εὐω or σχων (1911), 2 aor. εὐων for ες-(1)τα-ν (σχα, σχειν or σχα, σχειν, σχυς), ἑγκα, παρε-κακαιμα, ἑκτις, ἄνα-κακαιμα, τες. Mid. εὐωμαι hold by, am near: εὐωμαι (sometimes pass., 808), and σχωμαι (often in comp.), 2 aor. ἑγκαμαι usu. in comp. (σχωμαι, σχωμαι, σχευ, σχαθαι, σχαθαι), used as pass. for ἑγκαμαι (late). Epic forms are perf. συν-σχωκα (for -σκ-σχα-τα) B 218, plup. pass. τσ-ω-χατο were shut M 340. Poetic is 2 aor. εὐωκα (490 D.). See ἄρσκω, ἄνω, ἀνωκαμαι. By-form ευω for σεω-(1)τα-ω.

ευω (έω, ευω) cook, boil: ηχαμαι (ἐνω Comic), ηχαμα, πτιος (for ἐφω), ἐχαμα, ἐχαμαι Hippocr., ἐχαμι Hdt. The pres. ἐφω is not Att.

εὐώ (έω) live (έω-, ευ-, 395): (ευω, ευω): imperf. ευω, fut. ευω and ηχαμαι. For late ἐφω, ἐφω Att. has ἐφω, βεβεθκα. ηχαμαι is commoner than ηχαμαι. τσω Epic, New Ion., dramatic. See 522 b, 641 and D.

εὐνωμαι (ευν-, ευ-, op. Lat. jugum) yoke: ηχωμαι, ηχω, ἑγκαμαι, ἐχωμαι rare, 2 aor. pass. ἑχγεν. (IV)

ευ (ευ-) boil (intrans. in prose): ηχα-ευω, ηχω, ἐς-εχαμαι Hippocr.
APPENDIX: LIST OF VERBS

[常-γω] (συ., 731) gird: ζωσά, καρμαι (Att. inscr.) and ζωσμαι (preferred in ms.). (IV.)

ηθισκίω come to manhood, ηθισκιω am at manhood: ἱθ-ηθήσω, ἱθησα, παρ-ηθήσηκα.

Epic ἱθώσατα, etc. (843). (V.)

ηγερθόμαι am collected: see ἄγωρη.

ηγεμομαι am pleased: ἴηθήσουμαι (812), ἴηθην, aor. mid. ἴησάμην i 358. ἴηδω (ἴεα) is very rare.

ἡδέω (ἡδε-) sweeten: ἡδέων, ἡδυμαί, ἡδύνην, ἡδυντός. (III.)

ἡγερθόμαι am raised: see ἀγωρο.

ἡμι sit: see 789.

ἡμι say: see 792.

ἡμι sink, bow: ἡμίσα, ὑπ-ημι-ἡμικέ X 491 from ἴημ-ἡμικέ with ν inserted.

Poetic, mostly Epic.

ἡττάμαι from ἡττάμαι (Ion. ἴσσουμαι from ἴσσουμαι) am vanquished: regular, but fut. ἴττησομαι and ἴττησομαι (812).

θάλλω (θαλ-) bloom, rare in prose: θάλλα make grow Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θάλεω (490). (III.)

θάν-τε (θαφ-, 125 g) bury: θάψω, θαψα, τέθαμαι, 2 aor. pass. τάφην, 2 fut. pass. ταφήσομαι, fut. perf. ταφάτσομαι, ταφτός; 1 aor. pass. τάφθηνIon. (rare). (II.)

θαυμάζω (θαυμ-α-) wonder, admire: fut. θαυμάσομαι (808), otherwise regular.

512. (III.)

θείμαι (θει-) smile: θείω, θείναι Epic, 2 aor. θείων. Poetic (and in Att. comedy). (III.)

θελω wish: see θελα.

θεραπεύω serve, heal: regular, but fut. mid. θεραπεύσομαι is usu. pass. (808).

θερμαίνω warm myself (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (586),

1 aor. pass. as intrans. θέρση (only in the subj. θερεω 'p 23).

θης (θε-, θε-, θ-, 503) run: θεσσομαι (808). Other forms supplied by other verbs (see τρέχω).

θη- in θημαί milk, θησάμην sucked. Epic.

θη- see ταφ.

θ-γ-γ-άνω (θεγ-) touch: θείμαι (806), 2 aor. θείων, α-θείτος. Poetic, rare in prose ( Xen.). (IV.)

θλάω bruise, break: θλάων, θλάσα, τέθλασαι (489 c) Theocr., θλάσθην Hippocr., θλαστόν. Ion. and poetic. See φλάω.


θυς-κε, older θυς-κε (θα-, θη-, 492, 526 b) die: ἄπο-θανομαι (806), 2 aor.

ἄτ-θανον, τέθνηκα am dead, 2 perf. τέθνατον (704 c), fut. perf. τεθνήσω (659 a,

1958), θυτός. In prose regularly ἄπο-θυςκο ἐν fut. and 2 aor., but always τέθνηκα. (V.)

θράπτω (θραχ-, τραχ-) disturb: θράξα, θράχηθην Soph. See ταράττω. Mostly poetic. (III.)

θραύσω break, bruise: θραύσω, θραυσά, τέθραυσαι and τέθραυσαι (489 c), θραύσ-

θην.

θρίπω (θρυφ-, 125 g and η.) crush, weaken: τέθριμμαι, θρόφηθην Aristotle, 2 aor.

pass. θτρίφηθην Hom., ἵν-θριπτος. θριπτομαι put on airs. (II.)
APPENDIX: LIST OF VERBS

θρή-σκω and θρή-σκῳ (θρε-, θρς-, 492) learp: -θροῦμαι (806; w. ιντερ) poetic, 2 aor. θροῦν. Mainly poetic. By-form θροῦμαι Hdt. (V.)

θῶ (θ-, θ-, 500. 1 a) sacrifice: θῶνι, θύει, θύεια, θύειαι, θέτην, θύειον. θῶ and θάνω rush poetic: in the classical language only pres. and imperf. θύειον Hesiod.

λαίνω (λαί-) warm: θνᾶ, θνῆν without augm. Epic and Lyric. (III.)

λάλλω (λαλ-) and λαλλάω send: -αλλή, θελα without augm. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

λαχέω and λάχω (for μιχαχω) sound, shout: λαχεῖος, λάχεια, 2 perf. part. ἀμφιλαχεῖα. Hom. has both τάχος and τάχον. For λαχ- in tragedy λαχ- is commonly written. Poetic, mainly Epic. 485 d.

λῆ-, εἰλ-, οἰλ- (for μιλ-, etc.) in ὕλον saw from ἑ-μιδον 431 (ἰδω, ἐδαμε, ἔδα, ὑδίν, ἑδίν), fut. ἐδομαί shall know (Epic εἰδόθω), plup. θυδή or θυδεῖ κέκολ (794 ff.). ἐκτότος. Mid. ἐδομαι seem, resemble Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. ἐδομάω saw Epic, poetic, Hdt., προ-ἰδεῖς Thuc. 810- in ὕδα, 794 ff.

ἐδρῶν seeat: ἐδρῶσω, ἐδρῶσα. For the contraction to ὧ instead of ὄν (ἐδρᾶς, etc.) see 398. ἐδρῶν place (Epic ἐδρῶ) very often comp. w. κατά: -ἐδρῶσω, -ἐδρῶσα, -ἐδρῶσα, ἐδρῶμαι, ἐδρῶθην (ἐδρῶτην Epic), ἐδρῶτος.

τε-μαί (τε-, cp. Lat. in-co-tus) strive: usu. in comp., as ταρ-έμαι beg. The forms are like those from the mid. of τημά (cp. 778). Epic aor. ἐκτότος and εἰσάμην.

ὁ (for σι-σ(e)δ-ω, cp. sedeo) seat, usu. sit, mid. ἐμαι sit, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίμα, καθόμαι, the usual forms in prose. See also ἐμαι, καθόμαι sit. By-form ἐκκάθω seat, place. (III.)

ἡμί (σι-σμ-μι) send: ἥμι, ἥμα, 2 aor. εἴτων, etc., εἴκα, εἴμαι, εἴθην, ἐθέμαι, ἐτός, ετός (except pres. and forms in comp. in prose). For inflection and synopses see, 777 ff.

ἰκτέμαι (ἰκ-) come, in prose usu. ἄφ-ικτομαι: ἄφ-ἴκομαι, 2 aor. ἄφ-ικόμη, ἄφ-ικται. Uncomp. ἐκκόμωμαι suitable (rare). The simple forms ἐκτέμαι. ἐκτεινομαι, ἐκταμομαι are poetic. Connected forms are poetic ἐκομ (imperf. ἐκομ, aor. ἐκομ) and ἐκατό, only pres. and imperf. (Epic and Tragic). (IV.)

τλα-σκο-μαί (τλα-) propitiate: τλάσαμαι, τλασάμαι, τλάσην (489 e). Epic aor. τλάσαμαι, Epic pres. and aor. τλάσαμαι. (V.)


κλαώ (κλαμαί) roll: κλα. See εἴλω and εἴλω. (III or IV.)

λμσω (λμασοντ) lash: λμα (σ) α Epic. (III.)

ὁμίλω (ὁμίλω) and ἱμιλομαί desire: ἵμιλομαι Epic, ἵμιλην Hdt., ἵμερος. Poetic and Ion. (III.)

ἰτεμαί ὑμ.: (726, 726 a) see ἐτομαί.

τάμι: Doric for ὅτα κνοῦ: ὅτα (or ὅταν), ὅτατ, ὅταμαι, ὅτατο, ὅτατι, perf. ὅτατοι ὅτακω liken ( = ἐκ-σκω) : see ἐκω.

ἰστημί (στή-, στα-) set, place: στήμω shall set, ἴστημα set, caused to stand, 2 aor. ἴστημι stood, 1 perf. ἴστημα stand (= σε-στήκα), plup. ἴστημαι stood (ἴστηκη, rare, 444 b), 2 perf. ἴστημαι stand (417), perf. mid. ἴστημαι rare.
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fut. perf. ὅστιςμεν shall stand (754 a, 1668), aor. pass. ὅστάθην was set, v. a. στάθης, -τσος. For the inflection see 416, for dialectal forms of present see 737 D. ff. Epic 1 aor. 3 pl. ὅσταραν and ὅστησαν, 2 aor. 3 pl. ὅσταν (inf. ὅστήμεναι), 2 perf. inf. ὅσταμεν and ὅστεμαι, part. ὅστως and ὅστεως. Iterat. imperf. ὅστασκε, 2 aor. ὅστάσκε (496 a). 819.

ἰχναίον (ἰχναῖον) make dry or lean: -ἰχναίω (Throughout ἰχναῖα Aesch. (544 a, ἰχνηία Ion., also Att. ?), ἰχνάδην Hippocr., -ἰχνάρτειν Aristot. (III.). ἰχνώ (for σι-σ(ε)χ-ω), have, hold: see ἰχνοῦ.

καθε- (καθε-) in Hom. ἐκαθάδων depriving, ἐκαθάδεω shall deprive. Not the same as καθε- (κήδω). ἐκαθάδημα without may be from χάδω.

καθαρέω (καθαρέ-) purify: καθαρέω, ἐκάθαρα (and ἐκάθαρα ?), καθαράμαι, ἐκαθάρθησαν, καθαράτως Hippocr. (III.).

καθημαί: see ἱθμαί.

καθέω sleep: see ἱθμαί.

καθέω: see 790.

καθέσθαι, sit: imperf. ἐκαθάςθην (450), fut. καθέσθαι (539), aor. ἐκάθεσθαι or καθέσα. Mid. καθήμαι, sit: ἐκαθήμην, καθήμοροι (521), ἐκαθήμαριν. Hom. has imperf. καθέσθην or καθισθήν, aor. καθέσα and καθέσα, Hdt. kateisēa. See ἱθμαί, ἱθμοί. (IV.) καθ-νυμαι excel: perf. καθέσαν (καθέσαντος Pind.). Poetic. (IV.)

καλώ (καλ-, καλ-) kill: καλῶ, 2 aor. ἱκανον, 2 perf. κέκανα (κατα-κεκόρτεσ Xen.). Poetic. (III.)

καλω (for καψω from καψ-) wan, καν-, καφ-, και-) and καμ (uncontracted, 396) burn, often w. ἐν, car: καλώ, ἱκανω, -κακικα, κάκιμαι, ἱκαθήν, -καθή-θομαι, -κακότως. 2 aor. ἱκανος Epic, poetic (part. κανίς Epic, κακίς Att.). 2 aor. pass. ἱκανον burned (intrans. Epic and Ion. The mss. show καλω in tragedy, Thuc., and in Xen. usu., καγ in Aristoph., Isocr., Plato. 520. (III.)

καλέω (καλε-, κλε-) call: καλέω (539 a), ἱκαλώ, κλήση, κίλης am called (opt. 711 c), ἱκλήθην, fut. pass. κλήθομαι (καλοθνai S. El. 971), fut. perf. κλήσαμαι shall bear the name, κλήτος, -τος. Aesopic pres. κλήμαι, Epic inf. καλήμαι; fut. καλέω Hom., καλέω Aristotle, aor. ἱκλεός Hom. Iterative καλέσκειν, κάλεσκε. Epic pres. κ-κλή-σω.

καλέων-τω (καλεβ-) cover (in prose usu. in comp. w. ἄπο, ἐν, etc.): καλύψω, ἱκάλυψα, κακάλυμμα, ἱκάλυφθην, καλύφτω, συγ-καλυπτέω poetic. (II.)

κάμ-νω (καμ-, καμ-) labor, am weary or sick: καμβώμαι (806), 2 aor. ἱκαμον, κεκαμέ, ἄπο-καμίτως. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. ἱκάμβη, 2 perf. part. καμβήσω. (IV.)

κάμπ-τω (καμπ-) bend: καμψώ, ἱκάμψα, κάκαμμαι, ἱκάμμθην, καμπτός. (II.)

κατοργώμαι accuse: regular. For augment, see 453.

καφ-ε-παντ, in Epic 2 perf. part. κεκαφθώ.

καθεν-νύμι: see κεκάθαν-νύμι.

κατ-μαι lie: κατομαι. See 791.

καπω (κερ-, καρ-) shear: καρω, ἱκαρα, κακαραι, ἄπο-καρτέος Comic. Epic aor. ἱκερα (544 b), aor. pass. ἱκερήθην Pind., 2 aor. pass. ἱκαρύ (Hdt.) prob. Att. (III.)

καθω split: Epic καθων § 425.

κέω and κεω wish to lie down. Epic. Cp. κεμαι.

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κέλιων command: κέλιων, ἐκέλιων, κεκλεινόμενον, κεκλεινωμεναι (489 c), ἐκελώσθην, παρά-κελευστός, δια-κελευστός.
κέλλω (κελ-) land: κέλλω (536), ἐκέλα. Poetic = Att. ἐκέλλω. (III.)
κεράν-νύμι and κεραν-νύν (κερ-, κρά-) mix: ἱκέρασα, κέρασα, ἱκέρασην and ἱκέρασθη (480 g), κράτος. Ion. are ἱκέρασσα poetic, κέρασσαι, ἱκέρασθαι.
By-forms κέρασω and κερασω, and κρήπτω and κρίμω. (IV.)
κερδαίω (κερδ-, κερδ-, κερδαί-) gain: κερδάνω, ἱκέρδαναι (544 a), πρω-κερδήσαμε. Hdt. has fut. κερδήσωμαι, aor. ἱκέρδησα and ἱκέρδησα (528 h). (III. IV.)
κέβω (κεβ-, καθ-) hide: κέβω, ἱκεβα, Epic 2 aor. ἱκεβαν and redupl. 2 aor. in subj. κεβάω, 2 perf. κέβαυα as pres. (in Trag. also am hidden, and so κεβάω in trag.). Epic by-form κεβάω. Poetic.
κηρύττω (κηρύ-) proclaim: κηρύξω (147 c), ἤκρυξα, ἵππο-κερύξα, κεκρύξω, ἱκηρύξθην, fut. pass. κεκρύξθησαμαι and (Eur.) κηρύξσαι (809). (III.)
κι-γ-χ-άσω (κι-, κη-, κί-, κί-, κι-) Epic κιθάρω κοίπηκα, come upon, reach, find: κιθάρω (806), 2 aor. ἐκιχόυ, Epic ἐκιχεύσαμε, ἐκιθεμε. Hom. has 2 aor. pass. ἐκιθαμ as intrans.: κιθήν (mns.-ειω), κι-thai, κι-thai and κι-thai, κι-thai and (mid.) κι-thai. These forms may come from a pres. κιθαι (688), but they all have aoristic force. Poetic. (IV.)
κει-τμι: see οικεδάννυμι. (IV.)
κερ-τμι and κερω Epic: see κεράννυμι.
κλαω weep (for κλαω from κλαθ-ω: κλαω, κλατ-, κλαω, κλαω), κλαω in prose (not contracted, 620) κλαθε or κλαθω (κλαθωμαι shall suffer for it), ἐκλαθα. Poetic are κλαθωμαι (540), κέκλαθαμε, κέκλαθαμε (κέκλαθαμαι has some support), κέκλαθην and ἐκλαθέθην (489 c), κλαστός κλαστός. The ms. have κλαω in Xen. usw., κλαω in Aristoph. (III)
κλαθε break, in prose w. ἐδά, ἐδα, ἐτα, κατά, πρός, σύν: ἐκλαθα (488 a), ἐκλαθα-
κίνημαι (489 c), ἐκλαθόθην, ανα-κλαθόθημαι Aristotel.
κλαω shut (Older Att. κλαμα): κλαω and κλαθα, ἐκλαθα and ἐκαθα, ἄτο-
κάθαρα, κάθαρα and κάθαρα (κάθαρα has some support), κάθαρα and ἐκαθάρα (489 c), καθότα καθότα. κλαθα is Ion.
κλαθω (κλαθ-, κλαθ-) steal: κλάθω (less often κλάθω), ἐκλαθα, κέκλαθα, κέ-
κλαμαι, 2 aor. pass. ἐκλαθαν, κλαιττος, θυγ. 1 aor. pass. ἐκλαθεθη Ion. and poetic. (II.)
κλάθω celebrate in song: κλάθω, ἐκλάθα (Dor. ἐκλάθα from κλάθω). Poetic. 512. (III.)
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κλίνω (κλιν-) bend, usu. comp. w. κατά: κλίνε, κλίνα, κλίνου, κλίνω, κλίνω (491), 2 aor. pass. -κλίνησα, 2 fut. pass. -κλίνησομαι, 1 aor. pass. κλίνησομαι poetic, κλίνεσθαι Epic, poetic, ἀτομ-κλίνεσθαι Aristotle. (III.)
κλέω hear: imperf. κλέον is an old 2 aor. from an assumed pres. κλέω; 2 aor. imper., without thematic vowel, κλῆθι and (Epic) κλίνάθη; perf. κλίνου rare; part. κλίνων as adj. famos = κλίνων. Poetic.
κλαίω scratch, usu. comp. w. δια: κλαίου Eur., -κλαίας, -κλαίεις, -κλαίου ἰμαί (499 c), -κλαίας, -κλαίους.
κκάω (κκα- or κκαρ- or κκαρ-) (on pres. contraction κκή, κκή, etc. see 394, 641) often comp. w. κατά: κκήσω Hippocr., κκήσα, κκήσου (498 c), κκήσην.
Cp. κναίω.
κολλάω (καλ-α-) hollow: κολλάω, κολλάων (544 a), κολλάσματι (499 h) and κολλάσθη Hippocr. (III. IV.)
κορίζω (κορί-) care for: κορίζα, κορία, κεκόριζα, κεκορίσματι (usu. mid.), ικο-
μισθηρίαν, κοριστοῖς, κοριστός. (III.)
κούτα (κούτα) cut, usu. in comp. in prose: κούτα, κούτα, -κόκοτα (διδ., ές, σύν, etc.), κόκομαι, 2 aor. pass. -κόπταιν (άρδο, τερπ.), 2 fut. pass. -κόπομαι, fut. perf. -κόπομαι, κόπος. Hom. has 2 perf. part. κόπομαι. (III.)
kορεύω (κορε- for κορες-) satisate: fut. κορέω Hom., κορέων Hdt., aor. κορέως poetic, 2 perf. part. κορεύως satisated Epic, perf. mid. κορεύσαμαι (498 c) Xen., κορεύσαμαι Ion., poetical, aor. pass. εκκόρευθης poetic (498 g) δ-κόρηστος and δ-κορε(σ)τος insatisate, both poetic. Ion. and poetic, rare in prose. (IV.)
kρόφασω (κροφθ-) arm with the helmet, arm: act. only pres. and imper. Hom.
aor. part. κρόφασάμενος, perf. part. κρόφασμενός. Poetic, mostly Epic. (III.)
kρέων aged: εκτεσθαι (-άμε) and κεκορίσθής Epic.
κράζω (κραγ-, κραγ-) cry out: 2 aor. ικραγος, 2 perf. κράτασα as pres. (imper.
698, 704 ε.), fut. perf. as fut. κράτασαι shall cry out (581, 806). By-form
κραγάω. (III.)
kραίω (κραί-) accomplish: κράφω, κράφα, perf. 3 a. and pl. κράφαται, κράφαθη, κραφθήσομαι, δ-κραφτοσ. Epic by-form κραίω (κραίω?) εκράφη (ἐκρά-
θημα?), perf. 3 a. κραφάται, plup. κραφάτο, aor. pass. εκράφατον Theocr.,
δ-κραφτοσ. Poetic. (III.)
kράμα-μαι (κραμ- -) hang, Intrans., used as pass. of κραμάννυμι. Pres. inflected as
τόται (subj. κράμαμαι, opt. κραμάμην, 749 b, 750 b), κραμάσαμαι. Crp.
kραμάμαι and κραμάννυμι.
kραμάννυμι (κραμ-, 729) hang, trans.: κράμα, κραμάσα, κραμάσθη, κραμάστη.
Mid. Intrans. see κραμάμαι. Fut. κράμασιν Comic poets, κραμώ Epic. (IV.)
kράζω (κρα- or κραγ-) creak: 2 aor. Epic κραίε (v. 1. κράγε), 2 perf. κράτασα Aristotle. (III.)
kρίμ-μαι (κρίμ- -κραμ- -) often miswritten κρήμ-μαι, hang, trans., rare in act.
Mid. κρίμαμαι at suspended = κράμαμαι. Poetic. (IV.)
kρίνεω (κριν-) judge: κρίνω, κρίνα, κρίνα (491), κρίμαμα, κρίνθην (ἐκρίνθην Epic,
491), κριθήσομαι (κρινόμαι rarely pass., 809), κριτής, κριτῆς poetic. (III.)
kρόεω deal: κρόεω, κρούνα, κρούνα, κρούνομαι and κρούνομαι (498 g),
-κρούνθην, κρούντος.
kρήτ-τω (κρήτ-) hide: κρήτω (prose w. ἀτο, κατά), κρήτα, κρήτωμαι (prose
w. ἀτο), κρήτηθην, κρυπτός, κρυπτός poetic. Poetic 2 aor. pass. εκρήτησις is rare
(Soph.), κριθήσομαι Hippocr. (II.)
APPENDIX: LIST OF VERBS

κτάσμαι acquire: κτήσσομαι, ἐκτησάμην, κατήσμαι (442 n.) possess (subj. κτᾶμαι, -ον, -ταί, 709; opt. κτῆσθημαι, -ο, -το, 711; doubtful are κτῆσθημαι, -ο). fut. perf. κτήστομαι shall possess (581); κτῆσθη pass.; κτήστη, -τος. Aor. mid. κτήσαμην usu. = ἔχει possessed. Ion. perf. mid. κτησμαί (442 D.) and fut. perf. κτήστομαι shall possess (both in Plato).

κτείνω (κτεν-, κτον-, κτα-ν, 478, 480) kill, in prose usually comp. w. ἀεί, in poetry w. κατά; ἀπο-κτείνω: κτενός, κτεναία, 2 perf. ἄκτενσα. Ion. fut. κτενέω (κτενός from κτείνω). Poetic 2 aor. κτεναν and κτενα (561 D.); subj. κτενέων masc. χ 216, inf. κτενερει, part. κτάς; mid. κτῆσμαι was killed (687). Epic aor. pass. κτάθην. In Att. prose ἀπο-κτόσας is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτίνυμι and ἀπο-κτάνω (sometimes written κτενεῖμι, -ώ, κτενεῖμ, -ώ, 783). (III.)

κτίσω found: κτίοιμαι, ἐκτίσα, κτίσομαι Pind., ἐκτίσθην, ἐκτίστος poetic. Epic 2 aor. mid. part. κτίσμαι (-κτίστος) as pass. found, 512. (III.)

κτυνεό (κτυν-, κτυν-, 485) sound: ἐκτύσα, 2 aor. κτυνον Hom. (546 D). Poetic κυδαίων (κυδ-α-) honor: ἐκδόθη Epic. Hom. has also κυδανω and κυδίσω. 528 h. (III. IV.)


κυλίνδεσθαι and κυλινδῇs later κυλίνδῃ, roll: ἐκκύλησα, κατα-κυλίνθοιμαι (489 c), κυλίθην, ἐκ-κυλίνθῃς-τομαι, κυλίστῃς. From κύλινθα (ἐκ κυλίνθα) the pres. κυλτή was formed. Connected is καλινδέομαι.

κυ-νέω (κυ-) kiss: κυκάμαι (?), ἐκκύσα. Poetic. προο-κυνδεῖ render homage to: προο-κυνήσα, προο-κυνήσῃ (προο-κυνίς poetic). (IV.)

κυρ-τω (κυρ-, κυρ-, κυρ-, κυρ-, κυρ-) stoop: ἀνα-κυκαμαι (806), ἐκκύσα, κύκαμα. If the verb-stem is κυρ- the v is long in all forms. (II.)

κυρέω (κυρ-, κυρ-, 485) meet, happen is regular (poetic and Ion.). κύρω (κυρ-) = κυρεῖ mainly poetic: κύρω (586), ἐκκύρει. (III.)

κωκός (600, 1. a) lament: κωκόσα Aesch., κωκόσοιμαι (806) Aristoph., ἐκκύσα poetic.

κυλθε hinder: regular, but (rare) fut. mid. κυλθόμαι as pass. (808) T. 1. 142.

λα-γ-χ-άνω (λαχ-, ληχ-) obtain by lot: λήχοιμαι (806), 2 aor. λαχον, 2 perf. ἐληχα (445), ἐληχαμαι, ἐληχηθήν, ληχτός. Ion. fut. λάχαμαι, Ion. 2 perf. λάχαγα (also poetic). Hom. 2 aor. ἔλαχον (redupl. ἔλαχον made partaker). (IV.)

λάχομαι and λάχωμαι (Epic and Ion.) = λαμβάνω.

λα-μ-β-άω (λαβ-, ληβ-) take: λήψοι (806), 2 aor. λαβον, ἐλήψα (445), ἐληψάμαι, ἐλήψθαι, ληφθοῦσαι, ληφθήν, -τος. Fut. λάμψομαι (better λάμψομαι) Ion., λάψομαι Doric; 2 aor. inf. λαβάθοιμαι Hom.; perf. λαβήκα (λαβή-) Ion. and Doric; perf. mid. λάμμαι poetic, λαμμαί Ion.; aor. pass. λάφθον Ion., ἐλαφθὲρ Doric; v. a. κατα-λαμπτόν Hdt. (IV.)

λάμπω shine: λάμψα, λαμψά, 2 perf. λαμμαται poetic.

λα-ν-θ-άω (λαθ-, λνθ-) escape the notice of, lie hid: λάθο, 2 aor. λαθον, 2 perf. λάθεω as pres., v. a. δ-λαςτος poetic. Mid. in prose usu. ἐλα-λαθάμαι forget (λαθάμαι poetic, rare in prose; λήψομαι poetic): ἐλ-λάθομαι, 2 aor
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λά-λάθημαν, perf. mid. ἐπί-λάθημαν. Hom. has 2 aor. λάθαν caused to forget and λάθθημαν forgot (448 D.), perf. mid. λάθθημαν. λάθθημα is poetic. By-forms are λήθη, -ομα, chiefly poetic: λήθη poetic; and ληθάνω cause to forget Epic, poetic. (IV.)

λά-σσε (λά-σσε or λα-σσε) lap, tick: pres. late: ἐκ-λάσσεμαι Aristoph., ἔκ-λάσσεμαι Aristoph., ἐλέφαν Aristoph. Fut. λά-σσω Hom. (II.)

λάκκυ, for λακ-κκυ, 520 d (λακ-, λακ-) speak: λακκύσσαμαι (806), 2 aor. ἕλακον (ἡλίασσα rare), 2 perf. as pres. λήθη Epic = λάκκα Tragic (part. λακκίνιa Epic), 2 aor. mid. λακκύσσα Epic. Poetic verb. By-forms ἐτ-λήκω Epic, λακκύσσω Tragic. (V.)

λάω see: only part. λάω and imperf. λάε. Epic.


λέγω say: λέω, λέει, perf. ἐρρέει (see under ἐρρέω), λέειμαι, ἐλέγχων, fut. pass. λεγόθημα, fut. perf. λέέμαι, λεκτός, -τός poetic. Fut. mid. λέομαι as pass. is poetic (809). Dia-λέγων δίκα: δια-λέειμαι and δια-λεγόθημαι (812), δια-λέειμαι, δια-λέγχων (δια-λέγων Aristotle), δια-λεκτός.

λέγω collect, count, usu. in comp. w. ἐκ or σύν: λέεια, -δέεα, 2 perf. -άλεξα (445), -λέειμαι and -λέεμαι, 2 aor. pass. -λέγην (ἐλέγχην rare in Att.), fut. perf. -λεγόθημα, -λεκτός, λεκτός poetic. 2 aor. mid. ἐλέγματι 335.

λείπω (λείπ-, λείπ-, λεί-, 477 a) leave, often in comp. w. ἀπό, κατά, ἐπί, etc.: λέιψα, 2 aor. διέλειπε, 2 perf. λείπομαι have left, have failed. λείπομαι mid. remain, pass. am left, am inferior: λείπομαι, διέλειπον fut. pass. λειφθοῦσαι, fut. perf. λείπομαι, λειπτος. Fut. mid. λείπομαι is rarely pass. (809). 2 aor. mid. λειπτόμαι in prose only in comp. (as pass. Λ 698). By-form κατα-λειπτόμαι.

The inflection of the 2 aor. see 384.

λεπτός (λεπτό-) thin: λεπτύνα, λεπτύνσωμαι (489 b), λεπτονθήνην. (III.)

λές (λέ-, λακ-) peel, usu. comp. w. ἀπό, ἐκ: λέψα, -λάσσα, λάλαμαι (inscr.), -λάειν.

λέω stone to death, usu. comp. w. κατά in prose: -λέσω, -λάσσα, -λεσθήν (489 c), -λεντόςσωμαι.

λεχ- lay to rest (cp. λέχ-ος bed): λέξομαι, ἕλξα (ἐλέξαν went to rest, imper. λέξα, 542 D.), 2 aor. athematic forms (688) ἐλεκτο went to rest, imper. λέξo for λεχ-ος, inf. κατα-λέχθαι for -λέχθαι, part. κατα-λέγμενοι. Epic.

λίθω: see λάνθανα

λι-λαμοῦ (λι- for λα- 624 a) desire eagerly only pres. and imperf.; with perf. λελαμία (λι-). Epic. Cp. λα- (III.)

λισσομαι rarely λιτομαι (λι-) supplicate: ἐλισσάμην Epic, 2 aor. ἐλιταμήν Epic, τολελλιότος. Poetic, rare in prose. (III.)

λεκχαδός (and λιχχαδός) lick: perf. part. λεκχαδότες Hesiod. Usually poetic.

λέω = λαφεω wash: λοσσομαι, ἐλάε(σ)α, -λυμην. Epic. See λούω.

λέον wash loses v before a short vowel and then contracts (398 a): λώον, λούς, λούς, λούμαι, λούσι, λοսι, λούσα, λογοσαμαι (λοσω late), θωσα, λομομαι, δλομομαι. Hom. has λώον, λώον: λοσσομαι, λώσα 5217, λώσα (αυτ), Hippocr. λάθην.

λώμαιν (λωμαίν-) abuse: usu. λυραιμαι as act.: λυραιμαι, λυρημαι, λυτομαι, (λαμομαι) (usu. mid. 489 b), λιλαμάρθαν Tragic. (III.)

λισσ (λι-, λι-) loose. λισσα, λισσα, λυκα, λαμμα, ὀλθην, λυκόμαι, λελαμία, λελαμία,
APPENDIX: LIST OF VERBS

λαίνω (μα-, μη-) madden, act. usu. poetic: ἤπηνα, μέμηνα am mad. Mid. 
μαίνομαι ῥάγη: μαίνομαι Hdt., 2 aor. pass. ἵμανην. (III.)
μαίνομαι (for μα(σ-)μαι, 624 a) desire, strive: μάσσωμαι, μάσα(σ)όμην, ἑττ-μαστος.
Epic. Connected are Aeol. μάσσωμαι (μάτα, opt. μάτο, imper. μάτο) and 
μασμώμαι, Epic, poetic. (III.)
μα-ν-θάνω (μαθ-, μαθε-) learn: μαθησομαι (806), 2 aor. ἵμαθον, μεμάθηκα, μεμή-
thεμα, ἤθεμα. Hom. has 2 aor. ἵμαθον (429 a, D.). (IV.)
μαραίνω (μαρα-) cause to wither: ἱμάραινα, ἱμαράξθην Hom. (III.)
μαρ-ταιαν (μαρτα-) furt.: only in pres. and imperf., subj. μαρτομαι (749 b), 
imper. μαρτομαι. Poetic. (IV.)
mαρτ-τω (μαρτ-) seize: μάρτψω, ἵμαρψα, 2 aor. ἵμαρτον (?) and redupl. μέμαρτος (?)
Epic, 2 perf. μέμαρτα Epic. Poetic. (II.)
mάτωμαι (ματ-) knead: μάται, ἵματα, μαμάχα, μαμαγμα, 2 aor. pass. ἵμαγην (προσ-
ἐμάχθην Soph.). (III.)
mάχομαι (μαχ-, μαχε-) fight: μαχομαι (539 b), ἵμαχοσάμην, μεμάχηκαι, μαχότοι.
Pres. Hom. μαχισμαι (part. μαχοόμενος and μαχεόμενος, fut. Hom. μαχόσαι 
-σαι? and μαχόμαι, Hdt μαχθομαι; aor. Epic ἵμαχος(σ)άμην (v. l. 
-σάμην), Hdt. ἵμαχοσάμην; v. a. μαχθός Hom., ἰ-μάχτερος Aesch.
μέθω and μεθέω rule (485 d). Epic and poetic. μέθομαι am concerned about.
μεθ-σκε make drunk: ἵμθωνα. μεθοσκομαι get drunk, ἵμθοστην got drunk 
(489 e). (V.)
μεθα σαm drunk: only pres. and imperf.; other tenses from the pass. of μεθόκεια.
μεθ-νύμι μεγερ-, μγ- μικ (often written μγνώμι), also μαγνώμι, and less com.
μέγας (526 c): μέγας, ἵμαξα, μεγάγμαι, μεγάλην, ἁνα-μαχθομαι rare, 2 aor. 
pass. ἤμαγην, μεμέγα, -τος. The forms with ι are restored on the authority 
of inscr. Epic 2 fut. pass. μηγθομαί, Epic 2 aor. mid. ἦματο (ἴματο ?), 
poetic fut. perf. μεμέγαμαι. (IV.)
μεθρομαι (μερ-, for σμερ-, μορ-, μαρ-) obtain part in: 2 perf. ἵμαρο (442 D.) has a 
share in. Epic. ἵμαρα it is fated (from ἰσ-σμαρ-ται, 445 a). (III.)
μελλω (μέλλ-, μελλε-) intend, augments w. ε, rarely w. η (480): μελλέσαι, ἐμλ-
lησαι, μελλεῖ. (III.)
μέλω (μελ-, μελε-) care for, concern poetic: μελῆσαι poetic, μελθομαι Epic. 2 perf.
μέλημα Epic, μεμέλημαι as pres. poetic (Epic μέλε-λεται, 130 D.), ἐμελθήναι 
Prose ἐπι-μέλημαι or ἐπι-μεληθομαι care for (the latter form is far more com. 
on Att. inscr. after 380 B.C.): ἐπι-μελήσομαι, ἐπι-μεμληκόμαι, ἐπι-μεμληττος, 
ἐπι-μεμληττος.
μέλωμαι (μερ-, μορ-, μα-) desire: 2 perf. as pres.; sing. μέλωμαι, -ομαι; otherwise 
mu-forms (706), as μέλωματ (573), μελαινε, -αι, -αίς, imper. μελαινέω, part.
μελαινέως and μελαινά, μεμαλλα, inf. μεμληττεῖ Hdt. Epic, poetic.
μελησαι blame: μελησομαι, ἐμμελησάμην, ἐμμεληθήσθαι rare in prose, μεμληττος. 
μέλο (μερ-, μερε-) remain: μέλο, ἴμελα, μεμέληκα (485 c), μεμελεώ, μεμελεῖ. 
By-
form μ-μηρ-ω Epic and poetic.
μερ-μηρεῖς ponder, devise: ἰδεμερησάρα Aristoph., μερμηρίζα Epic. Poetic. 
512. (III.)
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μέθομαι, δείσω: μήσομαι, ἔμφορμην. Poetic.

μηδάμαι (μη-, μακ-, 486 D.) bleat: pres. and imperf. not used; Hom. 2 aor. part. μακὼν, 2 perf. part. μεθρᾶς, μεθακώς, μεθακώς, 2 plup. ἑμᾶςκον (557 D. 8).

μηταίω (μητ-, 486 D., cp. μῆτρι) plant: also μηταίωμαι and (Pind.) μητωμαι: -τομαι, -ταιμαι. Epic and Lyric.

μαίνο (μαν-) stain: μανά, ἱμανά, μμασαμαι (489 h), ἱμανών, μανάμαι, ἀματας poetic. (III.)

μ-μηθ-σκε and μ-μηθ-σκε (μ-σκ-, 526 b) remind, mid. remember. Act. usu. ἄνα- or ὑπο-μηθ-κε (the simple is poetic except in pass.): -μηθω, -μηθσα, perf. μηθμαι = pres. (442 n.) remember, ἡμηθσα (489 e) as mid. remembered, mentioned, fut. pass. = mid. μηθοθμαι shall remember, fut. perf. μηθμασαι shall bear in mind (581), v. a. ἓπ-μηθσας, ἀ-μηθσας Theocrr. μηθμαι has subj. μηθμαι (709), opt. μηθμαι (μηθμαι doubtful, 711 b), imper. μηθσαι (Hdt. μέθει), inf. μηθθσαι, part. μηθμαν. Fut. μηθω (σαι), aor. μηθσα (-άμαι) are poetic. Epic μηθμαι in Hom. μηθσαι, μηθμαι (643). (V.)

μεμω remain: poetic for μεώ.

μέγαλα (for μ-μεγαλ-, 526 c) mix, pres. and imperf. See μεγαλμα.

μduğu suck, Ion. μῦδω, late ἵκ-μῦδω. Hom. ἵκ-μηθρᾶς squeezing out.

μέζω (μεζ-) grumble: ἠμμα. (III.)

μυθάμαι (μυ-, μυ-, μικ-, 486) bellow: ἡμύθαμαι, Epic 2 aor. μῦκων (654 D.), Epic 2 perf. μεμῦκα as pres.

μύτω (μυ-) wipe usu. comp. w. ἄτο: -μαζα, -μμομαμαι. (III.)

μῦσα shut the lips or eyes (v. late, uncertain in Att.): ἵμαμα, ἰμμρα.

μαίω (μας-ω, 624 a) dwell: ἰμασα caused to dwell, ἰμασαμαι took up my abode and caused to dwell, ἵσαμαι was settled or dwell. Poetic. (III.)

μαίω (μας-ω, 624 b) swim: μαίον: 222 (v. l. μαίον). (III.)

μάτω (ματ-, μαγ-, 514 a, 515 b) compress: ἅμα Epic and Ion., ἰμαμαι ἀριστοφ. (μαμαμαι Hippocr., μασαι Aristoph. Mostly Ion. and poetic. (III.)

μάτω (ματ-) swim only in pres. Epic. Cp. μαίω swim.

μάτω (ματ-) mate (ματ-, ματ-, 394): pres. ματα, ματι, ματος, inf. μια, part. ματα, fut. ματω, aor. ματα, aor. pass. ἴμμα.

μακτω (μακτε- for μακτε-) cp. τα μακτος strike chide, usu. μακτεω in Hom.: μακτω, μακτεω (μακτεω). Epic (also Hdt.). (III.)

μακτω (μακτ-, μακτ-, 477; better form than ματω) snows, covers with snow: κατα-ματα. Pass. μέμερα.

μακω (μακ-, μακ-,) distribute, mid. also go to pasture: μακα, ἰμαμα, δια-μαμαι, μμαιμαι, ἰμαμαι, δια-μαμαι.

μακω (μακ-, μακ-,) go, come, only in pres. and imperf. usu. in fut. sense. Mainly poetic. 341.

μακω (μακ-, μακ-, 550 a) wash, in Att. usu. comp. w. ἄτο, ἵμαμα (μακται poetic).
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-évφν, -νύμμαι, -καθωθην Hippiocr., -κατοικών Hom. = ἀν-από-νυμμα. Νυμμα is late, νυμμαι Hom. (III.)
νυμμαι go or will go: from ν-νο-σομαι, cp. νος-τος return. Often printed νυσσαι (mss. often have νεσσω). Poetic. (III.)
νοσσω think, perceive, regular in Att. Mid. νοσσω usu. in comp., fut. δια-νοσσω (rare) and δια-νοσσωμαι (812). Ion. contracts ο to w in νοσσα, νοσσα, νοσσωμαι.
νομίζω believe: νομίζω (589 e), νόμισμα, νομισμα, νομίσματιν, νομισματος. 1152. (III.)

ξανα (ξα-ν-) scratch: ξανά, ξένα, ξάμαμι late Att., ξαμμα Hippocr. (III.)
ξένε (ξε- for ξεσ-) scrape: ξέμα (489 d). Epic are ξεσα and ξησα, ξιστος.
ξησαλω (ξήσα-) dry: ξησαλω, ξησάμενα, ξησάμε (489 b), ξησάμενην. Ion. ξήσαμε, late ξησάμε. (IV.)
ξίδω polish: ξίδως, ξίδωςης (489 c), ξίδουμαι Aristotle, ξιστος Hdt.

διονυσίζω travel: regular, but observe διοινύστωρ μακα for ὑδωτήρικα. See 453. διονυσίζω make a way: regular, but διοινύστωρ μακα in Xen. for ὑδωτήρικα. 453. διν- am angry: in Hom. aor. δινος(σ)άμην, perf. δινωσται as pres. (489 d).
δοκιμέ (δοκιμα, δοκίμῳ) smell: δοκιμα, δοκιμασσα. Hippiocr. δοκιμω and δοκιμα, Epic plup. δοκιμει as imperf., Aeolic δοκειο. (III.)

δοξω open: δοξω, δοξα, δοξείς Pind. Poetic, as is also ὀγγυμα. In prose ὀν-οίμα and ἀν-ογγυμα, q.v. The older form is ὀγγυμα, found in Hom. aor. ὀγγυμα (mss. ὀγγυμα). Hom. has also ωγγυμα (ὀγγυμα-?).

ὁδος (ὁδό-) see ὁδε- and ὁδηεσ. (III.)

ὁδεισ swell: ρδηεσα, ρδηεσα. By-form ὁδισω poetic.

ὀκτητρ (ὀκτήτρ) 320. iii pity: ὀκτήτρα. ὀκτητρω is a late spelling. (III.)

ομα φάνης (ομά, ομα) lament: ομαμαμαι (890), ομαμα, ομαεμα (?) Eur., ωμαχηθαν poetic. 512. (III.)

ολυμποσω and -χεσω Hom. pour wine: imperf. ολυμποσει, ρυμποσει (ϝυμποσει, Δ 3, is incorrect for ἀροσ-), ολυμποσσα, ολυμποσσα. Epic and Lyric, and in Xen.


ὁλω: shall bear. See φωμ.

ολιμος ολις, ολις, ολις, ολι- 486 am gone as perf. (1888): ολιμομαι, ολιμα poetic and Ion. (some mss. ψωμα), παρ-ψχήκα (?) K 252. ολιμα is probably due to Att. redup. Ion. ολιμαμαι is doubtful.

ὅκελω (ὁκελ-) run ashore: ὁκελα. Cp. κελω. (III.)

ὁλισθάνει (ὁλισθ-) slip, also ὁλισθαίνει: 2 aor. ὁλισθων Ion., poetic; δι-αλειψας and ὀλισθηκα Hippiocr. (ὁλισθε-). (IV.)

ὁλ-λυμ destroy, ruin, lose, for ὁλ-νυ-μ (ὁλ-, ὁλε-, ὁλ-) also ὁλλω, in prose usu. comp. w. ὁλαδ, also w. διδ ἢ ὁλη: -ολη (589 b), ἀλάμα, ἀλλακα λυτ- ruined, 2 perf. ὁλακα am ruined. Fut. ὁλος(σ)ω Epic, ὁλος rare in comedy, ὁλος Hdt. Mid. ὁλωμαι perish: -ολωμαι, 2 aor. -ολωμαν, part. ὁλωματων ruinis (ὁλ- Epic). By-form ὁλοκω Epic, poetic. (IV.)

ὁλ-ολη (ὁλελυ-) shout, rare in prose: ὁλελομαι (808), ἀλλωσα. (III.)

ὁλοφρονομαι (ὁλοφυρ-) bewail: ὁλοφυρωμαι, ὁλοφυράμαν, ὁλοφρονεθην made s-lament Thuc. 3. 78. (III.)
APPENDIX: LIST OF VERBS 709

δι-νυμι (δι-, διω-, 486) and δινω stear: διομαι (806) for διομομαι, διομος, διμομοκις, διμομομαι and διμομοσαι (489 g), ωμος and ωμοζην, ωμοζηθομαι, ὁμομος. (IV.)

διμοργ-τυμι (διμοργ-) wise, usu. comp. w. ε in poetry: ομορξιν, ομορξια. η-ομορφυνμαι: ὁμορφυνμαι, -ομορφυνμαι, ομορφυνμαι. (IV.)

οντι-νημι (οντι-, οντα; for οντι-νημι, but the redup. has no regard for the o) benefjt: οντισαι, οντισαι, 2 aor. mid. οντισαι received benefit (opt. οντισαι), οντισαι, οντισαι. 2 aor. mid. imper. οντισει Hom., w. part. οντισεσιον Hom.; 1 aor. mid. οντισαι is late.

διο-μαι (δι-, 725) insol: pres. and imperf. like διομαι, opt. διοται Hom.; ουλοσομαι, ωυς(σ)αμαι, aor. pass. subj. κατ-ονοσθης Hdt. (489 a), οντος Pind., οντος P 25 may be imperf. of a by-form διομαι.

ζεειν (ζεειν) sharpen, in prose παρ-εειν provoke: -εειν, -ζεειν, -ζεειναι, -ζεειναι. (III.)

οτ- in fut. οντομαι, perf. mid. ομμαι, aor. pass. ομηθαι, περι-εττος. See ομαμαι. οτως (οτ-1) take to wife (later οτως): οτως Aristoph. Epic, poetic. (III.)

οπεριμαι (οπερι-) see: imperf. οπεριμαι (434), fut. οπεριμαι 806 (ους 2 a.), 2 aor. οπεριμαι (ις 1 for ις 1), 1 perf. οπεριμαι (443) and οπεριμαι (plup. οπεριμαι), οπεμαι and ομμαι, ομηθαι, ομηθομαι, περι-εττος. Aeolic ομμαι, Epic ομμαι (643), New Ion. ομμαι. Imperf. ομμων Hdt., fut. οπερι-μαι in Hom. = shall look on, οπερι-μαι shall choose, aor. mid. τι-εμαι saw Pind., τι-εμαι choose Plato, 2 perf. ομμων poetic, Ion. See οτ- and οτως. (VI.)

ογαινω (ογαιν-) am angry: ογαιναι (544 a) made angry. Tragic. 528 h. (III.)

οργιζει ενrage: -ειν, ἤριζα, ἤργια, ἄργια, ἄργος. οργιζειν, ὠργιζομαι, ὠργιζθομαι, ὠργιζτειν. 512, 815. (III.)


ὑτ-μαι (ὑ-) raise, rouse: ὑρω (536), ὑρω, 2 aor. trans. and intrans. ὑρωνομαι Epic (448 D.), 2 perf. ὑρωμαι as mid. have roused myself, am roused. Mid. ὑρωμαι rise, rush: fut. ὑρωμαι Hom., 2 aor. ὑρωμαι (Epic are ὑρω, imper. ὑρω, ὑρω μαι (452 D.) and ὑρωμαι, inf. ὑρωμαι, part. ὑρωμος), perf. ὑρωμαι Hom. Poetic. (IV.)

ὅρμτωται (AxisSize-) dig, often comp. w. δια, κατα: -ορξιν, -ορξια, -ορξιας, -ορξιμαι (ορξιμαι?), -ορξιμαι, -ορξιμαι, 2 fut. pass. -ορξιμαι Aristoph., ὠρκτος. Mid. aor. ὠρκται caused to dig Hdt. (III.)

ὁσφραομαι (ὁσφρα-, ὠσφρα-) smell: ὠσφραομαι, 2 aor. ὠσφραμαι, ὠσφραμαι late Com. and Hippocr. Hdt. has ὠσφραμαι. 530. (III IV.)

οστοτυ λαment: ὀστοτυμαι (806), ὀστοτυ. 512. (III.)

οτρω make water: ὀτρων, ὀτρωμαι (806), ὄτρωναι, ὄτρωναι. New Ion. has ὀτρ- for Att. ὀτρ- (as οτρηθην Hippocr.).

οτραϊ wound: ὀτραϊ, ὀτραια, ὀτραμαι. Epic and Tragic. 512. (III.)

οτραϊ wound: ὀτραϊ, 2 aor. (μ form) 3 s. ὀτρα 551 D., 634, 688 (inf. ὀτραιμαι and ὀτραιμαι), 2 aor. mid. ὀτραιμαι as pass., ὀτραιμαι. Epic and Tragic.

ὁφαλοι (ὁφαλ-, ὠφαλ-) owe: ὠφαλιμαι, ὠφαλισα, 2 aor. ὠφαλον in wishes, would that! ὠφαληθαι, aor. pass. part. ὠφαληθης. Hom. usu. has ὠφαλλω, the Aeolic form. (III.)
APPENDIX: LIST OF VERBS

άφειλλω (άφελ- 519 a) increase: aor. opt. ἀφείλλεω Hom. Poetic, mainly Epic. (III.)

ἀφιέσκ-ἀνω (ἀφ-, ἀφ-, ἀφιέ-σκ-, 580): owe, am guilty, incur a penalty: ἀφείλλησα, ἀφίλησα (rare and suspected), 2 aor. ἀφέλλων, ἀφελήμα, ἀφελήμα. For 2 aor. ἀφελεῖν, ἀφέλων ms. often have ἀφελείν and ἀφέλων, as if from ἄφελος, a late present. (IV. V.)


παλεῖ (παλ-, παλεῖ) strike: παλέω and παλέω Aristoph., ἄπαισα, ἄπαισμα; for ἄπαισην Aesch. (489 e), Att. usu. has ἄπαληγήν, as παληγήν for παλέω. παλαιός wrestle: ἄπαλισα, ἄπαλαισθ᾽ Eur. (489 e), παλαιῶ Epic, δυσ-παλιῶν Aesch.

πάλλω (παλ-) shake, brandish: ἄπηλα, πέπαλαι. Hom. has 2 aor. redupl. ἀμ-πέπαλαι and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάλωμα (παλ-) acquire, become master = πάλωμα; pres. not used: πάλωμα, ἄπαλωμα, ἄπαλωμα. Doric verb, used in poetry and in Xen. Distinguish πάλωμα, ἄπαλωμα from πατεῖμα eat.

παρα-νομέω transgress the law augments παρ-νομ- rather than παρ-νομ- though the latter has support (T. 3. 67. 5), perf. παρα-νομήμα. See 454.


πάσομαι suffer (παθ-, παθ-, παθ-) for παθονόμω (36 b, 526 d): πασομαί (806) for παθονόμαι; 2 aor. ἀπασόμοι, 2 perf. πασόμα (Hom. πάσομαι or πασάμεθα 573, 705 and fem. part. πασοθύσια); Doric πασοχα. (V. VI.)

παπάσω strike: pres. and imperf. Epic (for which Att. has τόπος and τάλαι).

πατάξα, ἄπαταξα, ἀκ-πατάταγμα Hom. (Att. πάληγμα), ἄπατάχθον late (Att. ἄπαληγή). (III.)

πατεῖμα (πατ-, πατ-) eat. taste: πάσομαι (?) Aesch., ἄπασ(σ)άμην Hom., plur. παπασάμην Hom., ἀμ-πατός llom. Mainly Epic, also New Ion.

πάττω (πατ-, 515 a) sprinkle: usu. in comp. w. ἐν, ἐνι, κατά: πάτα, ἄπατα, ἄπάτεω, ἄπατος, παταιστός. Hom. has only pres. and imperf. Often in comedy. (III.)

πατω stop, cause to cease: πατοῦμαι, ἄπαταμαι, παταμαί, ἄπαταμον, παταιστομαι, fut. perf. παταμασμαι (681), ἀμ-πατοῦμαι, παταιστό. Mid. πατησμαι cease: πάσομαι, ἄπασάμαι. In Hdt. mss. have ἄπασην and ἄπασθῃν.

πείλω (πελ-, πελ-, πελ-) persuade: πείλω, ἄπεισα, πέπαισα, 2 perf. πείλοις πιστεύειν, πειλώμαι, ἄπειλήν, πειλοθύσιμα, πιστώ, πιστῶ. Mid. πείλωμαι μικρότερον. obey: πείλωμαι. 2 aor. πείλοις and ἄπειλην poet. redupl. 2 aor. τέπαις Epic, 448 D. (πετάομαι, -ομα) 2 perf. 1 pl. πετάοιμαι (573) for ἄπειλωσαμεν: 2 perf. imper. πετάοιμα Αesch. Eum. 509 (πετάοιμα?). From πείλα- come Hom. πείλεω shall obey, πείλοισαι shall persuade, πείλοισαι trusting.

πείπα (πεῖπα-, πεῖπ-) hunger (for contraction in pres. see 394, 641): πείπα ἄπειπάμαι, πείπα. Inf. pres. πείπαμαι Hom.

πείρω (περ-, περ-) pierce, Epic in pres.: ἄπειρα, πέπαιρα, 2 aor. pass. ἄπειρον Hdt. Ion. and poetic. (III.)

πεκτ-έω (πεκ-, πεκτ-ε-, 485) comb, shear = Epic pres. πεκάω: ἄπεκταθ' Theocr., ἄπεκταμαι Hom., ἄπεκτην Aristoph. For comb Att. usu. has πεκτόμαι, πιταί; for shear πελαι.
**APPENDIX: LIST OF VERBS**

πελάω (πέλας near) bring near, approach: πελάω and Αττ. πελώ (688), ἰπέλασα (Epic also ἰπέλασα, and mid. ἰπελασάμην), πέλπημαι Epic, ἰπέλασθην Epic (ἵππδθην in tragedy), 2 aor. mid. ἰπέλημην approached Epic (688), v. a. πλαστός. Poetic and Ion. Kindred are πελάω (πέλα-, πέλα-) poetic, πελάω and πλάω dramatic, πέλπμαι and πελάω Epic. Prose πελημέτρα (cp. πλησσόν). 512. (III.) πέλω and πελεμα (πέλ-, πέλ-) am (orig. turn, move myself): ἵππειν and ἰπέλημην, 2 aor. ἵππειν, ἰπέλημα, ἰπέλημην. Poetic.

πέμπω (πέμπ-, πομπ-) send: πέμπσα, ἤπεμψα, 2 perf. πέμπομαι, πέμπμμαι, ἰπέμψθην, ἰπέμψθην, πεμπόμαι, πεμπέμας, πεμπόμαι, πεμπέμας. Poetic.

πέταλον (πεταλ-) make soft or ripe: ἵππειν (544 a), ἰπέπανθην, ἰπεπανθήσομαι; perf. inf. ἰπεπάνθαθι Aristotel. (III.)

πετορείν or πετορείν show: see πορ.

πέτρωται it is faded: see πορ.

περαῖνω (περα-, cp. πέρας end) accomplish: περαῖνα, ἰπέπανα, πεπάναμαι (489 h), ἰπέρανθην, ἰπέρανθην, δια-περάντως. (III.)

πέρδομαι (περ-, πορ-, περ-) = Lat. pedo: ἰπο-περάσσομαι, 2 aor. ἰπο-περάσσον, 2 perf. περοῦμαι.

πέρω (περ-, περ-) sack, destroy: πέρωσα, ἰπεράσα, 2 aor. ἰπεράσθην, and ἰπεράσθην (as pass.). Inf. ἰπεράσα for περαθ-θαι (688). περάσσομai is pass. in Hom. Poetic for prose περάσσομai.

πέρ-ναι sell, mid. περαμαι: fut. περασω, aor. ἰπερασθ(ε) a, perf. mid. part. περαρι-μάνος. Poetic, mainly Epic, for περαίνω or ἰπερασθ(ε). Akin to περαῖν (cp. περαῖσ) go over, cross (περαῖσ, etc.); cp. πιπράσκο. (IV.)

πέταλαι fly: see πετάλω.

πετάν-νυμαι (πετα-, πτα-, 720) and πεταννυμαι (rare) expand, in prose usu. comp. w. ἀνά: -πετάσω (539), -πετάσα, -πετάμαι. Fut. ἐκ-πετάσω Eur., perf. mid. πετα-σαι poetic (489 g), aor. pass. πετάσθην Hom. (489 e). By forms: poetic πετα-μαι and πετα-μαι (only pres. and imperf.). (IV.)

πεταμαι (πετ-, πτετ-, πτ-) fly, in prose usu. comp. w. ἀνά, ἐξ: -πετόμαι (Aristoph. also πετόμαι), 2 aor. -πετόμαι. Kindred is poetic πετάμαι: 2 aor. ἰπετόν (poetic) and ἰπετόμαι, inflected like ἰπετάμην (ἵπταμαι is often changed to ἰπετάμην), 687. Poetic forms are πετόμαι and πετόμαι (πετότη-μαι, ἰπετόθην, ἰπετόθην); πετόμαι is Epic. ἰπετάμαι is late.

πέττω (πεκ-, πτ-, 513 a) cook: πέττω, ἰπεττα, ἰπεττήμαι, ἰπετόθθην, πεττός. (III.)

πετάδαιμαι (πεξθ-, πνόθ-) learn, poetic for πνεύμοναίιαι.

πέφηνειν: see φεν.

πεί-γομαι (πεν-, παγ-) Az, make fast: πέγα, ἰπέγα, 2 perf. πείγγα ἰπεκέχει, 2 aor. pass. ἰπεκέχειν intrans., 2 fut. pass. παγόραμαι. Epic 2 aor. 3 a. κατ-ἐκτός stuck (athematic, 736 D.), ἰπέμαθαι poetic and Ion., ἰπέμαθαι and πετστος poetic. πεγγομαι rare (Hdt., Xen.). πεγγοντο (Plato, Ph. 118 a) pres. opt. for πεγγοθ-θο (some ms. πεγγοσκώτο); cp. 819. (IV.)

πεδάω leap, often comp. w. ἀνά, εἰς, ἐξ, ἐκ: -πεδόσσομαι (806), -πεδόσσα, -πεδόσσα. πεδάων (πεδά-) flatten: πεδάκι, ἰπέδα, κατα-πεδάσαι (489 h). Mostly poetic and Ion. (IV.)

πελ-νημι, πελ-ναι, πελ-νω, approach: see πελάω.

πελ-χα -μαι (πελ-, παλ-, 741; w. μ inserted) fill. In prose comp. w. ἐν (727): ἐκ-πλήμας, ἐν-πλήμα, ἐκ-πληκτηκα, ἐκ-πλησσομαι (489 c), ἐν-πλήσθην, ἐκ-πλησθήσομαι, ἐκ-πληκτήθος. 2 aor. mid. athematic ἰπελήθθην (poetic):
APPENDIX: LIST OF VERBS


πι-μ-πρή-μ (πρή-, πρα-, w. μ inserted) burn. In prose usu. comp. w. ἐν (cp 727): πυμπρήν, πυμπρήσα, πυμπρήσαμαι, πυμπρήσαμαι (489 e). Hdt. has ἐμ-πρήσαμαι, and ἐμ-πρήσας (as pass.) or ἐμ-πρήσατο (6, 9). πυμπρήσαμαι Hdt., Aristoph. By-form ἐμ-πρήθω Hom.

πι-κάτω (πιν-) make wise: πινινωσά. Poetic. (V.)

πι-κάτω (πι-, πο-, πω-) drink often comp. w. ἐξ or κατά: fut. πικάτω 806 (usu. i after Hom., 541) and (rarely) πικάτω, 2 aor. ἐκπικάτω 548 κ (imper. πικάτω, 587), πικάτω, πικάτω, πικάτω, πικάτω, πικάτω poetic. Aesopic πικάτω 529. (IV. VI.)


πι-πρά-κε (πρά-) sell, pres. rare = Att. παλεεω, ἀποπολλόμαι: πτεράκα, πτεράκα, ἀπερθηκα, fut. perf. πτεράκουσαι, πτέρατο, πτέρα. In Att. πτερα, ἀποπολλόμαι, ἀπερθηκα are used for fut. and aor. (V.)

πι-πτε (πι-, πτ-, 36, πτω-) fall for πι-πτε(e)τ-ω: πτωμα (540 c, 806), 2 aor. ἐκπιτωμα (540 c), πτωτεία. Fut. πτεραμαι Ion., 2 aor. ἐκπιτωμαι Doric and Aesopic, 2 perf. part. τερών Soph., τερών and τερών Hom.

πι-πτεμαι and πι-πτε-κω spread out: poetic for πετάνομαι. (IV.)

πι-πτεμαι fall: poetic for πτεται. (IV.)

πλάζω (πλαγγ-, 510) cause to wander: ἐπλαγξα. Mid. πλάζομαι wander: πλάζομα, ἐπλάζονθαι wandered, πλάγιοται. Poetic. (III.)

πλάζω: dramatic for πελάζω, πληζάμαι.

πλάτω (πλασ-, 516 a) mould, form: ἐπλάσα, πεπλάσαμαι, ἐπλάθηναι, πλαστείς. Fut. ἐπα-πλασμαι Ion. (III.)

πλάεω (πλάε-, πλακ-, πλακ-) weave, braid: ἐπλάεα, πεπλάεμαι, ἐπλάχθην rape. 2 aor. pass. ἐπλάεθην (ἐν σώ), 2 perf. ἐμ-πλάεθω Hacor., probably Att., and ἐμ-πλάεθω Hacor., fut. pass. ἐμ-πλαχθόμαι Aesch., πελέκτος Aesch.

πλάεω (πλαε-, πλαε-, πλα ε-, 508, 607) sail (on the contraction see 397): πλαε-σομαι or πλασθομαι (540, 806), ἐπλάεσα, πεπλάεσα, ἐπλασθομαι (489 d), πλαστος. ἐπλασθην is late. Epic is also πλαεο, Ion. and poetic πλαε: πλάθομαι, ἐπλάεσα, 2 aor. ἐπλαε (Epic, 688), πλαστείς, πλαστείς. Att. by-form πλαλώ.

πλήττω (πληγ-, πλαγ-) strike, in prose often comp. w. ἐξ, εἰ, κατά: -πλήττα, -πλήνα, 2 perf. πλήθη, πλήθημαι, 2 aor. pass. ἐπλήθη, ἐπλήθημαι, but in comp. always ἐπλήθη (ἐξ, κατά), 2 fut. pass. πληθόμαι and ἐκ-πλαθόμαι, fut. perf. πεπλήθομαι, κατα-πληκτείς. 2 aor. redupl. (ἐ)πιλήγαν Hom., mid. ἐπιλήγαντο Hom., ἐπιλήγην poetic and rare, ἐπιλήγην Hom. Thuc. 4. 125 has ἐκ-πληγησθαι (πληγησθαι). In prose, imperf. fut., and aor. act. Att. uses τέτο, τετοί for the simple verb, but allows the compounds ἐκπλήττω, ἐπι-πλήττω. In the perf. and pass. the simple verb is used. (III.)

πλάεω (πλαε-, πλαε-, πλαε- 508, 607) breathe, blow, often comp. w. ἐν, ἐν, ἐξ, ἐκ, στι:
APPENDIX: LIST OF VERBS

πνεύομαι (540) and -πνεύομαι (806), ἐπνεύσα, ἐπνεύσα. Epic also πνεύω.

From ἀναπνεύω take breath: 2 aor. imper. ἀμ-πνεύω X 222. See πνεύ-.

πνύω (πνύ-, πνυ-) choke, usu. comp. w. ἀπό: -πνύει (147 c), ἀπεπνύη, πνεύγμα, ἐπνύην, ἐπνύσομαι.

πνύ- to be vigorous in mind or in body: Epic forms ἀμ-πνύο, ἀμ-πνύην (v. l. ἀμ-πνύη), πνεύμα am wise, πνεύμανες wise, plup. πνεύμα. Often referred to πνεῦ or πνύσο.

ποθέω desire, miss: ποθέω ποθόμαι (806), ἑποθέσα or ἑπέθεσα (488 b).

All other forms are late.

πονέω labour, in early Greek πονέω: regular, but πονέω and ἐπονέω in ms. of Hippoccr.; Doric πονεῖω.

πορ- (and προ-) give, allot: 2 aor. ἵπορον poetic, 2 aor. inf. περοεῖν (in some ms. περοεῖν) Pind. to show, perf. pass. περοεύτω: it is fated, ἢ περοιμεθή (also) fate. Poetic.

πράττω (πράγ-) do: πράττει, ἒπράττει, 2 perf. πεπράττει (prob. late) have done, πεπράττει have fared (well or ill) and also have done, πεπράττει, ἐπράττει, fut. pass. πραξθέομαι, fut. perf. πεπράττομαι, πράκτος. Fut. mid. πράττομαι is rarely pass. (809). Ion. πρᾶσσω, πρῆσω, etc. (III.)

πράξει (πρᾶσ-) soothe: ἐπράξει, ἐπράξθει. (III.)

πράξω am conspicuous: πράξω poetic. Impersonal πράξει, πράτετε, ἐπράξει.

πρα- buy, only 2 aor. ἔπράκται (p. 138). Other tenses from ἑπομαι.

πρεμα σαῦ: ἐπρέμα, πεπρέμα (489 c), ἐπραθεῖν.

προδοσομαι (προκ-, cp. προξ ἡμῖν): pres. in simple only in Archilochus: fut. κατα-προδόξομαι Aristoph. (Ion. καταπροσόμαι). (III.)

πταλω stumble: πταλώ, ἐπταλώ, ἐπταλώ, ἐπταλώτω.

πτάρνω (πταρ-) sneeze: 2 aor. ἐπταρον; 1 aor. ἐπταρα and 2 aor. pass. ἐπτάρνῃ Aristotel. (IV.)

πτήνω (πτή-, πτακ-) cover: ἐπτῆτα, ἐπτῆτα; 2 aor. part. κατα-πτηκός Aesch. From πτη- Hom. has 2 aor. dual κατα-πτητη (888) and 2 perf. part. κτῆτος. Ion. and poetic also πτώσω (πτωκ-). (III.)

πτέτο (πτετ-) pound: ἐπτετα Hdt., peri-ἐπτετομαι Aristoph., peri-ἐπτετοθήν late Att. (489 c). Not found in classic prose. (III.)

πτετομαι (πτετ-, πτακ-) fold usu. comp. in prose w. ἀνά, περί: -πτετα, -πτετα, -πτεταγμα, ἐπτέταθην, 2 aor. pass. -πτετῆν Hippoccr., πτετῶ Ion. (III.)

πτέτω (πτετ-, πτετ-) spit: κατ-ἐπτετω, κατά-πτετωτω. Hippoccr. has πτετῶ, ἐπτετῆθην. πτετ-θ-ἀνομα (πτετ-, πτετ-) learn, inquire: πτετομαι (for πτετομαι), πτετομαι A. Prom. 990, 2 aor. ἐπτοδομῆν, πτετομαι, πτετοται, ἐπ-πτετωτο Hom. Hom. has 2 aor. opt. redupl. πτετοῦτοι. πτετομαι is poetic. (IV.)

παλω (πα-, παρ-, 528 b, perhaps for παρ-νω) sprinkle: παλω, ἔρραμα, ἐρραμαί, (489 h), ἔρραθην. Apparently from παλ- come Epic aor. ἐρρας, Epic perf. ἐρράσαι and plup. ἐρράσατο. Perf. ἐρραται Aesch. Ion., poetic. (III. IV.)

παλω strike: παλω, ἔρρωσα, ἐρραθην (489 e). Fut. mid. as pass. δια-παλῶσθαι Ω 355. Poetic, mainly Epic.

παλεω (παλ-, παλ-), κεί (παλ-) sitch: ἀπο-παλεῖ, ἐρρας, ἐρραμαι, 2 aor. pass. ἐρραθην, παλεῖ. (II.)

πάττω (πατ-) throw down (late pres. for ἀράττω): ἐπατὲ, ἐρρας. (III.)

πέω (πεγώ-μα, 511) do: πέω, ἐρρας (less often ἐρρας), aor. pass. part. πεγέως, δ-πέτως. Poetic. Cp. ἐρω. (III.)
APPENDIX: LIST OF VERBS

βέω (βε-, βε-, βυ-, and βυ-) FLOW (on the contraction in Att. see 397) : βεδρομαι.
806 (2 fut. pass. as act.; βεδρομαι rare in Att.), βέρηθι (2 aor.; pass. as act.;
βερομαι rare in Att.), βέρηθικα, βερός and βεροτικος poetic. βερουμαι Aristotle.
βυ- stem of βυθικα, βυθικα, βυθιθι, βυθομαι, αναθομαι. See ερε.
βυγνωμαι (βγν-, for βγγ-, βγ-, βγ-) break; in prose mostly in comp. w. ανό. δια:
-ρηθικα, εργα, 2 perf. -εργας am broken, 2 aor. pass. εργαθη, 2 fut. pass.
-ραγθομαι; -εργηθαι and -εργηθεν Hom., ρεκτοι Hom. (IV.)
βιγκω (βγ-, βγ-, 485) shudder: βιγκησω, βιγκησα and βιγκησα, 2 perf. βιγκα as
pres. Chiefly poetic.

βιγκω shiver. On the contraction in the pres. see 398: βιγκωσω, βιγκωσα.
βιττω (βτ-, βτ-) and βττων- 485 δ ηθον: βιττω, βιττηθαι, 2 perf. βιττηθαι.
βιττημαι, βιττηθην, 2 aor. pass. βιττηθην, fut. pass. επι-βιττηθαις, βιττηθι
Soph. (II.)

ρεψω sup up: ρεψηθαι and ρεψημαι (806), ρεψημαι.
ρεψαι (Epic also ρεψαμαι, rare in Att.) for ρεψωαι, defend: ρεψαιμαι, ερθαιμαι,
and ερθαιμαι O 29, ποτός. Athematic forms are ερ(ρ)οτο, 3 pl. ροτατο, ροτωθι.
See ερεμα. Chiefly poetic.

πυκνωμαι (πυ-) strengthen: ει-πυκνωσαι, επι-πυκνωσαι (imper. επι-πυκνωσαι
farewell, part. επιπυκνωμαι strong), ερησθαι (489 e), δε-πυκνωστος. (IV.)

σαιω (saw-) saw upon: σαιη. Poetic, prob. also in prose. (III.)
σαιω (σα-, σαι-) sweep: 2 perf. σαιωναι: σαιη Soph. (III.)
σαληθεις (σαληθηγη) sound the trumpet: σαληθηγη (also σαληθηγη ?). (III.)
σαιω (cp. σαυς safe) save: σαιων, σαυς, σαυς, σαιων. Epic and poetic (but not
Att.). Epic pres. subj. σας, σης, σως, which editors change to σας (σας,
ςας, σας), σας (σας, σας, σας), σως (σως, σως). For σαιω pres. imper.
and 3 s. imper. editors usually read σαιω (= σαιω-), but some derive the form
from Aeolic σαιων. Cp. σηξια.

σαττο (saw-) pack, load: σατα, σαταμια. (III.)
σαω sif: σαωνα, σαωναι. New Ion. Here belong perf. επισαιαι and διεωαι
Att. for διεσαι-.σαθαιομαι (saw- for σαιο-, 528 f. n. 1) extinguish, usm. comp. w. ἀπό or κατά:
σαθαι, σαθαις, σαθαιναι intrans. have gone out, ἄφθασθαι (489 c), 2 aor. pass.
σαθαιναι intrans. went out (415, 756 a), σαθαιμαι, σαθαιμαι Aristotle, 819. (IV.)
σαθαι recite, usm. σαθαις: aor. pass. as act. ἄφθασθαι, σαθαις Aesch.

σαθαι shake: σαθαι, σαθαις, σαθαιμαι (489 c), ἄφθασθαι, σαθαις.
σαω (saw, sau-) urge, drive on, mid. rush: σαωνα (543 a. D.) and σαιω, σαιμαι
as pres. hasten, ἓσ(σ)οιμαι rushed, 2 aor. mid. ἓσ(σ)οιμαι rushed (σαων,
σαιων ὤρο σος, σαιωναι, 688), επι-σαυμαι Aesch. Mostly poetic, esp. tragic.
Here belongs δας-σαιο (or δας-σαιον) he is gone in Xen. Probably from σαιο-
μαι (saios, soid motion), or from σαιμαι, come dramatic σαιμαι (Doric σαιμαι),
σαιων (ind. and imper.), σαιοι, σαιων. For σαιοι (S. Trach. 645),
often regarded as a form σαιμαι, σαιων may be read.

σαμαινε (σαι- aor. σαιμαι sign) show: σαιμαιναι, σαιμαιναι (σαιμαιναι not good Att
though in mas. of Xen.), σαιμαιμαι (489 h), σαιμαιναι, σαιμαιμαι,
δαιμαιμαι Hom., επι-σαιμαιμαι Aristotle. (III.)
σαιω (saw-, saw-) cause to rot: 2 perf. σαιωναι am rotten, 2 aor. pass. σαιωναι
**APPENDIX: LIST OF VERBS**

rolled as intrans., 2 fut. pass. kata-
στατίσσομαι. σηψω Aesch., σεσώμαι Aristotle. 819.

σιγάω am silent: σιγήσσομαι (806), ιστήσασ, σεστηγίσ, σεστηγμα, λειχήσθην, 
σιγηθέρσομαι. fut. perf. σιγήσσομαι, σιγηθέρσομαι poetic.

σιμμαί (σιμ-) injure, very rare in Att. prose: σιμήσσομαι (?). Hippocr., ισιμμή 
Hdt. (III.)

σιβάω am silent: σιβάσσομαι (806), ισιβάσσα, σεσιβάσσα, ισιβάσσην, ισιβασ-
θερσόμαι, σιβαστεῖτος.

σκατ-το (σκαφ-) dig, often comp. w. κατά: σκάφαι, -σκαφά, 2 perf. -σκαφά, 
σκαφάμαι, 2 aor. pass. -σκαφάν. (II.)

σκεδάν-νυμι (σκεδα-) rarely σκεδαννύμ, scatter, often comp. w. διά, διά, κατά: 
-σκεδάν (539 c), -σκεδάσσα, -σκεδάσσαι (489 c), -σκεδάσσην, σκεδαστός. 
Fut. σκεδάσσω poetic. By-forms: Epic κεδάννυμι: κεδάσσα, κεδάσσην; mainly poetic 
and Ion. σκίδ-νυμ and σκίδ-ναιμαι; poetic and Ion. ιδί-νυμ and ιδί-ναιμαι. (IV.)

σκάλλο (σκαλ-, σκῆ-) dry up: pres. late, Epic aor. ἵσκαλα (σκαλ-); as if from 
σκάλλο made ἱσκαλ, 2 aor. intrans. ἱ-σκηλίν (887) Aristoph., ἵσκηλα am 
dried up Ion. and Doric. (III.)

σκέ-τομαι (σκέτ-) view: σκέφτομαι, ἵσκεφταμαι, ἵσκεφται (sometimes pass.), 
fut. perf. ἵσκεφτομαι, pass. σκέφτεται. For pres. and imperf. (Epic, poetic, and 
New Ion.) Att. gen. uses σκοτά, ἵσκοτον, σκοτοῦμαί, ἵσκοτοῦμαι. Aor. 
pass. ἵσκεφτομαι Hippocr. (II.)

σκή-τω (σκητ-) prop, gen. comp. w. ἔτι in prose: -σκήφω, -σκήψα, -σκεφται, 
-σκεφθήν. By-form σκήμμω Pind., Hippocr. (II.)

σκίδ-νυμι (σκίδ-νυ-, σκίδ-να-) σκίδ-ναιμαι scatter: mainly poetic for σκεδάννυμι. (IV.)

σκόπω view: good Att. uses only pres. and imperf. act. and mid., other 
tenses are supplied from σκέτομαι. σκοπήσω, etc., are post-classical.

σκάπ-τω (σκακ-) jeer: σκάφομαι (806), ἵσκαφα, ἵσκαφήν. (II.)

σκόμαι (σκόμ-) smear (σκόμ-, σκόμ-, 304, 641) Ion., Comic: pres. σκόμη, 
σκόμ, σκόμη, etc., ἱσκόμαι, ἰσκόμην Hdt. By-form σκόμω chiefly Ion.: ἰσκή 
δι-εικοῦσθην (?). Aristoph., ἰσ-σκόμης Hom.

σούμι hasten: see σευ.

στάω (στα-) for σκασ- draw, often w. ἀνά, ἀνά, διά, κατά: -στάσα (488 a), 
ἐστασα, ἐν-στασα, ἐστασαί, ἐστασάθην, δια-σταθέρσομαι, ἀντι-σταθέρσο 
Sopr., ἀντι-σταθέρσομαι Hippocr. (II.)

στέρσα (στερ-, στέρ-) sow: στερῶ, ἵστερα, ἵστεραι, 2 aor. pass. ἵστεραν, 
στερτός Sopr. (III.)

στένει pour libation, στένομαι make a treaty: κατα-στιέω (for στεν-σω 
100), ἵστερα, ἵστεραι.

στενόμαι am eager: στενοῦμαι (806), ἴστερά, ἴστερα, ἴστερα, ἴστερα- 
στάτος, ἰστέρα 512. (III.)

στάρω (σταρ-) drop: ἵστασα, ἵ-στασμαι, ἵ-στασάθην, στακτός. Fut. στάσω late, 
σταφεῖμαι Theoc. Ion. and poetic, rare in prose. (III.)

στελβό (στελβ-) tread, usu. only pres. and imperf.: κατ-στελβά, στειπτός. Poetic.
From στιβε-, or from a by-form στιβεω, comes στιβήμαι Sopr.

στελεχω (στελαν, στελ-) go: περ-όστελα, 2 aor. ἵστελαν. Poetic, Ion.

στελλαμ (στελ-, στελ-) send, in prose often comp. w. ἀνά or ἔτι: στελλά poetic, 
ἐστυλα, ἵστυλα, ἵσταλαι, 2 aor. pass. ἵσταλην, ἵσταλημαι. (III.)

στενάζω (στενά-) groan, often comp. w. ἄναι: -στεκόμαι poetic, ἵστεκα, ἰστε-
APPENDIX: LIST OF VERBS

κτός and -τέος poetic. By-forms: Epic and poetic στενάω, Epic στενάζω, poetic στονάζω, mainly Epic and poetic στένω.

στέρνω (στεργ-, στοργ-) love: στερέω, στερέξα, 2 perf. ἱστεργά Ἦδ., στερκτός, στερκτός Soph.

στερέω (us. ἀπο-στερέω in prose) deprive: στερέσω, ἱστερέσα, ἱστέρφηκα, ἱστέρμα, ἱστέρηθην. Aor. ἱστερέσα Epic, 2 aor. pass. ἱστερήν poetic. Pres. mid. ἀπο-στερέομαι sometimes = am deprived of; στερεομέα may be fut. mid. or pass. (809). Connected forms: στερέσκω deprive (rare in pres. except in mid.) and στερομέα have been deprived of, am without w. perf. force, 528, 1887.

στεν- in στενεχόμενο, στενυχτάμε, στενύττο reaffirm, pledge one's self, threaten. Poetic, mainly Epic.

στεφέω (στεφ-) prick: στέφε, ἵστεφμαι. ἱστεφα Ἦδ., ἱστεφύ Soph. (III.)

στεφνύμι (στεφ-, στορφ-) spread out, in prose often w. κατά, παρά, σύν, ἐν (in prose usu. στράνυμι): παρα-στεφρ Aristoph., ἱστεφά, κατ-στεφάναν Hippocr. (489 e). Fut. στεφανεώ in late poetry (στοφασώ Theocr.). (IV.)

στρέφω (στρέφ-, στροφ-, στράφ-) turn, often in comp. in prose w. ἀντ', ἀντ', ἀντ', ἀντ', etc.: -στρέφε, ἱστρέφα, ἱστρέψμαι, ἱστρέφθην (in prose only στρεφθείς, usu. 2 aor. pass. as intrans. ἱστράφην, ἀνα-στράφισσα, στρα-

τιτός). Prose has κατ-ιστρέψαμαι. 2 perf. ἀν-ἐστρέφα trans. is doubtful (Comic), aor. pass. ἑστρέφθην Doric, Ion.

στράνυμι (στρω-) spread out: ἐπο-στράνυμι, ἱστρωσα Tragic, Ἦδ., ἱστρωμαι, στρώτω poetic. Cp. στράνυμι. (IV.)

στυγνέω (στυγ-, στυγν-, 486) hate: ἱστυγεία (ἱστυμα Hom. made hateful), 2 aor. κατ-ἐστυγνω Epic (546 D.), ἀν-ἐστυγκα Ἦδ., ἱστυγήθη, fut. mid. ἱστυγόμαι as pass. (808), ἱστυγότη. Ion. and poetic.

στυφελίω (στυφελεῖ-) dash: ἱστυφελία. Mostly Epic and Hippocr. (III.)

σύρην (συρην-) pipe, whistle: ἱσύρεια. By-form σῦρις. (III.)

σύρω (συρ-) draw, in comp. in prose esp. w. ἀντ', ἀντ', ἀντ': -σύρε, -σύρειμα, -σύρεμαι and -συρτέος Aristotle. (III.)

σφάλλω (σφαλ-) trip up, deceive: σφαλα, ἵσφαλα, ἵσφαλμαι, 2 aor. pass. ἱσφάλλων, ἱσφάλλομαι. (III.)

σφάττω (σφατ-) say, often in comp. w. ἀντ', κατά: σφάττα, ἵσφάττα, ἵσφατται, 2 aor. pass. ἱσφάτταν, ἱσφάττομαι, ἵσφαττον Ion., poetic, σφαττό poetic. By-form σφάττω (so always in Trag.). 516. (III.)

σχέδω cut open, let go: ἀπο-σχέδω, ἱσχέδω Trag. (ἱσχάδων Comic), ἵσχαδόνne Hippocr. From σχέδω comes imperf. ἱσχέδωn Aristoph. 512. (III.)

σχεδιεῖ: see ἵκα.

σιδὼ (σω- and σω-, σώ safe), later σίδω, save; many forms come from σιδώ: 

σιδώ (from σιδώ) and σεω (Att. inscr.), ἱσσο (from ἱσσάω w. recessive acc.) and ἱσσα (Att. inscr.), ἱσσικα (from ἱσσάκα) and ἱσσακα (?, σιδώ-

μα rare (from ἱσσάκμαι) and σιδσσα (mss. ἱσσάωμαι), ἱσσαθην (from ἱσσά-

θην), σιδσσαμαι, σιδσσοί (mss. ἱσσσικα). By-forms: Epic σίδω (cp. σω) and σαβ (cp. σά) q.v. 512. (III.)


ta(n)- (for -ταν-, 86 b ; cp. ταν- from re-) stretch, mid. τα-ναιμαι (734): τανω (639 D.) and τανών (?), ἱτανών(σ), τετανομαι, (489 c), ἱτανότθην; fut. pass. τανόμομαι Lyric. Poetic, rare in New ion. (IV.)
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ταράσσω (ταραχ-) disturb: ταράσσω, ἵταρασσα, τεταράσσαμα, ἵταρασσήν, ταράσσομαι as pass. (806). Epic 2 perf. intrans. τέχνη αμ disturb.ed. Cr. θράσσω. (III.)

tάττω (ταγ-) arrange: τάξις, ἓταξα, 2 perf. τέταξα, τάτημα, ἵταξθην, ἵπτω-χάζομαι, fut. perf. τετάξαμαι, 2 aor. pass. ἕταγθι (?). Eur., τακτός, τέτοιος. (III.)

tαφ- (for θαφ-, 126 g; cr. τάφος and θάμβος) astonish: 2 aor. ἠταφος poetic, 2 perf. τέθεσα am astonished Epic, Ion., plup. ἔτεθθενα.

tέγων vct.: τέγων, ἵτεγα, ἵτεγκεν. Rare in prose.

tείνω (τειν-, τα- from τε-, 35 b) stretch, in prose usu. comp. w. ἀνά, ἀντό, διά, ἑκάτω, πρό, etc.; τεινό, ἵτενα, ἵτενα, τέταμαμ, -τάθην, -ταθήσομαι, -τατός, ἵτατοι Aristotle. Cr. τανω and τίταινω. (III.)

tεκμαλροίμαι (τεκμαρ-) judge, infer.: τεκμαροῦμαι, ἵτεκμαρμάχην, τεκμαρτός Comic, τεκμαρτές Hippocr. Poetic τεκμαροῦ limit, show: ἵτεκμαρα. (III.)

tηλεος (τελε- for τελεος) finish: τελέα, ἵτελεσα, ἵτελενα, τετελεμοσια (469 c), ἵτελεθην, ἵτε-πελεθρός. Fut. τελέω rare in prose, ἀπο-τελεθρόμαι Aristotle. Epic also τελεω.

tελλω (τελ-, ταλ-) accomplish: ἵτελα Pind. ἀνα-τελλω cause to rise, rise: ἵ-τελλα; ἵ-τελλομαι (ἐν-τελλο poetic) command: ἵ-τελλαμαι, ἵ-τελλαμαι; ἵ-τε-τελλω enjoin, rise poetic: ἵ-ἐτελα; ἵ-ανα-τελλω usu. rise, poetic and Ion. (III.)

tεμ- (in τεμ-) find: Epic redupl. 2 aor. ἱτεμων and τεμων.

tεμ-νω (τεμ-, ταμ-, ταμ-) cut: τεμάδ, 2 aor. ἱτεμων, ἵτεμκα (ἀνά, ἀντό), τεμεψα, ἵτεμήθην, fut. perf. ἵτεμπομαι (ἀπό, ἑκάτω), τεμήθης. ταμνω Doric and Epic. τεμω Epic, 2 aor. ἱτεμων, Doric, Ion., and poetic, τεμπόσαιμαι Aristotle, τεμοψι poetic. Cr. also τιμήω. (IV.)

tέρω (τερ-, ταρ-, τρα-) amuse: τέρω, ἵτερψα, ἵτερφηθη (rare in prose) amused myself. Hom. 2 aor. mid. ἵτεροτην and redupl. τεταρτήν, Hom. aor. pass. ἱταρτήθη and 2 aor. pass. ἱταρτή (subj. Ἰταρτήμεθαι; ms. ἵταρτημεν). All aor. forms in Hom. with a have the older meaning satisfy, satiate.

tερσαῖνω (τερσα-, cr. torseo from torseio) dry: τερσάνα trans. Epic. (III. IV.)

tέρσαοιμαι become dry. Mainly Epic. 2 aor. pass. ἱτέρσην as intrans. became dry.

tέρταζων: see ταγ.

tετήμαι Hom. perf.: see τεμι.

tετεμων: see τεμ.

tετερνον-ω (τετρα-, and τερ-, τρα-) bore: ἵτετραναι and ἵτερησα, τετηρμαί. Fut. δια-τετρακών Hdt., aor. ἱτερημα Epic. By-form τορεω, q.v. Late presents τι-τρα-μι, τι-τρα-ω. (III. IV.)

tετεχω (τετεχ-, τεχ-, τεχ-, τεκ-) prepare, make (poetic): τετεχω, ἵτεχα, 2 aor. τετεχον Hom., 2 aor. mid. τετεχθην Hom. (as if from *τεχκω), 2 perf. τετεχυχα as pass. in τετεχώς made Μ 428, τετεχυμαι often in Hom. = am (3 pl. τετεχάται and plup. τετεχάταται Hom.), fut. perf. τετεχομαι Hom., aor. pass. ἵτεχθη Hom. (ἐτεχθήν Hippocr.), v. i. τυχων Hom. Hom. τετεχυμαι and ἵτεχθη often mean happen, hit (cp. τετεχθηκα, ἵτεχα from τετεχάων). By-form τι-τεχο- σκομαι Epic.

tη here! take! in Hom., often referred to τα- (cp. τεινω, teneo), is prob. the instrumental case of the demonstr. stem το- . It was however regarded as a verb, and the pl. τηρε formed by Sophron.

tήκω (τεκ-, τακ-) melt: τήκω, ἵτεκα, 2 perf. τετήκαμα am melted, 2 aor. pass. as intrans. ἵτεκνες melted, τεκτός. Aor. pass. ἵτεκθην was melted rare.
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τι-, in Hom. 2 perf. τετίμως troubled, dual mid. τετίμησθον are troubled, mid. part. τετιμέμενος.

τι-θη-μι (τρ-, τρ-) place, put: θῆμα, θηκα (inflection 756), 2 aor. θηκον, etc. (756), τεθηκα (782), τεθήκαι (but usu. instead κεμα, 767), θηθηκα, τεθήκαι, θηθήκης, τεθήκης.

For inflection see 416, for synopsis 419, for dialectal forms 747 ff. Τίκω (for τι-τεκω; τεκ-, τοκ-) begin, bring forth: τέκκω (806), 2 aor. Τικον, 2 perf. τεκα. Fut. τέχω poetic, τεκομαι rare and poetic, aor. pass. τεχθήκη poetic (late).

τιλλω (τιλ-) piosk: τιλω, τιλη, τελλμαι, τελθης. Mostly poetic. (III.)

τιδασσω swing: often w. δι: τιδάζω (-τιδαζαι reflex. or pass.), τιδαζα, τιτιγμαι, τιτιγχθην. Mostly poetic. (III.)

τινα τειν, τε (poet) pay, espiate, often comp. w. δι: δι τινα, δι τε: mid. (poetic) take payment, avenge: τινα, τενα, τετικα, τετίσσαι (489 c), τειθη, ἀπο-τιστεῖ (Hom. ἀ-τιτος unpaid). The spelling with η is introduced on the authority of inscriptions; the ms. have τινα, etc. Hom. has τινα from τινειω, also τινα.

Poetic and Ion. Connected is τει-ναι (ms. τε-) avenge myself: τειναι, ἑτεισάνη, ἑτειάναι (rare in Att. prose). Cp. τινα. (IV.)

τι-ταλω (τιταν-, i.e. ταν- redupl.) stretch: οτιτανη Hom. Cp. τινα. (III.)

τι-τρα-σκω (τρω-) wound: τρέσω (w. κατα in prose), τρεσσα, τρεσσαι, τρεθηναι, τρεθησησαι (τρεσαμαι as pass. M 66), τρωτης Hom. Epic τρω is rare. (V.)

τιω and τιω (τειω?) honour: τιω, τιωσα (προ-τιωσις S. Ant. 22), τετιμα, δ-τιτος.

Mainly Epic. In the pres. Att. has ἢ, Hom. ἢ or τι. Cp. τινα.

τλη-, ἀλη-, ἀλα- endure: τλησαι (806), ἀταλασσε Epic, 2 aor. ἀτην (687), τετληκα usu. as pres., 2 perf. (athematic) τετλημεν, etc. (706), τλητη. Poetic, rare in prose, which uses τομας.

τμηναι (τμη-, τμα-) cut: τμηξα, τμηξα, 2 aor. δι-τμαγων, 2 aor. pass. τμαγης.

Poetic for τιμα.


tor- hit, find in et-τροα see Pind.

τρεψω (τρεψ-, τρω-, τραπ-,), turn, mid. Lee: τρεψω, ἑτρεψα, mid. ἑτρεψαμαι usu. put to flight, 2 aor. mid. ἑτραπόμην turned or fled (intrans. or reflex.; rarely pass.), 2 perf. ἑτραφα (and τραφα;?, rare), ἑτραφαμαι, ἑτραφθην βεκ or was turned (rare in Att.), 2 aor. pass. ἑτράπην usu. intrans., τραπτος, τραπται Aristotle. In Att. ἑτραπται was gen. displaced by ἑτραπται. τραχω New Ion., Doric, 2 aor. ἑτραχω Epic and poetic, aor. pass. ἑτραφθην Hom., Hdt. τρεψω has six aorists. Cp. 564 c, 595, 596. Hom. has also τραπται and τρατω.

τρεψω (τρεψ-, τραφ-, τραφ-; for θρεφ-, etc., 126 g) support, nourish: θρεψα, ἑθρεψα, 2 perf. ἑτρεψα, ἑτραπμαι, ἑτραφθην very rare in Att. prose, usu. 2 aor. pass. ἑτράφη, ἑτραφομαι, ἑτραφτος. Fut. mid. ἑτραφαμαι often pass. (808). τραφω Doric, 2 aor. Epic ἑτραφω grew up, was nourished. Cp. 595.

τρεψω (τρεψ- from θρεψ-, 126 g, and δραμ-) run: δραμομαι (806), 2 aor. δραμαι, -δραμαι (-κατα, τερ, συν) ἑκτι-δραμαι, τερ-δρακτος. τραχω Doric, ἀτρα-ἀρβωμαι Aristoph., ἑθρεξα rare and poetic, 2 perf. ἑδραμα (ἀνά, ἐκ) poetic. Poetic δραμαῖα. (VI.)

τρατω (τρε- for τρεσ-) cp. Lat. terreo for terseō) tremble: ἑτρατα (488 a), ἑτρεθ- stes poetic. Rare in prose.

τρατω (τρι-, τρατ-) run: τρατα, ἑτρατα, 2 perf. τρατα, τραταμαι, ἑτραφθην, but
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usu. 2 aor. pass. ἠρίθνη, ἠριθθομαί (ἐξ, κατα), fut. perf. ἠπειπομαί, ἀ-τράμοις Ὀμ. Fut. mid. ἠριθθομαί also as pass. (808).

τρίς (τρής, τρή) squeak, chirp: 2 perf. τετρίγα as pres. (part. τετρίγωνες, τετρίγυια, Ὀμ.). Ion. and poetic. (III.)

τρύχω εξαντλ. waste: pres. poet. and rare, usu. comp. w. ἐξ: -τρύχας, -τρύθκες, τετρύχαμαι, ἠτρύχαμοι Ἰπποκ. Also τρύχω: τρύξω (147 c) Ὀμ.; and τρέω: τρέσσω Ἀσθ., τετρεύμαι, ἀ-τρέως poetic and Ion.

τράγος (τραγ-, τραγ-) gnaw: τράγομαι (806), 2 aor. ἦτραγον, δια-τετραγμαί, τρεπτόμαι, κατ-τρώμαι Ἰπποκ.

τυ-γχ-άνω (τευ-, τυ-, τυχ-) hit, happen, obtain: τεύκομαι (806), 2 aor. ἦτυχον, τευκθήμα. Epic also ἠτύχησα, 2 perf. τετυχικα Ἰον. (the same form as from τεύχω). τευκθήμα and ἠτύχθην (from τεύχω) often have almost the sense of τετυγχήνα and ἦτυχον. (IV.)

tόπ-τε (τυ-, τυττ-) strike: τυποθώμαι, τυπτήματος; other tenses supplied: aor. ἑπάταξα or ἑπασμα, perf. τεύλημα, τεύλημα, aor. pass. ἡπάλημα. ἠτύς Epic, Ion. and Lyric, ἠτύκτος Ἀριστ., 2 aor. ἠτύνω poetic, τετυγχήμα poetic and Ion., 2 aor. pass. ἠτύνων poetic, fut. mid. as pass. τυπτήματος, or 2 fut. pass. τυπτήματος, Aristoph. Nub. 1379. (II.)

τύφω (τύφ-, τύ-; for τύφ-, τυφ-, 126 g) raise smoke, smoke: τύφιμαι, 2 aor. pass. as transs. ἠτύφθης, ἠ-τυφήμαι Com.

τυβάζω taunt: τυβάζομαι (806), ἠτύβαζα. 512. (III.)

ὑγαίνω (ὑγα-) am in health, recover health: ὑγανά, ὑγιάνα, ὑγάπην Ἰπποκ. (III.)


ὑφαίνω (ὑφα-) weave: ὑφανε, ὑφίνα, ὑφασμαί (489 h), ὑφάνθην, ὑφαντός. Ὀμ. also ὑφά. (III.)


φαίνω (φαι-) appear, show: aor. pass. ἠφαίνθην (w. aa for ae, 643) appeared. Epic. (III.)

φαίνω (φαί-) show: φανέ, ἰφενά, perf. τέφαγκα (rare in good Att.) have shown, 2 perf. τεφάγκα have appeared, τέφασμα (489 h), ἠφάνθη (rare in prose) was shown, 2 aor. pass. ἠφάνθη as intrans. appeared, 2 fut. pass. φανήσομαι shall appear; fut. mid. ἠφανθομαι shall show and shall appear. On the trans. and intrans. use see 819; for the inflection of certain tenses see 401 ff. Ὀμ. has 2 aor. iter. φαίνεσθε appeared, v. a. ἐ-φαίνοι; and, from root φα-: φαε appeared and fut. perf. τεφήσεται shall appear. Connected forms τι-φανόκοι, φαείνω, φανάρωμαι. (III.)

ϕα-σκε (ϕα-) say: only pres. and imperf.: see φιλ. (V.)

ϕαίδομαι (φείδ-, φίδ-) spave: φείδομαι, ἠφιαλόμαι, ψωτός. Epic 2 aor. mid. redupl. ψωφίδθημα (448 D.). Epic fut. ψωφίδθομαι (ψο-).

ϕερ-, ϕε-, ϕαι- (for ϕε-, 35 b) kill: 2 aor. ἠτέφον and τέφον (part. κατα-τέφρων, also accented -τέφρων), perf. mid. τέφομαι, fut. perf. τεφήσομαι. Epic. Cp φόνος murder and θείνο (θε-) smile.

φέρω (φερ-, όλ-, ἐν-, ἐγκ- for ἐ-ἐγκ-, 529) bear, carry: fut. ἐφερα, 1 aor. ἐφερωκα,
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2 aor. ἤγγεικον, 2 perf. ἤρνεσθα, perf. mid. ἤρνεσθαι (3 s. -γκαί: inscr.), aor. pass. ἤρνεσθα also intrans., fut. pass. κατ-έκχεσθαι and οὐκέσθαι, v. a. οὐκέος, -τος. Other Att. forms are: οὐκέοι fut. mid. and pass. (809), ἤρνεσθαι 1 aor. mid., ἤρνεσθαι 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms are: 2 pl. pres. imper. ἐπερε (for ἐγκερε) Epic, 1 aor. imper. ὅλερ for ἄλεγον Epic (and Aristoph.), 1 aor. inf. ἀ-όλεα or ἀ-όλεα (once in Hdt.), fut. inf. ὅλεα Pind., ἀ-όλεα (ai) Hom., 1 aor. ἔρεα, -ἀμφι Hom., Hdt., ἔρεαι Aeol., Dor., etc., 2 aor. ἢνερον rare in Hom., perf. mid. ἢνερεταὶ Hdt., aor. pass. ἤνερετα Hdt., v. a. ἔρεης Hom., Eur., ἀ-άνετος Hdt. (ἀνετος;?) (VI.)

φεύγε (φεύ-, φυ-) flee: φεῦγομαι 806 (φεῦγομαι, 540, rare in prose), 2 aor. ἤφυγον, 2 perf. τεφεύγε, φευκτός, -τος. Hom. has perf. act. part. τεφυγοτ as if from a verb φεῦ (cp. φεῦν a flight), perf. mid. part. τεφυγέμον, v. a. φευκός. By-form φευ-γάω, New Ion. and Att. poetry, in comp. in prose.


φήδω (φή-, φο-) anticipate: φήδομαι (808), ἔβαλα, 2 aor. ἔβην (like ἔστην). Fut. φῆδω ασ doubtful in Att., 2 aor. mid. part. φήδαμεν Epic. Hom. φῆδω = ἔφηδω. (IV.)

φθείρω (φθε-, φθό-, φθαρ-) corrupt: φθειρα, ἔφθειρα, ἔφθαρκα, but usu. 2 perf. δι-φθειρα am ruined (have corrupted in Att. poetry), ἔφθαρκα, 2 aor. pass. ἔφθαρν, δι-φθαιρημαται, φθαιρότ Aristotle. Fut. δι-φηθέρω N 625, δι-φθείρω Hdt. (III.)

φθιώ (φθη-) waste, perish, mostly poetical and usu. intrans., Epic φθιὼ (= φθιν-) fut. φθιῶ poetical (Hom. φθιῶ) trans., aor. ἔφθισα poetic (Hom. ἔφθισα) trans., 2 aor. mid. athematic ἐφθιήν perished poetic (φθιῶ-μαι, φθιήν for φθι-ίην, φθιὼ, φθιῶ, φθιῶ-μαι), ἐφθιήμαι poetic (plup. 3 pl. ἐφθικτο), ἐφθιήθη Hom., φθιᾶτο Tragic. The form φθιὼ in Hom. is assumed on the basis of φθὶς and ἐφθίν, for which φθίς, ἐφθίς (or ἐσθίς) have been conjectured. Hom. ἐφθιῶ, ἐφθιῶσα are also read φθιῶ, etc. By-form φθιῶθω. (IV.)

φιλάω love: regular (cp. 385); fut. mid. φιλάσομαι may be pass. (808). Hom. has φιλάμημαι pres. inf. and ἐφιλάμην (φιλ-) aor. mid. Aeolic φιλημ. φιλάω bruise (cp. θλάω): φλασόω, for φλασώ, Theocr., ἐφλα(ς)σα, τεφλασμαι (489 c) and ἐφλάσθη Hippocr. φιλάω eat greedily, swallow: only pres. and imperf. and only in Comedy.


φράγ-νυμι (φραγ-) and φάργ-νυμι fence, mid. φράγνυμι; only in pres. and imperf. Cp. φράττω (IV.)

φράζω (φραζ-) tell, point out, declare, mid. consider, devise: φράζω, ἔφραζα, τεφρακα, τέφραμαι rarely mid., ἐφράζειν as mid., πεφράζω. Epic 2 aor. (δ)πεφράζον 448 D. (part. πεφράζαμον). Mid. fut. φράζο(ς)μαι Epic, ἐφράζο(ς)ἀμφι poetic and Ion. (III.)

φράττω (φραγ-) fence: ἐφράζα (and ἐφραζα Att. inscr.), τεφραγμαι and τεφραγ- μαι, ἐφράκχην, κ-φραττος. The forms with αρ for ρα are common and are Old Att. See φράγνυμι. (III.)
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*χρῶ/*

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φρίττω (φρίκ-) shudder: ἰφρίττω (147 c), πεφρίττω am in a shudder (part. πεφρίττωσα Pind.). (III.)

φρύγω (φρυγ-., φρύν-) roast: ἰφρύγω (147 c), πεφρύγωμαι, φρύκτως, 2 aor. pass. ἰφρύγην Hippocr.

φυλάττω (φυλακ-) guard: φυλάκω, ἰφυλάκω, 2 perf. πεφυλάκα, πεφυλαγμα am on my guard, ἰφυλάκηση, φυλακτός. Fut. mid. φυλάκομαι also as pass. in Soph. (808). (III.)

φύρω (φυρ-) mix, knead: ἰφύρω Hom., πεφύρωμαι, ἰφύρην Aesch., fut. perf. πεφύρωσα Pind., σύμφυρος Eur. φύρω mix is regular. (III.)

φυσ- (φυσ-, φυ-) Hom. φυσ-, rare in Att.) produce: ἰφυσ-, ἰφύσα, 2 aor. ἰφύσαν grew, was (887), πεφύσα am by nature, am (693), φυσών plant. 2 aor. pass. ἰφύσα late (doubtful in Att.). 2 perf. Epic forms: πεφύσα, ἰμ-πεφύσα Theognis, πεφύσα, ἰμ-πεφύσα; 1 plup. with thematic vowel ἰεφύσικον Hesiod.

χάω (χαί-) force back, usu. χάτοιμα give way. Pres. act. in prose only ἐν-χάω Xen., χάσομαι, ἐν-χάσομαι Pind., δι-χάσαμαι Xen. See also καθ-. Poetic, chiefly Epic. (III.)

χαλαρώ (χαρ-, χαρ-, χαρ-) rejoin: χαλαρήσω, κεχαρίνα, κεκαρίωμαι and κεκαρίω Att. poetry, 2 aor. pass. ἰχαρῆν intrans. rejoined, χαρῆς. Hom. has 2 perf. act. part. κεχαρησω, 1 aor. mid. χαρήματι, 2 aor. mid. κεκαρήμην, fut. perf. κεκαρησώ and κεκαρησμέναι. (III.)


χαλεπάτω (χαλεπάτ-) am offended: χαλεπάτω, ἰχαλεπάτη, ἰχαλεπάτην. (III.)

χα-σ-άω (χαν-, χαν-, χαν- for χαν-, 35 b) contain: χεσομαι for χερσονται, 2 aor. ἵχανον, 2 perf. κεχανδα as pres. (κεχανδα? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)

χάρκω (χαρ-, χαρ., χαρ- for χαρ-) gape: ἰγχαράκαμαι (806), 2 aor. ἱχαρόν, 2 perf. κέχαραν am agape (698). Ion., Epic, and in Aristoph. (V.)

χέω (χέθ-, χέθ-) Lat. caco: χεσώμαι (540, 806), rarely χέσομαι, ἰχέω, 2 aor. ἱχέων rare, 2 perf. κέχεω, κέχαμα. (III.)

χέω (χέω-, χεφ-, χέ-) pour; on the contraction see 397. In prose usu. in comp. (ἐκ, ἐν, κατα, σῶν, etc.): fut. χέω (641, 1881), aor. ἱχεα (543 a), κέχεα, κέχαμα, ἰχέθην, χεσώμας, χυτός. Mid. χέομαι pres. and fut., ἰχέμανι aor. Epic forms: pres. (rarely) χεσω (Aeolic χεσω), fut. χεσω (?) β 222, aor. also ἰχεεα (543 a), 1 aor. mid. ἰχεέμην = Att. ἰχέμην, 2 aor. mid. athematic ἰχέμην as pass.

χλαδ- in 2 perf. part. κεχλάδως swelling, pl. κεχλάδοιτας, inf. κεχλάδεων. Pind.

χόω (= χοώ) leap up: χόω, ἰχόωμα, ἐν-κέχω, κέχωμαι, ἰκάθην, κέχωμα, ἰχόωμα, χυτός. Cp. 489 a, c.

χραιμεύω (χραιμεύ-, χραιμεύ-) profit, pres. late: χραιμεύσω, ἰχραιμεύσα, 2 aor. ἰχραιμεύμω. Hom.

χράσαι (χράσα-) use (χρα-, χρα): pres. χρα-, χραται, etc. 395, χράσομαι, ἰχρασάμην, κέχραμαι have in use (poetic also have necessary), ἰχράσθην (889 e), χραστόν good, χραστός. Ed. has ἰχράται, 8 pl. χράσονται (from χράσαι), subj. χρασωμαι, imper. χρᾶω, inf. χράσα (Ion. inscr. χράσαται), part. χράσωμαι. Cp. 641 D. Fut. perf. κεκράσομαι Theocr.

χράω (χρα-) utter an oracle (χρα-, χρα-): pres. χράω, χράθη 394 (sometimes in
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the meaning of χρήσαι, χρήσα, χρήσω, ἔχρησα, κήρησκα, κέχρησαμαι Hdt., ἐκχρήσθην (489 e). Mid. χράομαι (χρήσαι) consult an oracle: χρήσαι Ion., ἐκχρησᾶμαι Hdt. Cp. χρεωμ. 522 b, 641 D. Hdt. has χρέων.

χρή it is necessary, ἀπό-χρή it suffices: see 793.

χρήπει want, ask, Att. chiefly pres. and imperf. : χρήσω. Epic and Ion. χρησί (later χρησίω) : χρησίω, ἐχρησία. 512. (III.)

χρήζω (χρί- for χρίζ-) anoint, sting: χρήζω, ἔχρηζα, κήρηζα (and κέχρηζα?) 489 b, ἐχρήζην (489 e) Tragic, χρητός Tragic.

χρῆσαι (for χρῶ-ι-) cp. χρῶ- 3 complexion) colour, stain: κέχρησαμαι (489 c; (better κήχρησαι ?), ἐχρήσθην (ἐχρήσθην ?). Poetic χρῆσω. 512. (III)

χρήζω give place, go: regular. Fut. χρήσω and χρησίμαι 806 a.

ψάω (ψά-) rub (ψα-, ψα-) : pres. ψάει, ψάει, etc., 394; ἀπο-ψάεω, ἔψαε, perf. κατ-ψάεγμαι from the by-form ψάχω.

ψάει blame : ψάει, ἔψαει, ἐψάει Hippocr., ψυτός.

ψέφω deceive, mid. lie : ψέφω, ἔψεφα, ἔψεφομαι usu. have deceived or lied, but also have been deceived, ἔψεφθην, ἐψεφθήμοι.

ψάχω (ψαχ-, ψαχ-) cool : ψάχω (147 c), ἔψαξα, ἔψαγμαι, ἐψάχθην, ἐψάχθησαι (?) Hippocr., 2 aor. pass. ἐπ-ψάχην as intrans. cooled, ψύκτεν Hippocr.

ἀδεί (ἀθ- for ἀθε-, ἀθε-, 485 a) push : imperf. ἀδείον (431), ἀδεια, ἱσθα (431), ἱσταμαι (443), ἱσθήν, ἱστηκαμαι. Fut. ἀδείω only in Att. poetry, aor. ἀδέι and perf. ἱσταμαι Ion., ἐκ-ώστος Ion., poetic, ἐκ-ώστος poetic.

ἀνδραί (ἀθε-; cp. Lat. ve-num) buy : imperf. ἀνδραίον (431), ἀνδραίομαι, ἀνταί (443) have bought or been bought, ἀνδράθην was bought, ἀνδράς, τόσον. For ἀνδρώσμαι (late), Att. has ἀνδράκην (p. 138). Imperf. ἀνδράμην Hdt. ἀνδράκην Att. in comp. (ἀνδρί, ἤδ.). (VI.)
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